



DOCTOR BADMAEV

TABLE OF CONTENTS

Б. Gusev. MY GRANDFATHER ZHAMSARAN BADMAEV

"He wants to serve the White Tsar."	5
The Emperor's godson	9
Doctor - Your Excellency	12
"Jude-Shea" is truly a holy legacy.	16
Our illnesses and our passions	20

Badmaev enters the fray.....	22
Destiny Prepared.....	26
Badmaev and Nicholas II	31
Rasputin and others.....	34
"Very sorry and mortified, Your Majesty!"	40
"A Star Has Risen"	43
"I remember my father from early childhood"	49
On the eve of looming events	53
In front of an angry mob.....	57
CHK acts.....	63
"Have I Lived Wrong?"	71
Strange light in an empty church.....	74
Following the will.....	77
Bure's clock at his grandmother's house doesn't change its course.....	78
"Ruin in the Heads"	81
My whole life turned upside down.....	85
"It Wasn't the Firefighters"	87
"You bastards put Badmaeva in jail for nothing!..."	91
"I barely got out, there was fire all around."	92
Treasure in an old chest.....	94
"Elizabeth Feodorovna's knowledge is an irreplaceable treasure"	99
Traits of the East.....	
.....	
.....102	
"JUD-SHI."	
T. I. Grekova, "Zhud-Shi" translated by P. A. Badmaev	107
Tibet's premier guide to the medical science of Tibet, Zhud-Shi (excerpts)	
Preface	116
Fundamentals of Tibetan Medicine (introduction)	120
The first book of Jude-Shea	148
Book Two of Jude-Shea	151
App:	
П. А. Badmaev. Response to unfounded attacksmembers	
medical council on the medical science of Tibet	216
П. А. Badmaev. Synopsis on the status of Tibetan medical science in Russia.....	230

I care for those unfortunate sufferers who, thanks to Tibetan medicine alone, are receiving and should receive in the future the beauty of life - health.

I personally, the representative of this science, do not need anything. I am quite satisfied with the heritage of Tibetan medicine, working hard all my life for the benefit of the sick.

Badmaev

I dedicate to great-grandchildren of Pyotr Badmaev - Elizaveta and Grigory

Author

"WANTS TO SERVE THE WHITE KING."

My grandfather, a Mongol by birth, in his early youth grazed sheep in the Aginsky steppe of Transbaikalia and learnt to tame wild steppe mares. Zhamsaran Badmaev was the youngest, the seventh, son of Zasogol Batma, a medium-sized herdsman with up to a hundred mares and as many

sheep - those with herds of thousands were considered rich.

They lived in a six-walled yurt and roamed the Agin steppe quite independently, bowing only to the Russian governor and treating him to vodka. Following the teachings of Buddha, nobody drank vodka in the family, but they kept a canteen or two for guests and superiors.

Long before Zhamsaran's birth, his elder brother Sultim, at the age of six, was selected by the emchi lamas, i.e. lama healers, as one of the few Aga children to be trained in Tibetan medicine at the datsan. This was considered a great honour. The emchi lama enjoyed great authority among his fellow countrymen. They selected very meticulously, examining the hearing, sight, smell, touch of the future pupil, and also sought to determine the mental qualities of the child, which were also very important for the emchi-lama. It was in the peaceful, distant years of the middle of the last century.

By the time Zhamsaran became a teenager, Sultim was already a doctor of the Steppe Duma, an elected body of Buryats, but subordinate to the provincial authorities. The Stepnaya Dumas appeared under Speransky, but Pleve dissolved them. The Batma family was famous in Aga; even more famous was Sultim, who became known as a famous doctor. But the head of the family, Zasogol Batma, an ambitious man, dreamed that at least one of his sons should go to Irkutsk and enter the Russian classical gymnasium. He became an official, got power!... It is not without reason that Batma's family in the eleventh tribe in the female line traced its ancestry back to Genghis Khan. (In Butyatia it is generally accepted to know one's distant ancestors).

And the father turned to his eldest son for advice - which of the brothers should be sent to grammar school? It was connected with considerable expenses, inviting tutors, buying things necessary for city life. In steppe Lge only meat, milk, wool and leather were cheap. Everything else was imported and therefore expensive.

When his father asked Sultim, the latter did not hesitate to answer:

— Zhamsarana!

— Smarter than the others? - Dad asked glumly.

— Has a quick mind. And knows what he wants.

— What is it?

— He wants to serve the White Tsar... He wants to be close to him," concluded Sultim, and the Buryats present immediately clucked their tongues, some in admiration of the audacious dreams, others in condemnation of immodesty. For us, they said, the governor was an unreachable peak, which no one had ever seen - only officials on special errands had visited him. And here - a tsar!

The imperious Batma pondered for a moment, then said:

— Let's send Zhamsaran. Mother! Get your son ready for the road! The distant route to Irkutsk passed through the whole high mountainous region

Buryatia, called small Tibet, where the climate is harsh and dry. The Aginsky aimak, for example, is completely treeless. Finally, the blue sea - Baikal - glistened in the distance. A decade later, Zhamsaran would write about his homeland as follows:

"The Mongols have from ancient times inhabited the Baikal countries, with which the best memories of this people are connected. This corner, which is contiguous in the south and west with barren steppes, in the north with lifeless tundras, with vast forests in the east, is characterised by the extraordinary beauty of its mountains, valleys, gorges and plains, richness of minerals, flora and fauna, gives rise to the greatest rivers of the Northern and Eastern Oceans: between its mountains lurks the marvellous Lake Baikal - the sanctuary of the Mongols".

And he's going to go down that road more than once or twice.

The fate of Sultim Badmaev himself soon changed. In the early 50s of the XIX century a disaster came to Transbaikalia - an epidemic of typhoid fever. A pestilence began among the population. The provincial authorities were at a loss. Count Muravyov-Amursky, the Governor-General of Eastern Siberia, having heard about the medical science of Tibet, ordered to find its most prominent representative. The oldest Buryats summoned to the council agreed on Sultim.

The governor ordered him to be brought in. And between them, according to family legend, there was such a dialogue. (The conversation was conducted through an interpreter, as Sultim knew very little Russian).

— Will you take it upon yourself to stop the epidemic and what will it take for you to do so?

— We need a company of soldiers.

— Soldiers? Not medicines? - Muravyov-Amursky was surprised.

— The medicine is mine, the soldiers are yours. Keep order, set up a cordon. Not a single dog through the cordon. Keep the fear!

Sultim and his assistants quickly halted the epidemic. He himself entered the typhoid barracks, fumigating himself with smouldering sticks of tightly rolled dried grass, the smoke of which protects against any infection.

The count summoned the miracle-worker to him and asked directly what reward he wished for the service rendered to the government. Again according to family legend, Lama Badmaev crossed his arms over his chest, touching his shoulders with his fingers, and said through an interpreter that if the Russian authorities recognised him as a doctor, it would be fair to grant him the same rights as a Russian military doctor.

— You're asking for an officer's rank? Our military doctors are officers. They have taken a course at the Imperial Academy of Medicine and Surgery. - The governor hesitated. - Where and what did you study?

Sultim explained that he learnt the Tibetan language only to learn the wisest book of all

"He has also learnt from the oldest emchi-lams and has been listening to the pulse of both the sick and healthy people of all ages for many years since he was an infant. In addition, he has listened to the pulse of both the sick, beset by various ailments, and healthy people of all ages for many years, starting from infancy, and can now determine any disease by the pulse.

— By pulse? Any disease?!

— The pulse has so many shades, hundreds... Every disease has its own pulse.

All this was said with a dignity that inspired respect. And the governor believed it.

— Unfortunately, it is not in my power to fulfil your wish - the officer's rank, and with it the personal nobility, is given only by the Emperor. I shall report in detail to St Petersburg about your art, and they may be interested.... In the meantime, I'll do what I can. In 1853, Sultim was elected an associate member of the Siberian branch of the Russian Imperial Geographical Society. Geographical of the Russian Imperial Geographical Society. Muravyov-Amursky, as as promised, reported

"upstairs" about an unusual healer. Three years passed while the letter reached the capital of the empire, while they were thinking about what to do. It is known that in 1857 Sultim was invited to St. Petersburg and enrolled as a medic's assistant in the Nikolayev military hospital on Suvorovsky Prospekt. Obviously, he managed to prove himself in this modest capacity of a medic's assistant, for three years later a more significant document appeared, which I quote from the later published "Reference on the Status of Tibetan Medicine in Russia*". It states:

"By the highest command, the Medical Department of the Military Ministry on 3 October 1860, No. 10182, offers Lama Badmaev to treat patients possessed by tuberculosis in all degrees of development, and to test his remedies on patients possessed by cancer in the Nikolayev Military Hospital under the supervision of doctors."

Further down in the "Help" warning:

"It was announced to Lama Badmaev that unless he proved in practice by his experiments that his remedies were really beneficial in curing various diseases, the government would find it difficult to permit him to practise even in his own country."

At the end, the outcome is reported:

"The results of Badmaev's medical treatment are satisfied by the fact that by the highest command of the Medical Department of the Military Ministry on 16 January 1862, No. 496, notified Badmaev that he was awarded a rank with the right to wear a military uniform and in official respects enjoy the rights assigned to military doctors."

I have an old photograph in my archive showing Sultim in uniform with epaulettes.

In 1860, he opened a pharmacy of Tibetan medicinal herbs in St Petersburg, engaged in private practice and very soon found a clientele. Of course, during the few years of his life in the capital, Sultim learnt to speak Russian, but he never mastered writing. At an advanced age, he was baptised and took the name Alexander, while his patronymic was given according to tradition in honour of the reigning emperor - and he became Alexander Alexandrovich.

The Medical Department took care of delivering medicinal herbs from Buryatia and Tibet to Badmaev. Emperor Alexander II, having heard about the wonders of Tibetan medicine, ordered to translate into Russian its main manual - "Zhud-Shi". And in fulfilment of the Tsar's order, a group of experienced university translators was created under the leadership of Professor K. F. Gol-stunsky. The group started to work, but soon honest scientists reported to Alexander II that it was pointless to give a copy of the text, because the teachings of "Zhud-Shi" are encrypted in the form of a poem about nature, and that only a major expert in Tibetan medicine, who could unravel what exactly lies behind the simple phrases "the sun is shining", "the river is playing", etc., would be able to carry out the translation. Such a connoisseur - Sultim - lived nearby, but he was not strong in Russian. And the translation did not take place in the 60s. The emperor listened to the logic of specialists.

Alexander Alexandrovich offers his services as a lecturer to teach the Mongolian language for free, or on a voluntary basis, as we would say today.... The university accepts his offer, and for five years, from 1863 to 1868, Badmaev lectures for free, then he is assigned a salary, which is supposed to lecturer.

Lecturing, the ever-increasing flow of patients, the pharmacy of herbs opened on the Sands - all this required enormous effort. He needed an assistant and, in the future, a successor to whom he could pass on his work and his art. In his letters Sultim asked his father to let Zham-saran go to him as soon as he graduated from the gymnasium.

The consent was given, and after leaving the gymnasium with a gold medal, Zham-saran travelled to St. Petersburg. Soon after arriving in the capital, following the example of his elder brother, he adopted Orthodoxy and with it a new name - Peter in honour of Peter the Great, who was his idol.

GODSON OF THE EMPEROR

On the slope of life in his philosophical treatise "Wisdom in the Russian People" (Petrograd, February 1917) Peter Alexandrovich will explain this decision, made in his youth, in the following way:

"I was a Lamaite Buddhist of deep faith and conviction; I knew shamaism and shamans, the faith of my ancestors, and had a deep reverence for superstition.

I left Buddhism, not despising or degrading their views, but only because the teaching of Christ the Saviour penetrated my mind and my feelings with such clarity that this teaching of Christ the Saviour illuminated my whole being."

The church of St Panteleimon the Healer, the patron saint of all those who suffer and their healers, was chosen to perform the baptismal rite. The abbot of this church was close to the court. And when the twenty-year-old heir-apparent, the future Emperor Alexander III, learnt that a young Buryat-Buddhist decided to accept Orthodoxy, he wished to become a godfather. Therefore, the rite of baptism itself took place in a particularly solemn atmosphere. But Peter Badmaev did not like patronage and appeared at court already by invitation, as a famous doctor (this refers to the late 80-ies, the time of the reign of Alexander III). Of course, his eldest son, the future Emperor Nicholas II, he also knew from a young age. In the diary of Nicholas we find the following entry from 24 February 1895: "Badmaev, a Buryat, godson of the Pope, was at my place, a lot of entertaining stories he told about his trip to Mongolia. Record from 26 March of the same year: "After breakfast I had a long conversation with Badmaev about the affairs of Mongolia, where he is going. A lot of entertaining and fascinating in what he said"¹.

...In 1871 Pyotr Badmaev entered the Oriental Faculty of St. Petersburg University, and in 1875 graduated with honours in the Chinese-Mongolian-Manchurian category. At the same time he was enrolled as a free student at the Medical and Surgical Academy with the right to take examinations. Studying in two higher educational institutions was possible because free attendance at lectures was allowed.

Pyotr Badmaev's medical diploma remained at the Academy. According to the rules of the time, each graduate had to take an oath that he would treat patients only with means known to European science. And Peter decided to devote himself to the medical science of Tibet. At first he helped his brother in the preparation of medicines and thus studied their composition, was present at the reception of patients, familiarised himself with the methods of diagnostics and questioning of patients, which Tibetan medicine is known for.

medicine attaches great importance to it. The Tibetan physician questioned some patients about their well-being for an hour or more.

There were textbooks, faculties, professors and clinics for studying European medicine. Tibetan medicine was more difficult. Pyotr Badmaev had only one textbook - an ancient manuscript "Zhud-shi", which had to be deciphered to understand. And one teacher - his elder brother Alexander Alexandrovich. But he too died early, in 1873, having lived in St Petersburg for sixteen years. Peter, still a student, remained in a huge foreign city. True, his late brother left him a pharmacy, his practice and a few friends, whose favour he was able to win.

Here is what Peter Badmaev writes about this period of his life:

"I had to study the medical science of Tibet under the guidance of my brother, a well-known expert in this science, who learnt from Buryat, Mongolian and Tibetan lamas. After the death of my brother, I continued this study under the guidance of the first physicians in the Buryat steppes and Tibet, and added to my knowledge with the information given to me by the best experts in this science. The latter came to St. Petersburg almost annually for more than twenty years, and each time stayed with me for at least half a year, giving me instructions and advice.

See: Diary of Emperor Nicholas II. 1890-1906 - M.: Polistar, 1991.

My studies at the University of St. Petersburg at the Faculty of Oriental Languages and mainly at the Medical and Surgical Academy gave me the opportunity to achieve some results in translating Zhud-Shi.... Tibetan medical literature is extremely vast and deals with the life of the individual, family, society and state. Many works are inaccessible due to their rarity and impossibility to get to remote western Tibet, not only to private individuals, but even to rich Mongol-Buryat and Buddhist monasteries. But thanks to my acquaintance in the East, I was able to obtain rare books, medicines and other items necessary for a complete study of Tibetan medicine."

After university, Peter Badmaev, who showed diligence and ability in his studies, was offered a position as an official of the 8th class in the Asian Department of the Russian Empire. He accepted the post, it was connected with trips to China, Mongolia, Tibet, which met his plans. Arriving in St. Petersburg young, with knowledge of the Russian language, Peter adapted more easily than his brother in an unfamiliar environment. He had a lively mind, was very energetic, sociable. In 1877 he married a young noblewoman Nadezhda Vasilieva. Soon the family began to grow. According to the teachings of medical science of Tibet, the first conditions for the health of children - clean air and water, unpolluted soil and heat and light. St Petersburg was already then a rather smoky city. But Peter Alexandrovich found both a dry and high place on the northern outskirts - Poklonnaya Hill. There he bought a plot of land and eventually built a two-storey stone house with an eastern turret.

His service did not involve going to the department every day, he was listed as a consultant on the Orient, occasionally travelled on long journeys, and was thus able to engage in a medical practice that became more and more popular as the years went by. THIS is evidenced by the Encyclopaedia of Brockhaus and Ephron, published in 1891. In the 4th volume on page 674 about the Bad-mayevs it says:

"The Badmaevs are two brothers, Buryats. Alexander Alexandrovich Badmaev was a lecturer of the Kalmyk language at the St.-Petersburg University in the 60s; Peter Alexandrovich Badmaev, the younger brother and pupil of the former, was born in 1849. He studied for some time at the Medical and Surgical Academy and obtained the right of medical practice. He treats all diseases with some special powders and herbs made by him; despite the ridicule of doctors, a huge number of patients flock to Badmaev".

DOCTOR - YOUR EXCELLENCY

The influx of patients was growing. It was a long way from the city to go to Poklonnaya. So Pyotr Alexandrovich rented the third floor of the sixteenth house on Liteiny Prospekt. There were several rooms with high ceilings and stucco decorations: in the corners - angel babies with wings. The doctor liked this - he needed something to rest his eyes on. In the waiting room he put comfortable wooden chairs, a table with St. Petersburg newspapers and

magazines. He chose two adjoining rooms, a large and a smaller one. In the centre of the larger room, which was lined with shelves designed on his instructions, where medicines were stored for distribution to patients, stood his desk and armchair. Here he met the patient, looked him over with keen eyes, scrutinising his facial expression, the colour of his skin, listening to his voice. It was not so important what he said - it was important to hear the voice: for an experienced doctor, the tone of voice already testified to many things, contributing to the accurate diagnosis. The main thing was the diagnosis, what to treat for.

The appointments lasted eight to ten hours each. But the doctor must not be tired, otherwise he would not accept the patient. And every three hours Pyotr Alexandrovich interrupted the reception, went to the next adjoining room, sat down in a Voltairean chair and fell asleep for five or seven minutes, then woke up and was again awake and receptive. He was strictly following the instructions of the medical science of Tibet. And he had these letters - VNT - engraved on the spoons and forks of the dinner set.

His fame brought him connections in the highest spheres, senators and ministers turned to him for help. He established friendly relations with Witte, the future Prime Minister of Russia. They visited China together.

Subsequently (after 1905) the relationship between Pyotr Alexandrovich and Sergei Yulievich Witte was interrupted. Frightened by the revolutionary movement, Witte began to "level." As prime minister, he managed to persuade Nicholas II to give Russia the constitution of 17 October. Thus, the empire became a constitutional monarchy. But the constitution did not bring peace to the country, causing only new riots. Witte was forced to resign.

Only Pyotr Arkadyevich Stolypin, who declared from the Duma rostrum: "You need great upheavals, but we need a great Russia", took up a firm hand to restore order, to fight against the arbitrariness of terrorists.

Badmaev, as it is clear from his letters to the Tsar, was and remained to the end of his life a supporter of absolute monarchy. Witte did not forgive him for this and in his memoirs criticises Badmaev's behaviour during their joint trip to China. But he does not take into account that in China one should behave in accordance with Chinese, not European customs. However, this is only an excuse, the essence of their divergence lies in their different political views and positions.

1893 is the last year of Badmaev's service in the Ministry of Foreign Affairs. He left the service and accepted an honourable, without salary, post as a member of the board of trustees of the Duke of Oldenburg's orphanage, and soon received the rank of full State Councillor. By that time he had travelled again to China, Mongolia and Tibet, continuing to study Tibetan medicine. But at the same time he familiarised himself with the state structure of these countries, their economic and political situation. Badmaev presented his conclusions to Alexander

III in the form of a philosophical and historical treatise with many chapters. Peter Alexandrovich advises to strengthen Russia's position in the East, that is, in a sense to reorient the foreign policy of the empire, predicting what should happen in the East in the coming years. "The Chinese are embittered against the Manchurian house for not having the power to hold back penetration from the sea and allowing the British to poison them with opium. In general the Manchu dynasty is discredited in the eyes of the Chinese, Mongols, and Tibetans. It is only by means of cruel measures and entirely extraneous and fortuitous circumstances that it retains its power." And further: "Her days are numbered, and in the Mongol-Tibeto-Chinese East there is to come anarchy; taking advantage of it, Europeans will rush there, seize untold riches ... which in their hands will serve as a terrible instrument against Russia".

The prediction came true: the so-called Boxer Rebellion followed, and soon the Manchu dynasty fell.

Badmaev's treatise was read by Witte and handed over to Alexander III with a flattering review for the author. Alexander, having familiarised himself with the extensive message, made a resolution: "All this is so new, extraordinary and fantastic that it is hard to believe in the possibility of success". In the meantime, Badmaev was promoted to the rank of general, and funds were allocated for the implementation of the project. But the Emperor died the following year, 1894, and Nicholas II did not immediately get to all matters.

The meaning of Badmaev's proposal was the peaceful annexation of Mongolia, Tibet and China to Russia. The internal logic of the project was as follows: in these countries the rulers are weak, and the influence of the

If Russia does not take it, the British and the West will take it and turn the peoples under their control against us. Let us pay attention: the draft does not speak about conquest, but about peaceful annexation. Peter Alexandrovich believed that the strengthening of Russia's influence in the East should go through trade, and for this purpose he organised in Chita a trading house "Badmaev and K", and also created a newspaper "Life in the Eastern Suburbs", published in Russian and Mongolian languages.

He, a rich man, who had ranks and a huge clientele, needed nothing else personally - he cared about the interests of Russia! The country that had accepted him, a foreigner, raised him to the very top of society; his dream had come true - to become close to the Tsar, to advise him....

(The British did extend their presence in Tibet. They left only under Stolypin, after the conclusion of the Russian-English treaty in 1907).

The whole message is written from the point of view of the interests of the Russian Empire. Based on historical facts, the author traces the influence of the White Tsar and Orthodoxy in Votok and gives examples when, even during the Tatar-Mongol yoke, Tatar princes and military commanders accepted the Orthodox faith, turned to priests for help in treatment, etc.

The treatise persistently holds the idea that Russians expanded their territory through the peaceful annexation of lands. (The same idea is expressed by Leo Tolstoy.) Of course, there were exceptions, such as Yermak's conquest of Siberia. But, say, the Russians entered Tashkent without firing a single shot. Ukraine, Georgia, and later the Khan of Bukhara and his emirate expressed their own desire to join Russia, to become under the hand of the White Tsar.

Each of Badmaev's arguments was thoroughly substantiated.

In March and April 1895, Peter Alexandrovich had conversations with Nicholas II, who had ascended the throne, which he mentions in his diary. Apparently, these conversations were not without consequences. And if we exclude the Russo-Japanese War (although Russia's defeat in it was not obvious and the Battle of Mukden, according to many military authorities, was won by us), the Russians won many diplomatic victories in the East. And when in 1911 there was a conflict between Russia and China, which ended in an ultimatum (Russia demanded the observance of trade rights and privileges in Mongolia, threatened to introduce troops into China in case of oppression of Russian merchants), it was unconditionally accepted and Russian predominance in Mongolia was unconditionally recognised. Japan also made all sorts of concessions, realising that she would have been broken if the war had lasted another six months, for all her internal resources were exhausted. In Russia, however, they were incalculable ...

Many of the things that occupied Peter Alexandrovich's thoughts and were reflected in his documents have not survived in any archives. In particular, there is no trace of his correspondence with Minister of Internal Affairs Pleve, who took a hostile stance towards Pyotr Alexandrovich and threatened him with harsh measures. However, an indirect reference to these letters is found in the testimony of Badmaev's secretary Evgeny Ivanovich Vishnevsky. At first he was a secretary, and then he became a son-in-law, marrying Badmaev's eldest daughter Nadezhda. Vishnevsky recorded his memoirs shortly before his death, in the 50s of our century, at the request of his son - Colonel of Medical Service Peter Evgenyevich Vishnevsky, the first grandson of Badmaev. Having retired, Pyotr Evgenyevich wanted to detail his grandfather's story back in the 60s, but his premature death prevented him from doing so.

Letter dated 29 July 1955:

"...I received an invitation from Pyotr Aleksandrovich to come to Poklonnaya Gora on Sundays as a guest. At that time, many acquaintances of Pyotr Alexandrovich gathered from the city on Poklonnaya Gora. Among them were people with famous names. I find it inconvenient to mention their surnames in this letter.....

Listening to the conversations of the guests on Poklonnaya Gora, I learnt that Peter Alexandrovich's relations with the Minister of Internal Affairs V.K. Pleve were aggravated by the Buryat case. It consisted in the fact that the Transbaikalian administration, or rather, the Chita administration, on directives from St. Petersburg began to force the Buryats to stop their nomadic way of life and move to settled farming. The Buryats resisted.

They began to elect their commissioners to Peking and St. Petersburg. In Peking they asked for permission to move from the Transbaikal steppes to Mongolia. In Petersburg they complained about Chita administrators. Peter Alexandrovich received his fellow countrymen and taught them how to act. This angered Minister Pleve. He ordered to tell Badmaev that if he did not stop mutilating the Buryats, he himself would end up in Arkhangelsk. Peter Alexandrovich, having received this warning, immediately sent a letter to Pleve, in which among other things he said: "...As for Arkhangelsk, I will go there only together with you". At the same time Pyotr Aleksandrovich's brother Damdin was deported from Aga, where he lived, to another area. After some time the situation improved. The Buryats were left alone and allowed to live as they wished, perhaps because Pleve had ceased to be a minister. I personally read the letter addressed to Minister Pleve V.K. before sending it off.

...There was talk of forming a joint-stock company to build a railway through Urga and Kalgan to Beijing.

The main financing of this enterprise was taken by the Baku oil king Mantashev. Why this enterprise was not realised, I do not know. It is interesting in any case that more than 50 years ago Peter Alexandrovich worked out a project of construction of the railway, which is being built only now. As to the trip to Peking, it took place before I met Pyotr Alexandrovich. He travelled to Peking on a government assignment. The purpose of the trip and its results are not known to me".

"JUDE-SHEA" IS TRULY A HOLY LEGACY.

With Witte, Pyotr Alexandrovich shares his thoughts on the medical science of Tibet.

From Badmaev's letter to Witte dated 13 February 1893:

"His Imperial Majesty, my august godfather (Alexander III.-B. G.) favoured my studies in medicine, and I had the happiness to report more than once my intention to acquaint the educated world with Tibetan medicine; but the vastness of the literatures of Tibetan and European medicine, with which I was obliged to familiarise myself, the extreme importance of the subject when it comes to the health of the individual, the family, society and the State,-all this did not allow me to hurry with the printing of my works.

I have already prepared for printing a manual of Tibetan practical medicine and surgery translated into Russian with commentaries and intend to publish it soon. (It is about "Zhud-shi" - B.G.).

Since the publication of the first original of this classic manual - some 3000 years - and since the publication of the manual I am proposing in translation - more than 1000 years - Tibetan medicine has never deviated from its sensible direction. At the disposal of this medicine are remedies used with success for suffering mankind, which have withstood the criticism of 1000 years and the critical attitudes of millions of patients without change.

In St. Petersburg itself, from the beginning of my practice, from 1875, to August 1892, I stood face to face against 227,506 visitors who came to me for medical help. And from 1886 to the month of August, 1892, since I began to keep an account in letters, I have received from the 79 provinces and regions 6 thousand 489 letters; since 1886 with 179 different medicines 1 million 816,630 powders consumed.

I try with all my might to avoid the patronage of the press and the patronising system in general, despite my close acquaintance with many representatives of power, science, literature and the press...

At present, there are murmurs both in society and mainly in the medical community that I am deliberately, for personal purposes, unwilling to share the means of Tibetan medicine, to which I owe my successes. Obviously, the time has come for the publication of my works...>>

Yevgeny Ivanovich Vishnevsky recalls. His letter of 27 December 1955:

"My work for Pyotr Alexandrovich Badmaev as an assistant, secretary was that I participated in the translation into Russian of ancient Tibetan manuscripts on medicine.

This work was done in the mornings before Pyotr Alexandrovich left for the city to see the sick. We gathered in a room with a round table next to the dining room. There we brought boxes in which the manuscripts were placed. The length of a manuscript (obviously, a sheet. - B.G.) was about a metre and the width about 20 cm. The text of the manuscript was laid out in lines, not from left to right, as it is done now, but from top to bottom in columns across the sheet. The boxes with the manuscript sheets were brought from some datsan (Buddhist temple - B.G.) by an old lama in a yellow dressing gown.

The work itself proceeded as follows: a box of manuscript sheets was placed on a round table and an old lama was brought in. He was accompanied by a young lama. The old man was seated in a chair behind the table, and the young lama stood behind the old man's chair. The young lama had a blue silk handkerchief in his hands, which he used to wipe the old man's nose when necessary. I wondered why the old man did not wipe his nose himself, but held it for the man to do so. Pyotr Alexandrovich explained to me that the old man was recognised as a saint in his lifetime. He does not want by an unnecessary movement of his hand to harm living creatures, of which there are an infinite number in the air. After this explanation, I calmed down. (One of the precepts of Buddhist teaching is: do no harm to anyone, not even to a stone.- B.G.). The sheet taken out of the box was placed in front of the lama. He would read what was written and immediately translate it from Tibetan into Buryat. Peter Alexandrovich, without sitting down at the table, translated the lama's words into Russian on the fly. Trushlevich (also Badmaev's secretary. - B.G.) and I sat at the table at different points, opposite each other. We wrote down what Pyotr Alexandrovich was saying. When the meeting was over, Trushlevich and I would compare our texts, make the necessary corrections, recite the recorded phrases and then coordinate our work with Pyotr Alexandrovich. Our work lasted for many days. The results of our work were then published in the form of a book called "Zhud-Shi".

The first Russian edition was published in 1898. Badmaev did not just translate Zhud-Shi, but developed this theory and applied it in practice. About one third of the book - 80 pages - is taken up by the work of Pyotr Alexandrovich himself. He gives his interpretation of the teachings, as well as historical information about the medical science of Tibet. In essence, it is a book about how to live a long, long life, remaining healthy and experiencing all the joys of life.

From Badmaev's introduction to Zhud-Shi:

"Before speaking of Tso-jed-shonnu as the author of the Jude-Shi, we think it necessary to explain the very title of the Jude-Shi and the seeming legerdemain of the first chapter of the first book of this work.

"Jude-Shi..." translated means: "The Heart of Nectar, the eight-branched four pillars of specialised therapy".

The title "The Heart of Nectar" indicates that the Zhud-Shi sets forth the basic views of medical science.

This work is called the Eightfold because it sets forth the doctrine of eight subjects:

1) on the adult organism, 2) on women, 3) on the child organism, 4) on nervous and hysterical subjects, 5) on ulcers and wounds, 6) on poisonings and poisons, 7) on the senile organism, 8) on the maintenance and strengthening of old age. <...>

The lamas suggest that Zhud-shi was preached by Sakya-muni Buddha himself..."

The legendary author of the Jude-Shi, Tso-jed-shonnu, is said to have been the son of Bambasarr, king of the Indian city of Saravasti, and a merchant's daughter who lived with him in a morganatic marriage. Tso-jed-shonnu in his youth travelled the East, everywhere studied internal medicine and surgery, and even learned the techniques necessary to open the skull ... Then he returned to his homeland, began to treat people and became a great healer. He put all his observations, experience and wisdom into the Zhud-Shi. Doctors of subsequent generations continued and developed this doctrine, and about 685 AD with the help of translator Berezanoi it penetrated into Tibet and for more than a thousand years was kept secret by Tibetan lamas. In the second half of the XIX century - entered Europe.

Tibetan medicine is the art of treating exclusively with natural remedies: herbs, minerals, fruits of plants, their compounds in known, accurately weighed proportions; gastric diseases - to treat mainly with nutritional therapy. And to be able to diagnose accurately.

Tibetan medicines almost completely exclude the use of potent drugs, allowing them only in extreme cases. Surgery, too, is only permissible as a last resort. For example, tumours are preferred to be treated without the use of a scalpel, and this circumstance served as a reason for attacks from European doctors on both Peter Alexandrovich and Tibetan medicine. Their argument: WNT puts the patient's vigilance to sleep and prevents the tumour from being removed in time.

There are no contraindications for Tibetan remedies. They are harmless and serve mainly to stimulate the organism to overcome the disease itself. Hence one of the main postulates of Tibetan medicine is to treat not the disease, but the patient, i.e. the organism as a whole.

I was a witness to this. My mother, working in the district polyclinic, never used Tibetan medicines. Especially after the events of 1937. But one day a woman came to her with a long-standing eczema on her hands. This eczema was treated with all kinds of ointments, and was also treated with surgery. No results. And, as my mother told me, she took pity on the sufferer and gave her Badmaev's shiget - powders taken internally. Having restored the correct metabolism, it relieved the long-standing eczema in a fortnight.

European medicine recommends vaccination against infectious diseases: diphtheria, measles, scarlet fever, etc. Tibetan medicine believes that a healthy body is not susceptible to infection at all.

And the organism itself is described in the treatise "Zhud-Shi" in an oriental poetic way:

"The heart is the king of the organs, the pillar of life, the support of age, that is, the longevity of life and the condition of the spirit depend on the condition of the heart.

The five little lung outgrowths. that hold him like a mother holds her child in her arms. The white part of the thoracic abdomen is like a white curtain. The liver is like a mountain with sharp peaks. The spleen has thick edges, thin centre. The right and left kidneys are like strongmen with folded back hands. The stomach is like a cauldron for cooking food and has the form of a radish with four folds. The gall bladder is like a bag of gold hanging from the liver. The large intestines are like a snake with three folds. The beginning and end of the small intestines point to the beginnings and ends of the numerous irrigation grooves. The rectum serves as a continuation of the large intestines. The white and dark fatty tissues of the abdomen are placed between and in front of the abdominal organs. The bladder is like a sac with the opening facing downwards. The seminal bladder is like a gland and a treasury.

Serious damage to all the above organs leads to death." OUR DISEASES

AND OUR PASSIONS

Badmaev, not leaving the work on further translation of "Zhud-Shi", continues to explain, propagandise the main provisions of Tibetan medicine, to prove its right to be a science, to treat with unconventional methods. Here is an excerpt from the manuscript (11 February 1910):

"The Tibetan physician considers man as a huge colony of the simplest beings connected by one common volitional impulse and says that if we achieve correct metabolism in one small, quite independent part (cell), we have already achieved health improvement of the whole organism. Therefore, the basis and the main method of treatment of Tibetan medicine lies in the fact that by giving each part separately the power and possibility to fight against abnormal conditions causing the disorder, it thereby heals the whole organism.

The Tibetan physician finds the means to fight diseases in everything that surrounds him. He says that the four elements (air, water, fire, earth) give us medicines. Therefore, seeing in minerals the isoteric combination of water and earth, in plants - air, water and earth, in animals - air, water, earth and fire, the Tibetan physician takes from these three kingdoms: animal, mineral, plant - materials for fighting diseases.

To be kind, you must be healthy. In order not to despise lesser selves, one must remember that you yourself are created just as they are. In order to help one to improve oneself, one must be able to treat spiritual and physical sufferings, for in order to realise the higher, one must be able to rely on the higher

The Tibetan physician says, "You have to rely on a firm and reliable support, i.e. on your spiritually and physically healthy body.

The medical science of Tibet falls into two large departments: the science of the healthy man and the science of the sick man.

The first is educational and preventive of nutritional disorders in the body.

The science of the sick man is of a purely medical nature.

Among the educational sciences is undoubtedly the ethics of the Tibetan medical profession. Of course, it will be of interest to the educated world to become more familiar with this code of ethics. The public has every right to demand from the Tibetan medical profession to fulfil all that is written in this code.

On the other hand, these ethical works make it clear how society should treat medical science and its representatives.

It will be asked, of course, what is the connection between morality and disease, that is, disorder in the nutrition of the body?

To this the medical science of Tibet answers that all our actions - physical, mental... (nrzb) and moral - which do not agree with the laws of nature, cause nutritional disorders, i.e. the struggle of the body. (nrzb) and moral actions, which do not agree with the laws of nature, cause nutritional disorders, i.e. struggle in the organism.

Everyone knows about physical fatigue, lately there has been a lot of talk about mental fatigue, and everyone will understand when we talk about moral fatigue.

Excessive physical fatigue undoubtedly disrupts nutrition in the tissues of the body to its painful state, as affects the body and mental fatigue, moral fatigue causes even more disorder nutrition.

In cultured countries we are constantly confronted with very serious nutritional disorders in the various spheres of the body of both sexes due to moral overwork. The majority of society has recourse to the medical profession in moments of physical, mental and moral suffering, caused by its own abuse of the laws of its nature.

Meanwhile, medical science as faith must be inextricably bound up with man from the very moment of his reproduction.

What science but medical science can advise young people of both sexes to treat each other wisely during marriage in order to preserve health and avoid physical, mental and moral overwork? The same science alone can give sound advice to loving parents about reproduction.

The reason which prevented the representatives of the medical profession from taking their place in public life is perfectly clear to us.

Science, as a great truth, does not recognise violence and educates its representatives to treat everything around them with care and modesty. Good, moral and knowledgeable people are not in public life, they do not try to get promoted, for they only do their duty. Since antiquity, eminent members of the medical profession have had a humanising influence on peoples.

Such were the famous physicians of India, Tibet, Egypt - the Alexandrian period, Greece, Rome and modern Europe, but the society still does not understand and does not penetrate into this great meaning of the medical science because of its... (nrzb)...

Choose your best water and guard it, use it abundantly both to replenish the living water in you and to maintain the necessary purity.

Use atmospheric air in abundance, don't spoil it, and remember that the living air inside you needs renewal - atmospheric air.

Medical science says: be truthful and do no harm to anyone even mentally, - do not bother all five senses, but do not leave them idle, - always and everywhere be careful, - avoid everything that involuntarily causes a sense of fear, - do not spend sleepless nights, in the extreme it is necessary to sleep a little the next day, but certainly on an empty stomach, - do not sleep in the daytime, this can only be used by the exhausted, experienced grief, old people and persons extremely cowardly. Further, sexual i n t e r c o u r s e should not be abused, and especially not

to avoid the latter when the subject's maturity has not yet naturally expressed itself, and finally excessive physical labour should also be avoided".

The medical science of Tibet is very seriously engaged in the study of the female organism. The great secret of the spiritual and bodily regeneration of the future of mankind is hidden in the woman, in her organism, according to the WNT. Women have a high calling as mothers and leaders who, having received an education equal to that of men, and having preserved their inherent morality and purity, can give peace and prosperity to the world.

When it comes to the fate of the world, women will take power," predicts Pyotr Alexandrovich.

BADMAEV ENTERS THE FRAY

St. Petersburg's medical professionals had different reactions to the release of "Zhud-Shi". As Badmaev's popularity grew, envious practitioners and pharmacists appeared. However, there were also supporters among prominent scientists.

In the newspaper "Medicine" No. 1 for 1889, the dean of the medical faculty of the University of Yuryev, Professor, later Academician S. M. Vasiliev, in his article "On the system of medical science of Tibet by P. A. Badmaev" wrote:

"Mr P. Badmaev had the fortunate idea to give in Russian translation a collection of Tibetan medicine "Zhud-Shi", with which European physicians are generally very little acquainted. In fact, some of them look at Tibetan medicine as almost the medicine of witch doctors, etc., others put it in the range of so-called folk medicine. Indeed ... Tibetan medicine, apparently originating from the same source as European, i.e. Greek and even Egyptian medicine, separated early under the influence of the latter and continued to develop completely independently, first in India and then on the Tibetan plateau.

The Tibetans knew about cholera not only at the time when the Europeans learnt about it, but many years earlier; likewise about typhoid fever, pneumonia, plague, etc. The Tibetan physicians suspected of our so-called toxins at a time when in Europe the idea of the contagious nature of the above-mentioned diseases was not allowed. The idea that these poisons, according to the teachings of Tibetan medicine, penetrating into the organism, lose their poisonousness if the physiological processes are normal and the tissues of the organs are quite intact; if the integrity and normality of the organs have been disturbed, even temporarily at the moment of contact with a contagious poison, the infection is unconditional. This is where, according to Tibetan medicine, lies the accident of which mankind complains because of low culture."

In the early 1900s, Peter Alexandrovich's relations with the Medical Council of the Office of the Chief Medical Inspector (there was such a position in the Ministry of Internal Affairs) became strained. He submitted a note to the council with a request to recognise the right of statehood for Tibetan medicine. But he had many enemies in the council. So they passed the following ruling: "The council ... has found that it is impossible to secure the right of statehood for Tibetan medicine, which is nothing but an amalgamation of rudimentary archaic science with ignorance and superstition, and therefore.... Mr Badmaev's petition is not subject to satisfaction".

Pyotr Alexandrovich, an emotional and irascible man by nature, could not agree with such a ruling and came up with a publicistic brochure "Response to the groundless attacks of the members of the Medical Council on the medical science of Tibet", which was published in a large number of copies. He gives a number of specific case histories of his patients - those who before him had been recognised as hopeless, having refused treatment. Above all, he points out that those patients were misdiagnosed. "I have cured tens of thousands of patients with 'boro' disease. These patients came to me with different diagnoses by European doctors: one defined gastric catarrh, another defined gastric ulcer, stones in the liver ... tuberculosis. All these patients were completely cured by the use of shijet-dugba number 179 together with other medicines according to additions.... So, the way of disease research, determination of disease and its treatment according to the system of medical science of Tibet stands on strictly scientific ground".

In turn he asks his opponents: "What can explain that in St. Petersburg, the centre of civilisation in Russia, where learned European physicians hold so high the banner of their science, Tibetan medicine has attracted the eyes of the suffering and become the centre of universal attention? Why is it that the labouring working people, having a free cure... fills the waiting room of the Tibetan medical science, daily, by the hundreds, waiting in line for two, three hours, paying their last labour rouble.... In addition, loses eight working hours a month to waiting - why? Why do the rich also wait their turn and pay 5, 10, 25 r., whereas they, sitting at home, could invite any celebrity to their house - why?...".

A clarification is needed here regarding the treatment fees. The sums mentioned are quite significant for those times. But Badmaev's medicines were expensive: most of the constituent parts of medicines - herbs, tree fruits - had to be transported from Buryatia, and some from Mongolia and Tibet. Besides, he charged only 1 rouble from the poorer strata of the population, the same labourers he mentions and peasants, and much more from the rich. The payment depended on the length of the course of treatment. According to my grandmother's testimony, my grandfather sometimes, seeing a poorly dressed person who came to see him, told him: "Hide the money, later, later...". And he'd give him medicine for free. And the millionaire Mantashev used to leave at least 25 rubles in gold in an envelope for a visit to the doctor.

In indignation, Petsan (that's what the household called grandfather) kept asking questions:

"Why do newspaper attacks of the most malicious character against the medical science of Tibet ... do not chill the eagerness to be treated according to the system of this science? Because people from different walks of life, tormented by illness, find quick relief in the medical science of Tibet. First out of necessity and then out of love for it, they began to familiarise themselves with the essence and power of this science, which, like all truth, was clear and accessible to understanding.

The medical science of Tibet, with the help of analysis and synthesis, won fame a thousand years ago; it teaches to preserve health, to prevent disease, to help oneself and one's neighbours in case of illness, and to understand the beauty of a healthy life with reasonable labour."

In the preface to the pamphlet, the author wryly remarks:

"I respond to the members of the medical board only in the name of science and idea. I consider it my duty to pass on my truly holy legacy to the world.

I care for those unfortunate sufferers who, thanks to Tibetan medicine alone, are receiving and should receive beauty - health in the future.

I personally - a representative of this science - don't need anything..."

In the name of science and idea Badmaev acts not only as a doctor, but also as a public figure. And in this capacity he personally had to be useful to Russia.

In his mature years, having achieved fame, Pyotr Aleksandrovich planned to create a Buryat school with a classical gymnasium programme at Poklonnaya, for he knew that it was not so easy for the children of Buryatia to get into the only gymnasium in Irkutsk. Usually, having made a decision, he immediately proceeded to fulfil it. He wrote to his relatives in Aga to send their children and the children of their acquaintances - those who wished to study - to St. Petersburg. He undertakes all maintenance and education in St. Petersburg.

Formally, permission was granted, and soon the school began to function. Buryat children from Aga, Chita and Transbaikalia travelled to St. Petersburg. Among them was, as it turned out later, the future People's Commissar of Health of Buryatia and the future Hambala Lama Goboiev, the head of the Buddhist community in the USSR and in the entire Buddhist East.

Having established the school, Peter Alexandrovich appealed to the Ministry of Education with a request that his school be given the status of a state gymnasium, and that its teachers be given ranks and seniority. "The gymnasium will be maintained by me! I care about something else: that the state approves of my idea..."

- he said. But bureaucrats existed in that era, too, and status was denied.

Badmaev established two scholarships for foreigners at the Oriental Faculty of the university he graduated from. When in the 70s I was in Buryatia, my grandfather's homeland, Zhigjitzhab Dorzhiev, candidate of historical sciences, gave me his book, published by the Far Eastern Scientific Centre of the Academy of Sciences - "The Scientific Heritage of G. Tsybikov". (Tsybikov was a Buryat, a famous explorer of Tibet, professor, writer.) The author of the book made this inscription:

"Boris Sergeyevich is the highly respected grandson of an Agin wise ancestor who taught G.

Tsybikova. Zh. Dorzhiev." The "wise ancestor" is Badmaev, whose surname the author preferred not to mention in those years. And Tsybikov was a scholarship holder of Badmaev.

At the same time, Pyotr Alexandrovich thinks about developing Tibetan medicine as a science. But it is difficult to solve such a task in St. Petersburg - the teachers, emchi lamas, live in Buryatia. And Badmaev applies to the Department of Spiritual Affairs of Foreign Religions (including Buddhism) with a petition to open five medical seven-year schools at datsan for the Buryat population of Eastern Siberia. The Department authorised the opening of two schools for Buryats and one for Kalmyks. In addition, doctors of the Medical and Surgical Academy are permanently trained by Badmaev at Poklonnaya.

The road, the road to the East - that was the subject of his dreams and thoughts! There are no direct indications that my grandfather was one of the initiators of the construction of the great Trans-Siberian railway. But there is his letter to Witte of 26 December 1896. It is long, and it contains the following lines:

"Dear Sergei Yulievich! Remember the beginning of our acquaintance. You only embraced the East with your mind, though you were little acquainted with it. You, by the will of the departed sovereign Alexander Shch, energetically insisted on the Siberian railway and found funds for it. You took a broader view of the matter when you learnt the importance of China for this railway, if it were to be connected with the inner provinces of China proper. You will probably remember the note which I submitted to the Emperor in the midst of Japan's war with China. I asked four things: first, that Russia should compel Japan to make peace; secondly, that Russia should in no way permit Japan to seize the mainland; thirdly, in a separate note, that Russia should remove the Japanese envoy Nissi as a harmful person; and fourthly, with which you did not agree, half a pigo of the transformation of the Priamursky region, the transformation of the Asiatic Department and the Faculty of Oriental Languages."

The phrase "You took a broader view of the matter when you learnt the importance of China for this road" speaks for itself; here, obviously, is a delicate reminder. Apparently, after all, Witte learnt about the sign of the road from Pyotr Alexandrovich, who was in favour of expanding trade with China. The problem of transporting meat, cattle, and dairy products was also acute for the steppe Aga, where meat was cheap and imported bread expensive.

DESTINY

In 1900 Peter Alexandrovich, having parted with E. I. Vishnevsky, who became his son-in-law, advertised in the newspaper that he needed a secretary, preferably with a paramedic education.

A year earlier, two friends who had graduated from high school, Liza Yuzbasheva and Virginia Artsruni, had come to St Petersburg from Tiflis. Liza was the eldest daughter in a large family of Armenian staff-captain Fyodor Ivanovich Yuzbashev, who served in the Caucasian corps of the Russian army. Her mother, Natalia Yegorovna, was a Georgian. And the girl was a model of piercing southern beauty. The family lived on a modest officer's salary. Lisa, aware that she herself must think about her future, decided to go to St. Petersburg and agreed with a friend. In the capital, Virginia entered the conservatory in the vocal class, but later in the SR party went into the revolution. Lisa was drawn to medicine, and she chose a paramedic course. She rented a room on Furstadtskaya near Liteiny, studied, lived tutoring, correspondence of private papers. She was also fond of Tolstoyism, and even wrote letters to Lev Nikolayevich.

Lisa read Badmaev's advert in a newspaper - in 1900 this name was already well known in St Petersburg - and sent a letter the same day, giving some brief information about herself and her address. She had little hope of success - she had no references. One day, returning from a lesson, she was confronted at the door by an excited landlady, who informed her that an important general, who had arrived in a carriage, had been asking for Maiden Yuzbasheva. When he learnt that she was not at home, he wished to see her room. Liza found a business card in her bouvard:

"Pyotr Alexandrovich Badmaev. Doctor of Tibetan medicine. Acting State Councillor. Poklonnaya, 1"- and a note inviting him to come at the appointed hour.

Later she told how, when she entered his office, she saw a short man, without a single grey hair, standing near a large desk; although he was standing, his whole posture and the sharp look of his narrow Mongolian eyes expressed movement and impetuosity. He had a small beard and moustache. Outwardly he did not look more than forty, but in fact he was about sixty. Half a century later my grandmother Elizaveta Fyodorovna Badmaeva recalled with a smile that both in Tiflis and in St. Petersburg young men were hovering around her. She rejected them all. When she entered the study and saw Badmaev, she felt at once that he was the one.

...He gestured briefly for Lisa to sit down, glanced at his watch: "First exam for accuracy of endurance. He spoke with a slight Oriental accent, and did not finish every word, stopping halfway through. He wore a light brown, fine woollen coat, dark trousers, and soft shoes. Silently he strolled across the soft Persian carpet. 'How is your memory?' - was the first thing he asked, and added: 'My words are your memory. I can forget, you can't.'"

Then he asked how much salary Mademoiselle Yuzbasheva wished to receive. Liza was silent. Then followed the question, "What is your income from correspondence and tutoring?" -

"Fifteen, sometimes twenty roubles," replied Lisa. "Horsch. Let's put thirty to begin with. Do you agree?" - "Yes." - "Then to-morrow to-morrow at two o'clock at Liteiny, sixteen. There's plenty of work to do."

As Pyotr Alexandrovich explained later, there were dozens of responses to his advert. He travelled round the applicants himself and settled on Lisa Yuzbasheva without seeing her, because he liked the order in the room and especially on the desk. Hardworking by nature Lisa showed great diligence in her new position. She had been drawn to medicine since her grammar school years, she liked the doctor - everything was so unusual and at first seemed mysterious.

...Another patient appeared in the office. Pyotr Alexandrovich sat him down against himself, sometimes coming close to him and talking to him standing up. As a rule, he allowed the patient to say two or three general phrases: "Hello, doctor! I have been treated by different doctors for a long time and now I decided to turn to you. I have..." But at this phrase Badmaev stopped him: "You will tell me later, if I make a mistake..... Me first."

He felt for a pulse, but not with two fingers, as usual, but with all four: he held the fifth, the big one on top. He looked at the pupils.

— Do you have pain here? - and point to a specific spot, like the liver.

— Yes, yes, doctor! - replied the astonished patient.

Then Badmaev asked the patient if he did not experience bitterness in the mouth or slight dizziness in the morning, according to the diagnosis. And the patient, still amazed, confirmed that yes, he was experiencing such sensations. Naturally, the patient began to believe in the magician-doctor. And this is one of the most important conditions of Tibetan treatment - to make it painful to believe in your doctor. Unconditional, deep faith in the doctor is already the initial stage of the healing process. Treatment begins with faith.

A year later, proofreading the second edition of "Zhud-Shi", Elizabeth Fyodorovna realised a lot.

The unexpected revelation was that the medical science of Tibet considers: "...Both the well-being of the human organism and its disorder depend on three main causes, which in turn depend on the degree of physical and mental development of a person: 1) from the inability to use one's passions. 2) from lack of true goodness, and 3) from ignorance of medical science in particular, and from ignorance in general. From the first cause - from the inability to use one's passions - arise disorders of nutrition of organs, tissues and parts that maintain the balance of vital-living heat in the organism.

From the second cause - lack of true kindness - arise disorders of nutrition of the circulatory system with the heart and liver at the head.

From the third cause, and in particular from ignorance of the conditions of our life, arise all disorders of nutrition and... colds and catarrhal diseases.

As we can see, Tibetan medical science links moral health with physical health: 1) lying and slander are products of loss of will due to disorder.

perception, likening, absorption, assimilation, removal-purification-expenditure of air of the central nervous system; 2) theft, murder, envy, pride, ambition, sredrabelove - products of loss of will due to disorder of perception, likening, absorption, assimilation, removal-purification-expenditure of air and vital processes of bile; 3) excessive inclination to poison, drunkenness and wantonness - products of loss of will due to disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air and disorder of vital processes of mucous-serous and milky-lymphatic system. All other abnormal phenomena in the field of thought, speech and action according to the medical science of Tibet are also explained by the disorder of vital processes".

In 1903, Pyotr Aleksandrovich entrusted Elizaveta Fyodorovna to manage the pharmacy at Poklonnaya, to monitor the exact fulfilment of the technology of manufacturing medicines. In the morning she would come to Poklonnaya and stay there until two o'clock, and then she would go with Badmaev to Liteiny, 16. There were already forty or more people sitting in the waiting rooms. In the doctor's office in racks with hundreds of small wooden sliding drawers were stored medicines of various names, more than two hundred numbers in all. They had, besides the number, their own names, e.g. shiget, ledre, gabyr, etc. Having a good memory, Elizaveta Fyodorovna soon learnt to orientate herself in the medicines. The most commonly used was shiget. Pyotr Alexandrovich himself dosed it, i.e. made the prescription.

Sometimes he would say to a patient, "Unfortunately, I don't have any medicine for you right now.... Maybe in the future..." And then - to Elya Fyodorovna: "It's too late! There's no stopping it: the tumour has already spread to vital centres. He has a month to live. I can't tell him that, but I can't deceive him either.... If only a year earlier!"

The second edition of "Zhud-Shi" has already been published, the polemical "Reply to Unfounded Attacks..." and a number of other works have been published, but Bad-mayev continues to be reproached for not making public the most important thing - the formulation of his medicines. In response to the reproaches, he puts forward the idea of creating people's pharmacies: '.

"The medicinal substances of WNT are of great value to the patient only if they are prepared with the utmost care and precision as this science suggests. The latter can only be achieved if the formulation and preparation of drugs is in the hands of an institution that has the interests of the sick at heart. Only an institution under the control of a serious society can be considered such an institution.

I find it necessary to exploit these medicinal substances in favour of public education, and the name of the pharmacy will be "People's Pharmacy of P.A. Badmaev". At the same time, the medicinal substances coming out of this pharmacy should be privileged both in the Russian Empire and abroad, in the West and in the East. This is necessary because: 1. Forever to provide capital for public education. 2. It will be possible to prepare medicinal substances carefully; it is necessary to protect these medicines from various abuses.

The publicity of Tibetan medicine will interest all doctors and pharmacists, and these medicinal substances should go to pharmacies, and those prepared there should be distributed to clinics, hospitals and clinics. The income of this pharmacy in favour of public education may increase up to many millions of roubles; P.A. Badmaev wishes that 50% of this income should go to public education; 30% for the maintenance of the pharmacy, for the study of WNT and 20% in favour of P.A. Badmaev and his descendants at his direction at all times of the existence of pharmacies".

Unfortunately, the idea of creating people's pharmacies could not be realised - the First World War interfered.

In 1910 - the half-century anniversary of the opening of a pharmacy of Tibetan medicinal herbs in St. Petersburg. A solemn reception was organised on Poklonnaya Street. A prayer service was served. Pyotr Alexandrovich published a "Reference on the status of Tibetan medical science in Russia".

"From 1860 to 1873 this pharmacy was run by A. A. Badmaev, and since 1873 it has been run by P. A. Badmaev. Since 1873 there have been 573,856 visits and 8,140,276 powders dispensed," the author reports and supports this with a reference to documents. Then he writes: "If in the hands of only two representatives of the Badmaevs, the medical science of Tibet has acquired a huge audience and a large number of patients.

outpatient clinics in Russia, then, doubtless, with the availability of a larger number of able-bodied certified physicians, in a short period of time this science will become the common property of Russia, from which the whole of Europe will have to borrow it.

Letters from tuberculosis resorts in Switzerland leave no doubt that Western European patients are already listening to the results of treatment according to the Tibetan medical science. It is a common law that suffering mankind is always sensitive to everything that can alleviate its suffering.

BADMAEV AND NIKOLAI II

Badmaev often visited the palace in the early 1900s. The day before, the Minister of the Court, Frederica, called on the Poklonnaya telephone, which had already appeared in St. Petersburg, and announced the highest wish that the doctor should visit one of the Tsar's daughters who had fallen ill. For this occasion Peter Alexandrovich would put on a tailcoat, take with him a small suitcase with medicines, and drive to the palace.

When he returned, he told me how he had been received. The Empress usually met him, and she was present during the examination, asking questions, as any mother would.

— Is it true, Doctor, that it's sore throat and not diphtheria? I'm so afraid.

After making sure that there was no dangerous greenish tinge on the tonsils, feeling for a pulse, Pyotr Alexandrovich answered:

— A common sore throat. Drinking ice-cream... - And leaving the medicine.

— Can I allow my other girls to be sick?

— You may. But to be on the safe side, smoke this weed in your room. I used to enter the plague barracks with it smoking." He took out a few thin, needle-thick cigarettes, tightly rolled from Tibetan herbs.

— Do you have a carriage? I'll order you to come quickly. by car, you live far away...

— Thank you, Your Majesty, I have my own car.

Grandfather acquired it soon after the inhabitants of the Winter Palace began to use the new form of transport: he kept the brand of a general and a famous doctor. And in the revolution he remained true to himself.....

Peter Alexandrovich more than once appealed to the Tsar with a complaint about the Chita Russian administration (more often under Minister Pleve), which collected tribute from the Buryats in the form of bribes. And during another visit to the palace between the tsar and his grandfather, as it is reported, there was a

this kind of dialogue:

— I've been informed... You write, complaining about the oppression of the Buryats. But here stands before me a Buryat, a well-known doctor and a real State Councillor, smiling, Nikolai said.

— Your Majesty, I am alone, alone. By force of chance. I want to emphasise another point. A Russian official in Siberia, especially in Transbaikalia, discredits the Imperial power, undermines confidence in the throne.... Speransky, being sent to Siberia as governor, brought to trial six hundred officials for licentiousness ... and thus strengthened the authority of the government!

— Give me such a Speransky, and I will send him to Siberia as governor, - quietly, but without a smile replied Nicholas.

Pyotr Alexandrovich thought for a moment - who to recommend? He could not find one. And immediately realised the bitterness that slipped into the Tsar's words: Russia no longer had any figures on the scale of Speransky. Among the faceless official entourage of the sovereign, only one figure stood out

— Stolypin, but he too was doomed, knew it and therefore willed to bury him where he would be killed. And those who could have been formed as statesmen were in the grip of the fatal delusion that one should serve not the Fatherland, but its overthrow....

The Emperor turned the conversation to another topic.

— They say your science is full of mystery, is that correct?

— She was surrounded by mystery by those who wanted to hide her from people. Even in "Zhud-Shi" it was there. But I, translating the book, tried to free it from superstition, shamanism. Science doesn't get along with it.

— You don't believe in predictions?

— Disease can be predicted. There is a predisposition...

— And fate?

— I don't know how, Your Majesty.

— Then predict what I will fall ill with and when," said the emperor, smiling again.

— I would ask for Your Majesty's hand. No, not the palm, I want a pulse.

Having felt the pulse on Nikolai's arm, the grandfather listened to its beating for a long time, two minutes.

— So far, I don't see any symptoms of illness or signs of preexisting illness. You have the pulse of a very healthy man. You probably do a lot of physical work outdoors, don't you?

— That's right! Sawing wood. At least two hours a day. I love it!

— Great for health, but it's still healthier to work with the land - rural work. I write about it in "Zhud-Shi".

...The direct contacts with the royal family of Alexander III's godson allowed him to send messages to the sovereign personally when his thoughts about the good of the fatherland tormented him.

Despite the fact that the signed peace treaty with Japan did not affect the honour and dignity of Russia (the commander of the Japanese fleet, Admiral Togo, was horrified by the terms of the Portsmouth Peace!), Peter Alexandrovich was dissatisfied with the outcome of the Russo-Japanese War. In a surviving letter to Nicholas II, the actual State Counsellor Badmaev openly reproaches the Emperor for shortsightedness. Here is an excerpt from the letter:

"Your majesty!

...The Japanese, having secured the favour of the Europeans, America and China, declared war on us in order to prove to all, and above all to China of many millions, the might of Japan and at the same time to show the weakness of Russia.

This they have quite achieved. The Japanese waged war with Russia, and seized a vassal state of China - Korea and a Chinese province occupied by us, and also seized half of our Sakhalin....

It is incumbent upon the men of to-day to correct our mistake wisely in the East, to enter skilfully into negotiations with the Chinese authorities, and to change the existing condition arising on the Manchurian railway after the Treaty of Portsmouth.

All sorts of clashes over Manchurian railway affairs with the Chinese authorities will be fanned by the Japanese and will give rise to serious surprises..... Our richest suburbs are in danger until the Japanese are finally defeated by us on the mainland."

It was necessary to have courage, a sense of complete independence from how this letter would be perceived there, even if disfavour might follow!... The main thing for Pyotr Badmaev was the interests of Russia.

The conflict on the CEL already in the Soviet time confirmed my grandfather's fears.

In another letter to Nicholas, dated the same 1907, Peter Alexandrovich, criticising the right wing of the Duma for great-power chauvinism, at the same time criticises the Tsar, on whom, in essence, depended the implementation of national policy:

"The Russian people of the new formations have forgotten that since ancient times Russians have assimilated the mass of foreign tribes without any repressive measures - in a peaceful way. They now say only one thing, that Russia is for Russians and all must become Russians, and constantly acted in this direction, being active in the peripheries, and did not want to realise that the peoples of the peripheries.... being loyal people to the throne of the Russian Empire, still love their nationality, cherish and are proud of it".

Nikolai's replies are not in the archives. Or perhaps he simply did not reply. Another letter sent in 1907:

"...The revolution is running its course, in spite of repressive measures, seizing deeper and deeper into the whole population ... Many state people thought that Count Speransky was a supporter of the constitution..... If we look at the deeds of Peter the Great in the same way.

it would seem that he too was a supporter of the constitution..... Peter the Great and Count Speransky were undoubtedly supporters of absolute monarchy.

Speransky arrived in Siberia in 1819.... rid the foreign population of the officialdom that discredited the imperial power and stirred up the population against the throne. He immediately understood the beneficent value of decentralised power..."

Peter Alexandrovich was an opponent of centralised power, believing that it should apply only to the army, navy and foreign policy of the state. He persistently repeats this in his letters to the Tsar.

From the first days of the declaration of war, a patriotic mood reigns in the Badmaevs' house. Both sons of Pyotr Alexandrovich - Pyotr and Nikolai - go to the front as volunteers. Despite the demands of his wife Nadezhda Vasilyevna to arrange children officers adjutants at the headquarters, taking advantage of the high connections of his father, he does not want it. "No patronage: as everyone, so they are, and then what God will give", - says Badmaev. A hospital is being organised on Poklonnaya Street.

RASPUTIN AND OTHERS

Alexander Blok in his book "The Last Days of Imperial Power" gives this characterisation of his grandfather: "Badmaev - a clever and cunning Asian, whose head is political chaos, and in the language jokes and who was engaged, in addition to Tibetan medicine, the Buryat school and concrete pipes, - was friends with Rasputin and Kurkov With the help of the Badmaev circle Protopopov got the post of Minister of Internal Affairs".

Among other things, I cannot agree with the word "befriended": they were his patients. If he was invited to the palace, the courtiers naturally endeavoured to visit him. He was visited by the Minister of the Court, famous Duma figures. Protopopov, for example, was treated for a severe hereditary disease, he gave up European doctors. And as for Rasputin. it's more complicated. Badmaev's name is often mentioned in connection with the "holy elder". According to my grandmother, the appearance of Rasputin on Poklonnaya Hill occurred at her request: "Peter Alexandrovich, all talk about Rasputin ... Bring him to us." And grandfather brought. Rasputin stayed on Poklonnaya about an hour. Peter Alexandrovich received him in his office, which briefly came Elizabeth Feodorovna.

The cabinet was served with hand-spun Chinese tea. The master knew that the old man was fond of madera, but wine was not usually served in the house, and no exception was made here.

— How did you like Grigory Yefimovich? - Badmaev asked after the guest had left.

— I think he is... just a man," replied Elizaveta Fyodorovna.

— A man. But not a simple one. Hypnosis. He's got it.

— And using hypnosis to stop a sick heir from bleeding?

— I don't think so. It has a different effect. As Fredericke told me, Rasputin, tumbling and grimacing, rolls into Alexei's bedroom ... He is surprised, distracted - the blood stops, and it can be explained. As for hypnosis, it may have an effect on Her Majesty.... But there, too, it's the will. Dangerous is not Rasputin, but the rumour around him. Near the throne must be people of impeccable reputation. The throne - the altar of the Fatherland, and if ... - Peter Alexandrovich stopped talking, frowned.

— He didn't ask for your medication?

— Who's not asking for it? Gave 179p. It's original. That's the rule there. We'll see.

Rasputin was at Poklonnaya two or three times. According to my mother, she saw him once:

"I stood in the hall by the window and looked out towards the Gulf of Finland - in clear weather a strip of it was visible. I heard nothing, but suddenly I felt the urge to look round. And, having looked back, I saw at the entrance to the hall a bearded man with piercing eyes ... As it turned out, it was Rasputin."

I do not exclude the possibility that the grandfather, assuming the influence of the "holy elder" on the royal couple or knowing about it, wanted to get closer to him. And when Rasputin was beaten, he treated him, judging by telegrams, sent him medicine when he was wounded by a fanatical woman stabbed in the stomach. But the grandfather soon became disillusioned with Grigory. Rumours of his couching and scandalous behaviour further alienated him, for Pyotr Alexandrovich himself lived according to quite other

He also recommended wine for medicinal purposes only, and as a component of medicines.

We must distinguish between the attitude of grandfather to the man - as a person and as a patient, whom he could not refuse to help. But no matter how Peter Alexandrovich treated the elder, he would never have gone for what Felix Yusupov and his comrades dared to do - the murder of Rasputin. And when it happened, my grandfather in writing expressed sympathy for the empress and condemned the killers. He was a true Christian.

Since Badmaev by virtue of his position revolved in the same environment, he could not help but eventually join the ranks of opponents of Rasputin. For example, in January 1912, hid at his Poklonnaya Hieromonk Iliodor, exiled officially from St. Petersburg for denouncing Grishka. Iliodor had written to his grandfather many times before that. Here is one extract from his letters:

"I beg you to get Grishka over with as soon as possible. He is growing stronger every day. His army is growing. His name is descending to the 'nether regions'..... In this matter, I'm not so much interested in my own fate as in theirs! A great scandal may break out, and everything may end in a terrible revolution. For God's sake, hide Grishka quickly and shut his mouth. Every day is precious."

The note of Iliodor, who knew a lot about Rasputin, Badmaev gave the chairman of the State Duma Rodzianko. And in February of the same year addressed directly to Nicholas II:

"Bishop Gsmogsn and Hieromonk Iliodor-fanatics of faith, deeply devoted to the Tsar, found it necessary to peacefully persuade Mr. New (Rasputin.- BG) not to visit the royal house. New (Rasputin.- B. G.) not to visit the royal house. In their opinion, Mr. New, known as if many lack of actual holiness, worry the minds and feelings of loyal subjects who do not understand why he has free access to Your Majesty ...

Bishop Hermogenes and Hieromonk Iliodor are convinced that they are exiled only because they forced Mr Novy to take an oath before the image, and that Mr Novy reported otherwise to his majesty in order to excite the king's anger against them. The Novy reported otherwise to his majesty for the purpose of inciting the tsar's anger against them.

Having constant communication with people from all walks of life, with the clergy, with the authorities, with representatives of the State Duma, I find from the outside, as a spectator, that it is possible to liquidate this whole affair simply and calmly, without arousing passions.

I am sorry, dear sovereign, to trouble you with a letter, but I thought it necessary to report it to you."

However, all attempts to fight with the elder, with his influence did not lead to anything, except that caused the anger of the royal family. It was for the attempt to expose Rasputin Peter Alexandrovich in 1912 was excommunicated from the court. To this time refers to the following sorrowful letter Badmaev, marked only the date - 9 October. Apparently, it was handed to the Minister of the Court Fredericks.

"Horror seized me when I read this evening's bulletin on the state of health of the sovereign heir.

With tears I beg you to give these medicines to the heir-apparent for three days. I am convinced that after three cups of decoction taken internally and one cup of decoction for compressing externally, the condition of the heir-apparent will improve and the temperature will change. And Europe has no remedies for bruises external and internal, except ice, iodine, massage, especially in acute cases with high fever ... If you can be persuaded to start taking my medicines, no other medicines should be taken both internally and externally, not excluding ice.

Eat only oatmeal with broth and milk. If constipation occurs, give my stomach medicine, which is enclosed. That there are no poisons in these medicines you can easily ascertain by drinking three cups of decoction in succession, and my stomach medicine, you know, c a n n o t act badly.

I send you three envelopes of powders: I boiled, dab-sen-tan. o r bruise. Give every four hours; in the intervals broth, oatmeal, or milk; II stomachic. Take an hour before meals, an hour after boiled, if constipation occurs; III gabyr-nirpga, in case of fever with my knowledge.

I will cite another document.

The information about Grisha familiarises the passer-by with Grigory Yefimovich's position in high spheres. According to his conviction, he is a holy man, he is regarded as such and called Christ, his life is necessary and useful where he is sheltered. He himself said to a senator, that they call him in the high spheres Christ and the holy man. The high sphere is the holy of holies of the Russian state.

All loyalists, especially Orthodox people, regard this shrine with deep reverence, as the grace of God is upon it.

If the holy of holies recognises Grigory Efimovich as a holy man and uses his advice, then we Orthodox are also obliged to regard Grigory Efimovich as a holy man and venerate him.

Between the ministers, however, there are persons who assure that Grigory Yefimovich is not considered a holy man, they call him a lowly, harmless, good man.

It is no secret to almost everyone that thanks to Grigory Efimovich Bishop Anthony was removed from Tobolsk as a man harmful to him, and transferred to Tver.

Archimandrite Theophan, inspector of the Theological Academy, known for his extraordinary purity of mind and body, sent Grigory Efimovich from Tobolsk to St. Petersburg and introduced him into the high spheres. Theophanes was in awe of him, but, becoming more familiar with his negative moral qualities, withdrew from him and wished to dissuade the high spheres with exposing letters; for this he was removed to the Crimea.

Bishop Hermogenes and Hieromonk Iliodorus, having met Grigory Efimovich through Father Theophanes, also became fond of him, and then, having learnt his negative side, renounced him and began to take serious measures against him, for which they went into exile.

All persons who know Grigory Yefimovich assure that he is a whip, a deceiver and a liar, and that he slandered these pure people and was believed in high spheres. Is it possible to consider Grigory Yefimovich as nothing, as some ministers say?

He plays with the destinies of bishops over whom the grace of God is upon them. In addition, he easily facilitates the appointment of people to ministerial positions who please him.

Grigory Yefimovich's general staff in St. Petersburg: Mrs Vyubova, the family of Taneyev, the Pistolkors, Golovin, Sazonov, Da May, Saber... and Bishop Barnabas, and all those persons who are in close connection with them. The persons indebted to Vyubova carefully guard her centre.

Rumours have penetrated into society that in case of Grigory Yefimovich's collapse, this headquarters has a deputy who is already close and playing some role.

Thus, for the good of Russia and for the preservation of the holy of holies, without which Russia is a miserable country, Orthodox people must take serious, deeply considered measures to destroy the evil from the root, which is eating away at the heart of Russia.

There will be people who will assure that the information, letters and printed articles presented about Grigory Efimovich and his staff are slanderous; everything can be called slander when you do not want to believe it, but Orthodox people who love the holy of holies, without exception, do not trust Grigory Efimovich and his general staff, small in number, intriguing around the holy of holies and who say loudly that they govern Russia and will not allow anyone. They conduct their intrigues cleverly and insidiously, guided by base feelings.

About Grigory Efimovich and his general staff, rumours have penetrated the crowd; there is no corner in the Russian Empire, h'de not speak with horror of them.

There is secret murmuring among the bishops and clergy, secret murmuring among the government, secret murmuring among the army, among the military, secret, deeply concealed murmuring. The members of the State Duma are swamped with questions. In the near future a dynastic question is expected thanks to Rasputin and his staff, for a secret murmur, like a petty war, can turn into a tremendous storm of open indignation, so the members of the State Duma, deeply shocked, obliged me to declare it to the Government and above.

At first I thought that the note was addressed to Rodzianko, the Chairman of the State Duma. But having analysed my grandfather's wary attitude towards the Duma, I realised that this was not so. Most likely the note was sent to the Minister of the Court, Count Fredericks, so that he delicately brought to the attention of Nicholas II, as in society perceive Rasputin.

It was difficult in those years not to succumb to the general misconception that Rasputin seriously interfered in the course of state affairs. But the essence of the fact is who such a misconception entrenched and who benefited from it, and about which are written in his memoirs, people close to the Tsar: the Palace Commandant General Voeikov and head of the Office of the Minister of the Court General MOSOLOV. Yes, Rasputin was a Russian man, Siberian, liked to drink, go wild, and at the same time, undoubtedly, ooladaladaet hypnotic power. And could stop the blood of a haemophiliac heir. This explains the closeness of Rasputin to the royal family. And rumours of his influence on the course of affairs, the appointment of ministers, etc. were planted artificially, first, spies Kaiser Wilhelm, which swarmed St. Petersburg, and secondly, the revolutionary-minded intelligentsia. Both were interested in discrediting the Tsar's couple. Even the Grand Dukes shared a misconception about the role of Rasputin. Meanwhile, Nicholas II was not a man who could be pressurised, - established a completely erroneous opinion of his weak character. But the opposition in the Duma and among the court, not to mention the revolutionary parties, needed to find a suitable target. And such a target was Rasputin, especially since he easily gave reason for his behaviour.

One example of Rasputin's (and also the "Badmaev circle") alleged influence on the sovereign is usually the appointment of Protopopov as Minister of the Interior. It was, as events have shown, an unsuccessful candidate. But where did it come from? Protopopov travelled to England as part of the Duma delegation and, speaking there, impressed King Edward VII, who in a letter to Nicholas advised him to pay attention to him. In addition, for Protopopov advocated Rodzianko. These two factors and predetermined the decision of the Emperor. Rasputin has nothing to do with it.

"VERY SORRY AND MORTIFIED, YOUR MAJESTY!"

Anxiety for the fate of Russia and a vague premonition of revolution compel Badmaev to address the Tsar again and again. Letter to Nicholas II dated 27 April 1916:

"Every educated person understands, but does not want to see with his own eyes, that the riots all over the world have been produced only by slackers and atheists. Only Christians of pure evangelical doctrine are incapable of idleness and disorder. But this does not exclude the fact that in monasteries and among priests there are also idlers, even though they bear the name of priests and are considered to have the grace of God upon them.

Your Majesty is well aware that near the throne and near the courts of the Grand Dukes there is a mass of atheists and dullards, who have infiltrated all ministries and all educational institutions, not excluding the military.

You, Your Majesty, see it perfectly well yourself, but through rose-coloured glasses they report to Your Majesty the exact opposite.

Atheists and supporters of popular self-government dream of taking everything into their own hands. That is why slander, lies, scattering proclamations come to the foot of the throne. Only the far-sighted and wise can get rid of the arrows aimed by slanderers and liars under the plausible cover of culture, enlightenment, justice and purity of heart.

What kind of purity of heart can an atheist have? They may be intelligent and honest people, but there is no purity of heart between them.

New ideas and projects are constantly being born in grandfather's brain, and he is in a hurry to put them into practice. Here is the rationale of the "Explanatory Note on the Trapemont-Gol railway project":

"There is no doubt that the new railway line will awaken the self-consciousness of the foreigners of the whole region and will naturally create new articles of commodity exchange between the connected regions: the direct connection with America will make it possible to supply Turkestan with American agricultural implements, in particular machines for cotton processing; in turn

The turn Turkestan will get a new huge market for fruits and fruits, which occupy after cotton the main article of the extractive industry of the region".

On 10 July 1916, in his "Memorable Note" on the establishment of the Russian-Armenian joint-stock company "for the purpose of carrying out the necessary communication routes, developing the natural riches of the country, promoting the development of agriculture, trade and industry with an initial capital of 10,000,000 rubles" Badmaev wrote:

"The present great war has proved to us the extreme difficulty, if not the impossibility of the independent existence of small nationalities, since even small independent states, like Serbia and Bulgaria, perished at the first blows of the great powers that clashed with each other. Therefore, for the individual nationalities already living within the Russian Empire, it is most expedient for them to merge fully with the empire under the conditions of preserving their national identity. Putting their interests in full solidarity with those of the empire, the individual nationalities should wish to acquire fully the same rights as those enjoyed by the indigenous population, while preserving their national self-determination in the religious, cultural and economic spheres.

Applying the present general provision to the Armenian people, as already inhabiting the Russian Empire..... it is necessary first of all to get along with the existing state system, to obtain political rights equal to those of Russian subjects... and by developing economic prosperity to obtain full freedom to realise their national peculiarities. and through the development of economic prosperity to obtain full freedom to realise their national peculiarities".

On 8 February 1917, twenty-one days before the fall of the Romanov dynasty, Peter Alexandrovich sends a letter to Nicholas, later found in the Tsar's archive: in the letter Badmaev points out the great importance for Russia of the ice-free Murmansk port, proposes to lay a three hundred kilometre branch line to connect the Murmansk railway with the great Trans-Siberian railway, as well as to increase the capacity of the Murmansk road by creating a second gauge. He writes: "The Romanov Port (as it was called then) should play a world role for our Fatherland - greater than the shores of the Gulf of Finland and the Gulf of Riga, the German Sea and even the Black Sea and the Dardanelles. The port of Romanov will not only be the final port for the whole of Russia ... but even the terminus for the entire Asiatic East. On the shores of France, England and on other shores of Europe this delivery will also be made easier and faster, bypassing huge ocean spaces and bypassing the closed Baltic and Black Seas". (Let us remember what a significant role the Murmansk port played in the Patriotic War! The foresight is remarkable.)

The end of the letter, confirming Bad-mayev's break with the court, is symptomatic: "I am very sorry and depressed that for the last few years I have not had the happiness to see Your Majesty to know to what extent Your Majesty's views on everything that is happening have changed".

Just on the eve of the February Revolution Badmaev sends to the Tsar and members of his family his just published brochure "Wisdom in the Russian People", where in a historical aspect he examines the ways of Russia over the last half century and calls for the immediate organisation of people's vigilantes in defence of the autocracy. "If I meet with even a little sympathy on the part of Your Majesty, I shall be able to put much of what I have written into practice."

But it was no longer up to the vigilantes. Russia was destined to pay for the apostasy of God.....

Fatal moment for the Romanovs - the night of 1 to 2 March 1917. Having learnt about the abdication of Nicholas II from the throne, Peter Alexandrovich sat with his head down for a minute, then said: "Too late! There is a war going on. When crossing turbulent rivers one does not change horses - both the horse and the saddler will be swept away. But, it seems, this is God's will..."

One has to wonder to what loss of sense of reality Russian society had reached by 1917, led by the State Duma! Why did the echoes all go berserk? Why were the tsarist couple denounced? There was a war with varying success, started by the Germans. There was a period when the Russians were short of shells, but soon the supply was restored. Petrograd did not experience hunger (compare with the blockade of Leningrad in the Second World War, when most of the city's inhabitants, about two million people, died of starvation); in February, because of the frost, there were supply disruptions, well, there were queues at the bakeries, and instead of enduring a day or two - there were five trains with grain on their way to Petersburg - they took to rioting. In w a r t i m e ! Who

played into your hands? To the Kaiser? To think of it: monarchists Guchkov and Shulgin went to accept the abdication of Nicholas II, and meanwhile there were only a few weeks left before the decisive offensive of our troops - the front was full of shells and other ammunition. My grandfather was right when he said: when crossing stormy rivers you don't change horses - they'll be swept away. horse and rider. And it blew away! Very soon the inhabitants of Petrograd, having fallen under Bolshevik rule, felt at first hand what real hunger was and what unbridled terror was. And the commander of the Northern Front, General Ruzsky, who had come from the children of soldiers and had been favoured by the Tsar, not only did not support his sovereign, to whom he had sworn an oath, but also stopped the troops sent to replace the rebellious parts of the Petrograd garrison. He almost wrested the abdication from Nicholas II. A year later, Ruzsky, caught by the Bolsheviks in Kislovodsk, dug his own grave at gunpoint, where he was buried alive.

The pamphlet I mentioned has prophetic thoughts about what lies ahead for Russia:

"Do the speeches of the members of the Upper Chamber (Council of State) and the Lower Chamber (Duma) smell of fragrance? No! - they smell the same as the speeches of the members of the constituent assembly under Louis XVI. They threatened the ruin of their country... Let them remember that the members of the Constituent Assembly (the Convention, I suppose) did not escape the guillotine either.

"Danton, Marat, and Robespierre, too, spoke of liberty, equality, fraternity..... stupefied the whole French people, and then set about guillotining all who were not in friendship with them... the blood of the French poured down in rivers, and, gasping in torrents of blood, they threw themselves at the feet of the dictator Bonaparte.

All these demons are now thirsty for Russian blood."

"A STAR HAS RISEN"

Liza Yuzbasheva became Pyotr Alexandrovich's common-law wife. She was almost thirty years younger than her husband, but she carried her love for him through all her life and did not leave him in his hour of bitterness.

...On 17 October 1907, at the end of the reception, Peter Alexandrovich was handed a telegram containing two words: "A star has risen". Having read it, he went into the next room, knelt down before the icon, tears came to his eyes; he crossed himself and remained like that for a few moments with his eyes closed. Then he returned to his office and continued to receive patients.

That day he finished work earlier than usual. He wrote on a paper: "Happy. I pray for the health of both," added his Moscow address and asked his secretary to send it to the city telegraph office. Then he took a light coat from the maid, descended from the third floor of a seven-storey house on Liteiny, got into a waiting carriage, which immediately moved in the direction of Liteiny Bridge. Here, alone in the carriage, he allowed himself to relax and, closing his eyes, leaned back on the soft back of the seat.

But he couldn't sleep tonight. He thought about the fate of his newborn daughter. She would suffer the cruel fate of being an illegitimate child. And he was powerless. He had already consulted legal experts beforehand. There are options, but they are either outside the law or unacceptable. He will surely find some way out. The chain will be broken!

Now I pass the floor to my mother, Aida Petrovna Guseva, the youngest daughter of Badmaev, a doctor-surgeon, Major of Medical Service, holder of the Order of the Patriotic War of the First Degree, medals "For the Defence of Leningrad", "For Victory over Germany" and others. She died in 1975, a little before the time when her father's name was again recognised. About Badmaev, his outstanding services to science appeared articles in the central press. In the 50-60s Aida Petrovna herself brought together her father's recipes available in different sources into a single manuscript book; the names of certain ingredients included in the composition of medicines are given in three languages - Russian, Tibetan, Latin. This work was highly appreciated by the commission of the Academy of Sciences, which studied Badmaev's archives.

Mum's notes cover the period 1907-1920, and she wrote her memoirs from 1957 to 1960.

"was born in Moscow on 17 October 1907, where my mother and the midwife accompanying her, who was close to my father's house, were at the time. On a gloomy October day at eight o'clock in the morning, a remarkably ugly girl with straight black hair, slanting eyes and a flattened nose was born. When my mother looked at me, she was both happy and upset. The resemblance to my father, a Mongol, made it impossible to doubt my origin.

At ten o'clock in the morning my nanny, godmother, tutor, kind genius of my childhood and my whole life, who died in my arms at a very old age, - Akulina Yakovlevna B\`ndina - came to the house. I will call her, as I called her, Kulusha. Until the end of her days she retained her bright mind, extraordinary kindness and beauty of soul. According to my mother's stories, she was recommended from a rich aristocratic house where her daughters had already grown up; they would not let her go and offered her to stay, but her Russian soul did not get along with the Bonnes and governesses.

My mother, a modest woman, oppressed by her position as a civilian wife, met Kulusha warily. "Where shall I put such an important person? I'd like something simpler," my mother consulted the midwife. But the respectable appearance, solidity, unusual youthfulness (at that time she was about sixty years old) conquered the mother, and they agreed that for a while Kulusha will stay with me, a child on artificial nutrition. A f o r t n i g h t later my mother returned to St. Petersburg. I was entirely in Kulusha's care. By returning to St. Petersburg alone, my mother, I believe, wanted to stop the rumours that my father had another daughter. In my early childhood I was hidden.

Two months later, as had been agreed, Kulusha took me to St. Petersburg to see my mother. She left in Moscow her daughter Manya, fifteen years old, all her things, and took me with the firm intention of returning to Moscow. But it was fated otherwise. Later Kulusha told me that, having arranged everything that was necessary in our small flat on the Sands, she was about to return, but pity for the funny little girl, who recognised only her and was in an unusual position of illegality, hidden from everyone, kept her away. She hesitated and was about to return, but my father came. His imperious request not to leave me decided her and my fate.

All my first memories are connected with Kuliusha, whom I called Mum until I was five. (Then came the governess, a mademoiselle, who started a strict discipline, and forbade me to call her mum.) But even later, Kuliusha sometimes had to pass me off as her own daughter.

It seems strange now, but my native grandmother Natalia Yegorovna, who came from Tiflis, did not know about my existence - the secret of my birth was also hidden from her. She regarded me as a daughter of Zhilichka, and Kulusha as a daughter of Zhilichka. Once in the morning after my mother had left for an appointment, Natalia Yegorovna found me sitting at the dressing table in my mother's bedroom. Grandmother, taking me by the hand, led me out of the room and, bringing me to Kulushka, said sternly: "Take, my dear, your girl, and let Oma not run about the rooms i n Lizochka's absence."

Kuliusha apologised and ordered me to sit beside her. In the evening my grandmother complained to my mother that "your lodger's daughter goes to your room without asking.

Mum remained silent, sighing bitterly and afraid to admit our kinship. But on the second or third day my grandmother realised it herself and, crying, begged my forgiveness.

We lived quietly and privately. Mum spent all her days with my father at the reception of patients. Many incurable patients not only in Russia but also abroad turned to my father, and he had an extensive correspondence. This was obviously facilitated by an article about him in the Encyclopaedia of Brockhaus and Efron (Spb, 1891). His appointments were publicly available, but because of the queues there was a prior appointment. I remember my father from my early years, although we did not live together until 1917. He lived with his family on Poklonnaya Hill, and my mother's apartment, where I lived with Kulusha, was on the fourth floor, and my father's office was on the third floor.

From my father's family we were visited by his eldest daughter Nadezhda Petrovna. She came and directly said to my mother: "Show me my little sister". Both my mother and I were very friendly with Nadyusha, as we called her; these friendly relations have survived until today. But the other members of my father's family were very wary of my mother - she was almost the same age as Nadia.

Peter Alexandrovich's wife, Nadezhda Vasilievna, was very interested in me, and in the summer, when we lived at the country house, she came to see me to find out whether I resembled my father. But Kuliusha, apparently having an instruction, I remember, blocked me with herself and asked the lady who had arrived whom she wanted.

"Whose girl is this?" - asked the lady threateningly. "It is my daughter," said Kulusha convulsively, in a very unusual and important voice.

I clung fearfully to Kuliusha's dress, but still peered out from behind her back with my slanted eyes that gave me away.

by the kami.

"Who lives here and who are you?" - continued to question the madam. "I live here, the merchant's widow Bundina, with my daughter, and you, madam, don't care for more than that. Go with God!" - Kúlyúsha said, and, shouting to the maid, ordered her to take me, while she herself began to press the lady. She retreated to the gate, waving her umbrella angrily. She got into a carriage that stood outside the house and drove away. "Well, thank God, it's all right," sighed Kulusha. But from that day on I was not allowed into the garden alone.

My father, the head of a large family, himself already a grandfather, obviously did not want a high-profile divorce case with consistory and lawyers, etc. He was very religious, his wife would not grant a divorce, and he did not want to get into an open scandal. My mother, who had been his secretary at first, fell in love with this unusual man, who worked twelve to fourteen hours a day, irascible and kind. Once she got to know him, she couldn't help but love him. And it was the only love of her life, which lasted until her father's death. And afterwards. The memory of him was sacred to her....

By all accounts, my father was a kind man, helping the poor. Of course, he was rich, but not all rich people do that. And he had earned his wealth with a tremendous amount of hard work. He didn't sleep much, and when someone complained of insomnia, he would say: "Lucky! If only I could not sleep at all! How much more would I have time to do!" He had outbursts of anger, he raised his voice, but I do not remember any profanity, except three words: "fool", "dummy", "donkey", used in extreme cases. He disposed people to him and first of all the sick, his patients. He was a wonderful doctor. The people around him loved him. He worked without demanding silence in the house. Neither wine nor tobacco existed for him. He kept several scholarship holders from among Buryats, Mongols, who studied in St. Petersburg on his father's money.

...Peter Alexandrovich, or Petsan, as my mother called him, was a thinking man. According to my mother's stories, he criticised the ministers too, and at the name of the Emperor he only parted his hands. But he didn't condemn. Not because he was afraid, he was a very brave man, as later events showed, but the Tsar was something sacred to him. Strange as it may seem, in this respect her father and Kulusha were alike: she worshipped the Tsar.

Akulina Yakovlevna lived a long life and died in her ninetieth year before the Patriotic War. She lived in our house. She had an interesting combination of antiquity and modernity. She regretted the couple, but she was very interested in what was going on around her. I remember she would lean over to our C-235 radio and listen to....

Every summer, daughter Manya and her son-in-law and two granddaughters, girls older than me, came to visit Akulina Yakovlevna from Nizhny Novgorod. Every time daughter Manya persuaded her mother to move to Nizhny Novgorod. But Akulina Yakovlevna loved Mum so much that she did not dare to leave our house....

I keep these notes inconsistently, I don't have time to organise them: work, one and a half hours, grandchildren.... I'm a grandmother, I don't even believe it myself. But I felt the need to keep notes after my mum died. How I now feel her absence! Mum was an amazing person, fanatically devoted to my father and his cause - the medical science of Tibet.... She told me many times about a strange incident that happened to her.

A few months before the birth, my mother travelled abroad. On the way from Switzerland to Paris, she went to the ticket office, asking for a first-class ticket. The cashier slid the ticket through the window, saying in French that he was giving her a third class ticket. Mum returned the ticket to him, demanding first class. An argument ensued. The cashier said: "Madame, ride in third class.... I assure you, you won't repent." Mum waved her hand and took what she was given. And it saved her life.

Fate? A strange accident? At night, a train crash occurred on a mountain pass, and all the first class carriages were smashed by the fall down the steep hill. Only two third-class carriages survived. Mum told me how horrible it was for her to see the fiery, bloody mess down in the gorge.

The second, already amusing, incident. Returning to Russia, she arrived in Berlin sick, pregnant, alone, not knowing German. She got a job in a hotel, but in the morning she could not explain to the maid that she needed a cup of boiling water to take her medicine - shiget, which she had been taking all her life. The maid brought tea, but the shiget must be drunk only with boiling water. The mother lay crying. Suddenly, at the open window (it was September 1907) a cradle with a painter who was painting the facade of the hotel building came down. The labourer addressed Mama and again in German. Mum, crying, waved her hand and replied in Russian that she did not know German. Suddenly a rare Russian voice was heard: "Madam! Can I paint?" There was no need to say how happy Mum was: all the difficulties were immediately over with the help of the unexpected interpreter, who turned out to be Russian.

Afterwards, my mother often recalled this incident and told me in difficult moments of her life:

"Wait, Aidochka, there'll be more "can I paint?" - the unexpected would come, and by a strange chance it was sometimes accomplished...."

Looking ahead, I will tell you an incident that happened to me. The beginning of the Patriotic War. The end of August 1941. Critical days for Leningrad. In the first weeks of the war I worked in the medical commission of the military commission, then, when the main mass passed, all surgeons were recalled to the front. I was assigned to a medical unit near Krasnoye Selo. I went out into the corridor, I reread the assignment, I know that the bloodiest battles are going on there now. But I have one thought: how to warn my fourteen-year-old son, he is at the other end of the city, and, most importantly, how to connect with him and be with him together, if the terrible hour comes and the Germans will enter the city - such rumours were circulating.... Military men are scurrying round. I finish my cigarette and realise: I am mobilised, I have to go to Krasnoye Selo, to carry out the order. And if?...

Suddenly, the door of the office from which I had just left with my appointment opened, and the lieutenant-colonel jumped out, saw me, and grabbed his head: "You're still here, military doctor! How fortunate that you didn't leave! Give me back my assignment! A hospital is being organised at the Polytechnic Institute - there's not a single surgeon there..... You'll go there, the first batch of wounded will arrive today."

The Polytechnic Institute is not far from my house. So it's "can I paint?"

Thinking back to the end of August 1941, I remember that my mother came home already in uniform with a sleeper in her buttonhole and a duffel bag with rations in it. She told me that she was at the Polytechnic Institute - there was a hospital there. She was very anxious, and I couldn't help noticing it, so I asked her what was wrong.

— The Germans are at the walls of the city. The situation is very serious. Don't leave home for long - if the Germans break into the city, we must be together.... If the army leaves, we won't stay under the Nazis.

On leaving, Mum said:

— Yesterday I had a talk with our special officer. He promised to give me a car to come and pick you up... That's why I'm telling you not to stay away too long. Anything can happen.

The word "special officer" alerted me.

— Why, did he call you?

— No, I went to see him myself because of my new appointment as head of a major surgical department. It's a senior position, and I felt it was necessary to tell him everything, including about my father... So that I wouldn't be blamed later for hiding it....

What my mum could have been blamed for, I didn't need to explain, I had known that for a long time.

"I REMEMBER MY FATHER FROM MY EARLY CHILDHOOD."

"Over time, relations between my father's wife Nadezhda Vasilyevna and my mother normalised, and I even received an invitation to visit Poklonnaya. But my mother was in no hurry to take me there.

My mother's love for Pyotr Alexandrovich brought her much suffering. Despite his advanced age and titanic work, he was a man of passion. Later I learnt, that when I was two years old, he had another woman. There were heavy conversations about separation.... And my mother decided to give up and leave St. Petersburg. The packing was finished, Kulusha, feeling sorry for me and my mother, was also going on a long journey with us. We decided to go to Paris. Things were already poisoned at the railway station. It seems that an hour before departure at the railway station came ochen, and told my mother :

"I can't be without you and Aida, don't go. Everything will work out.

We stayed. My parents were depressed about my status as an illegitimate child. They began to look for a way out. According to the laws of the time, Pyotr Alexandrovich had the right to adopt me (without divorcing his first wife) and give me his surname. But then, according to the law, my mother lost her maternal rights over me.

At last a newspaper advertisement announced that "a poor but noble man was proposing marriage". My father's lawyer had arranged for the money of Mr Alferov - that was the man's surname. Nowadays, this may cause only a smile and bewilderment, but that was the way it was!

Mr Alferov was required to marry my mother, thus giving her and me his surname, but immediately after the marriage he gave my mother a separate residence permit, and also renounced his "daughter" Aida in writing. And he left Petersburg and never again made any attempt to see his "wife" and me. He accepted the terms.

In the afternoon my mother went to the church with her friend Virginia from Tiflis and witnesses, and the wedding took place. From the church my mother went home and never saw the man again. Kulusha said that he was "an interesting gentleman", he came to our flat, apparently my mother had made an impression on him, so at least Kulusha judged. He asked to at least be shown "his" daughter. This was refused, and he disappeared. This was the case before the October Revolution; when church marriages were abolished, my father, I think, registered his marriage to my mother with the district council and adopted me. After the revolution, both my mother and I bore the surname Badmaeva. This surname brought a lot of complications to my mother and me in life, but we will talk about that later.

Mum loved people. We had guests at our house, often singing and playing the piano. Among the acquaintances were artists, writers. Mum had a good voice. But my father was not present at these evenings. Mum, like every beautiful young woman, had bows, which she would laughingly tell Petsan about - she would tell him the next day how the evening had gone. She went to the theatres without Petsan. If he was not at the reception, he was dictating translations from Tibetan or writing projects for improving the Pasha's policy in the East.

Virginia Artsruni-Titova was also a frequent visitor. She was considered a revolutionary and openly predicted the inevitable fall of the monarchy.

"How, Lizochka, with your high concept of justice, can you tolerate despotism?"

— Virginia used to say angrily. She was covered with diamonds, and carried a lady's Browning in her purse. Her husband, Nikolai Ivanovitch Titov, a State General, was a very nice man, far removed from the revolution. "Look here, Lizochka, my spy is already on the watch!" - said Virginie, laughing, and led her mother to the window; someone in civilian clothes was standing at the entrance. "In that case we must send him an umbrella, it's raining," laughed Mama.

Her unshadowed friendship with Virginia lasted sixty years, until the last day of Mum's life. Virginia sat by Mum's side until her last breath. It was the first time I had ever seen Virginia sobbing so inconsolably. Her friendship with me to this day is like an extension of her friendship with Mum.....

I remember my father from early childhood, although I didn't know he was my father. We lived separately. Finally, when I was eight years old, I was taken to Poklonnaya to meet my older sisters on my father's side. On that day my mother was in a bad mood from the morning, made unnecessary remarks to the governess and, apparently, worried, looking at me dressed and combed, with two pigtailed. And here we are in the hall. An important lady in black silks with a mass of lace round her neck - the one who had come to look at me - came up to me.

"So that's what a nice girl she is!" - said Nadezhda Vasilyevna, and, lifting my chin, touched my cheek. I curtsied. "A lovely girl," she repeated in French, addressing my mother, "and she looks very much like her father.

At Poklonnaya, I was introduced to my older paternal sisters, Tatiana and Maria, and to Pyotr Alexandrovich's grandchildren, almost my age, Petya and Kolya, children of my father's oldest daughter, Nadyusha. I developed a friendship with them.

One of my father's nephews sat me on his lap and said: "You're my relative, aren't you?" I was angry, not realising it, and I think that this remark, addressed to a child, sounded like a mockery. After all, I knew about my father that he was dead. And Pyotr Alexandrovich is my godfather. True, he was very good to me. I was his last daughter. And I learnt about it under tragic circumstances.

Early memories of Kulusha. She is in the nursery having lunch, I am playing on the floor, waiting for her to come out (we have our own game). Kulusha, having cut soup meat on a plate, leaves the room. I quickly run to the table, climb on a chair and hastily start eating the meat, leave some on the plate and just as hastily return to my game. The explanation is simple. Until I was three years old, my father decided to make an experiment, and I was kept exclusively on dairy and plant foods. But... Kulusha reasoned in her own way: "The child will not grow well, there is nothing to be wise about," and thus gave me meat without formally breaking the prohibition. She also "corrected" my flattened nose: every time she washed me, she pressed two fingers on my nose and achieved her goal.

Being very religious, Kuliusha started taking me to church early on. One of my favourites was a trip to the Alexander Nevsky Lavra. We travelled there by steam train or horse-drawn railway. She gave me communion often, but, despite her deep faith, she brought me to the chalice first, vigorously pushing away all those who wanted it - she was afraid of contagion.

One day a miracle-working icon of the Mother of God of Pochaev was brought to St Petersburg. And Kuliusha took me with her. I remember an incredible crush at the church, I was pushed away from Kulusha and, I wonder how I was not crushed. I found myself in the arms of a policeman, who lifted me above the crowd and put me on the choir, whence the frightened Kulusha, forgetting about the icon, took me out by another way. I grew up a quiet girl, severely trained as a *bonneuse*. I rarely saw my mother. It never occurred to me to complain about the harshness. The day was scheduled by the hour. Reading, playing with dolls, of which I had many, was allowed only at certain times. Walking was also by the hour. Running was not allowed. You had to walk slowly, without looking round. We walked in the Summer Garden, *serso*, sometimes ball - it was allowed in the garden. My governess's sister served two boys. And sometimes we walked together. I walked in the middle undressed with two boys in sailor suits. And had sensible conversations in French.

I learnt to read very early. I vividly remember how I wanted to read, and once I learnt to read, I loved books forever. They were my constant friends, like-minded people.

Skipping over the small details of my life. There weren't many vivid experiences until I was ten. The theatre! The first time I listened to "Faust" in the theatre in the afternoon, and this magical music stayed in my memory for many years.

The piano. I was taught early, from the age of five. I didn't like to play, but I knew they would make me play anyway. When I was about eight years old, I began to see poorly in the distance, and I had to get up to read the notes. We talked about glasses, but my father categorically rejected them, saying: "Let him parse, I will not give glasses, with age will pass." And so it happened: I needed glasses only in my old age.

ON THE EVE OF LOOMING EVENTS

It was around this time - 1912-1914 - that Badmaev's grandson, a scientist and inventor in the field of chemistry, the late Nikolai Evgenyevich Vishnevsky, one of the sons of Nadezhda Petrovna, the one who married her father's secretary Evgeny Ivanovich Vishnevsky, recalls. He left with his family to serve in the provinces, where young officials usually started their careers. The last time we met, Nikolai Evgenyevich told me:

— Every time we came, my grandfather kissed my brother and me on the head, and according to Mongolian custom, it was necessary to touch not with the lips, but with the teeth.... And we

They put their heads up, feeling the touch of their grandfather's teeth. His teeth were straight, clean, without a single filling, not a single rotten one - in his seventh decade! In general, he was extremely strong physically. He could stop a horse at a gallop. He was gentle with us, his grandchildren.... I used to read Pushkin's and Maykov's poems aloud to him.

On Thursdays, there was an open day at Poklonnaya.... It was mostly military youth - friends of our Uncle Peter, officers. At first they played town games, tennis... Then everyone was called to dinner. Twenty people sat down at the table.... There were no footmen. Only two pretty maids. The dinner was always delicious, plentiful, but without wine. The master himself was usually absent, attending the sick. Sometimes he appeared towards the end of the meal, joking, laughing, flashing his white teeth.

— Other than military youth, who else has been there?

— Prince Ukhtomsky, General Kurlov, the Duma figure Protopopov...-they are his patients. It was said that Rasputin also wished to be treated, but he was never seen. The whole atmosphere at Poklonnaya was very benevolent. True, our grandmother, Nadezhda Vasilyevna, was harsh, but it did not affect the general mood. According to the Tibetan medical science, the space around us is also a medicine. So my grandfather tried to create an atmosphere of general goodwill.

The exception was, perhaps, Badmaev's conflict with Proto Popov, which I know about from the words of my grandmother Elizaveta Fyodorovna.

Alexander Dmitrievich Protopopov, a member of the State Duma and later Minister of Internal Affairs of the Empire, travelled to Poklonnaya. Pyotr Alexandrovich was interested in him as a sick person. Besides, Protopopov retold behind-the-scenes Duma news. And the grandfather had the opportunity to express his cherished thoughts about the reorientation of Russian policy to the East, about the expansion of its spheres in China, Tibet, about the construction of roads, his worries about the fate of the Agin Buryats. The guest listened to all this and then spoke:

— Oh, Pyotr Alexandrovich, you were born in the wrong century! You should live six centuries or so back, in the time of your, if I am not mistaken, great-grandfather Genghis Khan.....

— Are you even reading my labour?

— Of course, of course! But the kinship is unfavourable for Russia: your ancestor spilled too much Russian blood.

— It was not only the Mongols who shed blood. Tver went against Moscow. And who ravaged and killed Novgorod? Our Batyi didn't get there... The swamps prevented it! Who shed more Russian blood - my ancestor or Ivan IV - is another question!

Such conversations were held. They also talked about Rasputin. Peter Alexandrovich was interested:

— What's going on at the Winter Palace? What about the Emperor? Do you have influence over him? I am, as you know, excommunicated.... Protopopov replied:

— One man has influence there. You know him. Let's say that Rasputin is rude, crude, perhaps, and stupid, judging by the way he thoughtlessly behaves, giving cause for publicity scandals. But it is a fact that he by his eccentricity, tumbling favourable effect on the sick heir. And as long as this is so - Rasputin in force. From haemophilia, it seems, even you do not have a cure.

— We can! Slow, hard, and no interventions. Give him to me for treatment.

— But that's unrealistic.

— Tell me, what's real?! What can be done for Russia? Protopopov sighed heavily. He had his own worries, and

The main one was illness and a forced regime that excluded almost all the pleasures of a healthy person.

The clash occurred, as Grandmother thought, when Protopopov was appointed minister. He rightly thought that the doctor should now report to him. But he did not wait for a visit. Another batch of powders had come to an end. And Protopopov had to go willy-nilly to Poklonnaya - he did not want to show himself in his new rank on Liteiny as a sick person out of turn. Superfluous conversations, curiosity.....

Protopopov stayed in Pyotr Alexandrovich's office for some time. Grandmother was not present at their conversation. But suddenly she heard Petsan shout loudly: "Out! Get out of my house!..." And Alexander Dmitrievich almost jumped out of the study door, pale.

Seeing me, said the grandmother, Protopopov quickly came up to me and said: "Quiet your mad old man, or I'll have him sent out of town!" - and headed for the stairs.

— Fool, fool, jackass! - Pyotr Alexandrovich shouted after him. Grandmother could never find out what had caused the scandal. Pyotr Alexandrovich only repeated: "The Minister!!! He doesn't know what to do - what kind of minister is he?! Honestly, resign... Damned careerists... "Only to have power!"

To Grandma's questions about what had happened after all, Grandpa waved his hands and repeated three times:

"The abyss, the abyss leads...!"

Protopopov was related to the doctor as a patient. His telegrams to his grandfather asking him to urgently send gabyr - a Tibetan remedy - were preserved. Apparently, therefore, when Pyotr Alexandrovich cooled down, he asked his grandmother to go to the Protopopovs, to apologise for the doctor's impermissible, he emphasised - to the doctor, hot-headedness and to announce that he could visit again.

"...The summer of 1914. The day war was declared was hot. I asked my mum what war was.

"War is a horror," was the reply. From that day on, I didn't speak German anymore. I remember the signs in the shops: "Please don't speak German". I knew this language as well as French, and I spoke it fluently....

I remember talking about the war. We were always waiting in the house for newspapers with news. Nikolai was brought to the hospital on Poklonnaya Street, badly wounded - in the head and in the hands of both hands. They wanted to amputate his fingers in the field hospital, but he regained consciousness and begged to be sent to Petrograd to his father. His father saved his fingers... I remember him recovering at his favourite piano. He could already play for hours. I liked him, I didn't see anything bad in him.

On Poklonnaya Gora, apart from the main building with a staircase-tower in oriental style, there was also a hospital-sanatorium and a separate pharmacy. In the ground floor of the pharmacy there was a pusher's room where herbs were dried and pounded; a laboratory room where individual components were weighed and mixed into a single powder. Each powder was wrapped in thin rice paper, then the powders were sent in batches to Liteiny. In my father's office in the iconostasis stood the image of the healer Panteleimon, there was always a lamp burning. On holidays, a priest would come to the house on Poklonnaya Street and perform a prayer service.

I remember Pavel Grigorievich Kurlov and his wife, a fashionable lady. He lived for long periods of time at my father's house. Apart from the fact that he was a patient, he and my father had a friendly relationship. Later, in emigration, P. G. Kurlov published his memoirs. It was wild and disgusting to read Kurlov's unintelligent statements about his father; he forgot his father's bread and salt and confirmed the proverb: "He did not drink, did not feed and did not make an enemy".

My father, as far as I know, was rarely at court in those days. There was a long period when he was not there at all. Once, when I was with him, he came back from the palace in a tuxedo (it was unusual for him) and told his family about the reception he had received. It was already during the First World War, for he said that he had seen the tsar's daughters, who had returned from the infirmary where he was working, as sisters, and they smelled of carbolic. My father joked about shutting them out. I also remember the visit of someone from the royal family to my father on Poklonnaya Hill. Preparations were underway, everyone was especially dressed up, the carpet ran from the porch steps all the way to the gate.....

His father's constant and extensive correspondence with Tibet and China was due to the fact that he was sent literature and medicinal herbs from there. Knowing the East, he, as a thinking, energetic man, put forward various projects, pursuing the interests of his tribesmen and Russia as a whole. It is not true that he pursued personal selfish goals, which was attributed to him in the 20s. Yes, he was a monarchist by conviction - that is true. And it is pointless to deny it. Moreover, he was a supporter of absolute, unconstitutional monarchy. It is difficult for me to judge correctly about the political events in which my father was involved in one way or another; the mere fact that he was acquainted with such odious figures as Protopopov says something. But these were the figures of the time and his patients. One thing is certain: he was devoted to Russia and proved it. Having repeatedly had the opportunity to leave it in the difficult years of the civil war, he stayed in Russia and drank the bitter cup of the

collapse of his illusions and hopes. As a man of great intelligence and talent, I think he understood a lot and, if he had lived, he would have come to a new life himself.

I think the last phrase is about the fact that Peter Alexandrovich People like him do not change their beliefs, do not reorganise themselves in their old age. Judging by all his philosophical writings, he was in a conservative mood, and in letters to the Tsar between the lines clearly slip reproaches to the crown prince for the lack of firmness and the necessary rigidity in the fight against the "left". Mum rightly remarks that her father was a supporter of absolute monarchy. So, in my opinion, the true monarchy can only be absolute. And things were going well in Russia, until everything was ruined by the multi-party Duma and the constitution.

But even before that: when a monarch became liberal, he was shot, as was the unfortunate Alexander II. And under him the revolutionary dissenters appeared, who overthrew the genius of Pushkin and prayed to the mediocre novel of Chernyshevsky. And then came the terrorists who were in a hurry to threaten the Tsar-liberator, fearing that he would completely knock the ground out from under their feet with his new decrees. And they did...

Alexander III was the type of ruler Russia needed. He was called a peacemaker by the people, but Europe trembled at his name.

IN FRONT OF AN ANGRY MOB

"What a lot has happened in these years! From a girl who walked in the Summer Garden with Mademoiselle, I became an independent person who carried out serious errands. When my mother took a break from receiving patients, she assigned me to pharmacy, i.e. to dispense medicines on repeat prescriptions: to write down what medicines should be prepared and which patients would come again for a talk. But all this was later...

Close to the autumn of 1917, a commissar of the Provisional Government arrived at Poklonnaya with guards. The conversation with my father was short - my father simply kicked the aliens out. Obviously, the commissar had no authority to arrest him, but relations with the Provisional Government were spoilt. Badmaev was included in the group of undesirable and inconvenient persons and decided to be expelled from Russia.

My mother was travelling with him and hesitated whether to take me or leave me with Kuliusha. She decided to ask me, leaving me the last word. Despite my strong affection for Kulusha, my second mother, I still asked my mother to take me with her. After long and bitter tears, I was literally torn away from Kulusha and taken to the railway station. It was raining, it was cold. I continued to cry quietly, holding my favourite doll Lisa. On the platform of the Finland railway station there was a train. We were put in the last carriage. A guard stood at the door. We settled down in one of^{ky} pes. I began to run along the corridor, looking at my companions. As it turned out, Vyrubova, Elvengren, Glinka-Yanchevsky, Manasevich-Manuilov were travelling in our carriage.

The train started. The people seeing them off were all crying - the separation was supposed to be forever. Mum was always frowning, anxious. Pyotr Alexandrovich, on the contrary, was joking, calming everyone down. A game of chess began. The adults invited me into the compartment, gave me sweets - in a word, they entertained me.

Then - the border, and the train went through Finland. At Rahijaki station the train was stopped by revolutionary troops. The sailors and soldiers surrounding the carriage were told that they were travelling with "the Tsar's cronies". The crowd was outraged...

How things change! I remember in the early summer of 1914, Kulusha and I were walking along Nevsky. Suddenly those who were walking stopped and a crowd formed. "The Czar, the Czar is coming!" it was heard. Kulusha lifted me in her arms, and I saw the Emperor and the Empress passing by in an open lando. They were greeted...

Our carriage was surrounded. The soldiers prepared to shoot straight through the windows. Panic ensued. The guards accompanying the carriage disappeared, and we were left to the judgement of the people. Vyrubova was sobbing, my mother with a blackened face was thrashing between me and Pyotr Alexandrovich. Someone was praying....

Suddenly my father headed towards the doors of the carriage. He decided to step out into the crowd. I remember someone shouting:

"Stop him! We'll be torn apart..." Mum tried to hold him back, but Pyotr pushed everyone away, opened the carriage door, breaking the seal (the carriage was sealed) and stood before the crowd.

Immediately he began to speak. Strangely enough, the crowd fell silent. I can't tell you

content of his speech, though my mother sent me to bring my father back, I stood by his side, tugged at his sleeve, and whispered: "Come along, mamma is calling you, Pyotr Alexandrovitch!" I don't know whether it was his speech or my appearance that had an effect, but soon I saw smiling faces. Our wagon was unhitched from the train and left under guard. We were to go through Sweden to England, but fate had decided otherwise. At night we were sent under guard to Helsingfors in cars. No rudeness was tolerated, but a sailor with a sabre was sitting next to my father. At night we were taken to the former Tsar's yacht "Polar Star" to decide our fate. All the detainees were asked to surrender their weapons - they were not searched; Peter Alexandrovich and others surrendered their revolvers, but Elvengren declared that he had none. He was searched and two revolvers were found. I remember that later my father sharply reprimanded Elvengren - his act deprived everyone of trust.

During the interrogation there was a curiosity about me. I was asked my name, surname and with whom and where I was going, who were my parents? I answered that my name was Aida Alferova, and remembering the warning to tell the truth I said that Pyotr Alexandrovich was my godfather, but that now I was ordered to call him Dad. Then my parents explained what the matter was.

After the interrogation we were taken to the hold. I remember through my sleep the voice of my mother asking the sailor to send me to Petrograd, as they were waiting for the death sentence - there was a stormy session of the tribunal. I wanted to go upstairs. I passed the sentry on deck. I looked at the sea. Then I went into the cabin, where some sailors were sitting, arguing about something. They smiled at my appearance. The death sentence ready for execution was cancelled for all those arrested. The days of imprisonment began. We lived in the hold, on command we sat down at the table: morning tea, lunch, dinner. The food was good, I liked it, I did not suffer from lack of appetite and ate everything indiscriminately. But there were a lot of black cockroaches in the hold, which I was very afraid of. Then one day they served my favourite pasta casserole for lunch. After eating half of it, I was horrified to find a roast cockroach. I kept silent, but stopped eating. Old man Glinka-Yanchevsky (former editor of the newspaper "Zemshchina") asked: "Why don't you eat, child?" -

"I don't want to, I'm full," I said. After all, I had been brought up in such a way that I was not supposed to notice such things. "Well, I'll finish it, if you don't want it," said Glinka-Yanchevsky. I was confused, not knowing how to behave, but he finished the casserole.

The commissioner treated me well, he showed me round the yacht. There was a luxurious room upstairs — a hall with fluffy carpets, mirrors, and a large grand piano. I was allowed to play it.

Meanwhile, sick sailors started coming to my father in the hold, and he had medicines with him. And he treated them. One day I almost got us into big trouble. I decided to keep a diary and asked the clerk who was in charge of the canteen and went ashore every day to buy me notebooks and pencils, as all writing materials had been taken away from us.

The next day the adults were summoned for questioning. Pyotr Alexandrovich was glum and silent. They were waiting for reprisals. My request for pencils was interpreted as a secret order from the adults to organise the sending of letters through me. I was strictly questioned several times: who ordered it? In the end they believed that the adults were not involved. Days went by, waiting for some changes. And here was an order from the Centre: all the escorts were to be released and sent home, the rest to the Sveaborg fortress. The night of our departure from the ship was memorable. My mother cried bitterly, parting with Pyotr Alexandrovich. She expressed her wish to go with him, but she was not allowed to, and my father advised her to go to Petrograd to lobby for his release. There were many tears, for it was not known whether it was simply a move to the fortress or whether the life of the prisoners was again at stake.

The men frowned, bracing themselves.....

It was at the end of September 1917. The dispatch was commanded by a young commissar, the Menshevik Misha Ostrovsky, armed with a sabre and a Mauser. He commanded in a broken voice. At the last moment my father lost his hat, and my mother gave him a grey velvet beret, which he put on.

"Mr Badmaev, I order you to remove the ladies' beret - this is not a masquerade!" - shouts the young man. "But I have no other," replies the father. "I order you!" - shouts Misha, grabbing

for the holster. But that didn't frighten his father. Was he, who went out to the angry crowd, afraid of this young man? The commissar realised he was wrong and waved his hand, and we all moved from the hold to the deck. Tears again, goodbyes. And in the dark September night I stood on deck, feeling forgotten, among the grief and tears of my elders. But then my father came to me, crossed me, kissed me, told me to be a good girl, and started to go down the gangway to the boat. It was a black and stormy night. The boat pulled away. Mum and I were taken ashore. We settled down at the nearby Fenia Hotel.

After the cramped and cold conditions in the hold, I was impressed by the bright lighting and the smart room. I was even more impressed by the restaurant, where we went down for dinner - it was my first dinner in a restaurant in my life. A Romanian orchestra was playing. Everyone in the room was excited, a nervous excitement that I at first mistook for merriment.

Soon Mum was hurried to Petrograd to start the troubles.

At home Kulusha met me with joy and tears: it turned out that the newspapers had reported our deaths, described the details of our execution and even that our bodies had been thrown into the sea.

My mother developed a storm of activity for my father's release, went to the ministers of the Provisional Government, but she did not venture to stay long in Petrograd, fearing for Peter Alexandrovich's life and health, and, taking me with her, returned to Gel Singfors to be nearer to him. Mama was allowed visits and transmissions almost daily. We lived in the same hotel, and there was a bazaar not far away, where I ran to buy meat for Buryat soup. I often went with my mother to the Sveaborg fortress. It was a low stone building with a small courtyard. Every time we approached, a bell would ring, the officer on duty would come out, and we would be let in. The cells were very small, solitary, damp, dark, with a small window at the top. There was a bed and a stool, and that was all. Here, in the neighbouring cells, were the acquaintances who had been deported with my father.

At twelve o'clock in the afternoon, having collected money and dishes, with the permission of the officer on duty, I would go to the nearby teahouse, buy coffee and buns, and return. And again the bell would ring, and they would march with their jugs and deliver coffee to the cells.

We lived like that for about a month. Finally, the release order came. Everyone was allowed to return home. The release order came from the Petrograd Soviet of Workers' and Soldiers' Deputies somewhere in the middle of November, that is, after the October Revolution. His patients - sailors from the "Polar Star" - clamoured for my father. They loved him.

Having returned to Petrograd, Pyotr Alexandrovich started practising again. But his health deteriorated, he suffered from pneumonia. The contingent of his patients changed considerably - soldiers and sailors prevailed.

One day, shortly before leaving for an appointment, Pyotr Alexandrovich was arrested again. Mum went to see the patients alone. She announced her father's arrest to the many waiting patients. Three armed sailors immediately approached Mum with questions: who arrested him, where were they taking him? There was a commotion among the sick. The three went, it seems, to the Kresty prison, and in two hours my father returned accompanied by them. His mood was cheerful, and he began to see the patients cheerfully.

It happened two or three times. The central government had not yet established itself. One group would arrest, another would release. Groups of armed anarchists also appeared.... They were difficult scenes. In my memory I remember: my father, opening his arms, says fearlessly: "Shoot!", standing literally in front of the barrels of rifles pointed at him. But the hands that held the weapons were lowered under his gaze.

I do not remember to what time, but apparently to 1918, there is a strange episode. During an appointment, Pyotr Aleksandrovich was asked to go to see a seriously ill person; apparently, a name familiar to his father was given. Towards the end of the reception a car was brought. At about ten o'clock in the evening Pyotr Alexandrovich and his mother went to see the patient. They were brought to a luxurious mansion. Unfamiliar faces, armed guards ... Father was asked to go alone to the sick man. Mum stayed behind to wait.

An hour passed, a second... No one came out. Mum started to worry. It was quiet and nobody's voices could be heard. Time was running out. Mum, sensing something wrong, was at a loss.

At last the famous Mammoth Dalsky, actor and anarchist, came out, and, turning to his mother, said: "I cannot break the stubbornness of the old man..... Make him listen to us, otherwise he will not leave here alive!"

Mum, shuddering, recalls this episode. Father was released alive at night. Mum, literally dead from horror, brought him home at the third hour of the night.

As I learnt later, my father was demanded a large sum of money - a ransom.

Our family's acquaintance with the Bolsheviks Maria Timofeevna and her husband Ivan Dmitrievich Ivanov dates back to this formidable time. It began like this. Ivanov and his escort arrived at my father's house by car. Father was asked to go to see a tuberculosis patient. Pyotr Aleksandrovich was warned that the patient was the chairman of the Revolutionary Tribunal and a well-known figure of the revolution. P.A. replied: "I don't care who the patient is, let's go, as long as you need my help". As always, my mother went with my father. Father examined the sick woman and said: "You'll be on your feet soon", left her some medicine and left.

As Maria Timofeevna later told me personally in the 1930s, during the revolution her workmates and friends did not advise her to drink "unknown medicines" for fear of poisoning, but Maria Timofeevna, apparently, was a good judge of people. She guessed in P. A. a decent man, and also quite brave, for in case of unsuccessful treatment all the blame would be blamed on her father.

A fortnight later Maria Timofeyevna was on her feet and soon started work. She returned kindness for kindness and contributed to my father's release in 1920. After his death she continued to be treated periodically by my mother, retaining to the end of her days a marvellous, rare attitude towards me.

In the 1920s, the Ivanovs moved to Moscow. When in Moscow, my mother stayed in their flat on Granovsky Street. In 1938 they moved to Suvorovsky Boulevard. In 1940 mum was returning from a camp in Karakalpakstan.... I remember I met mum and brought her to the Ivanovs. Maria Timofeevna came out to meet me, opened her arms. "At last, dear Elizaveta Fyodorovna!...! I knew that everything would settle down..."

Their friendship and constant correspondence continued until the end of my mother's life. "Aida, remember that you have a second mother and a second home," Maria Timofeevna wrote to me when she learnt of my mother's death. Such words remain for the rest of my life.

I remember the Ivanovs, too. In the 1930s, my mother used to take me with her to Moscow, and I remember a huge flat on Granovsky Street with a dozen rooms. In this flat, apart from the Ivanovs, lived Otto Yulievich Schmidt and his family, as well as his sister Nora Yulievna, who was very friendly with my mother. After the Chelyuskin epic Schmidt was famous, and I, as a boy, used to keep watch in the corridor to see the big man with the beard. The Ivanovs welcomed the pass very warmly. The hostess was hovering at the table, and her husband, Ivan Dmitrievich, sat listening with his head bowed; in those days he was the red director of some large factory.

As an adult, after the war I visited the Ivanovs in their new flat on Suvorovsky Boulevard, in the Polarnik's house. Maria Timofeevna was always the most hospitable hostess, and I could not imagine her in the role of a formidable chairman of the Revolutionary Tribunal, passing death sentences on the White Guards.

But one day Maria Timofeyevna and I had a quarrel. It was in 1951. As always, having arrived in Moscow, I stayed with the Ivanovs. In the evening over tea we had a conversation about Leo Tolstoy, with whom I was then fascinated and even memorised texts from War and Peace.

— Tolstoy? Yes, of course, but he's a bourgeois writer," said Maria Timofeyevna.

— Is Tolstoy a bourgeois writer? That's the bourgeois view," I retorted.

The hostess rose quickly from the table, her hand instinctively reaching for her belt, for an imaginary holster.

— What! Borja!.. I have bourgeois views?! In my house?" she exclaimed and ran out of the room. Soon she came back all white, then smiled wryly: "Why do you reproach the old man for being bourgeois? I have been fighting the bourgeoisie all my life ...
And the conversation took a different, peaceful direction. But I realised the explosive nature of her temper: if anything happens, she'll sweep everything away. For all her seemingly kindness.....

CHK ACTS...

"Father seemed to be reconciled to the new power, but his temper was making itself felt. There was another memorable incident... My father and my mother travelled from Udelnaya to the city for a reception by train - there was no longer a carriage. They travelled as far as Finlandsky, and then took a coach to Liteiny.... and return in the evening the same way. There were three of us - me, my mother and my father. There were various people in the carriage - sailors, soldiers.... We started talking about the situation in Russia. At that time there was a famine in Petrograd. My father couldn't stand it and intervened in the conversation. "Well, what have you achieved with your revolution?" - he asked the soldier. Iot began to prove, an argument started. Suddenly, a sailor with a Mauser came up to my father: "Oh, there's a counter-counterculture here!" And at the first stop, Lanskaya, my father was taken out of the carriage. Mum and I followed him. Mum was crying and said to my father: "Oh, Pyotr Alexandrovich, you never think of your loved ones! At least spare Aida!"

And when everyone had stepped onto the platform, my father suddenly bowed low to the people around him and said: "Forgive the old man! Foolishly... I overreacted!"

The sailors laughed, advised my father to hold his tongue from now on if he didn't want trouble, and let him go.

Ogets, seeing his mother crying, asked about me. "Ah, don't you care where Aida is, what about us?" - Mum said reproachfully. This seemed to be the only time she condemned his actions.

Tibetan medicine always remained the main thing for my father. He gave all his strength and knowledge to medical and scientific activities and fought for the recognition of the WNT all his life.

"Quite aware," he wrote, "that this science will become the property of the educated world only when gifted specialists-Europeans will begin to study it.

I know that Pyotr Alexandrovich received official notification from the authorities that he could take Japanese citizenship if he wished to do so, as the Japanese ambassador had petitioned for him, and leave for Japan with his family. My father categorically refused to leave Russia.

Meanwhile, his white-stone dacha on Poklonnaya Hill with its surrounding land was confiscated, as well as land on the Don and in Chita. But the Chekists missed the log five-room mansion on Yaroslavsky Prospekt, eight hundred metres from Poklonnaya, registered to Elizabeth Fyodorovna. Although they had been here too, they limited themselves to arresting my grandfather and piercing with bayonets the ancient paintings in gilded frames - they were looking for weapons caches.

"Going back to those turbulent years. My father was left his reception room and office on Liteiny, and the estate on Poklonnaya was taken over by the military authorities. There was to be a battery there. And we moved all the stocks of herbs from Poklonnaya to my mother's nearby one-storey house on Yaroslavsky with a marvellous garden with lilac and jasmine bushes. Kulusha lived there. Some of the medicines were moved to Liteiny. During this period, an event happened that was very hard for me.

Kuliusha went with a trolley to Poklonnaya to get some things. And there she got into a fight with the soldiers, she was a fighter, she could fight back. It started with a trifle, they said they'd spoil things. Word after word... Kulusha was arrested and sent to prison. A neighbour came to our house in Yaroslavsky and told us how the soldiers had taken Kulusha. I roared at the top of my voice. My attachment to Kilyusha was perhaps stronger than to my mother. Crying, I went to look for my mother in town. At that time, my father was also in prison on Spalernaya Street....

Those days were terrible for me. With Kulusha I always felt myself under reliable protection, felt her love and care; my mother was entirely absorbed in worrying about my father or was seeing patients for him.... After Kulusha's arrest, my mother literally floundered, taking care of two people, and finally turned to Maria Timofeevna again. And I went together with my mother. Maria

Timofeevna promised to look into it, but not everything depended on her. As a first step, I was allowed a date with Kuliusha. I was carrying a bundle of laundry and some saved dry crusts of bread. The hour of the rendezvous, when Kuliusha came to the grate with her handkerchief and said to me in a trembling voice: "Well, hello, little girl, don't cry..." - that voice still sounds in my memory. I couldn't speak, choked with tears. Soon the date was over, and I wandered gloomily home.

Kuliusha was released a fortnight later, with a warning to keep her mouth shut. She came back slimmer, silent and somehow quiet, and I was radiant: now everything was all right.

...The harshest days of my childhood were coming, the winter of 1919/20 was very difficult, hunger was making itself felt.... Pyotr Alexandrovich was again in detention..."

Here I will interrupt my mother's notes to give the full text of my grandfather's statement to the Cheka from prison - it is still kept in P.A. Badmaev's personal file together with other documents at Liteiny 4.

to the CHAIRMAN of the Cheka, Comrade MEDVED.

Ward 3, cell 21 Shpalernaya Street, house No. 25 Peter Alexandrovich Badmaev, doctor of Tibeto-Mongolian medicine, candidate of the Petrograd University, graduated from the Medical and Surgical Academy, old man of 109 years of age¹

(That Badmaev is "an old man of 109 years" does not correlate with other dates. Even Elizaveta Fyodorovna did not know exactly when he was born. It is not by chance that only the date of death is indicated on his grave. (Author's note.))

APPLICATION

I am an internationalist by profession. I have treated persons of all nations, all classes, and persons of extreme parties-terrorists and monarchists. The mass of proletarians have been treated by me, as well as the rich and noble classes. Up to the time of my last arrest I had treated sailors, Red Army men, commissars, and all classes of the population of St. Petersburg.

My son, as a commander of the Red Army's mounted reconnaissance unit, while on a reconnaissance mission behind Glazov, was wounded by shrapnel from White Guard bombs in his left arm above the elbow, and his horse was killed under him. Having recovered from his wounds, my son returned to his unit and took part in the capture by the Red troops of the town of Perm. Perm, and my son was awarded for his distinction. But I, his father, an old man of 109 years, because I have a big name, popular among the people, have been imprisoned without any fault or reason for two months. I can tell you, Comrade Bear, that the members of your Cheka who interrogated me, if you add up the years of all four of them, even in this case the added up years will be less than my 109 years. I have laboured all my life not less than 14 hours a day for 90 years solely for the good of all mankind and for helping them in their grave illnesses and sufferings.

Has not the thought flashed through your mind, through your conscience, that Mr Badmaev, no matter how loud and popular his name may be, cannot harm your communist system? Badmaev, however loud and popular his name may be, cannot harm your communist system, especially as he has never been engaged in active agitator politics and is not engaged in it now.

My mind, my feelings and my thoughts are not embittered against the present system, despite the fact that I am completely ruined, robbed, as the military commissar, who sent an investigator to establish this fact, is well aware of, and despite all this I am an arrested man sitting completely innocent.

If you ask why I am not embittered, I will answer you. that coups are not done otherwise.

On the basis of the above, in the name of communist justice, I ask you to release me and return me to my working life.

Pyotr Badmaev

1919, 10 August

On the statement is a sprawling resolution dated 12 August (no long thought): "Sent to the Chesmensky almshouse." My grandfather cried out for communist justice - he got it.

"...And from November he was transferred to the Chesmensky camp; this camp was on the other side of the city, five kilometres from the Narva Gate. The tram only went as far as the gate, and from there it was on foot along the motorway. It was possible to get there by flying train from the city, but then to walk through the field over bumps and ditches - not an easy way either, especially for my mother. The wagons were irregular, though almost empty, cold, sometimes without windows. Once I was so cold that I was scrubbed at the stationmaster's office; I was dressed quite lightly: a velvet coat, which I had grown out of, and leather boots. And the frosts were up to -25".

We had to drive every other day. Transfers were allowed at any time. Even the sick were allowed to visit my father for counselling. Mum went one day and I went the next. On my day I went equipped with Kulusha, and from Udelnaya I started my difficult journey: by train to the city, by tram to Narva Gate, and there on foot to the camp.

Typhus was rampant that winter. And then the worst thing happened. My father, being very hot-tempered, got angry and spoke sharply to the camp commandant, for which he was transferred to the punishment cell. (I have already told about it. - B.G.) I remember my mother's despair, tears, which were rarely seen. She rushed into action, again and again fearing for his life.

After two days in an ice-cold punishment cell, my father fell ill, typhoid fever was detected. He was put in the typhoid barracks. Mum got permission to stay with him in the ward, and so did I. Those were terrible days. My mother and I slept on a straw mattress in a long, empty, cold corridor that had been turned into a ward; there were empty iron bunks. There was no lighting there. One of the ghastly experiences was at night when the dead were carried past our diggings;! I would ask my mother: "Who is being carried out, where?...*" My mother would cover me with her fur coat and say: "Sleep, sleep, I am with you...".

I was hungry, but I never asked for anything. Mum, sensing my condition, went to the ward attendant who was serving food and in a strange, uncertain voice asked: "Please give the girl something to eat." And she gave her some bread.

From time to time my mother went to town to look after my father, and I stayed and looked after the sick. Sometimes I slept at his feet on a horse. Many people wondered how it was that my mother was not afraid for me, a girl of fifteen, that I would catch typhus. This thought also tormented me later. But then I realised that my mother was a fanatical believer in Tibetan medicine. One of its provisions states that a healthy organism is not susceptible to infection, that is, it overcomes it. Only a weakened or sick organism is susceptible to infection. This is what WNT sees as a pattern. Anyway, neither my mum nor I got infected. The crisis passed, the fever began to subside, P.A. began to recover slowly, started joking with me, talking.... And soon I was back in my room".

In her memoirs my mother says nothing about the correspondence between Elizabeth Feodorovna and Peter Alexandrovich, but it has survived. These are five notes of Grandmother's, written in red ink, sent, as it appears, with her daughter or through the guards; a single note has been left from Grandfather. I bring it and three of grandmother's to choose from.

"My dear, since you are getting better, I am sending you 3 testicles, 1/2 pound of sugar and 5 buns for joy. Thank you, thank you, thank you for getting well. My spirits are better, for I was tormented very much that you were sick, alone there without me.

I send veal soup, a pound of meat. Kisses,
kisses me and Aida.

Your Elizabeth. Friday 1920."

"Dear Elizabeth Fyodorovna.

You're not coming in today. I'll let you know when it's necessary. Yesterday Olga Fyodorovna was there (grandmother's own sister; a few words below are unclear, the handwriting is very different from before - B. G.). I was right a long time ago... (Yesterday the interrogation was late. Today it's early. There's no need to be ungrateful. You know that I love you and Aida terribly and won't let anyone offend me.

Yours is your loving self. Badmasv."

<<I won't take offence,>> it's written from prison.

"Dear friend! Christ is risen. Kisses, congratulations. We ask God for health, the rest, I know that everything will be. I'm not sending much today: roast meat and grits.

Your E. F. 13 April 1920."

"Dear Pyotr Alexandrovich!

Now I am again from Udelnaya, I called Maria Timofeevna Ivanova, she thought you were already at home. Ivanov himself was reading the paper signed by Kalinin, Chairman of the All-Russian Cheka (an obvious inaccuracy, it must be the All-Russian Central Executive Committee, which was chaired by Kalinin - B.G.) about your release. Today or tomorrow you must be informed by all means.

Yesterday I sent you a transmission in a terribly careless way, I forgot to enclose handkerchiefs and a "khadak" (silk scarf.- B. 7⁴ .), today I am sending them. I am sending you a piece of butter and a piece of meat, and I am waiting for you and kissing you.

Warming up the room.

Elizaveta". "The conversations that took place among the prisoners boiled down to one thing: when and on what occasion there would be an amnesty, when they would be released, what was the situation at the fronts, etc. By that time my father had understood something that the rest of the old world had not yet understood - he thought that the process was irreversible and argued with the neighbours in the ward, so that my mother had to settle the conflict, which I told her about in whispers. At that time, my father was thinking about a letter to Lenin, which he wrote and sent to Moscow through my mother.

That's how the harsh winter passed. The spring sun warmed up, and everyone became a little more cheerful. And then, at last, came the order from the Kremlin to release Pyotr Alexandrovich. Whether it was connected with the letter to Lenin or not - I do not know. Although my mother and I visited him every other day, his release was unexpected.

... I'll digress from my mother's notes for a moment. I will reproduce my grandfather's story from my grandmother's words about how he was liberated and about his journey home to Udelnaya from the Chesmensky camp.

In the morning the commandant invited him to his office and announced that an order from Moscow had been received for his release.

— For how long? - Grandpa asked, squinting.

— Doctor, that's entirely up to you. Grandfather, as usual, replied with a joke:

— I'm putting myself in jail? What time? I didn't know! The Commandant wanted to part with the famous stubborn prisoner in a peaceful manner and said good-naturedly:

— Treat people, doctor, no-one will hurt you, but don't get involved in politics! Why would you do that?

— What "politics"? After your revolution, I walked away from everything. And before the revolution, I was practising my medicine, writing scientific books... I also wrote to the Tsar, but about what? Did you even read them?

— Doctor, you were a general! "Your Excellency"! You should have been asked for that alone...

— A statutory general. As a young man served in the Ministry of Foreign Affairs, there were ranks.... I served Russia!

— Tsarist Russia.

— There was no other.

— Let's say there was another, let's leave it at that. But even after the revolution you carried on counter-revolutionary propaganda and agitation.

— It's not true!

— Doctor, I've read your file. I hate to remind you, but... Here you are. - The Commandant opened the folder and leafed through it. - Here! Counter-revolutionary propaganda was carried out in a train carriage on the section of track between Finland Station and Udelnaya Station, there are witnesses.

— What "propaganda"?! I was travelling from a reception with my wife and daughter ... Two soldiers and a sailor were talking about the revolution. I asked: "What did the revolution you organised give you?"

— This is counter-revolutionary propaganda and agitation! Pure and simple.

— Is this your freedom?

— Yes, it's freedom from counter-revolt, Doctor. There's a civil war going on! When it's over, then... But even then, we won't allow you to speak against the revolution!

Now Grandpa didn't want to escalate the conversation before his release. Passions were running high...

— Well," he said, "it's up to you. I'm an old man. If you let me treat you, thank you. If you need me, I'll take you in without a queue,

— Without a queue, doctor, you've received the tsar's ministers... We're simple people, we'll queue when we need to.

— I don't think so. Those in power don't like standing in queues very much. All rulers are like each other: you stand up, I'll sit down. You used it, now give it to me.

— Doctor, here you go again! Do you want to go back? - The Commandant was already irritated.

— Silence, silence! But that's what Leo Tolstoy said about revolutionaries.

— And we'd ask the Count for something if he were alive. The grandfather wanted to reply to the chief, but restrained himself.

In the prison office he was given the necessary documents, the clerk wrote in the prison register: "According to the order numbered, signed by.... Mr Badmaev P. A. was released at his place of residence: Petrograd, Udelnaya, Yaroslavsky, 85>*. And the prison doors dissolved once more, releasing my grandfather. Coming out of the gates of Chesmenka, he crossed himself, breathed in the fresh April morning air and walked towards Narvskaya Zastava, where the tram ran. It was about five kilometres away. In his hands he carried a small valise with a plaid, a change of linen and other things necessary in prison life. Soon a horse with a cart caught up with him. Pyotr Alexandrovich did not ask for anything, but only looked at the man-warrior. And the man stopped the horse.

— To Narvskaya?

— That way, to the tram.

— Sit down, Grandpa, I see where you're coming from. What are we, not Orthodox Christians?

— Well, thanks, give me a lift, for God's sake.

Badmaev seated himself in the cart, put some hay on it, the man shouted the age-old: "No-o-o! Shall go!" - and the cart moved off.

There were no trams, and from the Narva outpost my grandfather walked on foot, puzzled as to how he was going to cover the twenty kilometres. Even with a valise. But after a mile he heard a tram honking. A lone carriage jumped out from somewhere. Pyotr Alexandrovich raised his hand. The carriage stopped.

— Where to, Grandpa? I'm going to the park," said the carriage driver.

— Please take me to Vyborgskaya... I'm a doctor, but I'm sick myself..... After a moment's hesitation, the counsellor said:

— Sit down, Doctor. You're not from Poklonnaya?

— From Poklonnaya.

"HAVE I BEEN LIVING MY LIFE WRONG?"

He travelled alone in the carriage, non-stop. The city was deserted. In some places there were queues outside the bread shops. In the whole of Petrograd there were only a few hundred thousand people left, and life in the city had come to a standstill. It was the difficult year of 1920. He was travelling along places familiar from his youth - Sadovaya, Liteiny.... This avenue with ancient cannons near the former artillery school was especially dear to him: in the house number sixteen was his office.

He took out and reread (reading without his glasses) his wife's last card and thought how quickly her hopes for his release had come true. He had once heard her say: "Love is caring. At the time he had not paid much attention to it, but now, left behind by influential friends, some of whom had fled abroad, and others whom the revolution had condemned, and having lost the children of his first marriage, who, with the exception of Peter, had scattered abroad, he now felt the support and care of one person - Elizabeth Fyodorovna. "Love is a wow of care>>> - apparently it is so," he thought, hiding the postcard he had re-read. He wanted to get off at Liteiny, to go up to his office on the third floor, to breathe in the native odours of medicinal herbs, which were in powders lying by numbers in the numerous drawers of the huge cupboard. But he knew that the appointment usually started later, at three o'clock. Get off... And then how to get home?

...The tram, humming, was slowly climbing the Liteiny Bridge. On the left, the low, classic, purely St. Petersburg-style building of the Military Medical and Surgical Academy came into view. Here he was studying. And everything was ahead of him: hard work, the Academy, the Oriental Faculty of the University, trips to Tibet, study of ancient science from emchi-lam and manuscripts, the beginning of medical practice, the struggle for recognition - for the recognition of Tibetan science as a science...

I also remember the day when the adjutant who arrived at Poklonnaya handed him a personal rescript on his confirmation in the rank of general and receipt of hereditary nobility. At that time it seemed important, significant.

The tram turned into the park, and Grandpa walked. The last kilometre is hard to walk... But you have to, you have to overcome it. What is it? Why isn't the famous Ledre working? Something's wrong... It's difficult to treat and diagnose oneself. But here's Skobelevsky Prospekt! Also deserted, the shops are closed. Before the war it was the busiest street in Udelnaya. There was a toy shop where he used to buy presents for his children, then for his grandchildren. What's ahead? Where will Russia go? And what will be the outcome of all that is happening? Whatever happens, the great medical science of Tibet must develop!

He leaned against a telegraph pole. Another five hundred paces. Here was the quaint stone building of Bashkirov's shop. To the left a little lane - Myshkinsky. Here was the house... He opened the gate. In the courtyard stood Akulina Yakovlevna, Aida's former nanny and the only servant who stayed in the house. She stayed because she loved the girl she had brought up. Pyotr Alexandrovich knew this and especially valued Akulina Yakovlevna.

Elizabeth Feodorovna was already running down from the porch to meet him. And now she pressed her lips together, moving them strangely to hold back the tears of joy.

— You see, I knew everything would be alright," she said excitedly, "How do you feel? Now the main thing is health...

— I walked from Sampsonievsky and it was fine. What's on Liteyny, is there reception?

— Not today. I've scheduled it for every other day. Some of the patients, ours, Udelnisky's, come here.... Now we have a new task - to replenish the medicines," Elizaveta Fyodorovna explained, for in any situation, in any condition, he was always primarily interested in medical matters.

— Well khorsh,- he said, having listened to Elizaveta

Fyodorovna's short answer.

They climbed the low, sloping porch stairs and entered the house. The landlady was busy with the food.

— Pyotr Alexandrovich, I have some coffee, would you like some?

— I'd rather have tea. Mine. Chinese. Twisted. Any left?

— Yes, yes, of course. I'll make it.

— I'll lie down for a while with your permission, - the grandfather smiled softly.

Pyotr Alexandrovich changed his clothes and lay down on a comfortable couch. Here, in this house, everything was comfortable and to his liking. Here he used to rest from everything in the world. In the large room hung

The painting is a fragment of Brullov's "The Doom of Pompeii" - a family with two children running down the street. The fragment did not include the column falling on them from above, and it was not very clear what the family was running away from with an expression of horror on their faces. But the Chinese vase, painted by ancient craftsmen, was particularly pleasing to the eye. A hard worker himself, he understood and appreciated other people's labour.

— Pyotr Alexandrovich, I'll put your bell for you, if you need anything - call, and I'll go to the kitchen, - said the wife, putting a Chinese bell of fine handmade work near the couch

— a work of art. On the bronze handle is an image of Buddha. Akulina

Yakovlevna entered, holding a piece of horse meat in her hands.

— Here... I saved it on the glacier for your arrival, shall I boil it? Elizaveta-Fyodorovna looked helplessly and guiltily looked at

her husband, as if apologising that it wasn't her who did it.

— Boil it! I think.

— I know, I know how to make your Buryat soup.

— Yes, a faithful man," sighed his grandfather, looking after Akulina Yakovlevna. Then, rising on his elbow, he continued: - Elizaveta Fyodorovna, is there anything of mine? First of all, where are the grandchildren - Petya and Kolya - and Nadyusha, of course?

— They are in Minsk, Nadyusha sent a letter, and they seem to be doing well. The main thing is that they are alive and well....

— Thank God, thank God," the old man rejoiced, crossing himself.

Akulina Yakovlevna carefully brought in a plate of steaming Buryat soup cooked according to Badmaev's recipe. The room was filled with the extraordinary aroma of strong broth.

And then the days of reflection on a life that had seemed long, but had flashed by so quickly. It was as if a door had opened, he had seen the light, and the door had slammed shut again. And he felt bitter. What had happened? Why had he come to such a sad end at the end of his journey? Had he not lived right? Had he not laboured from morning till late at night? Didn't he help half a million sick people he had taken in nearly half a century of activity? Distributed more than eight million healing medicines made in strict accordance with the requirements of Tibetan medical science. True, he also tried to correct the world with his letters to the rulers of Russia.... He was obliged to do it as any citizen who sees what is being done wrong. And what should have been done? But this we are not allowed to know.... What inevitably had to happen - Russia was sliding into the abyss. And now the old, dear to his heart Russia is no more, and nothing can return. The Bolsheviks went to the most irreversible process: a gun salvo on the people. How was this possible? They were carried away by promises of peace, land and will. Here is peace - brother stood up against brother, here is land

— three arches, here's the will - bars.....

And O n? How could one abdicate somewhere in Pskov, without even summoning a successor to him?! And what kind of associates Nikolai chose, commanders of fronts, if they renounced him at the first opportunity? But God had already punished them. Michael could have... No, he couldn't, since he gave up power voluntarily, putting it in the hands of adventurers like Kerensky. Liberal youths. They knew Russia even less than he, a foreigner from the steppe Aga.... And the one who took power obviously knew Russia better than anyone else and had a goal. What kind of goal - that's another question.

If it hadn't been for his old age and failing health! He would still be useful to Russia. But now, if he is needed, it is only as a doctor.... And the doctor himself is not doing well. If Ledre in combination with other compositions does not help, it is probably not only a protracted inflammation of the lungs, but worse.... Cancer. There's a lot of upheaval that hasn't gone away. We need to anticipate the worst. Make a will for the estate. All other thoughts for posterity he has already expressed in "Zhud-Shi" and other works.

A STRANGE LIGHT IN AN EMPTY CHURCH

"In the evenings his mother would tell him all the business, read him the newspapers.

I also had to read aloud, but to my shame I did not like to read aloud, it was very boring to read a newspaper. Once P. A. told me: read what you read yourself, what book. I began to read aloud with pleasure a book by my favourite Charskaya about institute girls, P. A., after listening to a few pages, got angry and strictly said: "Come on, don't read this nonsense, are you really interested in it?" I was very offended both for Charskaya and for myself.

P. A. was hanged by his son Pyotr Petrovich, his friend Pchelin Sergey Semyonovich, Ter-Stepanov Ivan Stepanovich, Bezobrazov Fyodor Fyodorovich. Doctor Pasternak also hanged him at his mother's request. P.A. was getting weaker, he was getting worse. He lay without getting out of bed. And then by a fatal misunderstanding, inconsistency at night about two o'clock came for my father - followed by a new arrest. Mother's despair had no bounds, and he was carried from the bed on a stretcher taken from the prison hospital to the car. His mother begged to be allowed to accompany P.A. to the prison. When they took him and my mother away together, I could not stop crying, and at night, together with my elder sister Tatiana, we went on foot to the city, to Gorokhovaya, to the Cheka, hoping to find out something; my parents were supposed to be there.

So we walked with Tatiana in front of the building until morning. We waited until ten o'clock and, not having received any certificates, went home.

Even the stalwart Kuliusha was confused and crying. Where to rush to, whom to ask? So the whole day passed, and it was only late in the evening that my mother came in, shriveled and darkened, saying;

"They took me away to I don't know where, and they kept me, then wouldn't let me see him...!" Mum sobbed inconsolably. In the morning she decided to look for her father. She went to all the prisons in turn, and told me and Tatiana to go to different addresses.

For exactly two weeks we began a daily trek from morning to evening, everywhere and to everyone who could have the slightest relation to those in power...

All to no avail - P. A. vanished into thin air and was not listed anywhere. His mother again appealed to the government by telegram, asking for a pardon. And on the fifteenth day of P. A.'s disappearance, an unfamiliar female voice said to his mother on the telephone: "Don't worry, he is alive, he is in the Crosses, tomorrow or the day after tomorrow he will be home. And not another word. My mother came to life and the next day she was on guard at the Crosses. P. A. had indeed returned home after having lain for a fortnight in the prison hospital, and, thanks to his sympathetic attitude, had even got on his feet during that period. His recovery was brief, and he soon became permanently ill.

It was July 1920. For three weeks my father struggled with growing weakness. Mother began to persuade him to take heart medicine on the advice of Dr Pasternak, a good doctor and man. When Pyotr Alexandrovich waved his hand and said: "Well, let him try to prevent it." Mum realised that it was the end. It was three days before his death. During those days he dictated his will, which was certified by his friends and his son Pyotr.

On the last day he did not feel well, he was uncomfortable on the bed. His mother and Kuliusha were irresistibly with him. His father's former family was in Minsk, but his middle daughter Tatyana lived at our place.

Late at night, Tanya and I were sent by my mother to Shuvalov to the sanatorium for a rubber lap. Tanya was eight years older than me. We went. Walking at that time was only allowed until 1 o'clock in the morning. And back, having taken out the circle, we walked already at an unauthorised time, fearing a patrol. The night was quiet. Somewhere they were shouting: "Help! Help!" We didn't walk, we flew. As we approached the Ozerkov church, I saw a light in the side window. The church was locked. Fear seized me. I whispered to my sister: "Tanya, look, do you see the light?" - "I see, I see," she answered quickly, "come quickly. But I realised from her face that she too had seen the light and was afraid. So we ran, looking back at the shining window. We came back tired and immediately went to bed.

At about five o'clock in the morning I was awakened by Kulyusha with the words: "Get up, Aida. Pyotr Alexandrovich!..."

I went into the room. My father, already dead, was half-sitting across the bed, his head leaning back, leaning against the wall ... My mother went crying out of the room to the balcony. I followed her, not knowing what to say. At my first words of consolation, I heard my mother for the first time: "Ah, Aida, it was your father..."

In the morning, Tanya and I went to inform friends back home about my father's death. Funerals at that time were a complicated affair. Soldiers from a neighbouring unit made a coffin, and the battery commander gave horses and a cart. And on the hot day of 1 August P. A. Badmaev was buried in the Shuvalov cemetery. The coachman stopped the cart with the coffin covered with spruce near the white stone house with a turret on Poklonnaya Hill, built by his father. The way to the cemetery lay past him".

(My grandmother and I often went to the Shuvalovo cemetery afterwards. It happened that there, in my grandfather's grave fence, we caught completely strangers, former patients of his, bringing flowers. In the 1930s, in the Udelnaya-Ozerki district, a suburb of Leningrad, the memory of him was alive, and even a stop on the

Poklonnaya was called "Badmaev's Dacha" - so announced the conductress).

"In dying, P. A. took his mother at her word that even on the day of his death she would not miss seeing the sick and would carry on his work.

A year after my father's death, my father's ex-wife, the former general Nadezhda Vasilyevna, came to our house, asking for shelter. "Will you take me in?" - she asked my mother. "Of course, stay ... We'll live together," replied my mother. Nadezhda Vasilyevna lived with us for a short time and died in

1922.

My mother had a greatness of soul in her mother, even though she sometimes forgot about me in her worries about my father and Tibetan medicine. She was a broad-minded person. She proved it also by the fact that during the harsh years of the civil war she took two girls, my age - Olga Khalishvilp, a very distant relative, and Vera Pevtsova, a complete stranger, the daughter of an acquaintance. Both girls' relatives died, and their mother did not hesitate to take care of them. Olga later became a party worker, Vera a musician.

FOLLOWING THE WILL

Elizaveta Fyodorovna fulfilled the posthumous will of Pyotr Aleksandrovich and continued to see patients in the same office on Liteiny, where she had worked for twenty years under her husband's supervision. This office was registered in the Leningrad State Health Department as an experienced one. As her grandmother did not have a European medical diploma, she saw patients together with Dr Vera Ivanovna Naumova, who had practised with her grandfather before the revolution.

At that time, Tibetan medicine was popular as a science. There was another centre in the city, headed by P. A. Badmaev's nephew, baptised under the name of Niko-lai. In an effort to have more followers, his grandfather wrote him out of Buryatia, and he, having studied at the gymnasium on Poklonnaya Street, entered the Medical and Surgical Academy and graduated from it in 1914. Subsequently, family ties intertwined: Nikolai Badmaev married Olga Yuzbasheva, niece of Elizaveta Fyodorovna, and sons Kirill, Mikhail and Andrey were born to them.

Nikolai Nikolayevich treated Gorky, Alexei Tolstoy, Bukharin, Kuibyshev; the latter, as chairman of the Council of People's Commissars, helped him set up a clinic at the Institute of Experimental Medicine. But Nikolai Nikolaevich's relationship with his grandmother was terminated in the early 1920s. I would not like to disturb the shadows of the departed. I will only report that N. N. Badmaev separated from his wife. My grandmother could not forgive that after the divorce he forbade his mother to see her children.

Olga Grigorievna rented a room near our house. In the mornings, my grandmother sent her breakfast. Sometimes you would go to see her and she would sit by the window, probably hoping that one of her sons would turn up. Soon she died in the hospital. At the funeral was only the eldest son, Kirill. In the 70s, Professor Kirill Badmaev asked me to show him the house where his mother once lived. Then he even searched for the old tenants of that house.

All three brothers became doctors.

Nikolai Nikolayevich was arrested in 1938. He was incriminated with the connection with the Japanese resident Miyakita and the intention to poison members of the government. At the trial, he recanted all the testimony given at the preliminary investigation (apparently under torture) and was shot the same day.

Her grandmother's appointments were no longer as large as her grandfather's, but thirty or forty patients waited for her every day. She began her appointments at two o'clock. The first half of the day was devoted to answering the letters that came to her from old patients from all parts of the country, and also to supervising the preparation of Tibetan medicines. The technology was very complicated, requiring great care in dosage. Grandmother had many summer helpers, among them her adopted daughters Olga Khalishvili and Vera Pevtsova, and also Anna Osipovna Lashkova. In summer and autumn Buryats came to us, bringing raw materials - medicinal herbs. They wore black suits, no ties. A large fire was lit in the courtyard under a hermetically sealed vat with elk liver or bear bile. The burning would go on for 24 hours. Just like in my grandfather's time.

Sometimes a particular medicine in the form of powder was ready, it was poured into a jar, put on the table and the whole family sat down to prepare it. A special apothecary's spoon was used to measure a dose of powder on a piece of rice tissue paper and wrap it in a special way. But learning to roll powders is not so easy! I still can't get it right.

The most popular among the sick, and also in our house, was the medicine number 179, the very same shiget mentioned more than once. This powder consisted of six ingredients, and, by improving the

metabolism, cured diathesis, eczema and stomach diseases. My grandmother, for example, took shiget every day in the morning. Until 1937, that is, until her arrest, no one would have thought that grandmother was sixty-five. If someone in the family ate something wrong and felt ill, the first advice was: "Give me shiget" - and the ailment would immediately go away. I remembered from childhood the unique brackish taste of the powder. Now, when I have a relative who has started practising Tibetan medicine and I try his shiget, I immediately say whether it contains myrobalan, which is difficult to obtain, or not. Shiget without myrobalan nuts is not the same! And, of course, the effect on the ...

The whole big attic of our house was full of medicinal herbs brought from the Agin steppe of Transbaikalia, a small Tibet, located at an altitude of seven hundred metres above sea level. There, on the banks of the Onon River - according to legend, the birthplace of Genghis Khan - these medicinal herbs grow.

THE STORM CLOCK AT GRANDMA'S HOUSE DOESN'T CHANGE ITS COURSE.

I, the son of Aida Petrovna, was born after my grandfather's death in my grandmother's house on Yaroslavsky Prospekt, where he died. I learnt that I was the grandson of P.A. Badmaev early and not even from my parents:

— Borechka, people will probably ask you if you are Dr Badmaev's grandson. Answer: grandson. There's no shame in that. But if they ask you further, you don't know anything. You really don't know. By my dejected silence, Mum realised that the questioning had already happened.

— And what was the question?

— It's as if the tsar's grandfather was treating.....

Grandma, who was present, said a long sentence in French. Mum nodded.

— Yes, yes... We must say everything, so that there's no doubt. - And turning to me, she continued: - You see, my father was a famous doctor. And it was as a famous doctor that he was invited to consult at the palace... as well as other famous doctors. Whether he treated the Tsar himself, we don't know, and he didn't talk about it. Botkin was the leib-medic at the court.

...My father Sergei Borisovich Gusev-Glagolin graduated from six classes of the cadet corps before the revolution. Then he briefly served in the Red Army, worked as a loader, then starred in the first Soviet films directed by A. V. Ivanovsky in "Sovkino". But my father was not given the go - there was no education, and the cadet past hindered. Compared to his grandmother, who was popular in the city, my father earned not much, as an ordinary clerk. This hurt him, and more than once he told my mother: "We need to live separately, my earnings are not visible here..." Grandmother was a man of the last century, father wanted to be modern. My grandmother secretly hired me governesses, former Smolensk women, spoilt her only grandson too much, and on this occasion she and my father had disputes, but never came to conflict - probably because they both belonged to the same milieu.

My upbringing... The governesses angered my father. He wanted me to be brought up in the new Soviet way, but no one knew what that was. "Seryozha, why don't you want your son to know languages and not to hunch over at the table?" - Grandma parried. She was right, and father was right - not right, or rather unrighteous was life, and in a wrong life everything is the other way round: the right are guilty, and the guilty are right. Father himself lived by the notions of the past.... And if in the 20-ies he still hoped for something, then in the 30-ies he had a firm conviction about what was happening in the country. Their sixth class of the cadet corps was spared by going home, and the seventh class was lined up with a ribbon along the Fontanka River and shot....

My mother, as a ten-year-old girl in the revolution, witnessed her father's arrests, and later she herself (Badmaeva before her marriage) learnt what a questionnaire was: she was expelled from university twice. This inferiority was depressing, she wanted to keep up with the times and tried to be loyal to the authorities. She bought me Soviet children's books, read them aloud to me, but sometimes she would stop and put her hand to her head and whisper: "God, what rubbish! You can't read." My parents protested against my grandmother's orders not because the orders

they were bad, but because they were afraid of the consequences. My mother stopped my father too, when he started talking about politics. But how could one not talk when a classmate or a colleague was arrested, how could one keep silent when those who came from the village told us about the kulaks. Life back then was like a minefield: either stand still and don't move, or if you did, don't blame yourself if you blew up.

I remember how my mother held my father back when he was about to go to the then-active St Isaac's Cathedral to attend a memorial service for the murdered general, the former director of the Cadet Corps - it was the tenth anniversary of his execution. "I'm not a religious man, that's not the point, I can't not go! I have been informed!... My comrades will be there... It's disgraceful!" - worried my father. And mum objected: "You are putting not only yourself at risk, but also your son..... I dream that at least he did not know what a questionnaire is." Alas, I had to find out. My father, already dressed, hesitated and did not go. Later it turned out that the few people who were present had been expelled. What kind of sprouts could that life have given?! In the early 30's, my father in another purge of state institutions fired from the film factory on the third category, without even explaining the reasons. But the reasons were clear: the cadet corps, my father, a non-returner. My paternal grandfather Boris Sergeevich Gusev-Glagolin, formerly the premier of the Suvorian theatre, went to America and stayed there. My father was offered to disown him - he refused.

My father was reinstated only after a lot of trouble, not as a director but as an assistant. But it seems that it was not only the questionnaire that hindered him, but also his inability to find a common language with his colleagues. And this trait - contactability - in the Soviet era, when such qualities as professionalism, diligence, decency, were devalued, gained great, crucial importance. And yet, my mother repeatedly told me both in my early childhood and later: "In life, you should be able to do at least one thing, but perfectly. Be a specialist. It is always a piece of bread.

Mum was an amazing person, extraordinary, but I learnt about it... not just learnt, but felt, remembered after her death. My father was an unsociable person, but my mother was always surrounded by people. "I'm a mestizo..." - laughing, she confessed. Indeed, her father was a Mongol, her mother was half Armenian and half Georgian. "Your late mother, even before the war, was considered the most beautiful and clever -

the most important woman in Leningrad..." - an old acquaintance once told me.

We still lived there, in Udelnaya, on the outskirts of Leningrad, in a five-room log mansion with a veranda. Elizaveta Fyodorovna rented the house to the ZhAKT, but no one moved in with us - both the house office and the Vyborg District Council had patients of my grandmother. She occupied the corner room, where her bedroom and study were; the large room adjoining it was given to me and my nanny; my mother and father lived in the next, eastern room, and Akulina Yakovlevna in a separate room; the huge dining room was used for cooking.

in the morning medication.

At my grandmother's house everything went on as it was once established, and in the thirties we had a cook, a maid Marusya, governesses who came to us; once a week a clockmaker, a Swede, came to us and wound Bure's floor clock. But the main thing was the housekeeper, the octogenarian Akulina Yakovlevna, Kulusha, who remembered serfdom.

Since some of the authorities themselves were treated by the grandmother, she was allowed to maintain her usual way of life for the time being. But grandmother observed the rules of the game. When guests gathered in her house, the remnants of the old Petersburg intelligentsia, and someone began to discuss the actions of the Bolsheviks (the word "Bolshevik" was not pronounced, it was "about them"), Grandmother got up from the table, intervened by right of the hostess: "Gospa-ah, I ask you not to talk politics in my house," and the conversation was silenced. For all the kindness in the grandmother was a power that subdued people. Among the guests were her patients.

In the 1930s, the city resembled the old St. Petersburg in appearance and population more than it does today. Despite the endless repressions and expulsions of "ex-pats", the street crowds were filled with intelligent faces and pure St. Petersburg speech.... However, the average native Petersburger of any class had his own face and dignity. And the same drunken plumber Merkuryich, who fixed our taps, was a personality and worked with a virtuosity that today's plumbers could never dream of.

"THE DEVASTATION IS IN THE HEAD."

In the courtyard of our house there was a small pond covered with mud. Behind it was a field where we planted potatoes. In the early 30's this field was cut off and a two-storey standard barrack was built there. A fence was built along the cut-off part. They brought it to the pond and stopped. A few days later they started to drive piles and put poles in the middle of the pond by hand with wooden oscillators. And above the pond, above the water, the fence also loomed, like a monument to the folly of the era. We boys, gradually pulling lath after lath out of the fence, climbed over it from one bank to the other.

The gate opens, and a cart with belongings enters the courtyard. It is the Kurochkin family - husband, wife, two boys and an old woman: they have a warrant for the formerly empty janitor's room.

— Hello, hello!...- says the woman, slightly embarrassed...Here we are.... This is my eldest, Misha, and the youngest is called Tolya.

The man, without saying hello, goes straight to the janitor's room, and there, together with the driver, unloads his modest belongings - mattresses, blankets made of colourful scraps, a wooden suitcase, a sack....

— Where are you from? - asks Grandma.

— We're from Pskov, the village of Lapushino.

— Make yourselves comfortable. The place is decent - two rooms, a kitchen....

— Thank you. I've already been and watched it, and now we're all together as a family....

There is embarrassment on the woman's face as they trespass in someone else's yard. There is no embarrassment on her husband's face. By evening he is walking barefoot in the courtyard like a master and saying, nodding in the direction of our house: "There is nothing of theirs here, except the furniture. Everything is government property. Egor Petrovich Kurochkin is a tall, handsome man with a slightly slack jaw. He was sent to the town as an activist of collectivisation. All the rest of the summer he walked barefoot in the yard, and his wife Manya went to work in the factory from the first day. This continued until the outbreak of war: he either walked around the yard or served time for theft; Manya pulled the family along.

A whole settlement of standard panel houses grew up in the neighbourhood. It was populated by residents of the Leningrad region, who were called upon to "replenish the working class". Yesterday's peasants, torn away from the land, from the profession of a grain farmer, having no other qualifications, became conductors of trams, buses or were taken as labourers: there was always a shortage of people with "kurochka" labour productivity.

The once empty Udelny lanes were filled with a new public. There were good peasant faces all around. Healthy, cheerful girls wore their berets in a special way, over their backsides, and tried to become Leningrad barmaidesses as soon as possible. But when people strive to be like someone else, they become like each other.

The barracks housed not only people from the countryside, but also Leningraders from overcrowded communal flats. I remember the old woman Gerle, surrounded by boys and dogs, famous for entering the tram from the front platform.

the privilege of the Civil War. There were some fights, but if you showed up to a policeman

— and order reigned. The militia enjoyed authority and had power.

From the very early morning, a queue lined up at the door of the nearest shop, but the more astute came later, for just before the opening a policeman appeared and commanded:

— Come on, let's reorganise! The first ones to panic will be the last ones, and the last ones will be the first ones!

And the queue silently obeyed.

Grandma sits in a chair with her hand over her eyes and responds to my requests to tell me something:

— Later, Borechka. I'm very worried.

Kuliusha enters, dressed in a ceremonial dress. She's looking at the road through the window. Someone is waiting for someone, or something is about to happen.... So am I waiting.

— What's their order? Do they take turns or what?

— I don't know, Akulina Yakovlevna," said my grandmother. The distant sound of a tram coming to a stop can be heard. From

the bus stop to our house is a three-minute walk.

— Come on, Borya, go and look outside the gate, if your mother is coming, I can't see," asks Kilyusha. I run out. Mum is coming, slowly, not as usual, not in a hurry. She smiles at me, not as usual, but tiredly. We go into the house.

— Aidochka, well? Are you all right? - Grandma's voice is shaking.

— I passed...- Mum replies without much joy.

— Oh, my God, what a blessing! You're a doctor now, with a diploma... But why are you upset? - Grandma asks, crossing herself and adds with tears: - If only he knew!

He is Pyotr Alexandrovich. Mum's path to a doctor's diploma was difficult. In her youth, Mum dreamed of becoming an actress. Already for one appearance she was immediately taken for filming in the film studio - there she met her future husband. And here, unexpectedly, the desires of the grandmother and Sergei Gusev-Glagolyaa converged: the grandmother wanted her daughter to go into medicine, and he wanted his bride was not a film actress, - he knew the mores of the studio. By common efforts eighteen-year-old Aida was dissuaded from the cinema. But she had a musical education, an absolute ear and she was admitted to the conservatory in the class of piano. She brilliantly completed the first course and... she read her name on the expulsion list. She turned to the personnel department for clarification.

— Your last name is Badmaeva?

— Yes...

— What do you want? Strange people! The father was a tsarist general, and the daughter pretends to study at a Soviet university....

It was 1926, the year of Aida Badmaeva's marriage.

When she married, she took her husband's surname. And, giving in to her grandmother's requests, she enrolled in nursing school, thinking it was just for a while. There was a need for nurses, and she was hired. After graduation, my mother (I was already born by that time) was sent to the hospital of the Commercial Seaport. On the other side of the city. And one day, in August 1930, my grandmother came into my mum's room with a newspaper in her hands and, as they say, knelt down with the words: "Aida! This is the only chance! I beg you, for the sake of Pyotr Alexandrovich's memory..." The newspaper reported that an evening department was being opened at the 2nd Leningrad Medical Institute for working nurses and paramedics.

Mum protested weakly, but Kulyusha came in after Grandma. "Aida, it's God's will for you!" - she said. When Mum handed in the documents, it turned out that a recommendation from a member of the All-Union Communist Party (Bolsheviks) with pre-revolutionary experience was also required. Grandmother sent a telegram to Maria Timofeevna in Moscow. The latter immediately sent the recommendation, and mum was enrolled as a student.

She was in a whirlwind: home - institute - hospital. My grandmother looked after me. Since Elizaveta Fyodorovna believed that a healthy body is not susceptible to infection at all, I was not given any vaccinations. And my nanny Nyusha, about to get married, wanted to know my fate and took me, then three years old, with a cold, to a nearby Gypsy tabor. There I contracted a severe form of diphtheria. They realised when I was already suffocating. Temperature over 40. And it got worse and worse. They say that they called my father from work: my son was dying. When the paediatrician Dr Panaev brought by my grandmother began to give me an injection, Kulusha, crying, begged: "Don't torture him, doctor..... The boy is going to God. His eyes are rolling back!" My grandmother was sobbing, my mother was sitting in the next room, my father was smoking cigarette after cigarette in the corridor. What saved me?

From then on, my grandmother took care of my health herself. She used to smoke me with a thin brown cigarette, no thicker than a needle, rolled from the leaves of some Tibetan plants. The smoke from it, as my grandfather taught me, protects a person from any infection. After that I only got sore throat, and that was if I got my feet wet. And flu epidemics passed me by for decades. My grandmother also gave me some powders, and the heart murmur that had appeared after diphtheria disappeared.

I graduated from the institute on the tram," Aida Petrovna recalled, "I had to combine my studies with hospital duty. From our house to the harbour it took almost two hours one way by tram. I rode and learnt the Latin names of cranial bones.

Later, when my mother was already a well-known surgeon and diagnostician, I understood this trait of hers: if she undertakes something, she achieves maximum results. It's the same: "In life, you have to be able to do at least one thing, but perfectly.

On the day of graduation Elizabeth Fyodorovna gave her daughter a set of surgical instruments.

MY WHOLE LIFE HAS BEEN TURNED UPSIDE DOWN

Our misfortunes began when my grandmother's favourite cow, Grusha, choked on something and began to choke. By morning we had to slaughter her. Grandmother stood in the cowshed until the last minute and cried, watching the animal suffer. The veterinarian was powerless. "It's no good..." - Akulina Yakovlevna lamented.

I often thought of some evil fate that had fallen on our family. We moved from that five-room mansion on Yaroslavsky to Otradnaya, and the residents of Otradnaya moved into our house. Three families moved in. The Konakoffs, husband, wife and three children; the Fedotoffs, newlyweds; and the elderly Ersberg couple.

Ersberg himself soon passed away, followed by his wife.

Fedotov's newlyweds were separated by the army - it was after the war, he was already on active service. His wife and son were waiting for him. He served, came back, and in the first week he was cut by hooligans in the evening at Likhachev Field. He was left an invalid.

The Konakov family broke up. The husband left. Of the three children, the middle one died in the blockade; the youngest, a marvellous boy, was ridiculously hit by a car outside the house. The last thing he said was: "Don't tell mum..." His mother didn't survive him much longer. The father, arriving for his son's funeral, entered with the words:

— Goddamn house!

No, it wasn't the house! Its old walls had seen better days... A whole life turned upside down.

Our lifestyle was too different from the rest of the world, and my grandmother did not hide anything. The fact that the house and garden were surrounded by a fence with lilacs and acacia trees behind it was striking. People were always climbing over the lilacs in Dad's absence. They were afraid of him. In the early 30s there were robberies on the outskirts. One day our house was attacked. At ten o'clock at night, five men broke the only lantern in the alley and started breaking into the front room. Luckily, my father was home. He took an electric torch and, despite my mum's pleas, jumped out the back door. There was a scramble. All five of us ran. Father had extraordinary physical strength. His brothers said about him: "Sergei neither burns in fire, nor drowns in water". But I don't remember any "political" attacks on us at that time.

Perhaps we would have survived 1937, especially since by that time the NKVD was looking for other victims: prominent Party members, major industrial leaders, military officers.... And this net could have passed us by, but my grandmother (like my father later) made a serious mistake for those times, she allowed herself a gesture that the authorities did not like. True, it was a forced gesture...

By the mid-30s, the relatives scattered by the Civil War moved in, whom my grandmother, by her delicacy, could not refuse. It became quite crowded. And despite Akulina Yakovleva's objections ("Leave everything as it is, by God, it will be better: you don't have to move anywhere"), she exchanged her five-room house on Yaroslavsky for an eight-room house on Otradnaya Street, two blocks away from us. And the great relocation began. For two days in December 1935 the horse carried things: a large, under glass icon of St Panteleimon the Healer, cupboards, crockery, paintings, books.... And all in full view of the gawking public. The new house was adjoined by a vast garden with a linden avenue and five hectares of vegetable garden with a ruined greenhouse and broken currant bushes. There was even a swimming pool in the garden, which had been turned into a cesspit. The fence had collapsed. There was desolation everywhere. Grandma took it upon herself

The fence around the site was soon erected. Soon, a new high frequent fence began to rise around the plot, which in itself was already a challenge to the fighters against private property. Not only that: an employee of the district council intervened. "We are cutting off part of the land for a children's playground," and stopped the carpenters. Elizaveta Fyodorovna, a naive legalist, appealed to the Vyborg Executive Committee for an explanation. Experts came, found that the place was unsuitable for a playground: many trees would have to be cut down - and the fence went along the old perimeter. But the grandmother found an enemy. And most importantly, she drew attention to herself.

Still guided by the old ideas, she repaired the greenhouse, hired a gardener - they could still be found; the swimming pool was cleaned, which, it turned out, had been piped in before the revolution.... In general, grandmother did everything that was reasonable by human standards and that, of course, should have been done, but not in a country from-...

The Russian Federation, which seemed to have abandoned common sense, was again struck every year by a barrage of unprecedented robbery terror unseen in history.

"One of the neighbours wrote: "You have a bourgeois living and operating under your nose. And somehow, apparently through her patients, these words reached Elizaveta Fyodorovna, but did not stop her. She was at the height of her fame. People were booking appointments with her a month in advance. "I am not breaking the law in anything, why should I be afraid?" - Grandma didn't understand. At sixty-five, she worked fourteen hours a day. She got up at seven in the morning, came home at nine in the evening, visited me, went round the farm and gave orders for tomorrow. However, a normal life for a God-gifted person was impossible in Stalin's Russia. And yet, obviously, it took something else for the terror machine to take over my grandmother as well. The stars above our house, above our family, began to occupy a dangerous position.

"IT WASN'T THE FIREMEN."

It was early Easter. Although outwardly there were smiles, songs and festivities everywhere, everyone was whispering rumours of arrests. The term "enemies of the people" appeared in the newspapers. But Grandma was the least alarmed of all. The only thing she did was to call her brother-in-law, the prominent lawyer Georgy Fedorovich Yuzbashev, show him the papers, the permission of the City Health Department to conduct the reception, etc., and asked him if everything was correct from the point of view of the law. Theoriy Fedorovich did not see any violations, but said: "Lizochka, everything is so, but this does not guarantee trouble. They are guided by something quite different." "Ah, all you panickers! The law is on my side - I am calm," replied the grandmother, and in the last days of July she left for Kislovodsk together with a friend.

At the end of August in the evening three men in grey gymnasers came to us and asked for citizen Badmaeva. My mother replied that she was not there, she was on holiday in Kislovodsk.

— Isn't she back yet? - The older man frowned.

— She was due back, but sent a telegram that she would be delayed a week or two..... She's had her water treatment extended. What's the matter? I'm her daughter.

— Where's Badmaeva's room?

Mum showed, and they went there with her. In the dining room were me, Dad and Akulina Yakovlevna. Not paying much attention to the visit, I got up and wanted to go outside. "Sit down," said father briefly. Akulina Yakovlevna crossed herself.

So we sat in silence for half an hour in our semi-circular dining room. In general, the district policeman often came to my grandmother, and she gave him medicine for his stomach ulcer; the firemen came, the district council came, but now I could see from my father's behaviour alone that there were some special people in the house and something must happen. At last my mother came out of my grandmother's study and the three men with her. Mum led them to the exit. Meanwhile, Father went to the window. The doors slammed, the noise of the engine of the "Emka" driving away was heard. Mum came in.

— What?" her father turned to her.

— They looked round the room but didn't touch anything.... They asked my mum's name, surname, year and place of birth... They asked something else.

— However, there were not three - four of them, I saw them get into the car, so someone was on duty at the gate.

That evening my father and mother had a long discussion in my father's study. I stayed up late.

At about ten o'clock in the evening, when I was expecting to be sent off to bed, Mum suddenly said to me:

— Change your shirt, put on a new jacket. We're going to Moscow with you today.

...In Moscow, as usual, we stayed at the Ivanovs' flat on Granovsky Street. My grandmother was to arrive there on her way back from Kislovodsk to visit her old friend and patient Maria Timofeevna. Mum's aim was to intercept grandmother here and persuade her to wait for some time, to stay in Moscow. Mum, of course, initiated the landlady into her plan without holding anything back. I heard Maria Timofeevna say:

— Aida! Shame on you. How could you doubt it?! Let Elizabeth Feodorovna live with us as long as she wants. Even for a year. I'll be glad of it. As long as they come for us...!

— Follow you?! - Mum exclaimed in a whisper.

— Aida! What are you doing? Heads are flying! I don't understand what's going on now... Sometimes I think I'll wake up in the morning and the radio will announce that some big counter-revolutionary conspiracy has been uncovered.... and everything will fall into place.

— All right, does he know? - Mum asked.

— Stalin? I don't know, Aida. We're out of business now. I'm retired due to illness, and Ivan Dmitrievich is just a member of the People's Commissariat board. We don't have the influence we had during the revolution. But I still think that our dear Elizaveta Feodorovna is in no serious danger. And her age. She's older than I am. But what the devil is not to be trifled with. It's better to wait it out.

The day after tomorrow my grandmother arrived, rejuvenated by the waters. Maria Timofeyevna and Ivan Dmitrievich greeted her as if she were their own. Case

It was not only that Maria Timofeevna believed in her in a way that no other doctor in the Kremlin hospital to which she was attached; in addition to her medical skill, Grandma had a great charm and a sense of inner dignity that drew people to her. And here in the large dining room everyone is sitting at tea. On the table is a delicious cake prepared by the hostess. Ivan Dmitrievich as usual is silent and listening, sometimes smiling. Maria Timofeyevna reigned in the house and at the table, happy to receive her saviour, and with hope in her eyes that her grandmother would again, as twenty years ago, cure her of all her diseases.

The shadow of concern was only on my mum's face. When she met my grandmother at the railway station, she had already told her about the disturbing visit. But my grandmother was not impressed, and now she repeated what she had already told her daughter:

— I don't understand, gentlemen (grandmother sometimes got confused and, still addressing me, pronounced it "gospa-ah"), I don't understand why this panic? I believe that the fire brigade inspectorate came, I have a stockpile of herbs in the attic, and they ordered me to have a box of sand there, they probably came to check.

— Mummy, it wasn't the firemen.....

— All the more reason for me to go! There may be some misunderstanding. I must go and find out. I don't feel guilty.

Mum and Maria Timofeevna look at each other, and the landlady clarifies in a different, confident low voice:

— Elizabeth Fyodorovna, believe me, it's not a misunderstanding. And Aida is right: it wasn't the firemen. It's just that they have a lot of work at the moment, and they didn't even bother to check whether you were delayed in Kislovodsk. Luckily for you, you did. Don't push your luck, stay with me for at least a month!

— That's impossible, I've got sick people waiting for me!

Together we kept my grandmother in Moscow for two days, and then the three of us returned to Leningrad. My father meets us at the railway station. He silently kisses my mother's and grandmother's hands, and takes from us

We walk in silence to the black Emka. My father gets behind the wheel, and as we approach Udelnaya, he says:

— Elizabeth Fyodorovna, you are making a fatal mistake....

— Ah, Seryozha, you are always cawing... - the grandmother reproached her son-in-law.

— It's not too late to correct a mistake," Dad insists.

— What do you mean?

— I'll take you now to your closest mate Virginia Bagradovna, you'll say you're ill, step back from running an experienced office, and when everything settles down....

— No, go ahead! I am not in the habit of backing down, especially, I repeat, I feel no guilt. I have official authorisation!

We drive up to our house with a veranda in multicoloured glass. And old Akulina Yakovlevna, covering her eyes with her hand from of the sun, standing on the porch.

— Mum, look how touching: Kuliusha is waiting for us. Grandmother is silent, she has always been a little jealous of her daughter Akulina

Yakovlevna - mum was very fond of her. However, having risen on the porch, grandmother warmly greets Akulina Yakovlevna. After the first greetings, she begins to tell her story:

— Elizaveta Fyodorovna, those... firemen! So I persuaded our plumber Merkuryich to put a box of sand in the attic.

Grandma turns triumphantly to us and, in a purely Caucasian way, with her hands in the air, exclaims:

— What did I tell you?! They came for her in the night.

After my grandmother's arrest, my mother turned to the famous Leningrad lawyer Ya. 3. Kiselev. He energetically took up the trouble and soon gave the comforting news that no political charges had been brought against Badmaeva and it was only a question of "illegal medical treatment".

— Why "illegal"? After all, mum had an official permit from the city health department and was working together with a certified a doctor!

The old jurist spread his hands:

— We should be glad that Elizaveta Fyodorovna was only charged with such a charge.... Under this article, two years at the most. It could have been much worse. Let's be patient and wait for the most acute moment.

But Maul's mother was unwavering in her confidence in the force of the law. She obtained an appointment with the city prosecutor and went to him with the same questions.

— If Elizaveta Fyodorovna Badmaeva is guilty of something, I ask that she be tried in an open court of law.

The prosecutor opened the thin folder.

— Badmaeva has already been sentenced by the troika. I can tell you the sentence: eight years in the camps with the right to correspondence and once a year personal visits.

— Eight years?! - Mum exclaimed, pale. - But why wasn't she tried by all the rules?

— Understand that Badmaeva could not have been tried in open court! Her patients would have gathered in front of the courthouse, which would have gained the nature of political demonstrations already... Is that what you want? Do you want us, instead of "unlawful medical practice" was charged to her under the 58th article?! It's very easy to do... And yet my mother continued her troubles already in Moscow. Maria Timofeevna said with her usual directness:

— Aida, I'm ready to sign any paper in defence of Elizaveta Fyodorovna, but... But if tomorrow I'm arrested as an enemy of the people, it will only hurt her. Wait! Let the fever pass. It can't be, he must come to his senses...

"YOU BASTARDS PUT BADMAEVA IN JAIL FOR NOTHING..."

It was the summer of 1939. My father had gone to the Pamirs with a film crew to shoot the film "Transition". And here I want to remember again Olga Khalishvili, the one who remained faithful to our family (for many-

She was not like, for example, Lyusya Badmaeva, a relative of my grandfather's side of the family. She, too, was brought up by her grandmother and educated, but after the arrest of Elizaveta Fyodorovna and her marriage, Lyusya never came to our house again, while Olga, although a member of the All-Union Communist Party of Bolsheviks (Bolsheviks), took part in all the troubles, carrying parcels to the prison, arguing with the prosecutor, shouting:

— My father was shot by the Whites, I'll lay down my life for the Soviet power, but you bastards put Badmaeva in jail for nothing!..! I'll get Stalin!

Strangely enough, she got away with it, even the prosecutor was timid in front of her.

— Aida," Olga was indignant, "that's the only way to deal with them! They are bastards, bureaucrats... They tarnish the idea. I wish I'd punched him in the face....

Kuliusha was in her nineties. But she was vigorous, walking, orderly, drinking a shot of vodka at Christmas and Easter. I remember how once, taking a handkerchief in her hands, she walked round the circle with Russian prowess, singing: "We'll drink and party, and when death comes, we'll d i e ".

That year, one summer day, the housekeeper Nina said to me anxiously: "Borja, go to the polyclinic to see your mother! Akulina Yakovlevna is not well..." I jumped on my bicycle, rushed to Poklonnaya Gora, rode out on the Vyborgskoye Highway and was soon on my way to the lake, on the northern shore of which stood the 29th polyclinic. My mother must have seen me from the window of her office - I met her already in the corridor coming towards me. When she heard that Kuliusha was ill, she immediately lit up a cigarette and told me to go home, and she would be dropped off by ambulance.

When I came back, Mum was sitting by Kuliusha's bedside. A syringe was boiling on the cooker. But it was never needed. Kuliusha had died in her mum's arms before she could say:

— Goodbye, Aidushka. It's time. is calling. Have a Christian burial...

Her soul flew away. Her mother closed her eyes, crossed her, and left the room. Her swarthy face was grey.

Akulina Yakovlevna was buried in the Shuvalovsky cemetery in the same fence where her grandfather Pyotr Alexandrovich was buried.

After receiving permission to see my grandmother, my mother set off on her holiday on a long journey: to Karaganda by train, from there a few hundred kilometres by hitchhiking to a Karakalpak concentration camp. Many years later I read Solzhenitsyn's description of this camp, called Dolinskoye. The zone stretched for dozens and dozens of kilometres in the open steppe.

— Our grandmother is still herself," my mother told me, "in the camp, with the permission of her superiors, she takes in the sick. And the guards go to her for treatment. She was happy that I brought her medicine. But a prison is a prison... Our parting was hard: my mother stood at the gate where the camp guards were, and I had to hitchhike. She crossed me and cried. Will we see each other again? And then on a lorry across the steppe. Searchlights, towers...

Finally, my mother got the case reviewed, and in the spring of 1940 my grandmother was released and given a place to live in Vyshny Volochek, between Moscow and Leningrad, where we often travelled afterwards. The small town soon learnt that "Bad-Mayeva herself" was here, and the sick came to her again. But every week she went to the NKVD department of the town to check in.

At the beginning of 1941 my grandmother was allowed one hundred and first kilometre. And she moved to Chudovo, quite close to Leningrad. The war broke out, and communication with my grandmother was cut off.

"I BARELY GOT OUT, THERE WAS FIRE ALL AROUND."

In the summer of 1942, in besieged Leningrad came the news from my grandmother from... Vyshny Volochok, which was not occupied - the Nazis were sixty kilometres away.

During the first weeks of the war, my grandmother lived in Chudov, from where she believed she had no right to leave. Meanwhile, the front was approaching. Concerned, she kept waiting for instructions. But did she have time for it? Bombings and fires started in the city. The local authorities evacuated The house where my grandmother lived caught fire. Finally, after another bombing, the house where my grandmother lived caught fire. Then she left the city with the last refugees, taking with her the bare necessities. It was the day before the Nazis took Chudov.

The crowd of refugees was heading north-east, towards Volkhov. My grandmother was 69 years old by that time. In those years she was prone to obesity, she could not keep up with the departing crowd and fell behind. This is how she told about her adventures, or rather misadventures, after the war:

— ...I suddenly noticed that I was walking alone on a forest road. There were aeroplanes roaring through the sky. I had been walking all day, I had no food with me. It was evening, I was wandering and I thought that I was going to sit on the ground and I would never get up again.... And then I noticed some houses not far away, obviously, it was a forest village. I came up and saw a girl sitting at the window, and she had such a pleasant expression on her face. I came up and said: "Dear girl, I am very tired, I haven't eaten since morning..... Help!" (At this point my grandmother stopped every time and pressed her lips tightly together to keep from crying.) My God, she was so excited! She ran out of the hut, ran up to me, brought me to the porch.... The girl turned out to be very kind and cordial.... She gave me something to eat and put me to bed. And only then she asked me where I was from. She answered: from Chudov. "It's all burnt down!" - "Yes, I barely made it out, there was fire everywhere." There was no one in the house except this girl. In the morning I wanted to go on, but she persuaded me to stay and rest for a few days. It was evening, I was already lying in bed behind a curtain, and suddenly I heard men's voices. Someone came in. And he said to the girl, my landlady: "Nastya, get ready, they have taken Chudovo and will be here by morning". Then a question, obviously about me: "Who is she?" I went out and showed my passport. The armed man took a quick look.... It turned out to be Nastya's father and the chairman of the Council. Nastya begged her father to take me too. We got into the car and drove off, I didn't even ask where to. We came to a deep forest. There were several dug-outs, and Nastya and I were put in one of them. Armed men in civilian dress were sitting by the fires. There were also women. Soon it turned out that there was something like a forest hospital here, with sick and wounded people... So I soon found a job. Nastin's father, the chief of this camp or detachment, I don't know exactly, treated me well. I lived with them in the forest for August, September, October and half of November, trying to thank them for their attention with my work. Then the chief announced that it was risky for me to stay in the forest for the winter and offered to take me to the nearest town not occupied by the Germans. I thought about it and named Vyshny Volochek, where I had acquaintances. Nastya took me to the outpost on a cart, put me in a car for Volochek, and we said goodbye.

My grandmother stayed in Vyshny Volochok all through the war. Mum transferred her commander's certificate to her, grandma was assigned to a canteen for military families, and her life gradually settled down. In 1944, when the blockade was lifted, my mother took her leave certificate for the first time during the war and went to my grandmother with all her orders,

In 1946, having received official permission, my grandmother returned to Leningrad.

TREASURES IN AN OLD CHEST

I went to Vyshny Volochek to get it.

This town lies between Moscow and St. Petersburg, on two rivers - the Mete and the Tverts, with a church on Sobornaya Square looking down into the lake with its domes. Judging by the large parlour with shutters, one can imagine what it was like before the revolution.

I had not seen my grandmother for six years; when I saw her kind, aged face, I was immediately reminded of my childhood, and my grandmother could hardly hold back her tears of joy. I found her cheerful, however, and even with plans for the future. She was intuitively aware of her role: now, after the repressions and shootings of the 1930s, the persecution of Tibetan medicine, she remained the only specialist in the science of medicine, namely the science of Tibet.

— And what about there, on Liteyny, where I was in reception?

— Those rooms were occupied back in the late thirties, Grandma.

— Do you remember the cupboard with all the drawers and medication numbers? Where is it?

— I don't know. Probably confiscated with the furniture....

— And the tall grey chest?

— 3 fully intact, standing at our place, pa Raschetova.

— Sl: i God! Did you open it?
— I looked. There's old manuscripts on yellow paper, long sheets. It's a thick manuscript.
— Yes, yes, that's the one! The third part of "Zhud-Shi". Pyotr Alexandrovich managed to decipher it, but did not manage to publish it....
— There's more grey coloured nuts in there.
— It's myrobalan, it's part of many medicines.... But there's more than that! Didn't anyone live in the house during the war?
— The military lived on the first floor. The chest was unlocked, by the way. Maybe they opened it, they saw the papers. Who needs it? I think there's also a scale.
Grandma nodded her head, very satisfied.
— Well, I guess it won't be long now. God willing.

I kept silent, not wanting to upset my grandmother: I knew my mother's scepticism about the possibility of reviving Tibetan medicine.

cines. All the theoretical works were connected with the name of my grandfather, but the Soviet encyclopaedia spoke of Peter Alexandrovich Badmaev as a monarchist, a friend of Rasputin and Protopopov - in a word, very unflattering, and hardly any publishing house would undertake to issue his pre-revolutionary works or publish those not yet published. Mum appreciated her father's work, but had a more realistic view of it all.

There were not many things, and we quickly loaded into a passenger train - the ambulances did not stop here. We arrived in Leningrad in the morning. Taxis - German DKVs - were just beginning to appear in the city, and it was difficult to catch them. I hired an ordinary motorcar. Grandmother sat in the cab with the driver, I - in the open body with my things, and in forty minutes we reached home. I brought my grandmother to 23 Rashedova Street - to my father's house, which he had built just before the war. There is some mystery in life, someone or something leads us ... In my grandmother's eight-room mansion there was enough room for everyone, but my father started building on Rashedovskaya Hill, near Sosnovka Park, back in 1936. He had an understandable desire to have his own roof over his head, and the authorities encouraged such an initiative and even gave him a loan, because at that time there was no housing for ordinary citizens in the city.

Elizaveta Fyodorovna did not like it: she wanted to live with us. But it worked out for the best

— by the time they confiscated everything from my grandmother, my father's house was almost finished. It was as if he had a premonition... After work, he would go to Rashedova, supervise the carpentry crew, get logs and bricks at state prices. There was a mighty force in him combined with huge organisational abilities. He was fond of hunting, beat birds in flight, liked to fish with a fishing rod and tried to avoid politics. Father was not an intellectual in the full sense of the word; he came from the Orel nobility. Sometimes he joked: "I would like our Oryol estate and trotters..."

Like all people of an old upbringing, Sergei Borisovich believed in the power of the law. "In order for me to be arrested, I must commit a crime. I have not and will not commit a crime..." - he used to say. In the cadet corps instilled chivalrous tendencies, and my father could stand up for the weak in any street incident. When he was young, he jumped over the three-metre span of Liteiny Bridge on his motorbike when it was being drawn up - he was in a hurry to get home after filming.

In the summer, having left with his brothers and a friend on an expedition to Baikal, he wrote to my mother: "Meet me with bright, joyful eyes, shake my hand, continuing to see clearly, and.... well, actually, then I will even be able to give our planet a receipt that I have already received everything in the world..." After his grandmother's arrest, reassuring his mother, he repeated: "Don't worry....

Elizaveta Fyodorovna will come back and live in our house.... Moreover, she will follow my coffin."

He was wrong about one thing: no one followed his coffin, and he was buried in a mass grave in a gulag near Zlatoust.

My father was arrested in the first week of the war, and in 1958 we were given a certificate of his posthumous rehabilitation. It was only half a century later, in 1991, that the KGB allowed me into my father's case. He was accused of being "acquainted with the spy N.N. Badmaev" and of organising an expedition to Baikal,

which was also regarded as spying, to show the way to the Japanese. As if they didn't know that the Selenga flows into Baikal and the Angara flows out of it...!

From the interrogation report.

Question. What instructions did Badmaeva give you? Answer. Elizabeth Fyodorovna, my mother-in-law, is engaged in Tibetan medicine. She asked me to buy medicinal herbs at the bazaar in Ulan-Ude. But during my stay in the city it was raining and there was no bazaar.

In the investigator's indictment there is a note: "The expedition took place under the guise of collecting medicinal herbs". But how did the investigator know about the grandmother's assignment? It could have been someone close to her. Probably, one of them "snitched". Of course, among the many acquaintances of the grandmother there was an informer. And most likely, more than one.

There's also a letter from the father to the prosecutor in the file, and it has lines like this:

"I insist on the earliest possible conclusion of my case and on my being placed at the disposal of the military commissariat as a 1st line reserve commander. This will be a manifestation of true Soviet justice for me, my wife - a military doctor and a 14-year-old schoolboy pioneer.

S, Gusev-Glagolin 21 December 1942. Zlatoust".

On entering my father's house, my grandmother wept that Akulina Yakovlevna and Sergei Borisovich, with whom my mother had lived happily for fifteen pre-war years, were no longer there. She met us at the entrance, hugged my grandmother and said: "Well, now let the whole NKVD come here - I won't let you go!" We still had to register Elizaveta Fyodorovna, which was difficult in the regime city. But the main thing was that she came back.

The same evening I took my passport and my grandmother's application for a propiska and went to a passport officer I knew, Klavdia Ilyinichna - her daughter Tanya was my classmate. So I went to her house for advice - they lived nearby, behind the Lyndon pond.

— Well, do you have to register grandma? - smiling, the landlady asked.

— And you already know she's home?

— Someone saw her in your garden. "Badmaeva is back..." A lot of the old ones are dead, but there are still some left. Yes... It's hard to get a residence permit now, the city's closed. Unless you're called from a company or recruited.

— She's seventy-four years old!

— I understand. It's a famous name, you can't slip it in between other cases. Do you have your passport? Let me see it!

I handed over my grandmother's passport. Klavdia Ilyinichna leafed through it carefully. She sighed:

— Yeah, there's a mark. The police are looking at it. We should be on the safe side.

— What do you mean? - I didn't get it.

— You have to give it, what's not to understand!

— To whom?

— Who puts the resolutions... Passport office. Got it?

— What am I supposed to do?

— Who would take it from you," Klavdia Ilyinichna grinned. Then suddenly she asked if her grandmother had any medicine left, for example, for stomach ulcers. Ask Grandma if she can help him. Then he'll sign off on it. But leave the application document, I'll do the form 9 myself at the hospital...

Grandma had the cure for her ulcer. And - what are the collisions of life! - the head of the passport office put a resolution "to register permanently" in my grandfather's former office, because the 36th police station was located in a house on Poklonnaya Street.

Shortly after my grandmother arrived, she asked me to move the grey chest into her room. And so I did. This chest had travelled from Poklonnaya Gora, where my grandfather's dacha was, to a mansion on Yaroslavsky Prospekt, from there to Otradnaya and then to Rushetova. It was a miracle that it was not confiscated along with everything else that belonged to the grandmother, and was saved solely thanks to the sympathy of the investigator, like few other things.

I took a heavy manuscript out of the trunk and laid it on the table. The main text - straight lines, but on the left half of each page large margins were left, and on these margins edits, insertions, additions were made in sharp, obscure handwriting.

— Here is Pyotr Alexandrovich's hand," said Grandma.

— What's the manuscript about?

— Oh, this is very serious: treating tumours, including malignant tumours.

— Raka?!

— And cancer. Pyotr Alexandrovich cured cancer, it's well known. My mother came in from the next room, having heard our conversation.

— But there are no documents, I mean medical records," she objected.

— I am a witness and I am still alive: he treated cancer, detected it at an early stage. And he made the tumours dissolve!

— In that case, how do we know that the tumours were malignant? This can only be established by the results of an autopsy.... I had an idea to invite Adele Fedorovna Gammer-man, she is now a professor, head of the department at the Institute of Pharmacology and a real scientist. I wonder what she thinks about Tibetan medicine now?

— Is she in good health? She hasn't been touched?

— Yeah. I was at her 60th birthday party....

Indeed, it is surprising that a man with a German surname, and even a connoisseur of medicinal herbs, who travelled to the border regions in the east of the country, survived in 1937. Obviously, because of his deafness: the one who planned the next victims took pity on the investigator who would have had to interrogate Adele Fedorovna.

— Find her, Aida, I trust in her benevolence towards me!

In the meantime, I continued to extract the contents of the chest: apothecary scales with weights from a milligram to two hundred grams, a silver spoon on a long rod, which was used to dispense medicines, a box of dried nuts....

— Oh, my God, it's a myrobalan," Grandma rejoiced. "What else is there?"

— Yeah, I think that's it.

— Double-bottomed chest. Try looking for a button or bolt, there should be one on the right somewhere....

After searching, I did indeed find the bolt, and, having managed it, lifted the first bottom of the chest. There was a flannel-wrapped bag and a leather case. In the flannel was wrapped a silver table service for twelve persons; in the small leather case on a cushion lay a gold ring with a watch set in it.

— The late Akulina Yakovlevna had already stashed it away.

you can, on Poklonnaya Mount Poklonnaya. She was in charge of transporting things," my grandmother explained.

— Seryozha moved the trunk in before they sealed your rooms.

— Well, it's just plain silver, and I remember buying a watch ring at the

Switzerland, where I was just before you were born," said the grandmother to her daughter, "It's valuable, I don't remember how much I paid, but something very expensive. The jeweller turned to me in French: "Madame, it's a thing! Believe me..." Yes!.. Akulina Yakovlevna was a devoted person! In those days there were such...

— Kulusha was the only one," sighed Mum.

"ELIZABETH FEDOROVNA'S KNOWLEDGE IS AN IRREPLACEABLE TREASURE."

Professor Gammerman arrived with flowers, hugged Grandma and, like all deaf people, spoke loudly that she was very happy to see her and always remembered her.

— You have changed very little, dear Elizaveta Fyodorovna, over the years, ten, I think? - Then she armed herself with a hearing aid and listened attentively to her grandmother's and mother's thoughts on the revival of Tibetan medicine.

— I must console you: now they do not consider Tibetan medicine as something hostile to their system. On the contrary, they are already talking about folk medicine, about creating a centre, perhaps in Ulan-Ude.... But the trouble is that there are no specialists and no person to head all this, as your husband did in his time. In fact, you are the only specialist, Elizaveta Fyodorovna, and a connoisseur of Pyotr Alexandrovich's school.... All or almost all theoretical works on medical science of Tibet are connected with Badmaev's name: both translation of "Zhud-shi", and his own works, treatises....

— We still have his pre-revolutionary editions," said my mother.

— Yes, and there are some in the public house. But, dear Aida Petrovna, we should start by, um. restore, or rather, rehabilitate the author.

Adele Fyodorovna remarked that it would be good if a famous scientist or writer came forward with an objective article: without denying Pyotr Alexandrovich's proximity to the court, his views, he would at the same time reveal the importance of Badmaev's teachings, his half-century-long practice here in St. Petersburg-Leningrad. She is ready to sign any petition, any review, but rehabilitation requires a major, and preferably a party figure on a Union scale.

— Personally, I am concerned about the very formulation of the question. There will immediately be someone who will say: "Ah, Badmaev, the one..." You know, nowadays it's better not to draw attention to yourself," my mother said.

— Yes, but it's a shame: Elizabeth Feodorovna's knowledge is an irreplaceable treasure!

Finally, it was decided to send a letter to the Minister of Health with a proposal to publish the prescription of Tibetan medicines in a scientific collection. In the letter it was emphasised that Professor A. F. Gammerman agreed to edit this work. This is where the text was compiled.

TO THE MINISTER OF HEALTH OF THE USSR

to comrade A.F. Tretyakov.

From 1900 to 1920 I worked together with the doctor P.A. Badmaev, who used herbs from Tibetan and Chinese medicine. After P.A. Badmaev's death, I, as his widow, kept his formulas, which are of undoubted interest.

I am about 80 years old. I would like that my knowledge in the field of Tibetan medicine (formulation, application, specific nutritional therapy), acquired by many years of experience and observation of P. A. Badmaev's work, would bring at least some benefit to the sick, especially in cases of severe diseases considered incurable. <...> many recipes can undoubtedly bring benefit, so they should be studied and widely disseminated. This is all the more advisable because Tibetan medicine does not contain any remedies that cause adverse side effects.

I request your instructions on how to publish the formulation of P. A. Badmaev. The formulation has been agreed to be edited and prefaced by Professor A. F. Gammerman. The manuscript of this work can be submitted to the publishing house within six months after the contractual relations have been formalised.

Please address your reply to: Leningrad, 17, Rashedova Street, house No. 23. Elizaveta Fyodorovna Badmaeva.

— I think that with any attitude towards Pyotr Alexandrovich, there can be no bad consequences.... I offer to help them," said Grandmother.

— Let's hope so," sighed her daughter. Adele Feodorovna thought it was important to add:

— One way or another, Elizaveta Fyodorovna, I or someone else will edit, we will come to you: after all, these are not European medicines, where everything is fine-tuned.... Here you need to know the technology of preparation. I was present once, if you remember, and I saw it. But even with a recipe, I will not be able to prepare medicines: sequence, dosage, degree of moisture There's a lot of things!

— That is why my father, when he was reproached for keeping the recipe secret, replied that he was ready to provide it, but that the manufacture of medicines should be under the supervision of authoritative scientists.

...We drank tea. Adele Fyodorovna talked about her work at the Institute of Pharmacology. Everything is complicated. The struggle for a "scientific approach" to biology continues. There are still denunciations of Mendel, Morgan, Weisman. Perhaps they had mistakes, but one cannot deny the obvious - heredity, for example,

— Luckily, I am saved by my hearing aid, which often deteriorates," Adele laughed.

The letter was sent. How many hopes were put into it, how many fears! And all for the sake of receiving a formal reply: due to printing difficulties it is not possible to realise such a publication. At the same time, the head of the department offered to send him materials for storage. We wondered what this meant. At least we were thankful that there was no visit from the State Security Service.

In the meantime, rumours of Elizabeth's return were spreading in certain circles of the city, among the few surviving Petersburgers - both those who had survived the blockade and those who had returned from evacuation. We found the address through the information bureau, and from time to time our house began to be visited by people who wanted to be treated by Badmaeva. This worried Aida very much, because one day the authorities or just a financial inspector could turn up, and once again it would be "illegal medicine".

— Mummy, I'm begging you, for God's sake! Say you're sick, you can't. They won't look at your age. You know how it is, then try to prove you're not a camel.

— But it's not like I can't just sit back..... Am I entitled to dietary advice?

— You can't resist giving the medicine, but what if it's a provocation? In Leningrad, there are more revelations, arrests.....

Of course, the situation was paradoxical: the patients came to Dr Badmaeva for help and she wanted to provide this help, because she was the only expert in the medical science of Tibet. But no

— you can't. Sanctions could follow at any moment.

And yet something was changing! Stalin was still alive, the victims of the "Leningrad affair" were still multiplying, the "doctors' affair" was still ahead, but it was already agony. In the early fifties, something happened to them, as Solzhenitsyn notes. And at Raschetova, apart from police checks of the passport regime, there were no alarms. The grandmother continued to be found by patients with impunity. Among the most famous I remember the writer Vera Panova and the composer Dmitri Shostakovich, who helped to get the herbs needed for medicines from Tibet and India.

On the 29th of July, my grandmother told me:

— Today is the day of Pyotr Alexandrovich's death. Take me to Shuvalovo....

And again, as in my childhood, we travelled to the cemetery. And again the tram went up the Poklonnaya Hill, and the white stone dacha with its eastern turret floated past. Grandmother looked out of the window, but nothing was reflected on her face. Did she remember how half a century ago she had come here as a young woman? How later, in 1918, the Chekists had burst in at night, shooting at the ceiling, piercing paintings with bayonets and swearing...?

Here at last is Shuvalovsky Hill and blue domes among the pines. We walk. Sometimes we stop. Here is our plot by the church on the eastern side. A white high iron cross on my grandfather's grave, more graves.

— Is Akulina Yakovlevna here?

— Yes, that's her mound...

Elizaveta Feodorovna sits down on the bench opposite her husband's grave. Now I feel that I should have dissuaded her from this trip. She looked round with a kind of interested attention, as if thinking: "Soon they will put me next to her..."

EAST SIDE FEATURES

If only it had been possible to see the time! If only we had known that forty years later, television crews would come to the cemetery and film my grandfather's grave, and a different inscription would appear - "Outstanding scientist, founder of Tibetan medicine in Russia", and there would be a new inscription - "Outstanding scientist, founder of Tibetan medicine in Russia".

a documentary film about Pyotr Badmaev will be made, and his writings will be published by the Academy of Sciences in a gilded binding in 100,000 copies! And a book about his life will be published... Unfortunately, neither his wife nor his daughter will know about it.

And the Badmaev Centre will be set up. But they will have to start all over again. The Centre of Tibetan Medicine in Ulan-Ude, which has been in existence for the fourth decade, silenced the works of Pyotr Badmaev, was engaged in history, folklore studies; its staff "settled down", but they were not able to train a single practitioner!...

If almost a century and a half ago, Russian scholars honestly declared that it was impossible to translate "Zhud-Shi" as the text was encrypted, modern researchers have fearlessly coped with the translation, calling it "Zhud-Shi" and providing it with a subtitle for insurance:

"Monument of Medieval Tibetan Culture" (Novosibirsk, 1988), although a deciphered translation of Badmaev had already existed for a hundred years. And when I met the "chief propagandist" of Tibetan medicine in our days in the house of a well-known figure of Buryat culture, I could not help asking him:

— How can this be? While publishing popular brochures on Tibetan medicine, you have never mentioned the name of Pyotr Alexandrovich Badmaev, who revived the ancient science in the last century and made it an asset for Russia, Europe and the whole world!

— Er, what now. It was a time like this. I was close to the emperor.

— But the Mongolian Academy of Sciences recognised Badmaev back in the seventies! What are you doing?

— Why argue? Let's have a drink.

It's always a way out. But I'll say it again: you have to start over. From the basics. From the study of Badmaev's works. And go to learn from outstanding experts, who, it seems, are left only in the Dalai Lama's entourage in India. We've destroyed our own experts. Among other best minds of Russia, but it does not make it any easier.

And yet it is not enough to study the works, we must learn to diagnose. To determine the disease without resorting to analyses. I do not deny the usefulness of blood, urine, etc., but this is no longer Tibetan medicine, but European medicine. It has its own merits, let us not oppose it. With all this, of course, we need a personality, at least close to Zhamsaran Badmaev! But people like him are born once in a century.

I'm going back to the fifties. The last Stalinist years and, most importantly, the post-Stalinist time, with its bursting hopes, when my grandmother was still alive (and she and my mother cooked shiget) - this time I remember as the best in my life. That Rashetov period in my father's house was unique. And - I believe - the martyr father would have been happy if the Lord had given him the opportunity to see our life in the house he had built.

My grandmother lived to see her great-granddaughters - my daughters Natasha and Katya. And, caressing them, she found Oriental features in the children's faces.

FROM THE WILL OF P. A. BADMAEV

25 July. 1920 (dictated four days before his death).

My dearest wife Elizaveta Fyodorovna! By chance our marriage was not sanctified either by civil or ecclesiastical law, despite my efforts <...>.

We have lived fifteen years quite apart, whereas you, Elizaveta Fyodorovna, Fifteen years ago, having connected your life with mine, you took upon yourself not only the duties of mistress of the house, but also helped me to manage my sanatorium on Poklonnaya Gora, and all my property at Myza. Most importantly, you have benefited me immeasurably in that being interested in Tibetan medicine, you have studied it as much as possible under my guidance, and, being in charge of the whole pharmacy of Tibetan medicine as my assistant, have put it in a high degree of order and, at the same time helping me during my practice in receiving my numerous patients, were able to derive from this the profound value of the Tibetan medical science under my supervision on a practical basis to such an extent that during my stay in the Crosses, in Sveaborg, on the Spalernaya, in the Military Prison, and finally in Chesma, for twelve months, they received patients on their own and gained

many supporters from new patients who did not know me. Thus, your practical activity, on the basis of which you have acquired your own clients, gives me the right to recognise in you a connoisseur of that great science which I wanted to make the heritage of Europe.

Since I am in my old age, I know nothing about the future, and I wish this medicine to become the property of European science, I have asked you, when peace comes to our Fatherland and when it is possible to travel everywhere and go abroad, to go to Mongolia, my native land, and get acquainted with those persons whom I will indicate, to acquire everything necessary for the Tibetan pharmacy in order to use them in Russia and to acquaint the European scientific world with them. The persons whom I will point out live in Mongolia, in Tibet, in Northern China and with great pleasure, on my recommendation, will assist you in all your affairs concerning the medical science of Tibet<...>.

The fifteen years of our joint work on the practical basis of receiving patients and your independent work on the Tibetan pharmacy in the field of pharmacology and pharmacognosy entitle you to be the complete owner of the pharmacy of Tibetan medicine with all its accessories and materials. You have been in charge of the preparation of medicinal substances for the patients all the time - the dosage of medicines is well known to you, for what purpose each medicine is taken. You know well and have used the medicines you have prepared for the sick with great benefit and have gained personal supporters by doing so. Therefore, I cannot entrust the pharmacy to anyone else but to you, as it is my property as well as yours.

JUD-SHI.

I took from this science everything that was possible for me, and tried to pass it on to others, And how many inexhaustible truths and laws there are in it for a long and happy life!

Badmaev

"JUD-SHI."

translated

П. А. БАДМАЕВА¹

Until recently, European medicine looked down on traditional Eastern medical systems, believing that they belonged more to religion than to science. The situation has changed dramatically in the last two decades. On the one hand, this is undoubtedly to the credit of Orientalists, whose linguistic and ethnographic studies have awakened the interest of European physicians in the Oriental heritage. On the other hand, the practical need to expand the arsenal of effective medicines by means of means of natural origin, to which mankind is more adapted than to synthetic chemopreparations, and to find methods of stimulating the organism's own defences have played a major role.

The World Health Organisation has recognised the relevance and promise of studying traditional medical systems and has developed a whole concept of integrating the latest scientific and centuries-old methods of treatment and prevention. It is true that this idea still meets resistance from some health officials. But, according to WHO Director General Halfdan Mahler, "only those with an insufficiently broad outlook can think that the two systems have nothing to pass on to each other"².

What a long and difficult path it was to realise this truth, which is obvious today! The pages of the history of Tibetan medicine in Eastern Russia are clear evidence of this.

Tibetan medicine penetrated into Russia together with Buddhism from Mongolia and became widespread in Kalmykia and Transbaikalia. Buryat lamas learnt special medical knowledge from a very young age in Mongolian and Tibetan monasteries, and then medical knowledge was taught in Mongolian and Tibetan monasteries.

(All the materials of this part are printed in fragments in the book: Fundamentals of Medical Science of Tibet.

"Zhud-Shi".- M.: Nauka, 1991. Texts by P.A. Badmaev are translated in accordance with modern orthography. (Editor's note).

Mahler X. Aesculap's Staff// Health of the World.- 1978.- No. 2,-C. 3.)

Two circumstances - the existence of centres for training doctors and special literature - we would like to draw the reader's attention to. Two circumstances - the presence of centres for training doctors and special literature - we would like to draw the reader's attention to. The fact is that many people mistakenly consider Tibetan medicine to be folk medicine. This is due to the confusion in the literature, where the concepts of "folk" and "traditional" medicine are rarely distinguished. Sometimes one can even come across such a phrase as

"traditional folk medicine." It is wrong in essence. Folk medicine has no written sources, its secrets are passed on by word of mouth, and therefore many of them have been lost by now. Traditional medicine is associated with the emergence of certain centres of world civilisation, its canons are fixed in written form, and for its representatives medicine is a profession.

Traditional medical systems were usually influenced by the dominant religion. The formation of Tibetan medicine was closely associated with Buddhism, which naturally left its mark and caused prejudice among European physicians. <...>.

...It is not easy for a European to penetrate into the essence of Tibetan medicine, even if he knows the language of its originals. The fundamental sources of Tibetan medicine were formed over a long period of time. As a result, many concepts and terms have lost their original meaning, and the fundamental doctrine itself has acquired a whole system of commentaries and additions.

The future emchi lamas (Tibetan doctors) underwent a long training under the guidance of a mentor, whose qualifications determined the amount of knowledge they received. European researchers often made a judgement on the capabilities of Tibetan medicine based on their acquaintance with poorly educated lamas. In addition, the prohibition to pass on the contents of sacred scriptures (and medical books were considered sacred) to the uninitiated created significant obstacles to a deeper study of the subject.

European scholars ... European researchers marvelled at this rule, considering it a manifestation of religious fanaticism. It is impossible to agree with such an unambiguous assessment, because such an approach shows the high requirements to the personality of a doctor, who should possess not only profound knowledge, but also certain moral qualities. The doctrine of professional ethics constitutes an important section of Tibetan medicine. One of the indispensable conditions is to worship one's teacher, who should be honoured as God, to perceive his instructions as sacred doctrine, to imitate him in all actions.

The main canonical source of Tibetan medicine, its main guide, is the four-volume treatise Zhud-Shi.... The text of the first two volumes of "Zhud-Shi" translated by P.A. Badmaev | was published in its entirety during his lifetime and is presented in fragments in this book), it does not need any comments, it is written in clear language. <...>.

As for the third and fourth volumes... the matter is more complicated. They have not yet been deciphered, and we have only a general idea of them from the words of the Tibetan emchi-lam. There is an assumption that the manuscript discovered... in Badmaev's archive is a manuscript in Russian, written by the scribe's hand, with an edit made by the hand of Pyotr Alexandrovich himself...- it is his translation of the third volume of "Zhud-Shi", which he did not have time to publish.... If so, it's a discovery, and a very significant one. Preliminary examination shows that the manuscript is almost ninety years old.

We'll be waiting for it (to be released].

Volume III... is a practical guide to therapeutics. It covers all general and private pathology according to the systematics of Tibetan medicine: 404 groups of diseases classified according to etiology, pathogenesis, localisation, sex, age, symptomatology and treatment. All the material, except for the first introductory chapter, is divided into 15 sections <...>

The fourth volume ... consists of 27 chapters. They describe methods of diagnosis by pulse, urine composition, pharmacotherapy and reflexology. <...>

The book On the System of Tibetan Medicine... authorised translation of the first two volumes

"In the preface to it Badmaev notified the readers that he was preparing to publish subsequent issues of private therapy and surgery, as well as pharmacognosy (the science of medicinal raw materials) and pharmacology.

Peter Alexandrovich spent a lot of effort to prepare the second edition of the book, which came out... in 1903. In the introduction to "The main guide to the medical science of Tibet "Zhud-Shi" he commented on the main provisions from the perspective of European medicine...

When presenting his first printed work to the readers, P.A. Badmaev regretted that "European scientific doctors are too busy with their own speciality to take time to study the medical science of Tibet". At the same time, he realised that

"It is hard and thankless work to search for the truth, which has been worked out and written somewhere out there, in faraway Asia, in languages that few people understand," and he sincerely hoped that his work would attract the attention of medical circles and help to form a correct idea of Tibetan medicine.

The book was highly praised by Professor S. M. Vasiliev, a famous therapist of that time, who headed... The book was praised by Professor S. M. Vasiliev, a famous physician of that time, who headed the clinic of the University of Dorpat...> Professor Vasiliev especially noted the importance of the preventive orientation of Tibetan medicine.

However, it cannot be said that P.A. Badmaev's attempt to popularise the medical science of Tibet met with only a favourable reaction in the medical community. Many doctors continued to regard Tibetan medicine as an amalgamation of rudimentary, archaic science with ignorance and superstition, and Pyotr Alexandrovich himself as a charlatan. Some critics searched for incomprehensible or incorrect positions in the book and on this basis questioned the entire work, others did not even bother to familiarise themselves with the subject of their attacks. <...>

It must be said that in those years, under the conditions of state medicine and private ownership of pharmacies, there were constant disputes between doctors and pharmacists about whether a doctor had the right to prepare the necessary medicine himself in necessary cases. At times, such disputes became quite violent and spilled over into the pages of newspapers and magazines. Doctors, for their part, accused pharmacists that some of them considered it possible to give medical advice and recommendations to their clients, at their own discretion, about certain medicines. A striking example of this kind is the controversy between the newspaper

"Doctor" and "Pharmacist" magazine.

One of the notes published in The Pharmacist referred to a doctor, B., who "supplies his patients with medicines in the form of paper-wrapped stubs and powders, charging a general fee for the visit and the medicine". The author of the note argued that this was "a far greater evil than if the

a pharmacist, in the absence of a doctor, will give the patient some advice". The editorial board of Vrach allowed itself to disagree with this conclusion and, in addition, demanded that B's name be disclosed. The magazine refused to do so, arguing that the newspaper knew perfectly well who it was referring to. Of course, the question was not about a specific person, because in subsequent publications of "Vrach" it was discussed that in certain cases, for example, for the preparation of organotherapeutic preparations, vaccines and serums, special knowledge is required, which pharmacists do not have. In response, the editorial board of the "Pharmacist" sarcastically replied that those who undertake the preparation of medicines without "studying pharmacy scientifically and practically, but only because they have listened to a course of pathology in all its genera and types, were, are and will be quacks and harmful members in the defence of public health".

Since the doctor B. mentioned above was none other than Pyotr Alexandrovich Badmaev, the appearance in the press of critical remarks against him by fellow doctors stimulated new attacks by pharmacists. Thus, the master of pharmacy E. A. Altgauzen, who could not accept the fact that Badmaev keeps his own pharmacy, burst out in his address a scathing article in the journal "Pharmacist", good he was its editor-publisher. Altgauzen called Badmaev's book "an abracadabra, from one reading of which a person with the slightest idea of medicine, may not feel well", not hiding, however, at the same time, that he "did not take the trouble to study it". It is natural that, not having penetrated into the content of the work, he could not put forward any serious arguments against it, but he gave full vent to his indignation. He assessed the classification of medicines accepted in Tibetan medicine as "an absurdity, which is even disgusting to speak about", and regarding the medicines used by Badmaev he directly stated that Tibetan medicine was "absurd".

There is very little in them and that such medicine can rightly be called "Zulu, Hottentot or Bushman".

The author of the article did not find it necessary to conceal or at least disguise the real reason for such malicious and rude attacks: according to his calculations, it turned out that St. Petersburg pharmacies were deprived of the opportunity to produce "300 thousand prescription numbers" due to Badmaev's fault. Thus E. A. Altgauzen exposed himself.

It is fair to say that not all critics were guided by such mercantile considerations. It was simply not easy for European doctors to understand the specifics of Eastern medicine. Badmaev, who himself, having European medical education and recognising it in his works, proved, however, the advantages of Tibetan medical science.

The distinctive feature of Tibetan medicine, according to the teachings of P.A. Badmaev, is the concept of a holistic organism and a systemic approach; the medical science of Tibet, if I may put it this way, treats not the disease, but the patient. Tibetan doctors base their therapeutic and prophylactic recommendations on constitutional characteristics and temperament of the patient.

Zhud-Shi says that all vital functions in the body depend on the activity of three systems: "rlung" (in Buryat "khi"), "mkris" (in Buryat "shara") and "bad-kan" (in Buryat "badgan").

The "rlung" system promotes breathing, exhalation, movement, ability to work, excretion of impurities, movement of the seven basic forces of the body, grasping the sensation of the senses and influences the physical condition of the body. The mkris system is found in sweat and blood. It aids digestion, separates nutritive juice and waste. It is in close connection with bodily warmth, gives a basis for strength, promotes clarity and activity of the spirit and generates consciousness, reasonableness, desire, makes it possible to see images of objects, produces a distinct "clarity of skin". "Bad-can" with nutrient juice circulates in soft tissues, bone marrow, lungs, kidneys.

"The pathological states of rlung, mkris and bad-kan are named in the Zhud-shi as the three main causes leading to disease. These, in turn, are related to four circumstances that strengthen or weaken the course of disease. These four circumstances are the season, the influence of evil spirits, the nature of nutrition and lifestyle. The predominance of certain functions depends on age ("bad-kan" in a child, "mkris" in a child, "mkris" in a child).

of a young man, "rlung" of an old man) and season (in summer, rlung disorder is more common, in autumn, "rlung" is more common).

"mkris" in spring - "bad-can"). European doctors were sceptical about these ideas. Thus, [Dr] N. V. Kirilov [an indefatigable researcher of the Transbaikal Territory and the Far East], calling the mentioned three systems essences, ironically said that the Tibetan healer, in order to establish the cause of the disease, should determine "which essence has revolted, prevails, and for treatment strengthen the others and thereby reduce the first one".

Modern researchers consider "rlung", "mkris" and "bad-kan" as physiological regulating systems of the organism. Thus, the functional role of "rlung" is to regulate all processes of vital activity, including mental, motor, digestive, excretory, etc. "Mkris" is a humoral regulation mechanism involved in energy processes). "Bad-can" is a regulator of water and fat metabolism.

Tibetan diagnosis was closely related to the concepts of disease, causes and mechanisms of its development. It was based on a detailed and scrupulous examination of the patient and an elaborate method of questioning him, and the doctor sometimes began to collect the first information before he even saw his patient. The rules required him to ask the person who came to invite him to see the patient what he was complaining about, what he had been treated for, when he fell ill and which doctor had treated him. This sensible provision was ridiculed by critics who believed that doctors who "resorted to prior enquiries from footmen were using inadequate means". Even greater attacks were provoked by the lines in Badmaev's book which stated that experienced and skilful "physicians who determine the disorder of the organism at a glance are famous". On this occasion, [Dr] A.A. Lozinsky snidely remarked: "I know that, for example, Mr. Badmaev does not like to take away his "precious" time at his appointments either and determines diseases at a single glance even in those patients about whom I know for sure that Mr. Badmaev never once conferred with their servants. Badmaev has never once consulted with their servants. And it would be difficult otherwise to take in 10,844 people in 1897 and distribute 179,293 powders to them!" But nevertheless it is so! After many years of practice, P. A. Badmaev really determined the patient's disease at a glance - by skin colour, pigmentation of the voice, finally, with the help of pulse diagnostics.... A. A. Lozinsky's surprise is understandable: it is always difficult for a doctor of average qualification to understand a master.

In Tibetan medicine, determining the pulse was of particular diagnostic importance. An experienced doctor can recognise up to 360 pulse varieties. However, the art of pulse diagnosis was questioned by Europeans. "The cunning science of the beating of the veins, which are examined not only on the forearm, but also on many other parts of our body. With a serious look ... The physician studies the pulse: if it is empty - it is the fault of chi, if it is very frequent, full, it is necessary to look for reasons in the ball, if it is slow and sluggish, it is *Zv badgan*... Of course, clever people quite often amaze the imagination of gullible patients, guessing from the pulse such details, which are extracted by the side", - wrote in one of the works devoted to the critic? N. V. Kirilov wrote in one work devoted to the critic of Tibetan medicine, I concluded his reasoning with the erroneous conclusion that "the chapter on the study of the pulse has no connection with the general theory of Tibetan medicine and essentially stands outside the field of science".

However, today there is no doubt that there is a close relationship between the "language" of the pulse and the state of internal organs. Numerous pulse parameters - frequency, rhythm, pulse wave height, length and shape, pause between waves, the degree of longitudinal and transverse vibration and others - provide valuable information that allows diagnosis at an early stage of the disease. Currently, programmes are being developed for automated machine analysis of data obtained with special sensors. The basic principles of Tibetan pharmacy ... were also perceived by European researchers with great scepticism. For example, a distinctive feature of Tibetan prescriptions is their multicomponent nature, which is explained by the peculiar ideas about the causes and essence of diseases. Until recently, Europeans perceived the complexity of Tibetan prescriptions as the result of an empirical approach to formulation.

of medicinal mixtures. This point of view is very clearly formulated by [the same] N. V. Kirilov: "Wishing to please the theory and each time to act on all three essences - chi, sharu and badgan - in case you can not understand which one of them rebels, - lamas invented terribly complex recipes, sometimes mixtures of 30-60 means and more. The active ingredient, empirically found, is usually so obscured by various additions to the theory that sometimes it is impossible to know what the result will be - whether the given mixture will calm down due to the presence of a narcotic agent or will wake up the nervous system even more.

This viewpoint was also expressed in later works, and it was shared not only by opponents but also by supporters of Tibetan medicine. It is only in recent years that the principle of mixtures has received a rational explanation. In the initial stages of acute diseases, low-component mixtures were used, and in chronic diseases - multi-component mixtures." The former were prescribed according to the principle of correction of systemic disorders and were the basis for the design of multicomponent medicines: certain ingredients were added to the basic composition, guided by the systemic-organ and symptomatic principles.

Finally, one cannot but say at least a few words about the various methods of suggestion and psychoregulation that were widely used in Tibetan medicine. Shortsighted critics regarded this as its weakness, believing that the healers themselves "have little faith in their confused system of treatment with medicines" and therefore "greedily throw themselves into the use of suggestion". At the same time they made another mistake, believing that "the area of functional disorders amenable to suggestion is small". Psychoregulation methods are a powerful preventive measure for functional disorders, and the effectiveness of direct and indirect psychotherapy has been proven in a very wide range of very different diseases.

Probably, the above examples are enough to understand why P.A. Badmaev's attempts to propagandise the means and methods of Tibetan medicine met with misunderstanding and rejection from many doctors.

It remains to add that criticism and various kinds of accusations against P.A. Badmaev came not only from physicians, but also from high-ranking persons. Prince Felix Yusupov wrote in his memoirs that Balmaev "pretended to be a highly educated doctor, but under Russian laws he was not allowed to practice medicine. Nevertheless, he secretly received patients and since he took very expensive for his advice and for medicines, which, incidentally, he himself and made, he made himself quite a large fortune. However, all this did not correspond to reality.

Peter Alexandrovich, a man of great erudition, who graduated from the Oriental Faculty of St. Petersburg University and the Medical and Surgical Academy, had no need to impersonate anyone. The absurdity of the statement about secretly receiving patients is also obvious. Badmaev not only registered in a special journal all those who turned to him for help, but also published data on the number of patients in different years. For example, at the end of his first book, there are "Numerical data on the number of visits of patients to the Tibetan Doctor's Office from 1875 to 1897" as an appendix to the text. (It was this data, as mentioned above, that particularly irritated one critic).

But he kept the doctor's secret, not unlike many European colleagues, keeping the principles of professional ethics, to which Tibetan medicine attaches great importance. There is no truth to the statement that Badmaev's medicines are expensive. He charged from 1 to 10 roubles for a portion for a course of treatment (the price of one dose was 10 kopecks). And it should be taken into account that all medicinal mixtures consisted of many components (in some cases their number reached up to 6 dozens)), and the raw materials were purchased in the East. For comparison, let's just say that a box of 12 sheets of mustards cost 35 kopecks, and the price of a dozen bottles of anti-dandruff remedy was 18 roubles.

Attempts to continue studying Tibetan medicine and practising the Tibetan medical science system continued in the 1920s and 1930s. His wife Elizaveta Fyodorovna Badmaeva and doctor Vera Ivanovna Naumova continued to receive patients in the same place where P.A. Badmaev had received them, at Liteiny 16. But although Badmaev's traditions were kept here, the very name of Badmaev was not honoured.

practically not mentioned, because in the first edition of the Soviet Encyclopedia (1926, vol. IV) he was characterised as a major swindler, a friend of Rasputin and even the initiator of the Russian-Japanese war,

although in reality Badmaev [warned] Nicholas II of the danger of war with Japan.

<...>

There is no information about P.A. Badmaev in the first and second editions of the Big Medical Encyclopaedia, and only in the third edition in the bibliography to the article "Medicine of Tibet" both editions of his translation of "Zhud-Shi" are given.

An attempt to achieve official recognition of Tibetan medicine was made in the mid-1930s by a group of oriental scientists and physicians. The initiator of this endeavour was Pyotr Alexandrovich's nephew, Nikolai Nikolayevich Badmaev, a graduate of the Military Medical Academy, who underwent special training under the guidance of his uncle. This attempt ended tragically. The majority of oriental scientists and lamas, practical experts of Tibetan medicine, were repressed in 1937-1938, and the treatises themselves were destroyed. N. N. Badmaev and Professor A. M. Pozdneev, the author of a textbook on Tibetan medicine, died tragically. Tibetan medicine was banned for a long time.

The study of Tibetan medicine was resumed in our country only in the 1960s, when the Buryat branch of the Siberian Branch of the USSR Academy of Sciences began its source and experimental study. By now, the methodological foundations of further research have been developed. However, it should be recognised that the results are still modest. There is no bright figure, no personality that would move the science forward.

In light of this, we would like to finish this article by returning to the figure of P.A. Badmaev. We must admit that his 47-year ascetic scientific and practical activity has not yet been appreciated at face value. He was not only the first translator into Russian of the mysterious book "Zhud-Shi", but being a talented diagnostician, he opened the medical science of Tibet to Europeans with his titanic work. His name - doctor, scientist

- is known in many Western and Eastern countries. The school of diagnostics created by P. A. Badmaev's school of diagnostics, as well as his treatment of such hard-to-cure diseases as allergies, gastrointestinal, kidney and liver diseases, and finally, Tibetan medicines dosed by him - we need all this today. Hence the renewed interest in the figure of P.A. Badmaev and his teachings.

Senior Researcher

Institute of Experimental Medicine of the
USSR Academy of Medical Sciences,
candidate of biological sciences G. // Grekova

THE MAIN MANUAL OF TIBETAN MEDICAL SCIENCE "ZHUD-SHI"

PREFACE

India, Tibet, Kukulnor, the north-western part of China, Mongolia, the south-eastern part of Turkestan, the Buryat and Kalmyk steppes are the cradle and arena of activity of the Tibetan medical science. The peoples of these countries, although they have been using its services for thousands of years for their ailments and treat it with full trust and respect, have not yet realised the great importance of this science for mankind, owing to the numerous conditions that have hindered their general development and caused the backwardness of these countries from other cultured peoples.

This backwardness, of course, depends on the leaders of the peoples inhabiting the named countries. The leaders of the Buddhist-Lamaic East are lamas (clerics - monks). Many of the lamas assume the role of physicians, as the science of medicine is among the branches of knowledge studied by the lamas in their monasteries or by individuals considered to be experts in this science. Lamas who study the science of medicine in its entirety,

are very few in the entire Lamaic East. However, there are many lamas who are not familiar with the basics of medical science, but who practise according to prescribed prescriptions and "tarni".

The "Tarni" is a whole vast section of Buddhist-Lamaic literature, containing the teachings on the phenomena of spiritualism, hypnotism, clairvoyance, incantations with known formulae, etc. Numerous medical lamas are not seriously acquainted with this doctrine either, but use only its incantation formulas and ritual side to achieve their goals. The ritual side of "tarni" is often extremely crude and can easily appear to be a trick and a crude form of deception.

According to the spirit of Buddhist-Lama teaching, Gelung lamas, i.e. those who have taken a vow of chastity in the broadest sense of the word, have no right to study the science of medicine, since they have taken a vow not even to be under the same roof with a woman. If a Gelung Lama wishes to practise the science of medicine, which requires him to study and treat not only a man but also a woman, he must transfer to another person the vow of chastity he took when he was ordained as a Gelungi for the entire time he will be a doctor.

In the Buddhist-Lamaic East, the people consider their best lamas to be the successors of the Buddha and place them above the lama-doctors, as the former piously guard the spirit of the Buddhist-Lamaic teaching; that is why very few in the circle of the Gelung lamas devote themselves to the study of medical science. The rest of the lamas, as said above, treat it only superficially.

As for those lamas whose services are used by the masses, they practise medicine only according to the prescribed formulas and "tarni". These lamas know neither Buddhism, nor the science of medicine, nor the "tarni", and in their development they are close to the masses, know their needs and requirements, and know how to exploit their ignorance. Persons interested in the Buddhist-Lamaic East and wishing to study this world always come across lamas of the latter category, who, of course, will not confess their ignorance. The lamas of the first category are completely inaccessible to them, firstly because of their small number, secondly because of their modesty and thirdly because of the burdensomeness of their occupation.

The first issue of Zhud-Shi convinced me that only those who had used its services were interested in this science. Many of the intellectuals who have had contact with Tibetan medicine and a few physicians have read the book, learnt its meaning and approached me with various questions. I have therefore decided, in the introduction to the new, revised translation of the Zhud-Shi, which is printed here, to acquaint all those who wish to become more conscious of the medical science of Tibet with its basic views and its various branches. This information is presented in a concise form, within the limits of the Zhud-Shi, as far as it can be of use to the physician in his practice and to those who are accustomed to treating their health and their ailments sensibly.

I had to study the medical science of Tibet under the guidance of my brother, a renowned expert in this science, who learnt from the Buryat-Mongolian and Tibetan lamas. After the death of my brother, I continued this study under the guidance of the first physicians in the Buryat steppes and supplemented my knowledge with information given to me by the best experts of this science. The latter came to St. Petersburg almost annually, for more than 20 years, and each time stayed with me for at least half a year, giving me their instructions and advice.

My studies at the University of St. Petersburg, Faculty of Oriental Languages, and mainly at the Academy of Medicine and Surgery, gave me the opportunity to achieve some results in translating the work "Zhud-Shi", which served as material for the present work. It should not be overlooked that it is very difficult to establish a terminology that would correspond to the meaning of the original and would be understandable to persons accustomed to European medical terms.

One should know that Tibetan medical literature is extremely extensive and deals with various issues of life of an individual, family, society and state. Many works are inaccessible due to their rarity and impossibility to get to remote western Tibet, not only to private individuals, but even to rich Mongolian-Buryat Buddhist monasteries. But through acquaintances in the East I have been able to obtain rare books, medicines, and other items necessary for a complete study of Tibetan medicine, although their

I had to wait for decades. Genuine works on medicine, anatomy, physiology, embryology, zoology, botany and mineralogy, surgical instruments and various medicines, as well as drawings, can only be obtained with the help of knowledgeable people, who are not often found in Tibet and its neighbouring regions.

These circumstances prevent me from acquainting European readers with the results of the labours of generations of physicians who have worked in the depths of Asia for many centuries in the field of medical science to alleviate the physical and mental ailments of mankind.

The system developed twenty centuries ago by the humble toilers of medical science can still be called terra incognita for the European world. Therefore, it is permissible to hope that the presentation of the Zhud-Shi system will be met with a very understandable interest, although time and distance apart, it is unanimously asserted that Zhud-Shi is considered the main manual of Tibetan medical science. It is... Remail in 1811, Choma De-Körez in 1820, Archbishop Nil in 1850, Wise in 1867 and A. A. Badmaev also in the sixties of the current century, and all the attention of these persons was focused on "Zhud-Shi", despite the fact that some of the mentioned scientists studied Tibetan medical science in the Buryat steppes of Transbaikalia, others - in India and in Kashmir.

It is necessary to add that the most extensive field of medicine - its history - needs to be replenished, as the system outlined in "Zhud-Shi" was still unknown in Europe, and the highest command to translate "Zhud-Shi" into Russian and to publish this work at the expense of the reserve sums of the Ministry of War took place on 1 June 1860.

II. Badmaev

BASICS OF TIBETAN MEDICINE

INTRODUCTION

Tibet's system of medical science is outlined in the Manual of Practical Medicine and Surgery "Jude-Shi." This science has developed, more than a thousand years ago, certain views on the healthy and sick human organism, on the ways of recognising ailments (inspection, groping and proper questioning), on food and drink, on the way of life, on the methods of treatment and medicines, on the environment, on the various devices necessary for the healthy and sick person, and on the operative methods of treatment with specially adapted instruments. These definite views were the result of a comprehensive study of human life, from the moment of conception to the last moment of his earthly existence.

Studying human life and comparing it with the life of the organic world, the medical science of Tibet came to the conclusion that life should be called expedient self-activity in the organic world in general and in the human body in particular, directed to self-preservation and caused by the manifestation of a special force.

This expedient self-activity in organisms, for self-preservation, during the whole time of its further ultimate existence, needs a continuous inflow and outflow. The former, according to its importance in the organic world, must be regarded as the cause of life, and the latter as its effect. Inflow and outflow cause the following phenomena in the living unit: perception, likening, absorption, assimilation, excretion and separation, the activity of the six senses and mental and physical activity. These phenomena can only exist under known conditions and materials, such as heat-light, space, air, water and solids from the soil. <...>

Heat and light are the sources which maintain the natural energy of vital living heat in the organism, necessary for its growth, and, moreover, through light the parts of the organism acquire their characteristic colouring; under the influence of light the visual apparatus with all the vital functions peculiar to it develops mainly.

It has long been known that the eyes of animals living in the dark atrophy and that the organ of vision of man and animals is only perfected when they are born into the light.

The splitting and division of particles of tissues and organs, the formation of cavities, slits, holes and channels in the organism, the development of the auditory and vocal organs with all the vital functions peculiar to them are possible only in the existence of space.

Air is the source of respiration; under its direct influence the skin develops with all the vital functions peculiar to it, and especially the senses of touch and feeling.

Water is the source of all fluids in the body; blood tissue is particularly rich in it; the organ of taste, with all its vital functions, is mainly developed by water. <...>

The embryo gets its foundation from the soil (ground) because bone tissue and muscle are extremely rich in substances found in the soil.

According to European scientists, it is also known that the organism contains substances contained in the soil, such as: phosphorus, chlorine, sulphur, fluorine, potassium, sodium, calcium, magnesium, silicon, manganese, iron; there is phosphorus-acid lime in the bones and potassium salts in the muscles. According to "Zhud-Shi", under the influence of substances contained in the soil, mainly the olfactory organ with all its vital functions develops, as the soil is mainly rich in various odorous substances (i.e. the development and functioning of the olfactory organ is possible only from the presence of odorous substances, without which there can be no olfactory sensations). <...>

The reproduction of a new individual, says the Jud-Shi, is possible when the vital functions of the spheres of both sexes, on which the continuation of the species depends, have reached their full development. Only under this condition is possible the emergence and further development of the embryo in the receptacle intended for it by nature. <...>

In the human body, according to Tibetan medical science, there are three vital processes 1) perception, absorption, assimilation, removal-purification-expenditure of air, 2) bile and 3) mucous-serous and milky-lymphatic system; seven tissues 1) hilus - milky juice, 2) blood tissue, 3) muscle, 4) adipose tissue, 5) bone, 6) marrow - nerves, 7) sperma-menstrua and three compartments: 1) faeces, 2) urine, and 3) sweat.

The perception, likening, absorption, assimilation, removal-purification-consumption of air is nothing else than the nourishment necessary to keep the body lively from the outside. <...>

The vital perception, likening, absorption, assimilation, removal-purification-expenditure of air affects only the brain and its activity extends to the thoracic cavity. Under the influence of this perception, likening, absorption, assimilation, removal-purification-cleansing-expenditure of air, the activity of the nervous system is manifested, contributing to swallowing and drinking, peristaltic movement of the oesophagus, breathing, separation of saliva, tears, sneezing, belching, manifestation of various faculties, normal activity of the six senses and will.

Under the influence of tissue perception, likening, absorption, assimilation, removal-purification-expenditure of air, the cardiac activity with blood circulation and the whole physical sphere of human activity are manifested.

The perception, likening, absorption, assimilation, removal-cleansing-consumption of air, which takes place in the first pathways of digestion, contributes to the digestion-beginning in the region of the mouth, throughout the gastro-intestinal tract,-the separation of chylus from the substances to be removed from the body. Under its influence all tissues receive nourishing materials and excrement, urine and perspiration are produced.

The perception, assimilation, absorption, assimilation, removal-cleansing-consumption of air, which takes place in all kinds of secretions, manifests its activity in the lower parts of the body, in the rectum, in the large intestines, in the bladder, in the organs of the uragenitaliae, and affects the lumbar part of the spinal cord, and the discharge of spermae; menstruation, labour, removal of excrement, urine, and their retention, are dependent on normal and abnormal

states of the above-perceiving, likening, absorbing, assimilating, assimilating, removing-cleansing-consuming air.

From all this the role of perception, likening, absorption, assimilation, assimilation, removal-purification-expenditure of air for the body is clear.

The activity of the nervous system, which plays such a prominent part in the human body, is only manifested under the influence of air, which has the power to penetrate everywhere.

The vital processes of bile, however, which aids digestion, pass from the gall-bladder by its duct into the duodenum, on the border of the stomach with the small intestines, and the

The digestion of food in the small intestines, where it is mainly obtained, is facilitated by chylus, a milky juice (a pleasant-tasting whitish-grey frothy substance that serves as an intermediary between the first pathways of digestion and all tissues for absorption). By means of the bile this chylus is freed from substances "unsuitable" for digestion, which must be removed from the body. <...>

There are five types of life processes of the main mucosal-serosal and milky-lymphatic system:

- 1) The vital processes... are carried out in the abdominal and thoracic regions, and they serve as a source for the other four vital processes.... The distribution of water in the body, i.e. water exchange, is dependent on these vital processes.
- 2) The vital processes which take place in the first digestive tracts, contribute to the change of food and drink, i.e. digestion.
- 3) The vital processes ... that contribute to the manifestation of taste are carried out in the mouth and tongue and contribute to the recognition of tastes.
- 4) The life processes in the brain contribute to the satisfaction of the six senses.
- 5) The vital processes taking place in all the constituent surfaces, in the pouches, in the vaginas and cavities, strengthen the organism and facilitate all kinds of friction, movement mobility in the body.

"The hilus delivers nutritive material to all tissues of the body. The blood tissue delivers the moisture necessary for the body and participates in the process of respiration, mediates the perception, likening, absorption, assimilation, assimilation, removal-purification-consumption of air in the body. Muscle tissue is the source of the manifestation of physical activity. Fat gives colour to tissues, gives beauty, protects organs and tissues, serves as a nutritive material. Bone tissue serves as the backbone, support of the body and protection of important organs and tissues.

Nerve tissue is the source of mental life, and bone marrow tissue is the source of the reserve material of maturity. Sperma-menstrua are necessary for reproduction. Excrement, urine and sweat are as important vital units as all those just mentioned, for on their normal and abnormal condition depend the health or disorder of nutrition in the body. The skin becomes soft and the hair is strengthened by the vital processes of perspiration.

The vital-living heat is maintained in the organism and keeps its constancy depending, on the one hand, on the

On the other hand, it depends on the ability to perceive, liken, absorb, assimilate, assimilate, remove-purify-expend air and liquid and solid food substances; the blossoming state of the organism, the state of the six senses, mental and physical activity, growth, diligence, strength-energy, life span, life processes: perception, likening, absorption, assimilation, assimilation, removal-purification-consumption of air and liquid and solid substances in the body are in turn dependent on the constancy of heat in the body.

Obviously, the preservation of vital-living heat in the organism is so important for the individual that he must be completely conscious and reasonable: 1) with regard to food and drink, 2) with regard to the way of life, 3) with regard to the seasons of the year, and 4) in accordance with his individual sensitivity to everything around him, because the fluctuation of vital-living heat in the organism is so important for the individual.

of the organism is only possible because of an unconscious and irrational attitude towards these four necessities of life. <...>

Causes of eating disorders come in remote and proximate causes.

The remote causes are in turn divided into general and particular causes. Innumerable nutritional disorders occur in the body. It is not possible to enumerate the causes of every disorder, so the common cause of all kinds of disorders must be considered ignorance, that is, lack of knowledge of the self. The private causes of eating disorders should be considered to be those that occur: 1) from inability to use our passions; 2) from lack of true goodness and 3) from ignorance in general and from our ignorance of medical science in particular, which upset the perception, likening, absorption, assimilation, elimination-purification-expenditure of air and the vital processes of the bile and the mucous-serosal and milky-lymphatic system.

The nearest causes of nutritional disorder in the organism should be considered the very disorder of perception, likening, absorption, assimilation, removal-purification-expenditure of air, vital processes of bile and mucous-serous and milky-lymphatic system. Though these disorders may be insignificant, they may still serve in the future as causes of nutritional disorders in the organism. If these disorders are great and do not cease, then their influence on the organism is clearly recognised. If there is a disorder of the vital processes of the bile, the tissues under the influence of this disorder are slowly burnt due to the increase of vital-living heat energy. In spite of the fact that the vital processes of bile are mainly carried out in the first digestive tracts, their disorders have effects on the thoracic cavity.

Generally all disorders of nutrition, which begin with fever, are accompanied by a disturbance of the vital processes of the bile.

Disorders of vital processes of mucous-serous and milky-lymphatic system in the organism contribute to weakening of vital-living heat energy. Although the vital processes of the mucous-serous and milky-lymphatic system are mainly carried out in the thoracic cavity, their disorders have an influence on the abdominal cavity.

In general, all nutritional disorders, beginning with fever, are accompanied by disorders of vital processes of the mucous-serous and milky-lymphatic system.

<...>

It is necessary to know the causes and signs accompanying the increase and decrease of nutrition occurring in vital processes, tissues and compartments.

Abundant food and drink and quick assimilation, absorption and assimilation, calm way of life contribute to absorption, weight increase and strengthening of vital processes in the organism, and insufficient and bad assimilation, absorption and assimilation, restless way of life lead to the opposite phenomena. In the first case the vital-living heat energy is strained, and in the second case it is weakened. Increase, decrease, retention and change of excrement, urine, sweat and air clearly indicate [to] the quantity, quality of assimilation, absorption and assimilation of food and drink and air taken and [to] a calm or restless way of life.

Increased disorder of perception, likening, absorption, assimilation, removal-cleansing-expenditure of air in the organism is expressed by the fact that the outer membranes take on a dark colour due to the detection of stagnation of venous circulation, thinness occurs, there is a need to stay warm, general trembling, abdomen is bloated, i.e. gases and excrement are delayed, subjects become excessively talkative, dizzy, weak, sleep and the activity of the six senses are weakened.

Increased disorder of the vital processes of bile is expressed by the fact that urine, skin and proteins are yellow in colour, hunger and thirst are constantly felt, the body burns, the skin is hot to the touch, patients suffer from insomnia and diarrhoea.

Increased disorder of vital processes of the mucous-serous and milky-lymphatic system is expressed by the fact that the energy of vital-living heat and the ability of digestion are weakened, there is a general heaviness, the skin is pale and white, there is a feeling of laziness.

state of mind and lethargy in the joints, much saliva and phlegm is secreted, such subjects sleep much, and suffer from dyspnoea.

Increased derangement of the nutrition of the hilus leads to the same consequences as increased derangement of the vital processes of the mucous-serosal and milky-lymphatic system.

With increased disorder of nutrition of blood tissue develop from the slightest causes of rusty processes, external and internal tumours of malignant nature, upset: nutrition of the spleen, vital processes of bile in the blood, nutrition of the gums; all kinds of movements become difficult, urine takes red colour, skin, eye and skin vessels expand and turn red, proteins are coloured yellow. Lymphatic and muscular tumours develop with increased disorder of nutrition of the muscular tissue.

When the nutritional disorder of adipose tissue is intensified, people become lazy and sleepy, breasts and glands enlarge, and fatty tumours develop.

With increased bone nutrition disorder, extra teeth, bone, cartilage tumours develop.

With increased bone marrow nutrition disorder, heaviness is felt, eyesight is impaired, and joints are swollen.

With increased derangement of the nutrition of the spermae, stone sickness and urge ad coitum develop.

With increased formation of excrement, heaviness is felt, the abdomen enlarges, and there is pounding and rumbling in it.

With increased formation of urine is made stabbing in the bladder, there are frequent urges to urinate.

With increased sweating, the amount of sweat increases, a characteristic sweaty odour is felt and a skin nutrition disorder develops.

With increased formation of the compartments of the nose, eyes, ears, a heaviness is felt in each of these organs, there is itching, sometimes suppuration.

When perception, likening, absorption, assimilation, removal-cleansing-consumption of air in the organism are weakened, the subjects become silent, general malaise is felt, all desires become indefinite, and signs of increased disorder of the vital processes of the mucous-serosal and milky-lymphatic system are obtained.

When the vital processes of the bile are relaxed, the energy of vital living warmth is weakened, the tissues lose their characteristic colour, the skin loses its lustre, becomes darker, and coldness is felt.

When the vital processes of the mucous-serous and milky-lymphatic system are weakened, the secretion of; mucous and serous substances is reduced, dizziness is made, weakness in all joints and crackling appear.

When the nutrition of the hilus is impaired, the muscles atrophy, swallowing becomes difficult, and the skin coarsens; such subjects avoid grdm conversation, experiencing unpleasant sensations from it.

When the nourishment of the blood is impaired, the pulse becomes weak, the skin coarsens, is the desire for sour and cool, food a n d drink.

When the nutrition of the muscles is weakened, joint and limb pains appear, and the skin is close to the bones.

When the nutrition of fat tissue is weakened, it sleeps a lot, the muscles lose a lot of water and take on a bluish-white colour.

When bone nutrition is impaired, hair falls, teeth and nails are destroyed.

When bone marrow nutrition is impaired, bones become empty, dizziness is made, and vision weakens.

When the nutrition of the spermae at the coitum is impaired, blood is discharged and a burning sensation is felt in the canal.

When faeces production decreases, there is rumbling in the abdomen , gases rise up, causing pain in the heart and flanks.

When urine production is impaired, it is altered, reduced and retained.

When sweat production is impaired, the skin cracks and the fuzz disappears.

When the formation of the other compartments is impaired, little or disappearance of them is noticed.

Since normal tissue nutrition is determined by the number of compartments, increased formation of compartments indicates increased tissue nutrition, and poor formation of compartments indicates poor tissue nutrition. <...>

All disorders of nutrition, that is, diseases difficult to cure or considered incurable, arise: 1) from our inability to use our passions, 2) from the absence of true goodness in us, and 3) from our ignorance in general, and from our ignorance of medical science in particular.

All kinds of malignant tumours (cancer, sarcoma, etc.), inflammatory processes, tuberculosis, dry spinal cord, progressive paralysis, deep nutritional disorders of the six senses, dense and cavity organs and other things are curable if patients and doctors understand the causes of nutritional disorders.

The most important disorders of nutrition of the human organism should be considered as disorders of nutrition of the first pathways of perception, assimilation, absorption, assimilation, removal-purification-expenditure.

These first pathways are: 1) mouth, nose and pharynx; 2) respiratory throat, bronchi, lungs with heart and circulatory system; 3) oesophagus, stomach, small and large intestines with glands and with mucous-serosa and milky-lymphatic system, liver with bile, kidneys with ureters, male and female urogenital organs and skin with glands. As long as the nutrition of these first ways of perception, likening, absorption, assimilation, assimilation, removal-purification-expenditure is carried out within the limits of vital norm, the organism thrives, with its violation in the organism arise various kinds of nutritional disorders (diseases). <...>

These disorders are very easy to diagnose-recognition, because clearly expressed: the picture of changes in vital processes, their symptoms, objective and subjective signs, the state of breathing, pulse, urine, excrement, sweating, the state of the six senses and physical and mental activity.

Inattention to these nutritional disorders leads to the development of chronic and complex nutritional disorders in the most important particles, tissues and organs of the organism.

Moreover, when there are nutritional disorders in the organism, the newly occurred nutritional disorder under the influence of various causes, among others, the poisons of contagious and infectious diseases, proceeds very slowly, with complications and leaves serious traces in the body after its cure.

The treatment of such disorders is further complicated by the fact that a drug substance already tried for such disorders does not have the proper effect.

All kinds of tumours of acute and chronic nature, benign and malignant, grow rapidly or slowly according to the nutritional disorder of the first pathways of perception, assimilation, absorption, assimilation, removal-purification-consumption. Not only internal and external nutritional disorders, but also nutritional disorders under the influence of trauma, various animal and vegetable poisons become difficult to cure, and patients recover very slowly in the existence of nutritional disorders of the first pathways of perception, likening, absorption, assimilation, assimilation, removal-purification-expenditure.

Many symptoms of a threatening nature and soon to pass with reasonable treatment, such as insomnia, dizziness, nausea, vomiting, headache, aggravation or loss of sensation (hyperaesthesia and anaesthesia), blunting or aggravation of the six senses and of physical and mental capacity, indicate only a disturbance in the nutrition of the first pathways of perception, likening, absorbing, assimilating, assimilating, removing-purifying-consuming.

Chronic derangement of the nutrition of these pathways, accompanied by the symptoms mentioned above, is the cause of profound derangement of the nutrition of the most important organs, such as:

of the brain, spinal cord, sex, etc.; progressive paralysis, tabes, neurasthenia, and impotence are the results of the above chronic disorder.

Perception, likening, absorption, assimilation, removal-purification-expenditure are the results of input and output in the body.

The inflow of air, solid and liquid food substances, the effect on a living unit of the universe of heat in the production of heat by this living unit and the vital value of space in the inflow are available for observation and study in the same way as the flow of air, solid and liquid food substances, the flow of heat and the vital value of space in the flow.

The exact study of the inflows and outflows of a living unit, that is, of an organism, can always give us an approximate idea of the vital processes that take place in it.

The vital processes: perception, likening, absorption, assimilation, removal-purification-expenditure constitute a link in the chain of input-expenditure of the living unit, or its economy.

Medical science pays special attention to the economy of the organism, because on a reasonable attitude to it depends the flowering state of the living unit itself, or its active, and an opposite attitude to it causes a passive.

The active and passive in the organism are exclusively dependent on the vital processes taking place in it. These vital processes are mainly directed towards balancing the natural energy of vital-living heat.

Tibetan medical science associates life with the constancy of the vital-living heat energy of the living unit. Life processes, in order to maintain a certain vital-living heat energy, struggle with external or internal, remote or proximate, permanent or temporary causes tending to disturb this vital-living heat energy. <...>

Studying man, the Tibetan doctors came to the conclusion that the smallest particle in the organism necessarily occupies a certain space and the well-being of this particle depends on the size of the space it occupies, that its vitality depends on the heat-light in the universe, although in it itself the vital-living force is maintained, thanks to vital processes, in the form of constancy of vital-living heat energy. This particle needs to be renewed from outside by air, liquid and solid substances, which are in it in a certain norm.

Particles, tissues, organs and the whole organism are extremely resilient, have the ability to adapt to different circumstances and know how to defend themselves to preserve their vitality against external and internal, temporary and permanent, distant and immediate causes.

The vast knowledge available to the medical profession enriches the mind of the physician, and extensive practice develops good feelings and observation. The love of the neighbour, the desire of the physician to satisfy the wishes of everyone who comes to him, imposes on him an excessive responsibility, as is evident from the ethics drawn up for the Tibetan medical profession, and under these circumstances it is not difficult for the physician to stand on the ideal height of morality, however much this morality may be regarded from the point of view of absolute or relative morality.

Tibetan physicians are particularly careful of their eyesight, for with its aid the experienced among them boldly diagnose a patient by sight alone and by external examination.

It is known that a person with normal vision sees at various distances not only large, but even the smallest objects much more clearly than those who resort to the help of instruments.

Vision depends solely on the device of the eye, which has the ability to adapt itself to all sorts of distances, illuminations, and magnitudes.

The state of the visual apparatus, according to the views of Tibetan physicians, is in direct connection with the circulatory system, the state of the liver and the lymphatic system, which in turn are influenced by the active or passive state of mind, senses and observation.

The ethics of Tibetan physicians require them to be equally attentive to the affectionate treatment of the sick, even when an enemy seeks help: he must find in the physician, even in his glance, one sincerity and kindness.

In the same precise manner, the Tibetan physician is obliged to protect his hearing, by means of which in some cases the diagnosis is unmistakable.

The voice of the patient. The tone of his voice, speech in general, sounds, noise, produced by the patient when breathing, when moving and observed in various organs, make it possible to know both the cause and the essence of the disease. By the voice of a person can easily recognise his mental mood. In the same way, a doctor should take care of his sense of smell. A normally developed sense of smell also makes it possible to make a correct diagnosis. From the fine sense of smell doctor can not escape the smell of food, drink, room, the smell of all sorts of medicines and plants, the smell of breath and various compartments and excretions of healthy and sick people, the smell of harmful or useful substances.

The same equally importance importance is a normally developed taste. Taste and changes in taste can also be used to make a diagnosis.

Six precisely defined , recognised The tastes recognised by Tibetan physicians serve mainly as guides in the preparation and prescription of food, drink and medicines.

Tibetan doctors attach also great importance to the sense of touch and sensation. On the basis of these senses, doctors can make a diagnosis.

Various disorders internal organs are expressed either extreme sensitivity or loss of sensitivity.

The normal feeling of complete satisfaction (physical and mental) resulting from the first five senses in the physician enables him to know the state of this sixth sense in the patient.

In general, all six senses change under the influence of disorders of internal organs. Thus, for example, vision changes especially in liver disease, hearing - in kidney disease, smell - in lung disease, taste - in stomach and intestines disease, touch - sensation in the disorder of perception, likening, absorption, assimilation, removal - purification - consumption of air, and the feeling of complete satisfaction in the disorder of the entire nervous system.

To to determine healthy и sick organism doctors enjoy absolute and relative diagnostics.

Absolute diagnosis exists only in theory, because on the basis of this diagnosis it is possible to find an eating disorder in any person.

Relative diagnosis is always applied in practice. Both require objective and subjective diagnostics research method.

An objective method of investigation at the beginning of a nutritional disorder of the body, using the physical method of diagnosis, i.e. examination, groping, tapping, listening, etc., cannot establish an existing disorder, because the particles, tissues, organs, pulse, urine, faeces and skin have not changed enough to suggest any disorder.

The medical science of Tibet favours the subjective method of investigation, consisting of proper inquiries about sleep, appetite, sight, hearing, smell, touch-sensation, the feeling of complete satisfaction, well-being in general, excretion of faeces, urine and sweat, the effect of various food and drink, temperature and environment on the body. Such inquiries enable the physician to correctly determine the state of the vital processes of the organism.

The difference between the objective and subjective method of investigating nutritional disorders in the body can be traced on the same patient.

The patient feels discomfort and pain in the right side and at times suffers from retention of faeces and gases.

The objective method of investigation through physical modalities does not establish a disorder.

The physician, who uses the subjective method, establishes by a series of correct inquiries that the discomfort and pain in the right side, the retention of excrement and gases are due to the retention of bile, and can predict that if the patient does not take the measures offered by medical science for a certain period of time, and does not change the way of life, food and drink, which are the cause of his disease, he will have stagnation and enlargement of the liver, and gallstones will form, proposed by medical science, and does not change the way of life, food and drink, serving as the cause of his ailment, he will have stagnation and enlargement of the liver, gallstones will form in the gallbladder with the phenomena of jaundice and all the complications of this disorder. The objective method will confirm this prediction only after a few years: it will establish the enlargement of the liver, the stagnation of bile and the presence of stones in the faeces by tapping, examining the faeces and urine.

An elderly patient, who has had a heart defect since his youth, comes to the doctor complaining of pain in the chest area and dyspnoea. The objective method of examining the patient with the help of physical methods gives a complete picture of the heart defect, so the painful condition of the chest area and dyspnoea is attributed to the heart defect. Whereas the subjective method of examining the patient, with the help of proper questioning, establishes a disorder of the gastrointestinal system: the retention of gases and excrement causes bloating of the abdomen and an elevated diaphragm; the elevation of the diaphragm constricts the lungs, already constricted by the altered since young years

The defect caused the dyspnoea, and the chest pain was due to the pressure of the altered and constricted heart on the sensitive parts of the thoracic region. If the patient is treated on the basis of subjective method of examination, with the use of gastrointestinal medicines and appropriate way of life, food and drink, the pain in the thoracic region and dyspnoea will completely disappear. In case of treatment on the basis of an objective method of examination, with the use of cardiac drugs, this disorder worsens, because the cause is not removed, and there may be a violation of compensation (equilibration) of the heart with all its consequences and death from dropsy. The physician will establish by diagnosis that the patient died of a heart defect, whereas the immediate cause of death was a catarrhal condition of the gastrointestinal system, which caused a fatal complication in the body by ignoring the subjective diagnostics.

Three subjects come to the doctor with what they see as different eating disorders: a father, a mother and a daughter. The doctor does not know that they are from the same family. The father comes in first. He has by subjective examination catarrh of the stomach and bowels with the usual constipation. The doctor gave him a medicine appropriate to this disorder. Secondly, a young woman came in complaining of migraine and terrible headache, especially during menstruation. On subjective examination it appeared that her headaches were due to catarrhal condition of the gastro-intestinal system; therefore the doctor gave her the same medicine he had given to her father. The third patient was an honourable person, full, with a rather prominent abdomen, and limping. She complained of severe pain in the wound of her leg. There were several ulcers on her leg due to dilated veins, her legs were swollen, very dense, and the ulcers were extremely painful, separating pus and blood. Having determined by subjective examination the catarrhal condition of the gastro-intestinal system, the physician gave this patient the same medicine that had been given to the previous two patients.

When the three patients returned home, they paid attention to the medicine given by the doctor and found that the doctor had given the same medicine for a variety of diseases. But these patients found it necessary to take the medicine given to them, and the father's digestion improved, the daughter's migraine disappeared, the mother's leg pains stopped, ulcers healed, swelling of the leg disappeared, only venous dilatations remained.

Thus, we can see the essential difference between the objective method with its application of physical methods of organism research and the subjective method with the application of the method of organism research on the basis of correct questioning and changes in vital processes of the organism.

A patient of advanced age, of large means, invites a doctor and complains of pain under the scapula, nausea, vomiting, lack of appetite, urine changes with narrowing of the urethra, retention of faeces and gases and joint pains. Subjective examination indicated that the patient had a catarrhal condition of the bladder of a contagious nature due to chronic fracture ... poisoning of the body with this poison in the form of rheumatic pains in the joints and irritation of the mucous membranes of the alimentary canal by this poison. The patient is given medicines against catarrhal condition of the gastro-intestinal system: pain under the spoon, nausea, vomiting, lack of appetite, change of urine, retention of faeces and gases disappear, well-being improves, but joint pains become more acute; then these pains disappear, but perelolysis is detected in a highly acute form. The patient takes offence at the doctor, invites a fracture specialist and tells him and the other doctors that the previous doctor had fractured him. The specialist physician treated him locally, the acute form of the fracture succumbing to this treatment. But the patient, three years after he had been cured of the fracture, began to suffer from the same seizures from which he had been cured by the first physician, and for a long time was reluctant to seek his help for fear that he would again fracture him. No one wanted to believe that the overflow was caused by the existence of the overflow poison in the organism, that the patient could only get rid of this poison by returning it to the place of infection, and that the return of this poison was due to the cure by medicines of the gastro-intestinal system, which had been upset by the influence of this poison. At last the patient, exhausted from vomiting blood from the clearly expressed cancerous process, ventured to call in the physician who had once already cured him. The doctor, after repeated requests from his relatives, went to examine the patient, but did not give him any medicine: it was too late, the patient died a few days later.

Thus, the cancerous process was caused by a nutritional disorder of the stomach, and this disorder was caused by the perelomic venom¹.

A doctor may encounter so-called incurable diseases such as tuberculosis, cancer, sarcoma, and other mal-

¹ It is possible to demonstrate hundreds of patients every day and to prove with one's own eyes the advantage of subjective diagnosis over objective diagnosis and thus to show the relative cure of all kinds of eating disorders, which are considered even incurable. (Author's note).

qualitative and benign tumours, with progressive paralysis, with dryness of the spinal cord, with degeneration of the most important organs and tissues, which, i.e. incurable ailments, develop under the influence of a disorder of vital processes, -causing a disorder of nutrition of particles, tissues and organs.

In the initial period of these disorders, the objective method of investigation by means of the physical method is unable to determine the exact nature and future danger of the disorder in question. Whereas the physician, guided by the subjective method of investigation by means of correct questioning, is able to determine the existing disorder and to predict the pattern of its development to the degree of danger to the organism and to suggest remedies for the disorder of vital processes, which could be the cause of the development of the above-mentioned incurable disorders.

In any case, only the objective method of investigation of nutritional disorders of the organism with the use of only physical methods of investigation should be considered a crude method, since this method of diagnosis deals with clearly expressed, changed qualitatively and quantitatively particles, tissues and organs, so to speak, changes antemortem.

The basic views of Tibetan medical science, carried out in embryological, anatomical, physiological, pathological and diagnostic information, state that both the well-being of the human organism and its disorder are dependent on three basic

given, which in turn depend on the degree of physical and mental development of man: (1) on the inability to use his passions, (2) on the absence of true kindness and

3) from unfamiliarity with medical science in particular and from ignorance in general.

1) From the first cause, the inability to use one's passions, arise disturbances in the nourishment of the organs, tissues and particles which maintain the balance of vital - living heat in the organism. These organs, tissues, and particles include those organs, tissues, and particles directly influenced by the perception, likening, absorption, assimilation, removal-purification-consumption of air, that is, the neuromuscular system.

2) From the second cause--the absence of true kindness-- arise disorders of the nourishment of the circulatory system, with the heart and liver at its head.

True goodness is a manifestation of the harmony of physical and mental development. All external impressions (received by a person) are perceived differently by the degree of physical and of the subject's mental development by the central nervous system, which is nourished by perception, likening, absorption, assimilation, removal-purification-expenditure of air, bile, and the mucous-serosal and milky-lymphatic system: People who have quite harmonious physical and mental development are able to take an instant critical view of external impressions, even of the most amazing quality, and these impressions no longer disturb the perception, assimilation, absorption, assimilation, removal-purification-expenditure of air, the vital processes of bile and of the mucous-serous and milky-lymphatic system, therefore they do not cause vigorous activity of the heart and blood vessels and do not impair the bile-producing capacity of the liver, the primary source of the energetic manifestation of the activity of the central nervous system; whereas subjects who do not have a complete harmony between physical and mental development, from the same amazing impressions get lost and are not able to treat them critically, and thus cause in themselves various nutritional disorders (diseases), mainly of the circulatory system with heart and liver, and then various nutritional disorders in the body, depending on these organs. Such subjects constantly upset their health, as people are surrounded by surprises.

The disorder of the circulatory system with the heart and liver comes from the fact that these impressions have an effect directly on the biliary system and biliary secretion.

At the first moment of perception of impressions, the organism loses a lot of heat, the vasculature expands; at the second moment, the vasculature contracts, the loss of heat is weakened and palpitation begins due to vascular resistance and the increase of the bile system in the blood. It is clear from this that frequent repetition of such phenomena causes a complete disorder of the circulatory system with heart and liver.

3) From the third cause and, in particular, from ignorance of the conditions of our life arise all disorders of nutrition of mucous and epithelial coverings, according to the expression of European doctors, cold and catarrhal diseases. These disorders of nutrition arise from the private or general cooling of the organism due to the inability to adapt to temperature differences in general and to the different temperatures of the seasons in particular, to barometric changes, to winds, to rain, to climatic conditions and, finally, to the room, to clothing, to food and drink of different temperatures.

Failure to co-ordinate with these phenomena and circumstances causes, first of all, a nutritional disorder of the skin and mucous membranes, which are accessible to external influences. These latter in turn have an effect on the mucous and serous membranes

of the whole organism depending on which area of the skin and mucous membranes accessible to external influence has cooled qualitatively and quantitatively.

Thus, from the first cause there are disorders of perception, likening, absorption, assimilation, removal-purification-consumption of air, from the second cause there are disorders of the bile, and from the third cause there are disorders of the mucous-serosal and milky-lymphatic system.

The further well-being and disorder of the organism already depend on the state of the seasons, on individual sensitivity, on the way of life, food and drink.

We'll get right to the lifestyle now.

The mental and physical development of a person depends to a large extent on the way of life. The science of medicine teaches that persons who are concerned about their proper mental and physical development should first of all familiarise themselves with its basic principles. These principles say that only harmony between physical and mental development can produce better human beings.

The development of the mind to the detriment of the body and vice versa always leads to those abnormal phenomena which are commonly called immoral.

The medical science of Tibet teaches that nutritional disorders of the organism, i.e. all kinds of diseases, which are often difficult to cure, arise in persons who lead a reprehensible way of life, such as liars, slanderers, thieves, murderers, envious people, proud people, ambitious people, money-lovers, lovers of food, drink, dissoluteness, etc. All these are the products of disturbed nutrition of the organism and in their turn contribute to further nutritional disorders to the extent of incurability. They are all products of an upset nutrition of the body and in turn contribute to a further nutritional disorder to the point of incurability if they do not, though late, abandon their vices and follow the exact instructions of the medical science of Tibet.

All the above-mentioned malformations are curable. It should be firmly known that at the moment of conception various malformations are inherited, which may disappear during the embryonic life if the vital processes of the mother are correct and, consequently, the infant receives normal nutrition. Otherwise, the foetus comes into the world with inherited malformations which, when the vital processes of the infant are normalised, may disappear. All mental disorders, according to the teachings of medical science, depend on a disorder of perception, likening, absorption, assimilation, removal-purification-expenditure of air in the central nervous system and on a disorder of the vital processes of the bile and the mucous-serosal and milky-lymphatic system of the same region. It is known that the central nervous system is nourished mainly by means of the two carotid and two vertebral arteries, and many veins carrying blood away from the central nervous system are filled with the products of perception, assimilation, absorption, assimilation, removal-cleansing-consumption of air, of the vital processes of bile and of the mucous-serosal and milky-lymphatic system. 1) Under the influence of normal perception, likening, absorption, assimilation, removal-purification-consumption of air, medical science teaches, various faculties are manifested, normal activity of the six senses and will. 2) Under the influence of the vital processes of bile acting on the central nervous system through the blood system, clarity of thought, energy, determination and all kinds of desires are manifested. 3) Due to the normal state of the vital processes of the mucous-serous and milky-lymphatic system of the brain, the correct administration of the six senses, the manifestation of contentment are found.

From this it is clear, that the above-mentioned vices, such as: 1) lying and slander are products of loss of will due to disorder of perception, likening, absorption, absorption, assimilation, removal-cleansing-expenditure of air of the central nervous system; 2) stealing, murder, envy, pride, ambition, slander are products of loss of will due to disorder of perception, likening, absorption, assimilation, removal-cleansing-expenditure of air and vital processes of bile; 3) excessive inclination to eating, drunkenness and wantonness -- products of loss of will due to disorder of perception, likening, absorption, assimilation, removal-purification-expenditure of air and disorder of vital processes of mucous-serous and milky-lymphatic system. All other abnormal phenomena in thought, speech and action, according to the medical science of Tibet, are also attributable to a disorder of vital processes.

The nerve centres obviously work normally only if the perception, likening, absorption, assimilation, removal-cleansing-consumption of air, the vital processes of the bile and the mucous-serosal and milky-lymphatic system are normal. In this state of vital processes, criminal acts do not occur. These acts can only occur as a consequence of a certain disorder of the nutrition of the central nervous system,

occurring as a result of a disorder in it of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, the vital processes of the bile and the mucous-serosal and milky-lymphatic system. This is why criminal acts are always of a sporadic, i.e. random, nature.

All of the above can be confirmed by experiment, for these provisions are developed by this very way. That is why in the way of life to preserve health, medical science advises, first of all, to be truthful and stand for the truth, not to do harm to anyone even mentally, not to talk a lot, not to bother six senses, but also not to leave them in idleness, be careful in everything and everywhere, avoid sleepless nights, intense mental and physical labour, be firm in your convictions, merciful, must not give in to passions, be in harmony with the seasons of the year in the way of life, in food, drink, clothing and in the room, keep yourself and your room unconditionally clean, keep your lower sphere as clean as your face and mouth, wash every time with lukewarm water after every natural excretion.

"In marriage it is very common that one of the spouses, whose mental and physical development is in harmony, although he or she can exert a favourable and healing influence on the other, who has even great defects, but in any case one should not enter into a marriage union with those who are mentally and physically ill; blood relationship should be avoided in marriage; the rules concerning the seasons should be strictly observed in the known marital relations, otherwise exhaustion will occur, for the processes of life clearly indicate at what time of the year and under what circumstances. Therefore, the loss of heat and the production of new products for known marital relations does not affect the organism in a debilitating way. Certain conjugal relations are absolutely forbidden to persons who are exhausted, hungry, exhausted physically, mentally, sleepless nights, who have lost a lot of blood, who suffer from chronic and prolonged catarrh of the small intestines.

In order to achieve harmony between mental and physical development, one must pay attention to the six senses. To cultivate all six senses properly is to create a solid foundation of harmony between mental and physical development.

Through the six senses alone, mankind has a connection with the outside world. It is clear from this that all the deficiencies of the six senses will give man false perceptions of everything outside him. To obtain true perceptions, these senses must be educated under the influence of heat-light, space, air, water, and soil. But since the inability to handle these last can also badly affect the six senses, then we should pay attention to the following: as amplified light and heat, as well as excessive weakening of them badly affects the vision, inability to adapt to the space or too sharpen the hearing and tears the voice, or dulls the hearing and makes the voice weak. He who does not pay attention to skin and mucous membranes, who does not know how to adapt to temperature differences, who does not develop the sense of touch-sense, either weakens the sense of sensation and touch, or makes them sensitive to painfulness, so is subject to various nutritional disorders. He who does not know how to treat water as a flavouring substance, cannot protect his organism from disorders due to the entry of water of harmful quality and other harmful liquids.

Finally, thanks to the soil and the plant kingdom and due to the existence of various odours, the olfactory organ is nurtured.

A properly trained olfactory organ can protect the body from the entry of harmful odorous substances. From all the preceding it is clear that the central nervous system, to which all information about the external world is delivered, will, thanks to the six senses, be [the] more perfect the more perfect all six senses are, and, finally, the central nervous system itself, having reached a certain perfection, will require a perfect physical one

Development.

It is clear from this that the thoughts, speech and actions of such subjects will take on a more perfect character, and these subjects will quite realise that happiness on earth is possible only under the two

conditions: with a reasonable life and reasonable labour. Although "happiness", "reasonable life" and "reasonable labour" are relative notions, but everyone understands that unconditional happiness, understood by all equally, cannot exist on earth: everyone, according to the harmony of his mental and physical development, understands happiness in his own way. But under the word "happiness" Tibetan medical science understands satisfaction mentally and physically at the moment.

What is intelligent life?

The Tibetan medical science calls the ability to keep the mind and body clean and to protect oneself from all excesses, because they hinder mental and physical development.

We have previously familiarised ourselves with the means that lead people to a reasonable life. One of the means to achieve a reasonable life must be considered reasonable labour.

What does the word "reasonable" labour mean?

Labour produced by each person according to the state of his individuality. On the one hand, reasonable labour leads to reasonable life, on the other hand, reasonable life without labour is impossible. The medical science of Tibet mainly treats that mental labour should not fatigue the central nervous system as a part of the body and physical labour should not delay the manifestation of mental abilities.

Physical labour is only beneficial to the organism when it is expedient in the broadest sense of the word and is carried out in the open air. Physical labour in the form of gymnastic exercises, riding, manual labour, dancing, fencing, etc., is definitely harmful if it is done in stuffy rooms.

Of all kinds of physical labour, the medical science of Tibet recommends agricultural labour in the broad sense of the word, because this labour has an educational value and it most easily promotes proper mental and physical development.

Through agricultural labour a man can avoid economic disaster because this kind of labour clothes and feeds not only himself but also his family and his living stock in the cheapest way. This labour gives complete prosperity and contentment. With agricultural labour no idleness is engendered. Farmers are essentially peaceful, kindly-minded people, and they are more likely than artisans to develop a feeling of compassion for animals and love for them, and to have the easiest ideas about humanity. They are the enemies of all kinds of disorder, robbery, plunder and war. They sympathise most of all with their neighbours, appreciate time and try to keep track of the seasons in order to prevent possible disasters. They value nature most of all and understand the importance of property and labour. <...>

The medical science of Tibet recognises that nutritional disorders in the body are brought to normalcy by means of an appropriate way of life, 2) nutritional substances, 3) medicinal substances and 4) surgical, mechanical and generally external mode of treatment. All these four wholes are medicines for the body. But, speaking in the third division about medicinal substances, the medical science of Tibet holds the following notion about them:

All medicinal substances are defined by six strictly defined tastes and eight defined actions on the three vital processes of the body, and are similar in all respects to the action on the body of the corresponding lifestyle and nutritional substances.

All three kingdoms of nature can certainly serve as both food and medicine with substances.

For example, table salt consumed with food is a food substance, while in small doses it is a medicine.

Different kind of meat serving as food, consumed in small doses, prepared in a special way in combination with other substances refers to medicines.

All kinds of flowers, fruits, leaves, stems and roots that are used for food, in small, specially prepared doses, belong to medicinal substances. From this everyone can get an idea of medicines in the broad sense of the word.

So, there is obviously no difference between the action of food and drug substances on the human body. The only difference between food and medicinal substances is that medicines, used in small doses, are more quickly perceived and assimilated by tissues and therefore contribute to a more correct course of vital processes in the body, without bothering it with expedient self-activity directed to self-preservation. This is why the medical science of Tibet asserts that everything around us can serve as a medicine.

And not only is it unnecessary, but it would be completely unscientific to reject such a notion of medicines, much less to find a specificity against every disease. <...> The action of medicinal substances used in small doses is recognised by six tastes: 1) pleasant, 2) sour, 3) salty, 4) bitter, 5) burning and 6) astringent. They act on the taste organs in the oral cavity. A substance causing a pleasant feeling and appetite will be a pleasant taste. A substance which, when acting on the gustatory organs, causes an increased secretion of saliva, convulsive contraction of the facial muscles, and tightening of the teeth, is a sour taste substance. A substance that increases saliva and causes a sensation of heat will be a salty flavour. A substance that causes bitterness and aversion to it, while destroying the putrid odour of the mouth, belongs to substances of bitter taste. The substance that causes tears from the eyes, burning of the tongue and oral cavity, would be a burning taste substance. Finally, a substance which, when acting on the gustatory organs, causes a feeling of roughness on the tongue and palate belongs to substances of astringent flavour. <...>

Various medicinal substances have been studied by Tibetan physicians using analytical and synthetic methods.

Anything that exists in the world space, including space itself, can be called a medicine, if only the organism needs it.

When one of the representatives of Tibetan medical science asked his teacher what a medicine was, the latter replied that medicines in the narrow sense in which they are commonly understood, i.e. as miraculous substances, do not and cannot exist. Miracle-producing remedies, which have not been experimentally studied, endanger life or only seduce.

With a reasonable understanding of the foundations of medical science, mankind is constantly surrounded by healing substances that can save our lives every minute of the day.

Let us imagine a man wandering in a waterless desert. He starts to feel thirsty because his body needs water, which makes up 3/4 of our body. Thirst is a sign of the onset of a nutritional disorder in those tissues of the body that need water the most. Such a subject, experiencing malnutrition due to lack of moisture, may die if he does not quench his thirst, and there is no means of bringing him back to life except a cup of water, which becomes at that moment nectar, the only medicine that cures him dying of thirst.

A traveller, lost in the Himalayan mountains, was caught in a storm with a north wind. Snow and blizzard forced the traveller to seek shelter among the rocks; sleeping there, he began to freeze and was bound to perish. When he began to stiffen, the clouds parted, a ray of sunlight penetrated, gradually warmed him and brought him to his senses. Thanks to the warm rays of the sun, the traveller was revived and was able to find his way by daylight. In this way warmth and light saved the life of a man whose own natural energy of vital-living warmth was unable to counteract external influences.

Due to unfavourable circumstances, as a result of the lack of the natural energy of vital-living body heat, this man would have frozen and inevitably died if the nectar of heat and the light of the universe had not arrived in time. The lost traveller found himself in a cave, in which he began to suffocate and fell, losing his breath.

consciousness. He must inevitably have died from lack of air, for the cave was filled with a gas harmful to breathing. At this time a violent hurricane arose, and pure air rushed noisily into the opening of the cave, reached the gasping man, and gradually revived him. On regaining consciousness, the unfortunate traveller instinctively made a crawl in the direction from which the fresh air penetrated. Thus, thanks to the life-giving nectar-air, the perishing man was saved from the death that threatened him.

A man who had a large family and an estate near one of the inhabited towns of the kingdom of Magadha used to spend part of the year in the town, whose population was increasing every year because of the rapidly growing trade activities. The crowding of the population made the city feel cramped, the soil became polluted year after year, and finally the time came when various contagious diseases, not excluding cholera and plague, became so rampant that the inhabitants began to flee. Only those of the inhabitants of the city who had moved away from this hotbed of contagion, in an area with unpolluted soil, escaped imminent death.

Every time an epidemic appeared, this man withdrew to his estate, where he would not allow people to congregate. The other families, living among the multitudes of people who polluted the soil of their estates, perished.

So, in this case, uncontaminated soil and space, where the population is not crowded together, was the nectar of life, the medicine that saves life from imminent destruction.

Here is the teacher's response in general terms to a student who asked about the essence of medicine.

The teacher went on to say that mankind in its ignorance cannot yet understand the great importance of water, air, heat-light, soil and space, and only a reasonable understanding of them will enable people to enjoy life.

The 1200 experimentally studied, mainly synthetically studied, medicinal substances from the animal, vegetable and mineral kingdoms are summarised under two categories: medicinal substances acting to increase vital-living heat energy, i.e. antipyretic and sedative substances, and those acting to weaken vital-living heat energy, i.e. warming and strengthening substances. These substances cure 404 and 1616 nutritional disorders described by means of the analytical method.

Between these medicinal substances there are substances that act poisonously on the body, as well as substances called impure or nasty substances. All these substances have their antagonists, antidotes, or are replaced by pure medicinal substances.

Since the medical science of Tibet, according to its embryology, anatomy, physiology and physiological pathology, cannot resort to poisonous and impure substances, in view of the necessity to use the constituents of these substances in various kinds of nutritional disorders, in order to destroy their poisonousness and impurity, they resort to various methods, chemical or fire, if the substances are organic, in order to obtain the medicinal substances necessary against a given disorder in the organism, which are non-poisonous and non-toxic, i.e., they are not poisonous.

clean.

Tibetan physicians have also experimentally investigated the action of the milk of women and monkeys and other animals, both healthy and diseased, on the organism, and the action of the mammary gland of man and animals, the action of the spermae of man, monkeys and other animals and of the testicles themselves, the action of the juices of the first digestive tracts on the organism of man and animals, and the action of bile.

Finally, the actions on the body of individual tissues, organs of humans and various animals, both healthy and diseased, have also been studied.

Doctors - followers of "Zhud-Shi" stopped exclusively on medicinal substances from the plant kingdom, which do not act poisonously on the body.

Some medicinal substances of the vegetable kingdom, used when necessary, acting in a poisonous manner on the organism, have the common name of mann-

shen", which means a great herbal medicine. From the plant kingdom, these medicines include: aconite root, strychnine nut, castor oil and others.

To destroy the poisonous action of these substances, measures are taken which will be described in pharmacology.

The same substances from the kingdom of metals and minerals are called "rin-shen", which means great jewel; these include; copper, mercury, arsenic and substances chemically related to them. The "harmful" effects of these substances on the body are also destroyed.

Finally, substances from the animal kingdom are called "sha-shen", which means: big meat. This name refers to the meat of man and monkey and to substances that act on the body in a similar way to them, i.e. bear meat, horse meat, yak meat, rabbit and yak heart.

For example, the stomach and intestines of wild boar with their contents are used as medicines; prepared in a special way, these entrails are burned in clay, carefully sealed vessels, and the resulting ashes are part of the medicines. <...>

The external remedies that cure or soothe various disorders include: compresses, baths, rubbing and massage in all kinds, bloodletting, cauterisation and surgery of four genera: dissection, removal, excision and amputation.

Tibetan doctors have instruments for surgical operations and bloodletting, as well as probes of various sizes for examining wounds, ulcers, tumours, injuries of cranial bones, limbs, for examining the contents of tumours; instruments for examining haemorrhoidal knots, for removing foreign bodies penetrated into bone tissue, muscles, fascia and tendons, for removing foreign bodies from wounds, for operations on the circulatory system, for operations on tumours of the tongue; probes for releasing exudates in general and exudates of the heart bag and liver; instruments for removing water from dropsy in various regions of the body, pus from the thoracic cavity; instruments used in operations for removing tumours from the spinal column; instruments used in operations on the lungs, heart, small and large intestines and kidneys; instruments for opening abscesses and exudates in various serous bags of the limbs; instruments for removing cranial bones, cataracts, bone tumours, vessels, nerves and tendons, growths in the ears, nose and throat, dead foetus, uvula, stones; instruments serving as catheters; instruments for dental operations; instruments for incense of the mouth and nose; instruments for inhalation; instruments for nutritive enemas; instruments for the removal of external pustules, tumours and growths of benign and malignant nature; instruments for anthrax operations and, finally, there are various kinds of needles.

The ways of treatment are innumerable. A person who starts treatment without knowing the basic views of Tibetan medical science, without experimental training, can only cure accidentally. The medical science advises to stick to the following rational methods of treatment in all cases: 1) antipyretic - soothing method of treatment, 2) increasing temperature - strengthening method of treatment, 3) method of treatment by drinking, 4) fasting, 5) method of treatment regulating vital processes in the body and its nutrition. Before beginning treatment, the physician must know the original cause of the disturbance of nutrition in the body, that is, the cause of the disease. These initial causes, as is already known, are three: 1) inability to use one's passions, 2) lack of true goodness, and 3) lack of knowledge. The physician who has a patient before him must first of all look to these three causes of disease in order to select the necessary mode of treatment.

1) A subject who does not know how to use his passions is unable to obey the doctor's advice due to loss of will. (2) The absence of true kindness in the patient entitles the physician to think that the patient will always be unjust both to him and to himself. The eating disorder, that is, the disease, of such a subject is bound to be complicated and untreatable by an irritable, frivolous, and suspicious attitude towards everything around him and towards the physician himself. Finally, (3) the absence of

knowledge in a patient gives the doctor the right to think that his reasonable advice cannot be fulfilled, that such a patient requires precise indication of the method of treatment, that he must be educated and taught a lot, that he will take a lot of time, and, moreover, such a subject can be made a plaything of all sorts of charlatans. Having such patients, the physician can orientate himself and choose the method of treatment necessary in a given case. So, the doctor, knowing perfectly: 1) the influence on the human organism of food and drink, 2) the way of life, 3) the seasons, and knowing 4) the disorder of the organism due to individual sensitivity, can easily apply one or another method of treatment to this subject. <...>

It is clear... that the concept of treatment is connected with the knowledge of the basic views of medical science. Both doctor and patient should treat wisely the causes of nutritional disorders in the body and remember that any nutritional disorder can be cured with knowledge of the basic principles of medical science and with a wise attitude to nutritional substances - air, solid and liquid, to the way of life, to medicinal substances that act like nutritional substances, and to external methods of treatment. Wisdom is the ability to adapt to everything with love and care for oneself and one's neighbours.

THE FIRST BOOK OF "JUDE-SHEE"

Eating disorders are cured by the following four remedies:

- food and drink,
- lifestyle,
- medicinal substances and
- external treatments, which includes surgery.

Food substances useful for subjects with disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air in the organism are as follows: horse meat, donkey meat, marmot meat, meat preserved for a year in dried form, in general any meat that strengthens the organism; vegetable oils, cane sugar, onions, milk, fried flour from the roots of zawa and ramni (a genus of ginseng), wine from cane sugar, broth from bones (broth).

Food substances useful for subjects with disorder of the vital processes of bile in the body: sour milk, kefir of cow's and goat's milk, fresh butter, meat of wild goats, goat meat, fresh buffalo meat., boiled grains of rye, liquid sauce of greens and persimmons, in general liquid sauces and soups (oatmeal), cold water and boiled cold water.

Food substances useful for subjects with disorder of vital processes of mucous-serous and milky-lymphatic system in the body: mutton, venison, meat of predatory animals, fish, honey, liquid hot porridge, stew made of flour from old grains of bread plants growing in dry areas, sour milk, kefir from buffalo milk, thick wine, boiled cold water.

Persons who have a disorder of perception, likening, absorption, assimilation, elimination-purification-cleansing-consumption of air in the body should live in a warm climate, surrounded by persons, who have a disorder of vital processes of bile in the organism, should live in a cool area, in a calm environment; persons, who have a disorder of vital processes of mucous-serous and milky-lymphatic system in the organism, should lead an active way of life and live in a warm climate.

Persons who have a disorder of the perception, likening, absorption, assimilation, removal-purification-consumption of air in the body, should resort to pleasant, sour, salty-tasting medicines and oily, heavy soft medicines for their cure. Persons who have a disorder of the vital processes of bile in the body should resort to medicines of pleasant, sour, salty tastes and to oily, heavy soft medicines for their cure; persons who have a disorder of the vital processes of bile in the body should resort to medicines of pleasant, bitter and astringent tastes and to cool liquid and soothing medicines for their cure; persons who have a disorder of the vital processes of bile in the body should resort to medicines of pleasant, bitter and astringent tastes and to cool liquid and soothing medicines for their cure.

processes of the mucous-serous and milky-lymphatic system in the body, must for their cure resort to medicines of burning, sour, astringent flavours, to coarse and friable medicinal substances.

Medicines prepared by Tibetan physicians on the basis of the six tastes known to them¹, (Pleasant, sour, salty, bitter, burning and astringent. (Author's note.))

by vital action are of two kinds: soothing and curing. There are two medicines that soothe disorders of energy of perception, likening, absorption, assimilation, removal-cleansing-expenditure of air: broths and oily substances; to soothe disorders of vital processes of bile one should use decocts and powders; to soothe disorders of vital processes of mucous-serous and milky-lymphatic system one should use pills and porridges.

Broths come from bones, from four bones enclosing the nutritious juice and from skull bones.

Oily medicines: oil from nutmeg; from onions: oil from three essence fruits; from five roots, together with meat, which strengthens the body.

Decocts are prepared: from the roots of enulae, gentianae, from the colour of gentianae.

Powders are prepared: from camphor, cypress, saffron, white clay. Pills are prepared from various salts and radix aconiti.

Gruels are prepared from: pomegranate, rhododendron leaves, "godmaha" plant, table salt and "zhon-shi" (stones from healing springs).

The means of curing disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air are nutritive enemas; disorders of the vital processes of the bile are cured by laxatives, and disorders of the vital processes of the mucous-serosal and milky-lymphatic system by vomiting.

Nutritive enemas are prepared: liquid, fluid, and thick; laxatives are ordinary laxatives, strong and weak acting; vomiting enemas are strong and weak.

External remedies used to cure nutritional disorders in the body are as follows: rubbing with massage, massage, Mongolian method of cauterisation, diaphoretic method of treatment, bloodletting, water treatment, compresses alternating with cauterisation; there are 98 methods of treatment. Who uses them skilfully and with full attention convinced that the system of medical science presents only the truth, he can get rid of any nutritional disorders in the body.

BOOK TWO OF JUDE-SHI II

First of all, in the study of the organism, it is necessary to become familiar with the development of the embryo, with anatomical and physiological information, with the condition of each age, with temperament, and with the precursors of the destruction of the organism.

In the development of the embryo, attention should be paid to (1) the conditions under which conception took place, (2) the process of gradual development of the embryo in the womb, and (3) the timing of the embryo's emergence into the world.

According to "Zhud-Shi" in the first week of the first lunar month after fertilisation in the mixture of spermae and menstruae, due to their union, a fermentation similar to that of milk from the appearance of fermentable matter in it takes place.

The European scientist says that concerning the development of the embryo during the first week, during which the egg passes through the oviduct and undoubtedly undergoes here the whole process of segmentation, we have no reliable observation. The segmentation process of the European scientists apparently corresponds to the fermentation process of the Tibetan physicians.

The first phases of the changes of the female egg, according to the investigation of European scientists, have not been observed, and only those changes of it are more or less investigated, which are made in the human embryo from the 3rd week of development onwards.

Of the development of the human egg in the first week of gestation Europeans still know very little certain, as accurate studies of eggs of this age belong to the greatest rarity.

According to Jude-Shi, in the 2nd week, the foetus takes on the appearance of a liquid, gelatinous substance.

Concerning the 2nd week of development in Europeans there are already some data worthy of mention, though perhaps none of them refer to a perfectly normal foetus. Reichert says that the interior of the bubble-shaped foetus was filled with fibrous membranous formations, which he considers to be convolutions.

Reichert examined an egg of 12-13 days of age, which was a small transparent bubble of 5 mm in its largest dimension, lying in the folds of the falling off shell. It was filled with a transparent gelatinous substance in which no trace of germinal formation could be discerned.

In the 3rd week the human embryo, according to "Jude-Shi", takes the form of a clot of a greyish colour, resembling well-fermented plain sour milk. At this very time, while the process of formation of one or the other sex has not yet been completed, those who wish to have male children should resort to methods that could make the pregnant woman concentrate all her thoughts on children of the sex, which is desirable to have; for this purpose, the future mother should be advised to carry with her, if she wishes to have a boy, portraits of beautiful and handsome male children, to constantly try to think about them and in general to be, if possible, constantly surrounded by male children and vice versa.

Such advice has a precisely scientific basis, for many of life's processes are influenced by the sixth sense, the feeling of complete satisfaction (physical or mental), which depends on individuality and is the result of the first five senses.

The medical science of Tibet says that the appearance of one sex or the other depends, on the one hand, on the quantity and quality of menstruae and spermae, which depend on the three vital processes, and on the other hand, on the external impressions acting on the pregnant woman in the third week of her pregnancy, precisely at the moment of the formation of one sex or the other. Which of the causes is to be regarded as primary in this process, medical science does not say; but, bearing in mind that the quantity and quality of menstruae and spermae depend exclusively on health, and that healthy ovula and spermatozoa depend on the healthy condition of the menstruae and seminal fluid which nourishes them, and that the developing new organism is reproduced through the structure of the ovula and spermatozoa, then it must be assumed that healthy ovula with abundance of nutritive material, namely menstruae, tend to promote the formation of a female individual in the embryo, and healthy spermatozoa with abundance of nutritive material - seminal fluid tend to promote the formation of a male individual in the embryo. But nevertheless external influence can be the strongest cause at the moment of formation of one or another sex. In this case it is necessary to

believe that in a healthy state of the ovula, predominating over the sperm, certainly external impressions must be of a particularly striking character to overcome in the embryo the desire to form the female sex. It is very easy to make all these experiments on animals and prove the truth of this view, as all animals are very susceptible to external impressions.

As for the view that in the first three days and on the 11th day of menstruation one cannot expect male offspring, this view is derived from the following position. In the first three days of menstruation and on the 11th day of menstruation a woman feels very well, and from the 4th to the 12th day she feels improvement or deterioration of her general condition, for example: on the 4th day she feels weak, on the 5th day she feels good, on the 6th day she feels weak, on the 7th day she feels good, on the 8th day she feels weak, on the 9th day she feels good, on the 10th day she feels weak, on the 11th day she feels good, on the 12th day she feels weak. The good health of the menstruating woman on the first 3 days, on the 5th, 7th, 9th, and 11th days indicates that the nutrition of the ovula is good, and after fertilisation in the 3rd week, the desire to form the embryo will prevail.

of the female individual; and on the remaining days (4th, 6th, 8th, 10th and 12th), when the woman feels weak at menstruae, and consequently the nourishment of the ovula is impaired, after fertilisation in the 3rd week, the desire for the formation of the male individual will prevail in the embryo. In the 3rd week of gestation, the egg is about 1.5 cm in diameter and the embryo is 4-7 mm long. It can be clearly distinguishable and appears gelatinous, white-greyish in colour, oblong and slightly bent. Long ago human wit made attempts to discover the causes of the development of one or the other sex in the egg. The most ancient view of Hippocrates and Galen, that the right ovary is for boys and the left for girls (according to Galen, heat predominates in the former and cold in the latter), has long been recognised. As early as 1786 Henke thought he had discovered a means of producing boys or girls at will: it is only necessary that a woman who wishes to conceive a boy, lying during coitus on the right side; if it is desirable to have a girl - on the left. This view was disproved by observations of women in whom one ovary was reborn and by Bischof's experiments on the excision of one ovary in guinea pigs. The Hippocratic idea was based on the assumption that sex is predetermined (preformed) in the unfertilised egg; this view, however, did not correspond to the original Hippocratic view. In contrast to this view, there are two other views. According to one of them sex is determined at the moment of fertilisation of the father's seed, according to the other - the embryo is initially sexless, and sex is determined only later by special conditions acting on the developing foetus in the first time of its development. This opinion seems to be confirmed by the history of the development of the foetus, which shows that the foetus, according to the original plan of organs, has the possibility of developing in both directions. Moreover, various facts do prove that external circumstances have an influence on the development of the foetus.

According to "Zhud-Shi" in the continuation of 8 months of pregnancy should be avoided coitum, hard labour, sleepless nights, daytime sleep, hot food and drink, hot, sharp, heavy, causing constipation, laxatives, external treatment of the uterus, bloodletting, as well as withholding and raping vital organs. Otherwise fetal death, miscarriage and infertility may occur.

In the 4th week the foetus, according to "Zhud-Shi", takes the form of a dense, oblong, gelatinous mass and resembles in appearance the foetus of a fish; from this time the sex of the foetus is finally determined. During this period of pregnancy, the uterus becomes heavier, the breasts are at being, the pregnant woman loses her appetite, is often subjected to nausea, vomiting, thin and feels a general weakness, is a desire for acidic food and various whims are generated. During this period it is necessary, as far as possible, to satisfy the whims of the pregnant woman, diverting her with care from those desires, the fulfilment of which could bring harm to the mother, or the child, or both together. It should be borne in mind, however, that any careless refusal may cause various undesirable changes in the foetus.

A European scientist writes that in the 4th week the embryo resembles the embryo of other mammals in its form and internal structure; the head and trunk form one whole, with a narrower tail end prominent; the gill arches are distinct, the limbs are scarcely marked, the umbilical cord is very short and thick, with unpaired veins and arteries; the gallbladder and bile duct are still large; the amnion is still rather closely adjoined to the embryo; there is still a free space between it and the villous chorion.

According to "Zhud-Shi", on the 1st week of the 2nd month, or the 5th week from conception (the month is considered here to be equal to 30 days, i.e. 4 weeks and 2 days), the umbilical cord is formed in the foetus. In the 2nd week of the 2nd month, that is, the 6th week from conception, the aorta is formed on account of the umbilical cord. In the 7th week, the shape of the eyes becomes visible. In the 8th week, the front of the head is formed. In the 9th week.

The thoracic and lumbar regions, i.e. the front and back of the torso, are formed.

By the end of the 2nd month of gestation, according to European scientists, the egg is 5 cm long and the embryo about 3 cm; its body is cartilaginous, easily translucent and covered with a very thin, moist vascular mush. Its head is more conspicuously separated

from the body; two blackish dots, representing the beginnings of the eyes, are clearly visible. On the sides below the head the apertures of the ears are marked; the mouth is formed in the form of a broad slit, and the aperture of the nose is prominent above it; the lower jaw and clavicles begin to form. The upper limbs appear short, divided already into shoulder and forearm, and the lower limbs into thighs, tibia and foot. At the ends of the arms and legs the beginnings of the toes are visible. At this time, the external sexual parts begin to form.

In the 1st week of the 3rd month, i.e. the 10th week from conception, according to "Zhud-Shi", the limbs are clearly marked and the shoulders and pelvis are formed. In the 11th week the shapes of the eyelids, nostrils of the mouth, ears, anus and urogenital opening are visible. At 12 weeks, the formation of the lungs is visible,

The sternum, liver, selenium, kidneys, and other glandular organs; at week 13, the formation of the gastrointestinal system, bladder, gallbladder, internal genital organs, and other cavities.

According to the research of a European scientist, the embryos of the 3rd month are characterised by the refinement of the limbs, mainly the hand and foot, on the fingers of which nail beds begin to appear. The head straightens and the neck begins to form, so that the upper arm is no longer adjacent to the lower jaw, as at the beginning of this month. On the eyes already in the first half of the 3rd month eyelids close, the nose clearly protrudes forward, in the auricle are formed its main parts. The chest and abdomen are less prominent than before. The cloacal orifice in the 9th and 10th weeks is divided into urogenital and intestinal openings, and in the second half of this month, the male external genitalia differ from the female, that is, the groove on the underside of the male penis is closed, and the folds of the scrotum are fused. The distinction between the chorion frondosum and the chorion laeve is produced on the villous membrane. The umbilical cord is made longer, curls, and the intestinal loops are pulled from it.

The eyelids are formed at the beginning of the 3rd month of development, appearing at first as two folds growing from above and below from the outer covering on the facial processes of the embryo, which limit the eye sockets.

During the 3rd month, the entire cartilaginous labyrinth becomes bulkier and forms a rather large rounded bulge in place of the cochlea, which now protrudes somewhat upwards in the corresponding places of the primary cartilaginous skull.

The auricle begins to develop by the end of the 2nd month; then development proceeds rapidly, and at the end of the 3rd month all parts of it are already formed.

In the 3rd month, the nasal openings are closed with a gelatinous mass.

The eyelids grow around the openings of the eye sockets in the 8th week; in the following weeks they reach their full development. Thus the formation of the face with the mouth and nose cavities in the human foetus is completed by the end of the 12th week.

About the 11th week the external genitalia of all human embryos have a predominantly female appearance, and it is not until the 12th week that sex differences are established.

During the 3rd month, a button-shaped rounding appears at the end of the penile eminence, subsequently called glans penis.

The lungs in the 3rd month assume a position similar to their normal position.

During the 3rd and 4th months, muscle fibres begin to gradually thicken on the outer ventricular wall side, while on the inner surface side of the heart wall they retain the properties of a spongy structure.

In the 2nd month, the liver rapidly expands in volume and already in the 3rd month occupies the entire anterior part of the abdominal cavity, touching the groin areas with its lower edges.

By the end of the 3rd month, however, vessels and fibres of connective tissue develop in the spleen and turn it soon into a blood-abundant organ.

During the 3rd month the kidneys consist of convoluted urinary tubules, corresponding to the cortical layer of the kidney; some of the tubules have a lumen, others appear continuous; they are all bounded by their own membrane *membrana propria*; some of them are already in connection with the malpighian tubules; the outer surface of the kidney is lobulated.

In the 3rd month both the turning of the intestines and the formation of the gyrus are made more pronounced, and the latter are drawn back from the umbilical dilatation into the abdominal cavity.

Only by the end of the 3rd month both upper and lower limbs

Take their characteristic form and, increasing in size, reach full development.

According to "Zhud-Shi", in the 1st week of the 4th month, that is, 14~y--from conception, the bones of the shoulders, hips, forearms, and shins are formed.

In the 15th week, the bones of the stupa and wrist are formed; in the 16th week, the bones of the 20 fingers are formed. At week 17-ii, the external and internal vessels. At this time, the embryo looks like a turtle, that is so 1G(PTytsren vessels.

According to the research of European scientists, the embryo of the 4th month is an improved embryo of the 3rd month.

According to Zhud-Shi, in the 1st week of the 5th month, i.e. the 18th week from conception, muscles and fibres are finally formed. In the 19th week, tendons and nerves are formed. At the 20th week, the bones and bone marrow are clearly marked. On the 21st, the outer skin is finally formed.

The skin of the embryo of the 5th month - say European scientists - becomes richer in fat and therefore firmer; its surface is covered with vernix caseosa, a white lubricant consisting of epidermoid scales, fuzz and sebum. The skin becomes less translucent, and hair on the head and down on the whole body appear. The skin of the embryo of 5 months is abundant in fat and therefore tenser, all supplied with fine, delicate hairs and a special whitish substance consisting of scales of epithelium, fat, protein and salts; this substance is called lubrication. Due to the development of the muscular system, the foetus produces already slight movements of the members, which around the 18th week of pregnancy to such an extent intensified that they are already perceptible to the mother.

According to "Zhud-Shi", in the 1st week of the 6th month, that is, in the 22nd week from conception, the nine orifices; eyes, nostrils, mouth, ear holes, anus and urogenitalia organs take a more perfect form. In the 23rd week, the outer skin is covered with hairs (down) and the nails assume their true form. In the 24th week the heart, lungs, liver, spleen, nails; the alimentary canal, organa urogenitalia interna et externa, gall bladder and eyeball are finally formed. During this period of pregnancy, women experience usually complete tranquillity, and sometimes only a slight indisposition. In the 25th week the gas passages are formed. In the 26th week, there are already signs of foetal life.

In the 5th-6th month of the embryo's development, according to European scientists, the greatest changes are noticed in the skin. By the end of the 5th month the fuzz (lanugo) first breaks through on the eyebrows and forehead, and at the end of the 6th month the whole body of the foetus is covered with it. At the beginning of the 6th month, the first movements of the foetus are detected.

In the 6th month the deposition of fat in the subcutaneous tissue begins, but it is still very imperfect, so that the skin is still very wrinkled. The foetus born at this time makes breathing movements and moves its members, but always dies very soon.

Towards the end of the 6th month, foetal movement is stronger and can be felt very well by the mother. If a six-month-old foetus is born into the world, it shows clear signs of life, but is not yet capable of continuing it (foetus vivas, sed non vitalis).

By the end of the 6th month, the eyelids are separated, the eyelashes and eyebrows protrude more clearly, and the hair on the head becomes longer. The testicles are approaching the inguinal rings. In the small intestine there is a content coloured by bile - primordial excrement (meconium), which is sometimes found already in the initial part of the large intestine, where they appear even darker. The foetus born at this time moves its members and makes weak inhalation movements, which, however, soon cease.

According to Jude-Shi, from the 1st week of the 7th month, that is, from the 27th week to the 30th week, the development of the foetus reaches that perfection which is necessary for extrauterine existence.

European scientists write that in the 7th month, the foetus is barely capable of life; its skin is red and covered with a primordial lubricant.

A foetus born in the 24th to 28th week sometimes moves its members quite vigorously, but cries out in a weak voice and almost without exception, even with very careful care, dies in the first hours or days after birth.

A 7-month-old fetus, if conditions are favourable, can already continue to exist.

A foetus born alive between the 24th and 28th week usually also dies soon; exceptions are rare and should always be treated with the greatest caution.

According to "Zhud-Shi" from the first week of the 8th month, i.e. from the 31st to the 35th week, the foetus grows extremely fast. During this period of time, the condition of the mother changes accordingly. European scientists say that babies born in the 28th and 32nd week may stay alive under favourable conditions, but very often and very easily die.

The life of a newborn 8-month-old infant can be preserved with some zabsylvia.

With some diligence, a fetus born in the 8th month can stay alive.

According to "Zhud-Shi", from the 1st week of the 9th month, i.e. from the 36th week from conception, the mother is in a gloomy mood and does not rejoice in anything. At the 37th week, the period of labour comes, but there are cases of delay. For example: haemorrhage during pregnancy slows down the growth of the foetus, extreme enlargement of the uterus enables the foetus to grow beyond its term; similarly, a convulsive contraction of the cervix due to a nutritional disorder depending on the perception, likening, absorption, assimilation, removal-cleansing-consumption of air, serves as a cause of delayed labour.

Children born at 32-36 weeks, according to the views of European scientists, although they represent a much higher mortality rate than those born prematurely, however, under favourable conditions, they mostly remain alive; in case of inadequate care, they usually die.

A 9-month-old infant is fully capable of continuing to live. After another month, a full-term infant is born.

In the 9th month, children are approaching maturity in their vital signs, but they still show less energy, are mostly drowsy, and with insufficient care they are generally are dying.

In the last days of the 10th month the foetus receives all the qualities of a mature infant and can no longer be distinguished from the latter.

According to "Zhud-Shi", when the act of childbirth is approaching, weakness, heaviness in the lower abdomen, pain in the lower back, back, uterus, genitals and diaphragm are felt; there is a need to walk, sit down, stand up; during the opening of the uteri there is frequent urination and pounding in the genitals; at this time the pregnant woman should be surrounded by women who have given birth to children and midwives. The woman in labour should be cared for as if she were recovering from a serious illness and should therefore be treated with a rehydrating method of treatment.

VI

Actions, speech and thoughts reveal the activity of the organism. The activity tends to all that is good or all that is sinful and evil, so the organism is rewarded according to the activity that is performed by the person under the influence of the vital activity of each of the six senses.

Organisms differ in gender, in age, in temperament, and in health.

1) By gender there are: males, females and hermaphrodites.

2) By age: up to the age of sixteen the age of childhood; from that time all the tissues, all the senses, appearance, energy and vigour are perfected until the age of seventy, and this age is considered the mature age. From the age of seventy the age of senility begins.

3) By temperament: persons who have intense activity of perception, likening, absorption, assimilation, removal-absorption-expenditure of air, are considered nervous. They stooped, gaunt, their skin bluish colour from venous stasis, they are talkative, do not tolerate cold, when moving pronounce unclear sounds, whatever means they have, they all seem insufficient, short-lived, easy to wake up, the body of nervous people of small volume, they like to sing, laugh, quarrel and fun, have a passion for the

to food substances of pleasant, sour, bitter and burning tastes; their aspirations for natural sensations are the same as those of the kite, raven and fox.

Persons in whom the vital processes of bile are strained are considered biliary; hunger and thirst are easily aroused in them, their hair and outer coverings are abundantly coloured with bile. They are extremely capable, excessively proud, their vapour has a peculiar odour, they live long enough; they are content with the means they have: the body is of medium volume; of food substances they like most of all substances of pleasant bitter, astringent tastes, they like coolness; their aspirations for natural sensations are the same as those peculiar to the leopard and monkeys.

Persons in whom the vital processes of the mucous-serosal and milky-lymphatic system are tense may be considered calm. Their body is cold to the touch; they are full, their bones and joints are not prominent, their skin is white and pale, they are upright, can endure hunger, thirst and heat, are hardy, calm, durable, drowsy, lazy, generic, reserved, of a pleasant disposition, like food substances of burning and astringent flavours and coarse properties; in persons of a calm disposition there is a very developed sense of complete satisfaction with the means at their disposal in life. The aspirations of such persons to natural sensations are the same as those peculiar to the lion and male pets.

In some persons one activity of the vital processes may be strained, in others all three; hence attention must be paid to the confusion of traits which detect temperament in such subjects.

4) People are healthy and sick. The healthy ones prosper and live a long life, while the sick are subjected to various kinds of treatment.

VII

Precursors of body disorder come in: distant, immediate, doubtful, and credible.

Surrounding persons, dreams, changes in the general appearance and character of the patient may serve as distant precursors, according to Zhud-Shi.

Sick persons surrounded by limeys, persons of outstanding rank and intelligence, persons of religious and good character, have a chance to recover. Otherwise, there is no hope of recovery, especially if the patient is surrounded by persons who are cowardly, frivolous, hasty, nervous, irritable, grasping at everything, immoral, having indecent and unpleasant conversations.

If he who is sent from a sick person meets a doctor who is angry, scolding, capable only of destruction, expecting only reward, it portends a bad outcome.

It is considered unfavourable if one sets out on the road on the fourth, sixth and ninth of the lunar month, during an eclipse of the sun and moon, on days known for bad omens, and at night. It also does not augur well if during the gathering on the road one sees and hears swearing, crying, killing, fighting, firefighters if a traveller crosses the road with a snake, monkey, otter and cat.

It is considered good when everything is sufficient and when one meets on the way in abundance edibles, gardens, monasteries, beautiful places, cheerful feasts, moral people, livestock, children, relatives greeting with affectionate and joyful words.

It is considered bad omens when you have to take out of the house all kinds of food, fire goes out without any reason and dishes are broken.

Dreams also affect the general state of a person and, according to "Zhud-Shi", are of six kinds. One sees in dreams what one has seen in real life, what one has heard, what one has had, what one has felt, what one has hoped to do, or, finally, there are dreams that portend a serious nutritional disorder, i.e. diseases. Dreams from the beginning of the night are easily forgotten, have no afterthoughts. Dreams under the morning, clearly recoverable by memory, are spoilt.

According to "Zhud-Shi", the following are considered to be dreams portending a disorder of the organism: If the patient sees in a dream that he is riding a cat, a monkey, a leopard, a fox, a dead man; if he rides eastwards on horseback without clothes on a bear, a horse, a pig, a mule, a camel; if he sees that a tree has grown on his head, on which a bird has made a nest, and that a tree and a flower have also grown from his heart, that he falls into a ditch, lies in a coffin, that his head has been torn off, that he is surrounded by crows and meat-eating creepers, that the skin has come off his leg, or that he has entered his mother's womb, drowned, swamped, eaten by fishes, found iron and gold and sold it, quarrelled, paid taxes and duties, married a son, sat without clothes, shaved his moustache and beard, feasted with the dead, accompanied them and generally had fun with them, and was dressed in red and motley clothes,

This kind of innumerable dreams indicates, says the Jud-shi, that serious nutritional disturbances are occurring in the body, acting on the mental sphere of the body. If these dreams continue uninterruptedly, they portend death, but if they occur in persons who have no nutritional disorder, they soon disappear.

It is considered a good and happy omen to dream of: a celestial, famous and noble people, male livestock, fire; If you dream that you have to rub yourself with blood and dirt, dress in white clothes, that you find various seeds, umbrellas and other luxury items, that you climb a mountain and the wall of a fortress, get fruit from a tree, ride a lion, an elephant, a horse, a bull, that you cross a river and go to the west and north, that you avoid danger, defeat enemies, that you pray, treat your father and mother.

And imputations of the general appearance and character of the patient, foreshadowing death. The sick person becomes angry with the doctor, with the medicine, with the confessor, with friends and with the household, without cause for anxiety, his thoughts darken and he puts everything in a bad light, loses energy, imagines that he is ruined, is constantly changing in his face and is depressed with intense anxiety.

The crows avoid eating the edible substances thrown out by the patient; immediately after the patient leaves the baths, water dries up in the region of his heart and on his skin; he does not respond to the touch of his fingers, and in spite of abundant food, his strength does not increase; all the compartments change, countless parasites appear and suddenly disappear.

If the character, habits and way of life are completely changed; if in the mirror, in the water the patient sees his shadow without head, without arms, without legs—all such things are considered bad omens.

The immediate precursors of death are: sudden haemorrhage from the nine orifices without any injury; the patient forgets what is said immediately; the scrotum sags excessively and the voice, sneezing and coughing sounds change, the sense of smell is lost; the patient does not feel when his hair is touched; fatty compartments appear on the top of the head; the hair and eyelashes change their position; on the forehead and at the

the lower sphere appear bloodstains like the image of the moon; without any cause the patient's six senses are altered, the appearance of his eyes is like that of a slaughtered rabbit; the eyes of a depressed, the pupil loses its lustre, the ear lobe is tight against the head, the patient cannot see the shadow of his head; the nostrils are open; there is a black stripe down the middle of the tongue; the tongue is dry, shortened, the patient cannot speak; the lower lip hangs down, the upper lip is contracted; the face is covered with dust; breathing is rapid and cold; the teeth are under plaque; the energy is of a vital, living warmth

weakened, that is, the temperature gradually decreases; the body is cold to the touch, but the patient complains of fever: he trembles with cold, avoids heat; trembling with heat, avoids coolness; whatever remedies are given, the disorder is not cured; from improper treatment the patient seems to get better. All this portends a bad outcome.

Pre-death precursors: gradual change in the five visible bases of the organism and the disappearance of the senses. First of all, the vital processes in the solid bases of the organism are disturbed, as a result of which they dissolve in the liquid parts of the organism. This causes blurred vision; then, under the influence of the disturbance of the vital-living heat energy, water begins to evaporate and dryness is felt; under the confluence of the disturbance of perception,

The energy of vital-living warmth disappears, gradually weakening. The gases of the body aspire into space, and breathing ceases. In the same way, successively the subject ceases to distinguish objects due to blurring, then ceases to pronounce words, loses successively hearing, smell, taste, and finally the general sensibility disappears.

The various nutritional disorders are accompanied by many peculiar precursors. Often, even if bad precursors exist, the patient gets better, and then these precursors gradually disappear; but if bad precursors continue to exist even when the patient seems to be improving, a favourable outcome cannot be expected.

Patients whose emaciated appearance and depressed spirits do not improve their flabby muscles, whose food is not beneficial and whose circulation is not cured, are close to death. If the sufferings of the patient do not cease with all possible methods of treatment, it is possible to expect a bad outcome. The harbingers of the destruction of the organism show that the vital processes in the organism, tissues and compartments have changed and are already harmful to each other. And the universe itself may collapse if there is a change in the laws of nature.

A physician who has not accurately studied the precursors is not capable of understanding the significance of medical science and therapy and cannot enjoy proper trust and respect. The precursors of nutritional disorders in the body, such as dreams, changes of character and temperament, distant and doubtful precursors of the disorder, very often disappear with skill in the treatment of patients. It is necessary to deal with the immediate and sure harbingers of death, but the closest harbingers of death do not disappear, despite all possible ways of treatment.

IX

Circumstances contributing to nutritional disorders. Disorders of nutrition in the body are dependent on the state of the seasons, on the state of the activity of the six senses, and on the mode of life. If in the hot season it is too hot, or not hot enough, or, on the contrary, cold; if in the cold season it is too cold, or not cold enough, or, on the contrary, warm; if in the rainy season it rains too much, or not enough, or no rain at all, this state of the seasons is considered abnormal.

The six senses function normally when the subject has normal vision, hearing, smell, taste, touch and a sense of complete satisfaction (physical and mental) resulting from the first five senses. An increase in their activity, or a weakening or too abrupt change, is considered abnormal.

The way of life embraces the physical, mental, mental activity of a person and the use of the gift of words.

Moderate use of them is considered normal; increased or restricted activity of all four or violence to them is considered abnormal.

A strict way of life, warm food and drink, a warm climate, a warm room, a warm season, maintains the normal state of perception, likening, absorption, assimilation, removal-purification-consumption of air. Anything cold, i.e. cold climate, cold season, cold room, cold clothing, cold food and drink, causes disturbance of perception, likening, absorption, assimilation, removal-purification-disposal of air.

Under the influence of anything oily and warm, this disorder is cured.

Moderate way of life, all cool, i.e. cool climate, cool season, cool room, cool clothes, cool food and drink, support normal condition of vital processes of bile. Everything hot, i.e. hot climate, hot season, too warm room and clothes, hot and hot food and drink, causes disorder of vital processes of bile.

Under the influence of tempering and coolness this disorder is cured.

Lazy lifestyle, pleasant climate, fertile soil, cool room and clothing, fatty and greasy food and drink

maintain the normal state of vital processes of the mucous-serosal and milky-lymphatic system. Thaw and dampness in cold season, warm food and drink cause disorder of vital processes of mucous-serosal and milky-lymphatic system.

Under the influence of severe lifestyle, strict diet, this disorder is cured.

The three vital processes are performed normally when they are performed in the areas of their greatest activity. Under the influence of various causes there are vital disorders of them, expressed first of all by indisposition. The complete disorder of each of them affects the whole organism, as a result of which clear signs characteristic of these disorders are revealed.

An organism is considered healthy only when these vital processes are carried out in the areas of its activity.

Perception, assimilation, absorption, assimilation, removal-purification-consumption of air is normal during the equinoxes if climatic conditions, a strict way of life, nutritious and digestible food and drink correspond to it. Disturbance of perception, likening, absorption, assimilation, removal-purification-consumption of air will not occur if subjects take appropriate, caused by seasons and temperature fluctuations, measures about room, clothing, food and drink. In summer, on rainy, cold windy days, the perception, assimilation, absorption, assimilation, removal-purification-expenditure of air is disturbed; in autumn, during warm, dry days, when warm and fatty food and drink are consumed, it is again is cured.

The vital processes of bile are normally fulfilled in summer time and at consumption of fatty and nutritious food. They are not disturbed if the subjects take care of cool room, clothing, food and drink; and in autumn the same processes are undone by the same nourishing fatty food and drink, warm clothing and room; but at the beginning of winter, with the onset of cold days, they are again cured.

The vital processes of the mucous-serosal and milky-lymphatic system are normal even at the end of winter, when fatty and nutritious food and cold drinks are consumed. There will be no disturbance of them even with a lazy way of life. At the beginning of spring, with the onset of warmth these vital processes are disturbed, and during the vernal equinox under the influence of a harsh way of life, light and nutritious food again heal. Although these vital processes are normally carried out at certain times of the year, but under the influence of food, drink and way of life they can be carried out normally, disturbed and again healed at any time of the year.

The general causes that upset the processes of life include inability to adapt to changes in the temperature of the seasons, individual susceptibility, poisoning of all kinds, unhealthy food and drink, improper treatment, and a vicious life.

Private causes which upset the perception, likening, absorption, assimilation, removal-purification-consumption of air, include the exclusive use of substances of bitter taste, low nutritive and coarse qualities, promiscuous life, starvation, sleepless nights, heavy work and long conversations when hungry, heavy bleeding, severe diarrhoea and vomiting, frequent colds, heavy weeping and frequent talk about subjects that upset and cause sadness, as well as abuse of the physical and mental spheres of the body.

Private causes upsetting the vital processes of bile include: abuse of food substances of burning and pleasant taste, abundant consumption of hot and spicy food, prolonged strong anger, sleeping during the day, increased sitting, work, excessive effort in lifting heavy things and earthworks, excessive gymnastic exercises, running, wrestling, fighting, falling from a horse, bruises, falling from a height, blows, excessive consumption of meat, oil and wine.

Private causes also upsetting the vital processes of the mucous-serosal and milky-lymphatic system include: abuse of food substances of bitter and pleasant taste, heavy, chilly and fatty properties, prolonged

a quiet stay after a rich meal, sleep during the day, prolonged stay in a damp place, prolonged bathing, exposure to cold and dampness with a light suit, abundant consumption of fresh, raw and rotten berries, seeds, fruits, vegetables, fatty goat meat, buffalo meat, vegetable oils, old stale oil, radish, raw greens in general, raw food, undercooked, overcooked, smoked, goat's milk, kefir, koumiss, cold tea, - in general, abuse of food and drink. Especially harmful is the use of food before digestion of food taken in advance.

The simultaneous effects of various causes cause complex disorders of the three life processes.

XIII

When studying the department of medical science in the way of life, which favours the cure of the upset organism, it is necessary, according to "Zhud-Shi", to pay serious attention to the permanent way of life, to the way of life at different times of the guide and to the special rulings on this matter of medical science.

Ordinary way of life. Those who wish to spend their lives in peace and live long, should delight in the higher knowledge of medicine, its precious remedies, and act according to its reasonable decrees. The kind of life, food and drink which contribute to the disorder of the body should be constantly avoided.

It is necessary to be truthful, to stand for the truth and not to harm anyone even mentally. One should not talk too much and bother all six senses, but one should not leave them idle either. One should be always, everywhere cautious. One should avoid crossing rivers in boats whose durability is doubtful, riding on fearful and poorly ridden horses and in unstable carriages, visiting areas whose inhabitants are of a harsh temperament, avoiding places where there are disturbances and fires, avoid travelling on cliffs and in swamps and climbing trees.

Care should be taken in selecting a place for permanent residence, and when travelling be equally careful to familiarise yourself with the paths and study the terrain.

If necessity compels you to travel at night, you should not set out without a guide and weapons.

Sleepless nights should not be spent. If by any circumstances you do not have to sleep at night, you should sleep a little on another day, but certainly on an empty stomach.

The time of the equinox is harmful for persons suffering from alcoholic beverages, for those who are exhausted/experienced misfortune, for those who have been forced to talk a lot, for elders, for those who are extremely cowardly; the nights are short for them, so these subjects are exhausted and nervous due to the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air; daytime sleep is very useful for them, as it promotes laziness and is heavy.

For healthy people, daytime sleep is harmful. This sleep promotes strengthening of vital processes of mucous-serous and milky-lymphatic system in the organism, causes oedema, headaches, heaviness in the head and weakness of the organism. Such subjects easily fall prey to contagious diseases. In case of abnormal increased need for sleep, vomiting medicines should be given, the patient should be made to starve a little and lead a reasonable family life.

When insomnia should be given boiled milk, kefir, wine, broth, rub into the top of the head oil, a few drops of which should also be poured into the ear.

Blood relations between those who wish to marry should be avoided, as well as marriages of ugly persons, persons of unsuitable character, persons who love others, the sick, the sick, the debilitated. Pregnant and menstruating women should be avoided in coitus.

Persons who have reached the age of maturity, in winter time acquire strength due to the increase of vital-living warmth energy, and therefore they may not abstain from some kind of conjugal relations. In spring and autumn it is allowed after two days; in summer time and during the equinoxes - after half a month. Marital life outside these conditions weakens all six senses, upsetting the perception, likening, absorption, assimilation, removal-

purification-consumption of air and the nervous system, causes dizziness and premature death.

Constant rubbing of the body with oils helps to cure disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air in elders, as well as in physically and mentally fatigued persons. Therefore, one should rub oils on the head and feet, pour drops of oil into the ears. Rubbing with oils and massage helps to strengthen the body, stop obesity, strengthen joints, increase vital-living warmth and help digestion.

Increased physical activity and labour are considered the most sensible means of maintaining health, but abuse of them is also very harmful.

Old people, minors, suffering from disorder of perception, likening, absorption, assimilation, removal-purification-consumption of air, disorder of vital processes of bile, should avoid strenuous physical labour.

Healthy persons who eat fatty foods and persons who have had a disorder of the vital processes of the mucous-serosal and milky-lymphatic system should resort to strenuous physical labour in winter and spring.

Rubbing and kneading, i.e. massage in general, cure disorders of the vital processes of the mucous-serosal and milky-lymphatic system. During massage, fat is easily absorbed, the skin is strengthened, it is given a normal colour, limbs and joints are strengthened and made flexible.

Baths and baths also strengthen and intensify the energy of vital-living warmth, give strength, long life, improve the appearance of the skin, destroy dirt, sweating, bad odour, and soothe and calm the skin.

It is also used as a thirst quencher and antipyretic for the physically and mentally fatigued.

Washing your scalp with hot water is definitely harmful because it makes your eyesight weaken and your hair fall.

Baths are forbidden in diarrhoea with high fever, bloating of the stomach, coughing, bad digestion, with disorders of the sense of smell, vision and especially soon after eating.

The organ of vision mainly develops and improves under the influence of warmth and light, therefore strengthening of vital processes of mucous-serous and milky-lymphatic system, as weakening vital-living warmth, has a harmful effect on vision. It is necessary to pay attention to the mucus and the compartments of the visual apparatus and use medicinal substances for the eyes. In case of strengthening of mucus and compartments it does not prevent to let weekly drops of medicine, prepared in a special way from yellow wood, into the eyes.

You should carry medicines for bleeding, bruises, food poisoning, colds and contagious diseases.

It is necessary to lead a monotonous life and treat everyone equally; in such a position it is possible to avoid all that causes suffering.

A man in the full sense of the word must know the value of his words, expressions, speeches and be firm in his convictions and faithful in his promises. The bad deeds done by him can only be atoned for by good deeds done by him at least later on. One should always act with serious consideration, and everything one hears should be believed only after careful research.

One should speak thoughtfully and not give in to pleasant words spoken by women, but one should speak to them sincerely and firmly. One should be foamy with persons whom one respects and loves; one should avoid persons of bad character, easy to friendship and all kinds of deeds, and one should skilfully make hostile persons harmless.

One should sacrifice oneself for one's friends and not forget their services; one should honour one's tutors, father, relatives and authorities; one should be friendly with everyone, no matter what nationality they belong to; one should be serious about one's household and be frugal in spending money on necessities.

One should not acquire everything greedily, losing all one's strength; one should know the measure. Reasonable people know how to suppress their pride when they are rich.

He should not humiliate the poor, the unfortunate, envy the happy, should not be friends with bad people and dislike good people and representatives of science and religion, should not want to own other people's property, regret what has been done, issue authority to people of bad temperament.

It is necessary to have precisely defined desires and to reach the goal slowly. You should act in such a way that every wish is fulfilled within one month.

Under such circumstances, even if you act alone, you will not be subject to many. Even a slave, acting in this way, will become the master of many.

All people strive to be happy, for which they try to work hard, sometimes even without a high moral ideal.

All happiness can be the cause of suffering. Mankind should strive for the highest ideals, think of good deeds, avoiding all bad deeds.

One should not kill, steal, lie, be rude, frivolous, spy, envy, hate, should not indulge in passions, one should avoid bad thoughts and help the gravely ill, the poor and the unfortunate as much as possible.

All mankind and animals should be treated as one would treat oneself.

You should speak truthfully, clearly, with a pleasant smile, with dignity, help your enemies and be merciful and loving. It is necessary to tame oneself at all times and to share with others without sparing; to care for the affairs of others as one's own.

XIV

The beginning of winter, the end of winter, spring, the time of the equinox, summer, autumn make up the year. The sun moves southwards in winter and northwards in summer.

When night equals day, the equinox occurs. At the end of winter, when the sun moves northwards, the sun's rays become searing, sharp and strongly warming. Due to the strength of the action of the sun's rays and the state of the air, the cooling forces of the moon and the earth are weakened, and the strength of man is also weakened due to the influence of the substances of burning, astringent, bitter, pleasant taste prevailing at this time in nature, which he uses for food.

In rainy times, when the sun moves southwards, and when under the influence of the cooling power of the moon the heat power of the sun is weakened, the body is strengthened. From rains and winds the earth loses heat; sour, salty, pleasant tastes develop in substances.

Let us now point out the way of life during the six seasons of the year. At the beginning of winter, with the onset of cold weather, the skin circulation changes, the vital-living heat in the body increases under the influence of increased perception, likening, absorption, assimilation, removal-cleansing-consumption of air. All the tissues may be weakened by lack of NUTRITION, and therefore food substances of the first three flavours should be consumed. At this time the nights are very long, so living beings experience hunger and the tissues of the body weaken. One should rub oneself with vegetable oils, eat meat, fatty foods and broth; have warm clothes and shoes; keep warm in warm rooms and live in two-storey houses. The end of winter is characterised by severe frosts and the previous way of life is also recommended at this time. In winter the vital processes of the mucous-serosal and milky-lymphatic system are in a normal state. In spring, when the sun starts to warm up strongly, skin blood circulation changes, vital-living warmth weakens and vital processes of mucous-serosal and milky-lymphatic system increase: therefore, at this time, food substances of the last three flavours should be consumed. It is also necessary to eat old grains, meat of land-dwelling animals, decoction of ginger, boiled water, and generally coarse food. Physical labour and massage are also necessary to heal the vital processes of the mucous-serosal and milky-lymphatic system. One should rest in the shade of trees with a pleasant odour. At the time of the equinox, when it becomes hot, it is felt

fatigue, one should eat substances of pleasant flavour, digestible, fatty and cool. Salt, burning, sour, hard work and sunlight should be avoided, frequent baths and cold water baths, drinking water with wine, wearing light clothing, and living in cool houses, and seeking resting places in the shade of trees with a pleasant odour and where there is a breeze.

In summer time clouds, rain, and cold winds harm the energy of vital-living warmth, therefore it is necessary to support it by suitable food, drink and way of life, so, for example, to use substances of the first three flavours, light, warm and fatty food, to drink wine made from substances of a dry area, to avoid a cool room. Summer coolness and heat produce great fluctuations in the body. In summer in rainy seasons the vital processes of the bile are carried out normally and reach an ideal state, while in autumn time there are disorders of these processes. Therefore it is necessary to use substances of pleasant, bitter and astringent flavours to cure these disorders; one should dress in dresses perfumed with cypress and camphor, and live in rooms with humid fountains.

In general, in summer and winter it is necessary to consume food substances in a warm form, supporting the energy of vital-living heat, to live in warm, dry rooms, to lead a moderate lifestyle. In spring one should consume coarse food and drink, lead an active life and not use special facilities. During the equinoxes and autumn one should consume cool food and drink, lead a moderate lifestyle and live in cool rooms.

In summer and winter you should use substances of the first three flavours; in spring - of the last three flavours. In autumn, you should use substances of pleasant, bitter and astringent tastes.

Only in autumn and spring can laxatives and vomiting be used. In summer, enemas are recommended where necessary.

XV

The special precepts of medical science require: not to endure hunger and thirst, not to withhold vomiting, belching, yawning, sneezing, breathing, sleeping, phlegm, saliva, excrement, gases, urine.

Unsatisfaction of hunger exhausts the strength, causes disturbances in the body, loss of appetite and dizziness; food substances - digestible, fatty, warm in very limited quantities - prevent these disturbances.

Failure to quench thirst causes dry tongue, dizziness, palpitation of the heart, circulatory disturbance, intoxication. These disorders are cured by all that is cool.

Delayed vomiting causes aversion to food, susceptibility to infections, dyspnoea, oedema, swellings, rheumatic processes, skin disorders, chronic inflammations, abscesses, disorders of vision and bronchitis. These disorders are prevented by abstinence from food until fasting, fumigation with substances of pleasant odour, gargling of the mouth, stomach and oesophagus.

Delayed sneezing causes dullness of the six senses, headache, pains in the neck muscles, paresis of the personal muscles, and weakening of the lower jaw. All these disorders are prevented by aromatic smoking, by medicines administered through the nose, by looking at the sun.

Delayed yawning causes the same thing as delayed sneezing; and disorders from delayed yawning are prevented

by means that cure disorders of perception, likening, absorption, assimilation, removal-purification-cleansing-consumption of air in the body.

Delayed breathing causes tumours, disorders of the heart, circulation and intoxication; disorders from delayed breathing are prevented by means that cure the perception, likening, absorption, assimilation, removal-purification-consumption of air in the body.

Delayed sleep causes yawning, weakness, heaviness in the head, darkening of the eyes, and weakening of the digestive power. All these disorders are prevented by eating meat, broth, wine, massage, rubbing oily substances and sleep.

Retention of sputum causes increased sputum at the sites of its formation, dyspnoea, thinness, heart and circulatory disorders, loss of appetite. In these cases, expectorants should be used.

Retention of saliva causes heart and central nervous system disorders, leakage from the nose, dizziness, loss of appetite. All these disorders are prevented by moderate use of wine, sleep and pleasant conversation.

Retention of gases causes dryness in the excreta, retention of excrement; tumours occur, stabbing pains, darkening of the eyes, weakening of digestion and assimilation, and derangement of the heart.

From the retention of excrement come bad breath, pain of the parietal, contractions of the calves, fever, and disorders from retention of gases.

The retention of urine causes stone disease and all those disorders of the sexual sphere which have been previously described. All these disorders are prevented by internal and external remedies, baths, rubs, massages, compresses and oily medicines.

Both excessive abstinence from sexual intercourse and its abuse in adulthood cause spermatorrhoea, pain in the penis, retention of urine by stones and impotence. All these disorders are cured by internal and external remedies, by baths, by a proper conjugal lifestyle in which it is necessary for both subjects to experience the most perfect sensation, and by eating vegetable oils, milk, chicken meat and wine.

Thus, the forcing and retention of vital sends in the organism cause various disorders, first of all disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, which are immediately reflected in the nervous system. Accordingly, all these disorders should be cured by an appropriate way of life, food, drink and medicines.

If all kinds of disorders are cured only by fasting and sedatives, they will recur; if they are completely cured, they will not recur. Disorders arising in winter should be cured in spring; disorders arising at the vernal equinox in summer, and disorders arising in summer in autumn.

Quite cured disorders do not recur.

No disorder is possible with a proper lifestyle and with moderate eating and drinking.

XVI

When studying the section on life-sustaining food and drink experimentally investigated, one should know that if they are used correctly, life will indeed be sustained. If food substances and drink are used in excess, or in small quantities, or not at the right time, not only will the organism be disturbed, but even life itself will be endangered. The preparation of food and drink should therefore be seriously studied.

It is also necessary to know the measure and effect of food substances and drink and which ones are harmful.

Food substances are divided into solids and liquids.

Solid food substances are divided into simple ones, such as seeds, different kinds of meat, oils - fats, herbs, and complex ones, artificially prepared.

Seeds come in two genera: skinned and husked.

Seeds with husks: rice, millet, small rice, wheat, rye, barley, buckwheat; all of them have a pleasant taste, when digested they retain this taste, strengthen, cure disorders of perception, likening, absorption, digestion, removal-cleansing-consumption of air, promote obesity and strengthening of vital processes of mucous-serous and milky-lymphatic system. Of these seeds rice has the properties of being fatty, soft, digestible and cool; rice cures the disorder of the three vital processes, strengthens and stops diarrhoea and vomiting.

Fine rice has the property of being cool and digestible, whetting the appetite.

Millet has a heavy, cooling property that promotes healing and cures tissue disorders from bruises.

Wheat has properties: heavy, cooling, strengthening, curing disorders of perception, likening, absorption, assimilation, removal-purification-cleansing-consumption of air and vital processes of bile.

The kernel acts heavy and cooling and promotes retching and increased excrement.

Barley and buckwheat also have cooling properties; digestible; cures complex disorders of the vital processes of the bile and the mucous-serosal and milky-lymphatic system.

The seeds with skin include various varieties of Peas. They have an astringent pleasant taste, cooling effect, digestible; their properties are absorbent, they stop bleeding, cure acute disorders of mucous tracts, stop diarrhoea. Peas freed from oil are rubbed in obesity and in disorders of blood nutrition and vital processes of bile.

Chinese pea helps to cure local disorders of vital processes of mucous-serous and milky-lymphatic system and perception, likening, absorption, assimilation, removal-purification-expenditure of air, cures cough, dyspnoea, cures haemorrhoids, stones formed in the seminal vesicle, and causes disorders of blood nutrition and vital processes.

bile processes.

Manna cures the disorder of perception, likening, absorption, assimilation, removal-purification-consumption of air, enhances the vital processes of the mucous-serosal and milky-lymphatic system and bile and the formation of spermae.

Small peas of astringent and pleasant flavour cause disorders of all three vital processes.

Sesame seeds are heavy, hot and strengthening, curing the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

All seeds in fresh and raw form are heavy; ripe, dried, and old are easily digested. In the same way fresh, boiled, and roasted are digested and assimilated more easily and more readily in succession in the order in which they are here given.

Meat comes in eight types: meat from animals that live on land, in water, on land and in water at the same time.

Meat of birds that search for food with their feet, such as crows, jackdaws and others; meat of birds that search for food with their beaks, such as parrots, pigeons, magpies, nightingales, sparrows and others.

The meat of wild goat, musk deer, chamois, argali and hare is considered to be the meat of small animals according to "Zhud-Shi". The meat of raisers, wild boars, deer, elk and yaks is considered meat of large animals.

Tigers, leopards, bears, jackals, wolves, lynxes, foxes, and wild cats are considered predatory animals.

Eagles, kites, hawks, and owls are considered prey due to their eyesight.

Buffalo, camel, horse, mule, cattle, goats, sheep, dogs, pigs, chickens, cats and others belong to domestic animals.

Groundhogs, turtles, snakes of various kinds and others are considered to live in burrows. Geese, ducks, otters, fish are considered to be in water.

The meat of these eight species is pleasant in flavour and nutritious once digested.

The meat of the former, the meat of the middle, the meat of the latter, staying equally in water and on land, has cooling properties, is digestible, though roughly, cures complex disorders of vital processes of the mucous-serosal and milky-lymphatic system and perception, likening, absorption, assimilation, removal-cleaning-consumption of air and lowers the temperature.

The meat of animals living in water, the properties of fatty, heavy, and hot; it cures local disorders of perception, likening, absorption, assimilation, removal-

cleansing-consumption of air in the stomach, kidneys, and lumbar region, and raises the local lowering of temperature in these organs.

The meat of those living both in the water and on land has both of these properties.

Meat of birds and animals fed on raw meat, predated, roughly but digestible, spicy, improves the digestive powers of the stomach, cures disorders of the mucous-serosal and milky-lymphatic system, increases the nourishment of the muscles and raises the temperature.

Mutton is fatty, hot, strengthens, promotes tissue absorption, cures disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air and vital processes of mucous-serosal and milky-lymphatic system, induces appetite.

Goat meat is heavy, chilly, causes disorder of the three vital processes, and is beneficial in suffering from syphilis, smallpox, and in burns.

Cattle meat has the property of cooling, fatty, cures the disorder of perception, likening, absorbing, assimilating, removing-cleansing-consuming air, which promotes vital-living warmth.

Horse, donkey and mule meat cure abscesses and suppurations, lymphatic disorders and raise local fever in the kidneys and lumbar region.

Pork has cooling digestible properties, cures ulcers and wounds and stale chronic catarrhs.

Bear meat strengthens the soya, soaks the muscles. Buffalo meat is hot and fatty, raises fever and causes disturbance of blood and bile supply.

Chicken and sparrow meat absorbs sperma and is beneficial for wounds and ulcers.

Peacock meat cures visual disturbance, cures blindness and strengthens old people.

Venison cures the disorder of local fever in the liver and stomach, and enhances digestive power.

The meat of the wild goat is light and cooling, and lowers the fever raised by bilious disorders of the vital processes.

Rabbit meat is coarse, enhances digestive power, cures diarrhoea.

Groundhog meat properties of fatty, heavy and hot, very useful in cold chronic tumours, raises the temperature, cures the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, disorder of the stomach, kidneys, lumbar region, disorder in the head.

The meat of beaver and otter has a strengthening property and raises the local lowering of temperature in the kidneys and lumbar region.

Fish cures upset stomach, stimulates appetite, improves eyesight, cures disorders of vital processes of mucous-serosal and milky-lymphatic system, cures wounds and tumours.

The meat of the thoracic, lumbar and middle parts in males and females is heavy.

The meat of female animals carrying a foetus is heavy. Meat from female animals and male birds is light. Meat of the head, thoracic region, sternum, vertebrae, pelvis and lumbar region is heavy.

The seven tissues of the body, that is, chylus, blood, muscle, bone, adipose tissue, marrow, nervous tissue and sperma, are heavier one than the other successively in the order in which they are given here.

Fresh meat is cool, old meat is hot. Meat that has been preserved for a year is particularly good for curing the distortion of the sense of perception, likening-absorption, digestion, removal-cleaning-consumption of air and improves digestive abilities. Raw meat, frozen meat and roasted meat are heavy and difficult to digest. Dried and cooked meat is light and easy to digest.

Fatty substances include: butter, vegetable oils, marrow and lard. They are cooling, pleasant tasting, heavier than one another in succession in the order given.

Under the influence of oil and fats mucous membranes are lubricated, soothed, made slippery. Oils, fats are very useful for old people, children, weak, tired, low-blooded, exhausted, exhausted by diarrhoea and for those who have suffered grief, in general, for all those who have upset perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

Fresh oil of cooling and strengthening properties, improves the appearance and gives vigour, cures disorders of the vital processes of bile and lowers fever.

Old oil cures the mentally ill - the violent and the quiet, the fainting and wounds and ulcers.

Boiled butter refreshes the memory, improves the faculties, strengthens and improves digestion, and promotes longevity. The best oils are of great benefit.

Butter, foam, cheese improve appetite, destroy excessive dryness of excrement and cure disorders of vital processes of the mucous-serosal and milky-lymphatic system.

Cow oil cures disorders of vital processes of mucous-serosal and milky-lymphatic system and perception, likening, absorption, assimilation, removal-cleansing-consumption of air, improves digestive capacity.

Oil from buffalo and sheep's milk acts in exactly the same way and cures disorders of temperature in the body and of perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

Oil from the milk of the cow and goat and from the buffalo-cow litter, of a cooling property, favours the lowering of fever, brought about by the disorder of perception, likening, absorption, assimilation, removal-purification-consumption of air.

Sesame oil of hot and spicy properties, contributes to obesity of the lean, and cures the obese by restoring strength in them and curing disorders of vital processes of the mucous-serosal and milky-lymphatic system and perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

Linseed oil cures disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, but causes disorders of the vital processes of the mucous-serosal and milky-lymphatic system and bile.

Bone marrow cures the disorder of perception, likening, absorption, assimilation, removal-purification-consumption of air, absorbs sperma, strengthens, enhances the vital processes of the mucous-serous and milky-lymphatic system.

Fats cure bone disorders in the joints, burns, disorders of perception, likening, absorption, assimilation, elimination-clearing-consumption of air, hearing, cerebral of the brain and uteri.

Persons who eat oils contribute by this to the improvement of the digestive capacity and to freeing the first digestive tracts from any stagnation, to the absorption of tissues, to the improvement of the appearance and manifestation of energy, and generally to the improvement of the six senses. Old people who strengthen themselves may live to be a hundred years old.

Greens. Herbs include: common onions, onions of burning flavour, sorrel of bitter flavour, growing in dry and damp places. Dried, wet, cooked and raw greens have properties warming, light or cooling, heavy; it cures nutritional disorders, it increases vital-living warmth.

Onion improves sleep, stimulates appetite, cures joint disorders of vital processes of mucous-serosal and milky-lymphatic system and of perception, perception, absorption, assimilation, removal-cleansing-consumption of air. Simple onion of heavy and cooling properties, removes glitches and restores the intensification of vital-living warmth under the influence of disturbance of perception, likening, absorption, assimilation, removal-purification-consumption of air. Fresh carrots of a light property, burning flavour, enhance digestive powers; old carrots of a heavy, cooling property, promote the strengthening of vital processes of the mucous-serosal and milky-lymphatic system. The sprouted carrot is of quite the same property, serving often to

an antidote for poisoning. In general, greens stimulate the appetite, but hard and difficult to digest. Stem of wild rhubarb and its leaves cure disorders of vital processes of mucous-serous and milky-lymphatic system, stimulate appetite. In general, all greens narrow blood vessels and delay the effect of drugs.

Rice and millet are cooked in liquid, thick and steep form; the thicker they are cooked, the easier they are digested. Simultaneously quenching thirst and hunger, rice and millet soothe and cure disorders of vital processes, easily digested, contribute to the absorption of tissues, increase vital-living warmth. Under their influence blood vessels are made soft. These substances in the form of thick porridge increase vital-living warmth, quench hunger and thirst, strengthen the tired, destroy constipation. Steep porridge of millet stops diarrhoea, soothes and quenches thirst.

Therefore, these nutritional substances are advised to be consumed by persons who are fatigued and after taking warm baths.

If millet is cooked with medicines of burning flavour, it is easily absorbed; if millet is cooked with beef and broth, it is digested with difficulty.

Rice consumed in fried form stops diarrhoea and promotes bone splicing in fractures.

Porridge of wheat and rye increases the secretion of excrement and weakens the heat in the first paths of digestion; when roasted, these foods are easily digested, maintain the heat in the first paths of digestion, and are pleasant to the stomach; roasted and cold wheat and rye are strengthening, but difficult to digest.

Roasted wheat and cooked rye are easily digested and assimilated. In acidic form, they all weaken the digestive capacity of the stomach.

All porridges and sources of the above substances are easily digested and cure disorders of vital processes.

The wines of the above substances cure disorders of perception, likening, absorption, assimilation, elimination-purification-consumption of air, and support digestion.

In sour form, these foods induce appetite, cure disorders of vital processes, and destroy stagnation.

Soups and broths of various meats strengthen, absorb and support the vital processes of perception, likening, absorption, assimilation, removal-purification-expiration of air.

Sauces from different flours also support perception, likening, absorption, digestion, removal-cleaning-consumption of air.

Nettle sauce supports the perception, likening, absorption, assimilation, removal-cleansing-consumption of air, increases heat in the first pathways of digestion and causes disturbances in the vital processes of the bile and the mucous-serosal and milky-lymphatic system.

Aconite leaf sauce increases heat in the first digestive tracts, stops diarrhoea. Sauces of tomatoes and aubergines are harmful to the eyesight and destroy dryness in

t

the faeces.

Tomatoes cure disorders of the three life processes.

Sorrel sauce is cooling and lowers fever. Sauce of ginger leaves lowers fever, increased under the influence of bile vital processes disorder, and cures headaches. Pea sauce excites appetite, increases disorders of vital processes of mucous-serous and milky-lymphatic system and perception, likening, absorption, assimilation, removal-cleansing-consumption of air, increases secretion of skin fat and destroys harmful effects of vegetable oil.

Sauces made from fresh herbs are very beneficial, sauces made from old herbs cause disorders of the vital processes of the mucous-serosal and milky-lymphatic system and of perception, likening, absorption, assimilation, removal-purification-consumption of air.

Sauces from turnip leaves cause a simultaneous disorder of the vital processes of the bile and of the mucous-serosal and milky-lymphatic system.

Sauces made from the roots of zawa and ramni (a genus of ginseng) cure disorders of the vital processes of the mucous-serosal and milky-lymphatic system and the perception, likening, absorption, assimilation, removal-purification-consumption of air.

Carrot sauce improves digestion and stops diarrhoea.

The leek sauce cures the disorder of perception, likening, absorbing, assimilating, removing-cleaning-consuming air.

Table salt improves the flavour of all food substances, maintains the vital-living warmth of the stomach, aids digestion, assimilation and removal of excrement.

Soda (natrium bicarbonicum) dilates the blood vessels, promotes disorder of the vital processes of the mucous-serosal and milky-lymphatic system and the perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

Ginger aids digestion.

Shingun (assa foetida) cures the disorder of perception, likening, absorption, assimilation, removal-purification-consumption of air.

Apple helps to change the taste of food substances. Drinks include: milk, water, wine and other beverages.

Proper consumption drinking maintains vital processes in the body, and the wrong one causes various nutritional disorders in the body.

Milk from most animals has a pleasant flavour, of a fatty and heavy property; after digestion this flavour is retained; it soaks the tissues, improves the appearance, cures disorders of perception, likening, absorption, removal-cleansing-consumption of air and vital processes of the bile and strengthens; it also causes disorders of the vital processes of the mucous-serosal and milky-lymphatic system on account of its cooling and heavy property.

Cow's milk is useful in coughs, in chronic catarrhs, in chronic disorders caused by infections, in urinary exhaustion, revitalises and strengthens.

Goat's milk cures shortness of breath.

Sheep's milk cures the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, but is injurious to the heart.

Buffalo milk causes disorder of the vital processes of the bile and of the mucous-serosal and milky-lymphatic system.

The milk of the mare and donkey cures chronic catarrh of the lungs and intoxicates.

Raw milk of a heavy and chilly nature serves as a cause of parasites in the body and a disorder of the vital processes of the mucous-serosal and milky lymphatic system.

Boiled milk of the property of being light and keeping warm; over-boiled milk of the heavy property and difficult to digest. Steamed milk is extremely useful, similar to nek tare.

Simples of warm milk cures stale flu, chronic bronchitis, chronic catarrh of the lungs, chronic diarrhoea.

All plain milk made of warm milk of cool and fatty property, has sour taste; after digestion it retains its sour taste, destroys dryness of excrement, cures disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air in the first digestive tracts and causes appetite. Young kefir of astringent and sour taste, light property, digestible, increases warmth in the first digestive tracts, cures tumours, spleen disorders, haemorrhoids and promotes absorption of undigested, oily and fatty substances.

Liquid plain milk made from warmed milk has an emollient effect, liquefies faeces and dilates blood vessels.

The serum cures the disorder of the vital processes of the mucous-serosal and milky-lymphatic system without upsetting the perception, likening, absorption, assimilation, removal-purification-consumption of air and the vital processes of bile.

Simples of boiled milk makes excrement dry, cures diarrhoea with high fever.

In general, nutrients from the milk of sheep and buffalo keep the body warm, very nutritious, and from the milk of cow and goat cool and easily digested. The nutrients from the milk of buffalo and cow mixes, which have mixed properties, are indifferent.

Water comes in rainwater, snowwater, river water, key water, well water, salt water and swamp water. The best quality water is rain water, snow water, river water, key water, etc. consistently worse in quality.

Rainwater is tasteless and easily quenches thirst; it is soft and has cooling and healing properties.

The water, flowing rapidly from the mountains, is very useful, of a refreshing quality.

Water flowing slowly infects the body with parasites and is a source of scurvy and heart disorder.

Water flowing through a clean area accessible to sunlight and winds is fit for consumption.

Water containing greenery, flowing in the shade of trees, through densely populated areas, and salty water serves to cause various kinds of nutritional disorders in the body.

Cold water should be used to treat fainting, fatigue, drunkards, people subject to dizziness, vomiting, thirst, fever, disorders of the blood, vital processes of the bile and disorders from poisoning.

Boiled warm water improves digestion and assimilation, is useful in hiccups, prevents bloating of the stomach under the influence of disorder of vital processes of mucous-serous and milky-lymphatic system, destroys shortness of breath, cough and protects from various infections.

Boiled cold water, without increasing the vital processes of the mucous-serous and milky-lymphatic system, cures the disorder of the vital processes of the bile.

Boiled water that has been standing for twenty-four hours is harmful and may cause poisoning and the development of various nutritional disorders in the body.

Wine is pleasant, sour and bitter in flavour, sharp, hot, coarse and quickly absorbed. Wine slightly loosens, increases heat in the first digestive tracts, makes a person resourceful, increases sleep and cures disorders of vital processes of mucous-serosal and milky-lymphatic system and perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

Wine, drunk in excess, changes the temper, makes one lose prudence and bashfulness. The effect of wine has three periods: in the first period of intoxication they lose prudence and shame, try to keep calm and imagine that they are telling the truth; in the second period they become like mad elephants and commit immoral and reckless acts; in the third period they lose consciousness, fall like dead men and remember nothing.

Young wine is heavy, old wine is lighter.

Young soft wine improves the digestive powers of the stomach and is easily absorbed. Spirits derived from wheat, rice, and rye are heavy; those from barley, **b u c k w h e a t**, and toasted seeds are light. Old spirits cure disorders of the blood, vital processes bile и mucous-serous и mucosal and lymphatic systems.

XVII

The following should be avoided when eating and drinking: poisoned food and drink, food and drink that are harmful to each other, as they cause death or all sorts of disorders in the body.

Poisoned food has a peculiar colour, smell and taste; thrown into the fire, when burned, poisoned food gives smoke similar to the colour of peacock feathers and a peculiar flame; burning is accompanied by peculiar sounds; the swan and the raven make peculiar cries at the sight of this flame, and the peacock is extremely happy. Such poisoned food given to a dog causes inflammation in the stomach and vomiting.

The poison of beef is not destroyed under the influence of red-rock iron, and has a bluish colour. If such beef, put in alcohol, is applied to the eyes, fever is felt.

Persons who have put poison in food substances suffer from dry mouth, sweat a lot, worry, fear of everything, cannot sit in one place; they are sad, laughing, looking around. Therefore, you should not eat under such circumstances.

Food substances, harmful when used together, produce artificial poisonings; so, for example, acute catarrhs are produced by: common sour cream consumed together with young wine; fish together with milk; milk with berries, eggs with fish; pea sour cream with common sour cream; honey with vegetable oils, fresh oil kept for ten days in a copper dish. Qatar occurs if, after a kebab roasted on the coals of yellow wood, one eats mushroom and pea; if, after consuming oil, one drinks cold water; if the meat is impregnated with the odour of sour sauces made from toasted seeds; if cooked food substances are kept corked for seven days; if sour food is consumed together with milk; if food is taken again before it is digested; if after taking an indigestible food one becomes angry or if one consumes food substances to which one is not accustomed.

Persons engaged in physical labour, consuming fatty substances, young, with unspoilt stomachs, get used to all kinds of food substances, and these substances do not have a poisonous effect. Therefore, persons wishing to get used to food substances harmful, should accustom themselves gradually. In general, to get used to and unlearn should be constant, because otherwise acute poisoning occurs. The unquestionably prudent should avoid everything that is harmful.

XVIII

When eating, attention should be paid to the amount of food consumed.
whether the food is heavy or light. food and

Light food can be eaten to the full, heavy food in moderation, starvation. It is necessary to know the measure of food substances, easily digestible. Nourishment of the organism in such a case is normal, vital-living warmth increases. If food and drink due to ignorance are consumed in small quantities, the tissues are not nourished, there will be a disorder of perception, likening, absorption, assimilation, removal-purification-expenditure of air. If food and drink are consumed in large quantities, the mucus, which obstructs the paths of perception, likening, absorption, assimilation, removal-purification-expenditure of air, separation of mucous paths, the digestive capacity of the stomach is weakened and the vital processes are disturbed. Therefore, food and drink should be consumed according to the digestive capacity of the stomach. Half of the stomach should be filled with solid food, a quarter of the stomach - liquid and a quarter - gases, that is, free of food.

After taking solid food, one should drink, because it makes it easier to digest food, strengthens and nourishes the body. Drinking is harmful in siphon, in coughs, in general in disorders above the throat, and in fever.

If the digestive capacity of the stomach is weak, then when eating meat food should drink wine; if even after this food is difficult to digest and formed gases, then you should drink boiled water.

The lean should drink wine after meals, and the full should drink water with honey.

Those who have had an acute catarrh as a result of eating sour milk and wine together with honey should drink cold water.

In general, at the beginning, in the middle and at the end of a meal, some kind of drink should be consumed; this is equally useful for both the fat and the thin.

In those persons who are well versed in the use of food and drink in moderation, the vital processes are not upset, the digestive powers are improved, they feel lightness, appetite, and all their six senses function perfectly well, strength and vigour are manifested; excrement, urine and gases are separated normally, without any strain.

XIX

The actions of most medicines are initially determined by taste. The tastes are: pleasant, sour, salty, bitter, burning and astringent. The substances in these flavours have life-sustaining properties. They are called tastes because the tongue is used to determine the property of these substances.

When substances of pleasant taste are tested, a pleasant feeling is felt in the mouth and there is a desire to take them; - of sour taste, the teeth clench, the personal muscles contract convulsively, saliva separates; - of salty taste, fever is felt and saliva increases; - bitter flavour, the smell of breath is destroyed and disgust for these substances is felt; - burning flavour, burning of the mouth and tongue is felt, tears come out of the eyes; - astringent flavour, roughness is felt on the tongue and palate.

To give you an example, let's point out the six flavours of medication.

Licorice root, grapes, saffron, white clay, roots related to ginseng, sugar, honey, various meats, milk, and butter are all considered representatives of pleasant flavour.

Pomegranate, barberry, apple, sour milk, kefir, sour wines, etc. are considered representatives of sour taste.

Table salt, Chinese salt, natrium bicarbonicum, cinnamon, etc., are considered representatives of salty flavour.

Lemon, gentian, aconite, musk, bile, oil, etc., are considered representatives of bitter flavour.

Cloves, pepper, ginger, shingun, onion genus, etc. are considered to be representatives of a burning flavour. Cypress, myrobalan, cherry, etc. are considered to be representatives of astringent flavour.

Camphor, sorrel, etc., are considered representatives of mixed tastes. Let us consider what disorders disappear from what flavour of substances.

Substances of pleasant, sour, salty and burning tastes cure disorders of perception, likening, absorption, removal-purification-cleansing-consumption of air.

Substances of bitter, pleasant and astringent flavour cure disorders of the vital processes of bile.

Substances of burning, sour and salty flavours cure disorders of the vital processes of the mucous-serosal and milky-lymphatic system.

They are especially healing and strengthening substances of pleasant flavour, they are useful for old people, children, the tired and those suffering from catarrh of the pharynx; these remedies promote absorption, heal wounds, give a flowery appearance, contribute to a better exercise of the six senses, longevity, serve as antidotes and cure complex disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air and vital processes of bile.

If these substances are taken in excess, they will tend to increase the vital processes of the mucous-serosal and milky-lymphatic system, obesity, weakening of vital-living warmth, obesity, urinary exhaustion and the formation of violent tumours and swelling of the glands.

Substances of sour flavour increase vital-living warmth, excite appetite, quench thirst, aid digestion and assimilation, cool when touched; by means of substances of sour flavour retained gases are removed.

If these substances are taken in excess, they increase the disorder of the blood and vital processes of bile, the body weakens, darkens the eyes, dizziness is made, oedema appears, a tendency to swellings, to skin disorders, to thirst, and those who take them are easily exposed to infections.

Substances of salty flavour contribute to the removal of hardened, retained and undigested substances; salt baths promote perspiration, increase vital warmth, and excite the appetite.

If these substances are taken in excess, they contribute to hair loss, the formation of grey hair and wrinkles, weaken, cause thirst, contribute to the disorder of the blood and vital processes of the bile and the formation of various chronic tumours, predispose to rusty inflammations.

Substances of bitter taste cure loss of appetite, remove parasites, quench thirst, serve as antidotes, cure chronic tumours, fainting, contagious disorders, cure disorders of vital processes of bile, destroy putrefaction, fever, bone marrow; excrement loses water under the influence of bitter substances; urine is reduced; spirit is made cheerful; breast and sipota are cured.

If these substances are consumed in excess, all tissues become exhausted and disorders of perception, likening, absorption, assimilation, removal-cleansing-expenditure of air and vital processes of the mucous-serous and milky-lymphatic system arise.

Substances of burning taste cure respiratory and pharyngeal disorders, cure tumours of glands in the neck, cause boils, increase digestive ability, stimulate appetite; fat and various decaying substances lose water and are removed from the body; due to substances of burning taste blood vessels expand.

If these substances are consumed in excess, the sperma is exhausted, and disorders of the lumbar part of the spinal cord occur, with trembling of the limbs, with cramp in them, and with fainting.

Substances of astringent flavour promote water loss in blood tissue, in bile, in fats, in everything that rots, cure disorders of the vital processes of bile, improve the colour of fatty tissue and skin.

If these substances are consumed in excess, the mucus increases, constipation, gas is formed, there is a disorder of the heart, feel weak, blood vessels narrowed.

In general, it is necessary to know that substances of pleasant flavour cure disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air and vital processes of bile. Most substances of pleasant flavour, with the exception of old grains and various kinds of meat from animals living on land, cause disorders of the vital processes of the mucous-serosal and milky-lymphatic system. In these latter disorders venison, fish, mutton and honey are very useful.

Substances of sour taste, curing disorders of the vital processes of the mucous-serous and milky-lymphatic system, cause disorders of the vital processes of the bile, while Chinese apple weakens the formation of increased heat in the blood and in the vital processes of the bile.

The substances of salty taste cure disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air and vital processes of mucous-serosal and milky-lymphatic system and, with the exception of table salt, cause disorders of vital processes of bile. With increased use of substances of salty flavour digestion becomes difficult and causes disorder of vital processes of mucous-serous and milky-lymphatic system.

Substances of bitter flavour cure a disorder of the vital processes of the bile and cause complex disorders of the vital processes of the mucous-serosal and milky-lymphatic systems

system and the perception, likening, absorption, assimilation, removal-purification-consumption of air, only the root of Ledre cures complex disorders of the vital processes of the mucous-serosal and milky-lymphatic system and the perception, likening, absorption, assimilation, removal-purification-consumption of air.

Substances of burning taste cure disorders of vital processes of perception, likening, absorption, assimilation, removal-purification-expenditure of air and mucous-serosal and milky-lymphatic system and, with the exception of onion and piper longum, cause disorders of vital processes of bile. Increased use of substances of burning flavour causes disorders of perception, likening, absorption, assimilation, removal-purification-expenditure of air.

The substances of astringent flavour cure the disorder of the vital processes of the bile and, with the exception of myrobalan, most substances of astringent flavour are injurious to the vital processes of the mucous-serosal and milky-lymphatic system and to the perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

All these substances of the six flavours, entering the first paths of digestion and assimilation, meet there with a certain warmth conducive to digestion, and under the influence of the vital processes of the mucous-serosal and milky-lymphatic system and of the bile and the perception, likening, absorption, assimilation, removal-purification-consumption of air are modified by absorption.

For example, substances of pleasant and salty flavour are altered by absorption and in the altered form have a pleasant taste.

Sour-tasting substances retain their sour taste when absorbed.

Substances of bitter, burning and astringent flavour acquire a bitter taste when absorbed. Each of them cures the double complex disorder of the three vital processes.

XX

The actions of medicinal substances depend on their properties and their kind. Properties of substances are general and specific.

General: the property of the substance itself, the influence and quality of it; special properties: heavy, oily, cooling, soothing, non-nutritive, coarse, warming and pungent. Substances of the first four properties cure bicuspid disorder perception, assimilation, absorption, assimilation, removal-purification-expenditure and vital processes of bile.

The substances of the last four properties cure disorders of vital processes of the mucous-serosal and milky-lymphatic system.

Substances of a non-nutritive, coarse and refreshing property, moreover, cause disturbance in perception, likening, absorption, assimilation, removal-purification-expenditure of air.

Substances of warming, sharp and oily properties cause disorders of vital processes of bile. Substances of heavy, oily, cooling and soothing properties cause disorders of vital processes of mucous-serous and milky-lymphatic system.

This kind of influence of substances on the vital processes of the organism has certainly been established experimentally.

The influence of these properties can be utilised in much the same way as we take advantage of sunlight and the coolness of moonlit nights.

Substances of warming properties cure eating disorders that contribute to a lowering of temperature.

Substances of a cooling property cure eating disorders that contribute to fever.

Substances are divided according to their action: mildly acting, severely acting, warmth acting, oiliness acting, strength acting, cooling acting, soothing acting, calming acting,

refreshing properties, acting with pleasant properties, acting with liquid properties, acting with dryness, acting with special properties, acting with warming properties, acting with non-nutritive properties, acting with sharp properties, acting with coarse properties and acting with changeable properties.

By these seventeen properties of substances it is possible to cure twenty symptoms of various disorders. Therefore these substances are considered to be active according to their properties.

Much of the action of these substances depends on the tastes; as the tastes of all substances depend on the soil, it is clear that all this depends on the weight and oily property of the substances themselves. Thus, for example, substances of salty, astringent, and agreeable flavours are of a heavy property; substances of salty, sour, and agreeable flavours are of an oily property; substances of astringent, bitter, and agreeable flavours are of a cooling property; substances of bitter, astringent and pleasant tastes - soothing properties; substances of sour, burning and bitter tastes - non-nutritive and rough properties; substances of burning, sour and salty tastes - warming and sharp properties. Substances of every flavour have actions peculiar to them. Therefore, it is necessary to strive for substances to have the same effect in terms of taste and properties.

Simultaneous substances should be consumed only those that act in one direction, otherwise a drug that acts vigorously destroys the influence of a weakly acting one.

In general, all substances act initially by taste, or by taste after assimilation, or, finally, by property, therefore, when using substances it is necessary to pay attention mainly to taste and to the change of taste of the substance after assimilation.

The various medicinal substances are divided into eight genera.

- 1) Metals: gold, silver, copper, iron, tin, steel, mercury and others.
- 2) Minerals: malachite, pearl, pearl shell, simple shell, coral, lapis lazuli, various kinds of stones and others.
- 3) Earthy substances: clay of various sorts, sulphurous colour, stone moss, rock resin and salts of various kinds and others.
- 4) Trees and shrubs: camphor tree, lemon tree tree, white and red cypress, coconut palm, cardamom and nutmeg tree, pomegranate, barberry, acacia, sambuca, grape, apple, pepper of various kinds, myrobalan, pear, cherry and others.
- 5) Herbs: saffron, gentian, mint, chamomile, beans, cloves and others.
- 6) Sap extracted from herbs, trees and from animals.
- 7) Decoctions obtained from roots, trunks, twigs, leaves, heartwood, bark, flowers, berries and fruits.
- 8) Substances extracted from the animal kingdom: meat" blood, fat, bone, skin, wool, horns, bile, musk and others.

XXI

Medicines are compounded by taste and by their vital action.

To medicinal substances weakening strengthening of vital-living heat energy are: camphor, cypress, white clay, gibam (a kind of ochre), saffron, flores gentianae and others. The medicinal substances correcting bile disorders include: flores gentianae, radix aconiti and others.

Medicinal substances that cure disorders of the vital processes of the blood tissue include: red cypress, rhizoma rubiae tinctorum, Chinese apple, and others.

D r u g s that cure the disorder of the body caused b y contagious diseases include: gibam, radix aconiti, gadur, and others.

Drugs that cure the disorder caused by poisoning include: turmeric, radix aconiti, musk, rosa ragusa.

The medicinal substances that cure coughing fits due to disorder of the vital processes of the mucous-serosal and milky-lymphatic system, pharynx, pharynx and lungs include: white clay, licorice root, grape, ore root, gadur, adon-garbo, crolo and others.

The medicinal substances that cure the vital processes of perception, assimilation, absorption, assimilation, removal-purification-expiration of air with elevated temperature include: ledre root, elderberry, cocoanut, ore, dewy frankincense, onion, and others.

Drugs that cure the vital processes of the mucous-serosal and milky-lymphatic system in fever include Chinese apple, radix enulae, barberry, genus gentianae, pomegranate, ginger, apple, and others.

The medicinal substances that cure the joint disorder of the vital processes of the mucous-serosal and milky-lymphatic system and the perception, likening, absorption, assimilation, removal-cleansing-consumption of air include: calganum, ginger, assa foetida, onion, ramson and others.

The medicinal substances that cure the disorder of vital processes of mucous-serous and milky-lymphatic system with lowering of temperature include: pomegranate, pepper (piper longum, piper rubrum), ginger, cardamom, cinnamon, table salt and others.

Medicinal substances that cure disorders of perception, likening, absorption, assimilation, assimilation-removal-purification-consumption of air include: nutmeg, cane sugar, and bones of various genera.

Medicinal substances that cure disorders of vital processes of the mucous-serous and milky-lymphatic system include: frankincense, acacia seeds, linseed and others.

Medicinal substances that cure the disorder caused by parasites include musk, assa foetida, ramson, and others.

The medicinal substances that cure the disorder caused by diarrhoea include: pumpkin seeds, poppy seeds, plants; taram, naram and others.

The medicines that cure the disorder caused by urine stoppage include: various salts, dried crayfish, cardamom, aconite leaves and others. Vomiting medicines include: yazhima, sotsa, ula, shudek and others.

To laxative medicines belong: rhubarb, myrobalan and others. Fifty seven different kinds of medicines are prepared according to taste.

Medicines made up of two substances, of a pleasant flavour are five, four of a sour, salty taste - three, bitter two and burning one.

Medicines made up of three substances, of pleasant taste -ten, sour- six, salty - three, bitter - one.

Medicines made up of four substances, pleasant tastes nine, sour four, salty one.

Medicines made up of five substances, of pleasant taste are five, of sour taste one.

So the medicines made of four and two substances are fifteen; the medicines made of five substances are six; the medicines made of three substances are twenty; the medicines made of six substances are one; the medicines made of one substance are six; in all, sixty-three.

Generally, seventy-four different varieties of medicines, strengthening or weakening the vital processes, can be composed.

According to the vital action of the medicines there are soothing and curing disorders of nutrition of the body.

There are seven genera of sedative medicines: decocts, powders, pills, pastes, medicinal oils, medicinal juices and wines.

Medications that cure eating disorders include laxatives, vomiting medications, and nutritional enemas.

XXIII

One should strive to live without illness and live long.

In the first case, the causes and circumstances that produce nutritional disorders must be avoided. Without serious causes, vital processes are not disturbed. If man adapts himself to the changes in temperature of the seasons, to climatic conditions, receives the appropriate education, the direction of the six senses, strictly adheres to the correct way of life, proper food and drink, then in this case there will be no disorder of vital processes in the body and mankind will enjoy perfect health up to the limit of age, vitally determined from birth.

In spite of this, it is possible to continue life, to enjoy the health of youthful age, the strength and preservation of the six senses.

For this purpose it is necessary to live in a beautiful, mountainous area with unpolluted soil, protected from the winds, to lead a moderate life, to surround oneself with young people of good temperament, to use rubbing, massage and baths correctly, to take strengthening and revitalising remedies and to use the freshest and most benign food and drink.

XXIV

The means of recognising nutritional disorders of the body must be considered the most important department of medical science.

Physicians who have not studied this field of knowledge in detail will be constantly mistaken, like those who cannot distinguish vapour from smoke at a distant distance, or like persons who do not distinguish clouds from mere clouds, who erroneously predict rain. This is why it is very important to study the ways of recognising the disorder of the body.

A disorder of the body should be recognised on the basis of the causes that have contributed to the disorder and the signs that are peculiar to these disorders, on the basis of the action of the way of life, food, drink and the administration of medicines.

It is especially necessary to recognise eating disorders on the basis of circumstances harmful to health, as there is no effect without a cause.

It is necessary to recognise, taking into account the signs of yoke, inherent in the nutritional disorders of vital processes, changes in the six senses, the influence of climatic conditions, the influence of seasons, age, changes occurring in the body at different hours of the day and night, the effect of food and drink, and, finally, it is necessary to recognise diseases through inspection, touch and proper questioning.

The vital disorders of perception, likening, absorption, assimilation, removal-purification-expenditure of air, bile and mucous-serous and milky-lymphatic system are recognised on the basis of signs peculiar to them, on the basis of strengthening, weakening of absorption, taking into account their fluctuations and changes.

All these disorders break down into strengthening and into weakening of the vital-living heat energy in the body.

Finally, disorders of the body should be recognised by paying attention to the changes in the six senses: sight, hearing, smell, taste, touch and feeling, the complete satisfaction (physical and mental) resulting from the first five senses and the five compartments: phlegm, excrement, vomit, urine and blood- The condition, appearance and lustre of the eyes, the condition of the tongue should be carefully examined. The whole body should be felt, the rise or fall of the temperature of the body, the change of the covering of the body, that is, the condition of the skin, how soft or rough it is. The condition of the pulse should be accurately examined.

Proper questioning is used to recognise the causes of the disorder and to accurately recognise the symptoms of the various disorders. Therefore, of all the techniques for recognising eating disorders, proper questioning is considered to be the best way. Finally

disorders should be accurately recognised on the basis of the influence of lifestyle, food and drink, medication and the use of external remedies.

XXV

The physician who has studied the disorders of the body cannot but be aware of the various signs and causes of these disorders, so he must clearly identify and communicate to the patient and those around him both the cause of the disorder and the signs and effects of the disorder.

The science of medicine has as clear an idea of the nutritional disorders of the human body as the science that studies precious metals and minerals and accurately determines their worth.

The physician may ask the person sent to him: what the patient is complaining about, how the patient was treated, when the patient fell ill, and which physician treated him. On the basis of these four questions, a knowledgeable physician should determine the condition of the sick person and the disorder that has occurred.

It is necessary not to rush to conclusions; when questioning, it is necessary to assure the patient that the words spoken by the doctor cannot contradict the actions and deeds of the doctor.

In making a final determination of the disease, it is necessary to know not only what medicines the patient has taken, but also whether he has had any bloodletting or cauterisation.

All these data will lead the physician to conclusions which will show that the patient suffers either from increased energy of vital-living heat or from its weakening. That doctor, who will not stick to the system specified by science, may make a mistake, incorrectly determine the disorder of the patient and thus acquire a bad reputation. Therefore, if the doctor is unable to cope with the disorder of the body and can not accurately understand this disorder, he should avoid treatment.

The doctor, who has recognised the disorder of the organism accurately, at the first questioning of the patient has the opportunity not to let the latter spread about his illness, so as not to take up valuable time, and he himself should tell him in brief words about the essence of the disease and everything that the patient himself feels.

Doctors who identify disorders of the body at a glance are renowned.

Doctors who carefully examine the patient, using diagnostic techniques, enjoy the reputation of attentive physicians. Doctors who have not studied the disorders of the organism, who do not have proper knowledge of diagnosis, warn the patient in general terms that the disorder of the organism occurred from the wrong use of food and drink, wrong way of life, from the inability to use the six senses, and that the use of food substances in raw form, in large quantities, as well as inappropriate, spoiled and bad quality food will bring harm. At the same time such doctors prescribe an indifferent medicine or, in order to gain fame, give a completely new name for the disease and a medicine known to no one, since most people are very frivolous.

XXVI

Disorder of the body is easily cured if the patient meets a doctor who has studied the foundations of medical science, well-bred, highly moral, has a full pharmacy, active, pleasant temperament, familiar with many sciences, concerned about the general peace of mind.

The disorder of the body is also easily cured if the physician meets a patient who is kind, loving, moral, observant, clean, intelligent.

It is easy to treat a patient who is young, of a quiet disposition, who can take any medicine, who can answer all questions clearly, who can fulfil, thanks to his means, all the requirements of the doctor.

Finally, disorders of the organism are easily cured if they are due to simple causes, with clear signs, uncomplicated, unchanged and in the beginning. Also easily cured are epidemic diseases without complications, retention of urine in normal vital processes in the body and old blood tumours. In case of complications, however, all

these disorders require prolonged treatment. Many long-standing eating disorders will clear up with careful attention, especially in persons whose summers are approaching the life-limiting age.

It is very difficult to treat persons whose activities are exclusively directed to do harm to humanity in general, especially for political purposes.

It is also difficult to treat those who dislike the medical profession and do not appreciate the services rendered by physicians, persons who are frivolous, indigent, disobedient to instruction, exhausted by a bad life, depressed by excessive sadness, who have lost all faith.

There is no cure at all for eating disorders expressed as clear harbingers of death, and for those nine eating disorders that lead a person to an unquestionably fatal outcome.

XXVII

In treating disorders of the nutrition of the body, special attention should be paid to the modes of treatment and to the means which medical science has at its disposal for the cure of this nutrition.

Although there are innumerable methods of treatment, but a person who starts treatment without being fully acquainted with a certain method of treatment - without experimental preparation - is like one who shoots arrows in the dark, i.e. such a doctor may accidentally cure, just as the above-mentioned person may hit the target.

Disorders of vital processes should be cured at a time when these vital processes have a tendency to return to normal. If this method of treatment is not adhered to, disorders of vital processes may cause other disorders in the organism.

It is generally necessary to cure the eating disorder without causing other disorders. If there are complex eating disorders, it is necessary to treat the disorder that most threatens the organism.

In the way of treatment, it is necessary to stick to either soothing treatment or finally curing the upset life processes.

When the vital processes tend to return to a normal state, a soothing method of treatment should be followed; when these processes tend to be disturbed, a healing method of treatment should be followed. During the sedation treatment method, the main focus should be on food, drink and lifestyle so as not to cause complications.

If there is a complication, without wasting time it is necessary to resort to a curing method of treatment, otherwise, due to the loss of a convenient moment, the disorder of vital processes will take a chronic, difficult to cure form.

When prescribing medicines, attention must be paid to the hours of the day and night, to food and drink, and to the seasons of the year, for according to all these things disorders of vital processes occur. The medicine should be taken sometimes on an empty stomach, sometimes before meals, sometimes during meals, sometimes after meals and sometimes at every sip and following a meal, sometimes at night.

Doctors who prescribe medicines without considering the eating disorder, after digestion of food, are considered to be doctors who do not understand the ways of treatment.

It is difficult for eating disorders in the body to be treated by such doctors.

Timely prescribed remedies apparently cure upset nutrition. This is as clearly expressed as one can clearly distinguish gemstones from fakes.

If during the treatment of patients one notices abundant sputum and discharge, general heaviness, lack of appetite, poor digestion, constipation, decomposition of food, irregular urges, weakness, weakening of the voice, all this indicates that the disorder of vital processes has not yet ceased; the disappearance of these signs indicates the opposite phenomenon. In the former case the treatment should be continued, and in the latter case all treatment should be abandoned.

If there is a lack of vital-living heat energy in the first pathways of digestion and assimilation, food and drink are not digested or assimilated.

As a consequence of the disturbance of perception, likening, absorption, assimilation, digestion, removal-purification-expenditure of air and vital processes of the bile and the mucous-serosal and milky-lymphatic system, medicines should be prescribed which would enhance the vital-living heat energy, digestion and assimilation. In such circumstances, it is necessary to make an accurate diagnosis and restore both vital-living heat energy, digestion and assimilation in the easiest way possible.

If the elimination of food substances occurs by itself, i.e. by vomiting or indigestion, it should not be delayed by medicines. At the same time laxatives should never be given before digestion and assimilation are complete, otherwise the laxative will do great harm to the general nutrition, just as poured water will stop fermentation if it is poured on the yeast at the beginning of fermentation.

Weakening of the power of digestion and assimilation must be considered as serious causes of disorder in the vital processes of the body.

First perception, likening, absorption, assimilation, digestion, removal-purification-expenditure of air, then other vital processes are disturbed. If there are no reasons for further disturbance due to food, drink and lifestyle, the signs of weakening of digestion and assimilation are not clearly detected for a long time, just as the effect of a cause is not always detected, but only after the occurrence of circumstances favourable to this detection.

Since first of all all disorders of vital processes begin with a disorder of perception, likening, absorption, assimilation, removal-cleansing-expenditure of air, then with the use of food and drink, which cure this perception, likening, absorption, assimilation, removal-cleansing-expenditure of air, the latter, having been disturbed, comes to a normal state, unless, of course, there are circumstances contributing to its further disorder.

All disorders of vital processes should be endeavoured to be cured immediately.

All disturbances of vital processes are due to any influence on the outer surface of the body, that is, on the skin, or on the inner surfaces of the body, that is, on the first pathways of digestion, assimilation, separation and perception, likening, absorption, assimilation, removal-purification-consumption of air. Complex nutritional disorders are those which occur as a result of the influence of one of the vital disorders on other vital disorders. Nevertheless, the signs of a disorder of a previously disturbed vital process are very clear.

If the original disorder is not too severe, it is barely possible to treat the disorder in the first place.

In the case of a disorder of vital processes, which occurred under the influence of a disorder of another vital process, it is necessary to begin to cure first of all the strongest disorder, then the weak disorder itself will come to the norm, just as immoral acts of a person, supported by a person who has power, can no longer take place, if the latter person is deprived of power and his influence on others will disappear by itself.

If the physician cannot accurately determine the nutritional disturbance of the vital processes of the organism, he is obliged to resort to such a method of treatment and with the care that is necessary when catching a poisonous snake.

If the physician accurately determines the disorder of vital processes, he should use the method of treatment, which is clarified by science and is clearly visible to everyone, as seen by the waving flag on a high mountain.

If it is not possible to cure the disorder of vital processes at once, it is necessary to take those measures by which it can be achieved gradually, just as a wild horse is tamed by a rider.

If all measures have been taken against disorders of vital processes and these disorders have not been completely cured, or if after curing them further wrong treatment has been taken, which has caused a new disorder, then in such cases the method used in fish catching should be applied.

A severe nutritional disorder in the body should be cured by resorting at the same time to the aid of medicinal substances, to external treatment, to food and drink, and to the way of life, and should be dealt with as decisively as with an enemy one meets on a narrow path.

A mild nutritional disorder of the body should be cured first by way of lifestyle, then food and drink, and finally, medicinal substances and external devices like

how children should be brought up gradually from the very first years of their lives.

A minor disorder in the body should be cured at once, just as a bogatyr copes with an enemy without harming his friends.

Two-syllable and three-syllable nutritional disorders in the organism should be cured gradually, i.e. the strongest disorder should be cured first of all with such care as is usually accompanied by the loading of packs on animals, i.e. according to their endurance.

XXVIII

When the signs of nutritional disorder of the body are not clear and it is difficult to choose a method of treatment, then to cure the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air should be given soup, broth of fibula bones.

Decocts of flores gentianae should be taken to cure disorders of the vital processes of bile.

Table salt should be taken to cure the disorder of the vital processes of the mucous-serosal and milky-lymphatic system.

The remedy for parasites in the stomach and colon is shunga.

In disorders of nourishment of blood tissue and stabbing pains originating from disturbances of perception, likening, absorption, removal-cleansing-consumption of air, Manu-shitan should be taken.

In case of poisoning by artificial poisons, a medicine serving as an antidote should be administered. If at the same time a disorder of the organism has occurred due to an increase or decrease of vital-living heat, measures experimentally studied should be taken to regulate this process.

To prepare the body for the laxative method of treatment, you should take decocts that prepare the body for laxation.

To prepare for cauterisation treatment, warm oily compresses should be applied to the area to be cauterised.

To prepare for the bloodletting, cold compresses should be applied where the bloodletting is to be done.

Trocars should be used for abscesses.

In general, in all nutritional disorders, experimentally studied remedies should be used to cure each disorder.

If a physician has not precisely defined a disorder of the body, then no opinion should be expressed about such an undefined disorder.

If the doctor has accurately determined the disorder of the organism, he must clearly state to the patient the nature of the disorder and indicate the causes of the disorder, the causes of the deterioration, and what suffering is felt by the patient in which part of the organism. It is also necessary to indicate the possible consequences of this disorder and with the application of what method of treatment, in what period of time this disorder can be cured or will lead to death. All this must be stated clearly and definitely by the physician.

A medicine experimentally investigated and curing some nutrition, very often does not give favourable results and hardly cures the given disorder. Thus, for example, the increase of vital-living heat energy in some kind of disorder is often made strained to the highest limit by the use of general antipyretic remedies. This is because these remedies weaken the bile, contribute to the strengthening of the mucous-serous and milky-lymphatic system and the perception, assimilation, absorption, assimilation, removal-cleansing-consumption of air. Therefore, first of all, it should be given decocts that promote the independent development of these two processes.

Normal blood tissue and disturbed blood tissue circulate mixed. It is as difficult to distinguish between the two as it is difficult to separate milk mixed with water. Therefore, before bloodletting, if bloodletting is necessary, it is necessary to give the remedy Braibu-sumtan, consisting of three compositions; this medicine helps to separate the disturbed blood tissue from the normal tissue, and only after taking the above-mentioned remedy can proceed to bloodletting. Otherwise the remaining corrupted blood-tissue will continue to cause disorder.

The increased energy of the vital processes of the mucous-serosal and milky-lymphatic system and the increased energy of the bile resulting from poisoning tends to cover large areas. It is therefore necessary to first prescribe medicines to localise the disorders and then to prescribe antipyretic medicines necessary for the disorder. If antipyretic drugs are administered without first localising the disorder, the increase in vital-living heat energy will be even greater.

When there is a latent process of vital-living heat energy amplification, drugs that detect this latent condition should be prescribed, giving the patient drugs that amplify vital-living heat energy, because in these processes antipyretic drugs do not reach the goal.

If a weakening of the digestive and assimilation ability and a weakening of energy in the first digestive and assimilation pathways is noticed, evacuating drugs should be prescribed only when it is quite clear that the drugs taken against the above-mentioned disorders have led to a favourable result. At the same time, before prescribing evacuating substances, it is necessary to prescribe medicines that bring all the disorders in the body into disorder. If this is not done, the evacuating medicines will pass through the first pathways of digestion as water flows over ice without contributing to its destruction.

If one has to deal with a patient who has been treated by another physician, one must carefully investigate whether the disorder has been cured, or whether improper treatment has been adopted, or whether, after the disorder has been cured, a new unnecessary treatment has been induced.

In the first case, medication should be prescribed to cure the disorder, in the second case to change the mode of treatment and in the third case to prescribe treatment against the disorder caused.

In severe disorders with high fever, the following four antipyretic remedies are recommended: camphor, blood-letting from small vessels, light food and drink, climate, fresh air, a cool room, and generally a quiet stay in coolness.

An eating disorder with a drop in body temperature requires the following four warming remedies: medicines of burning flavour, cauterisation as an external warming agent, warm nourishing food and drink and warm room, warm clothing, warm climate and generally staying warm.

If one does not follow such a method of treatment when the energy of vital-living heat is increased and when it is weakened, these disorders may serve as a cause of general disorder of the organism.

Simple body disorders should be treated first with a proper lifestyle.

If the right way of life does not cure this disorder, the help of food substances and drink should be resorted to for curing it.

If the disorder is not cured even from this, then medication should be resorted to .

If the disorder does not respond to these three treatments, then external treatments should be resorted to .

Simple disorders should be cured without causing new disorders. He who does not realise this can cause twelve complex disorders.

Thus, for example, if, in the case of a disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, substances containing gases, of bitter, burning and pleasant flavours, are given in abundance before the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air is cured, before the disorder of perception, likening, absorption, assimilation, removal-purification-consumption of air is cured, it will entail a complex disorder of vital processes of bile and mucous-serous and milky-lymphatic system.

If at the disorder of vital processes of bile food substances of salty and burning taste are consumed, before the disorder of vital processes of bile is cured, there will be a complex disorder of vital processes of mucous-serosa and milky-lymphatic system and perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

If food substances of bitter and salty taste are given in case of disorder of vital processes of mucous-serous and milky-lymphatic system, then before the disorder of vital processes of mucous-serous and milky-lymphatic system is cured, there will be a complex disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air and vital processes of bile.

Finally, unfavourable and complex causes and circumstances cause the threefold disorders of perception, likening, absorption, assimilation, removal-purification-consumption of air and vital processes.

Excessive applications of remedies, while curing a certain disorder, cause new ones.

Food substances of pleasant and salty flavour cure the disorder of perception, likening absorption, assimilation, removal-purification-consumption of air, but cause disorder of the vital processes of the mucous-serosal and milky-lymphatic system and of the bile.

Food substances of burning and astringent flavour cure a disorder of the vital processes of the mucous-serosal and milky-lymphatic system, but at the same time cause a disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

Food substances of pleasant and bitter taste cure the disorder of the vital processes of the bile, but cause disorder of the vital processes of the mucous-serosal and milky-lime.

phatic system and perception, likening, absorption, assimilation, removal-purification-expenditure of air.

Two-syllable and three-syllable disorders of the vital processes require the settlement of these disorders by the above-mentioned substances of different flavours.

Medicinal substances that regulate these disorders are considered to be: myrobalan and mountain resin.

Various artificial substances have been experimentally investigated to normalise the activity of various organs.

Thus, for example, in disorders of the heart, nutmeg is prescribed; in disorders of the lungs, white clay; in disorders of the liver, saffron; in disorders of the aorta, cloves; in disorders of the kidneys, cardamom; in disorders of the spleen, Indian pepper, gagola; in disorders of the stomach - pomegranate and piper longum; in disorders of the gall bladder - gentian flower and sergi-medog - a nut similar in shape to the mulberry; in disorders of perception, assimilation, absorption, assimilation, removal-purification-expenditure of air, nutmeg, root of Ledre and broth of three bones are prescribed: fibulae, from the bones of the patella and the bones of the caudate; for disorders of the vital processes of the mucous-serosal and milky-lymphatic system, enulae root, usu and apple are prescribed.

For disorders of the blood tissue, bashaga and hai lin are prescribed.

Frankincense, acacia seed and hemp seed are prescribed for disorders of the lymphatic system. In disorders due to contamination by epidemic poisons, musk and dewy frankincense are prescribed. All these medicinal substances are prepared together in case of complications, taking into account what has undergone a more severe disorder in the body and therefore requires a larger quantity of the remedy curing the disorder.

Generally, in preparing a remedy, it is necessary to follow seriously the various disorders of the body, prescribing different substances in the quantities necessary for the cure of each disorder.

At noon and midnight, antipyretic medicines should be administered against the increase of vital-living heat energy in the vital processes of bile, and antipyretic and nutritional substances and drink should be administered at these times.

Late in the evening, early in the morning, drugs should be administered to maintain the vital-living heat energy of the stomach.

The vital processes of the mucous-serosal and milky-lymphatic system should be cured with medicinal substances of burning flavour and warm food and drink. In the evening, early in the morning you should cure disorders of perception, likening, absorption, assimilation, removal-cleansing-expenditure of air with nutritious food and drink and warming medicinal substances.

Every disorder should be treated skilfully, so that the nourishment of all tissues is uniform, and special attention should be paid to the digestive powers of the stomach and to the first paths of digestion and assimilation.

The physician who has learnt all these modes of treatment will enjoy a reputation as a physician of benefit to suffering humanity.

XXIX

As a matter of fact, one should stick to two ways of treatment: it is the treatment by absorption and the treatment by fasting.

It is necessary to nourish persons who are nervous, exhausted, indulged in excessive passions, pregnant women, who have lost a lot of blood after childbirth, consumption, old people suffering from insomnia, who have experienced severe grief, who endure a hard life of labour and care; they should be nourished especially on the days of the equinox.

The food substances for such persons are: meat of carnivorous animals, mutton and in general all kinds of meat, sweets, oils, milk, kefir, wines and strengthening food substances.

Oily medicines also belong to the medicinal substances that promote absorption. The external remedies recommended for such persons include nourishing enemas, washing, massages, prolonged restful sleep, rest and a pleasant living environment.

Abuse of all the above leads to obesity, increased energy of vital processes of the mucous-serosal and milky-lymphatic system, polyuria, formation of tumours and growths and loss of memory.

Under such circumstances, nutritional medicines should be prescribed to cure the vital processes of the mucous-serosal and milky-lymphatic system and to cure obesity.

Dew frankincense, mountain resin and yellow tree sap mixed with honey are indicated against obesity.

Braibu sum mixed with honey and ginger are also prescribed,

yabakchara, jidamga, Chinese apple, rye flour mixed with honey all contribute to fat loss.

Being thin is better than being obese; therefore, one must revel with caution.

By means of fasting, persons in whom the action of digestion and assimilation is impaired, those who indulge in food, those who suffer from urinary exhaustion, gouty, rheumatic, persons,

sufferers of internal benign and malignant tumours, those suffering from spleen disease, goitre, headaches, heart disease, stomach and intestinal disorders (vomiting and diarrhea), lack of appetite, constipation, retention of urine, obese persons with disorders of the mucous-serosal and milky-lymphatic system and bile.

The strong, young should be treated by starvation in winter time; special attention should be paid to the disorder of vital processes and these processes should be constantly regulated by food and medicinal substances, way of life and various external methods of treatment.

Persons who are fatigued and weak should be made hungry and thirsty, then given little by little nutritious but digestible food substances. Persons who are not particularly fatigued and weak should be made to starve, improving their digestive capacity with decocts and powders; persons who are physically strong should be made to work hard and sweat and treated with cauterisation, baths, massage, compresses and bloodletting. In some cases vomiting, laxatives should be given.

Improvement from such a method of treatment is expressed by the fact that in the convalescent person all six senses show their activity clearly. Feeling is easy, appetite is even, one becomes energetic, hunger and thirst are quickly felt, faeces and gases are easily released.

If this kind of treatment is abused, it may cause weakening of the tissues, thinness, dizziness, insomnia, malaise, weakening of the six senses, loss of thirst and appetite, pain in the bones and tail, in the ribs, in the heart and head; such persons are easily exposed to contamination by epidemic poisons; they experience nausea and cause disorder of perception, likening, absorption, assimilation, removal-purification-cleansing-consumption of air. In such cases they should be subjected to the absorptive mode of treatment.

He who should be nourished should not be made too hungry, and he who should be made hungry should not be nourished.

In the laxative method of treatment, it is not necessary to resort to strong laxatives.

Persons in whom the activity of perception, likening, absorption, assimilation, removal-purification-expenditure of air and the resulting nervous system disorder have been strengthened should be treated with a reabsorptive method of treatment. Persons with weakened activity of perception, likening, absorption, assimilation, removal-purification-expenditure of air and increased activity of vital processes of mucous-serous and milky-lymphatic system and bile should be subjected to starvation method of treatment.

XXX

Special attention must be paid to disorders of the three life processes.

In disorders of perception, likening, absorption, assimilation, removal-purification-expenditure of air, the best remedies are considered to be: sesame oil, cane sugar, wines, old butter, old smoked mutton, marmot meat, horse and mule meat, onions, ramson, etc.

In general, nutritious, fatty, soft and warm food substances are used against disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air; the patient should stay in a dark and warm room, be surrounded by persons of pleasant disposition, with a pleasant voice, enjoy a quiet sleep in warmth and dress in warm clothes.

The remedies for the disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air are also considered to be the broth of three bones, as well as the broth of the skull bone of a sheep and the medicines called shingun, sumtan and powders: zadi-shingun-jurni.

In general, it is necessary to use medicinal and food substances of pleasant, sour, saline flavours, fatty and warm in case of disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air; especially useful are: heat, old oil and nourishing enemas, it is useful to rub old warmed oil on the places where the sensation is felt.

stabbing pains, make oily compresses, cauterise on the top of the head and on certain nodes which are considered to be centres of perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

In disorders of the vital processes of bile, the following are recommended as the best food substances: fresh butter, beef, fresh meat of wild goat, cool water and tea, kefir and koumiss of goat's milk and cow's milk, sauces and herbs, porridge, but in general cold food substances; besides, one should use a cool room, walk in the garden in the shade, on the banks of rivers, surround oneself with people pleasant for conversation, avoid bad odour, for which purpose one should sprinkle the room with perfume.

Medicines curing the vital processes of bile: camphor, cypress, givan; in general, food medicines of pleasant, bitter and astringent taste and cooling properties, laxative and diaphoretic treatment and hydrotherapy are useful in disorders of vital processes.

In disorders of the vital processes of the mucous-serosal and milky-lymphatic system are useful: honey, fish, mutton, salmon, lynx meat, kite meat, old grains, porridge, old wine, boiled water, decoction of inbir; the vital processes of the mucous-serous and milky-lymphatic system should be cured by food and medicinal substances digestible, cool in small quantities, warmish; wear warm clothes, stay in a warm room, live in a warm and dry climate, lead an active and caring life, get little sleep, take medicines of salty and burning taste, such as: drink table salt dissolved in hot water and take powders with the main composition of pomegranate. In general, in disorders of vital processes of mucous-serous and milky-lymphatic system should be used food medicines of burning, sour taste and all digestible, coarse and sharp, resort to vomiting method of treatment, in known cases to cauterisation and punctures and make compresses water, earth and salt.

Summarising all this, we conclude that in disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, the best remedies are considered to be: nutritive enemas, nutritive, food and medicinal substances;

in disorders of vital processes of bile - laxative method of treatment and cooling food and medicinal substances; in disorders of vital processes of mucous-serous and milky-lymphatic system - vomiting method of treatment and warming food substances.

In the combined disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air and vital processes of bile, cool and nourishing food substances and medicines should be consumed.

When the vital processes of the bile and the mucous-serosal and milky-lymphatic system are jointly disturbed, cool and digestible food substances and medicines should be consumed.

When the vital processes of the mucous-serosal and milky-lymphatic system and the perception, likening, absorption, assimilation, removal-cleansing-consumption of air are jointly disturbed, warming and nourishing food substances and medicines should be consumed.

When all three vital processes are disturbed together, cool nutritious and digestible food substances and medicines should be consumed.

All disorders of the organism with strengthening of vital-living heat energy are cured by food substances and medicines cooling, and with weakening of vital-living heat energy - warming.

The disorder of perception, likening, absorption, assimilation, removal-purification-consumption of air, which equally accompanies both processes, is cured by fatty and warming food substances and medicines.

The chapter on physicians, therapists and surgeons consists of six parts. The first describes the traditions of physicians; the second discusses the dignity of physicians; the third treats of the merit of physicians, the fourth - of their knowledge, the fifth introduces the duties of physicians, and the sixth speaks of the fruits of physicians' labours.

The traditions of the medical profession demand six conditions from each doctor: to be quite capable of medical activity; to be humane; to understand his duties, to be pleasant to the patients, not to repel them from himself by his treatment: to be diligent in business and to be acquainted with the sciences.

To be fully capable, says the Jude-Shi, is to have intelligence, to have a firm character and to be fully receptive. Such physicians can study the vast literature on medicine and surgery, and can use all the achievements of science with courage and without any difficulty. Of the abilities of physicians who do not possess particularly extensive knowledge, the best is considered to be the ability to criticise.

To be humane means to have good intentions, to be sincere and just; to give possible help at the sight of the misfortune of one's neighbours, to treat good and bad people with equal love and care. Humane physicians should be indulgent; they should love people and bring only joy to all without exception; they should strive for the highest ideals, as far as the latter are attainable by man; they should be affectionate to persons who need physicians, and should not yield to praise and revenge to detractors. Such humane physicians are the friends of their neighbours.

Physicians who understand their duties should have six supreme virtues: they should be able to preserve medicines and medical instruments; they should understand the meaning of both; they should be able to treat their teachers and their teaching in exactly the same way as students used to treat Tso-jed-shonn and his teaching; they should treat their relatives as true friends; they should cherish their sick like their own children; they should look upon pus and blood without disgust in the same way as some of the animals do.

Physicians must keep their medical instruments as pure as their thought and seal; they must remember that medicine is a jewel, a nectar with which every sick person can be cured. The smallest particles of medicine should be the object of the doctors' worship. When in possession of these jewels, they should be cherished and carefully compounded into medicines; and their premises should be kept as clean as a nectar bowl.

Physicians, it is said in "Jud-shi", let the science of medicine become your property, as nectar became the property of the celestials, as the supreme jewel¹ became the property of the los (kings of water spirits), as soma (ambrosia) became the property of the rishi doctors.

(¹ The highest jewel of the elk is considered to be the shell of extraordinary whiteness, which has a curl in the opposite direction to that of all the others. Such shells are found, but extremely rare. (Author's note))

Heal the afflicted, cure the demon-possessed, calm the disturbed. When you have acquired this wisdom, remember that you can cure both yourself and others of suffering that could be the cause of death. Remember that your happiness lies in the fulfilment of your duty.

Physicians should be pleasant to the sick and not repel them by their misdemeanours, speeches and thoughts. Physicians need a gentle and skilful hand, therapists in examinations, and surgeons in surgeries

- at operations. With pleasant speech, doctors should put patients at ease; possessing intelligence, they should be frank and understandable. Doctors possessing such qualities will always enjoy the favour and trust of the patients.

Physicians must be diligent in their endeavours. They should be unceasingly concerned with their education and with those results which constitute the aim of teaching.

Above all, one must be able to understand what one reads and put one's thoughts on paper, as this is the key to achieving a great deal. Future doctors should choose a wise counsellor with comprehensive knowledge, calm, unpretentious, kind and dignified.

In order that, by acquiring knowledge from him, one may have infinite confidence in him, study before his eyes, and imitate him in all his actions. This will result in the rapid acquisition of knowledge and the attainment of the highest degree.

Doctors must study the sciences diligently, question the teacher with diligence, assimilate knowledge thoroughly and reason with care; otherwise success cannot be expected. Doctors should have no doubts, for in medicine everything is learnt experimentally, by means of hearing, seeing and thinking.

Doctors must be attentive to the illnesses of their patients and not delay in treating them. In order not to miss the moment to give a cure or to resort to surgical intervention, they must constantly feel the same way as a man who has been given to carry a full cup of oil over a high fence with the threat of execution if he spills the oil.

Doctors, firm in their knowledge, able to enthuse people with their courtesy, able to convince opponents of their system with serious scientific arguments, fulfil all the requirements of their rank.

Those physicians can be considered the best and useful to their neighbours who have become gentle under the influence of scientific truths, with whom one can easily relate and who can be considered experts in medicine and surgery. Mediocre physicians may be considered those who treat poor patients with love and are guided by the advice of the best physicians out of a desire to help them. Physicians who fulfil these six conditions of the tradition of the medical profession can expect success.

Scientifically worthy physicians are those who have quite studied healthy and diseased bodies.

Honoured doctors are those who benefit the sick with medicines, courageous surgeons, and finally, doctors who love humanity as children love their own father.

Excellent physicians can be considered those who have studied perfectly the disorders of the natural energy of perception, assimilation, absorption, assimilation, removal-purification-expenditure of air, bile and the mucous-serous and milky-lymphatic system and can cure these disorders.

Distinguished doctors are those who can help the sick because of their intelligence, namely good diagnosticians who have learnt the basics of medicine and experienced surgeons.

Such doctors are friends of mankind.

In general, doctors who understand their duties, who know perfectly the basics of medicine and surgery, who have extensive therapeutic knowledge, who are constantly adding to their scientific knowledge, who are not subject to passions, who sincerely sympathise with those who suffer, who care for others as for themselves, who do not lose themselves in the performance of their duties, can be considered persons who are well worthy of their title.

Such doctors enjoy the full confidence of the patients and others, they are true followers of the Rishis - the founders of medical science, finally, they are incarnations of the Sustainer of Life, heads of medicine.

If doctors do not have these virtues, if they do not know the history of medicine, then they are like a cunning man who has taken advantage of someone else's property, and no one will respect them.

Doctors who do not know the basics of medical science, who cannot recognise the essence of nutritional disorders in the body, who cannot understand surgery, are like a blind man who is shown things. Physicians who have not studied their science experimentally, who are inexperienced, who do not know the signs of nutritional disorders in the body, cannot skilfully apply the methods of therapeutic and surgical treatment; they are like a man travelling in an unknown country.

Doctors who do not know how to recognise the various nutritional disorders in the body are like a man wandering in the steppe without a guide.

Doctors who do not understand the condition of the urine and pulse cannot understand and explain to themselves the nutritional disorders in which the natural energy of vital-

living warmth in the body; they are like a hunter who does not know when to let the hawk down.

Doctors who cannot explain the causes of the origin of a given nutritional disorder in the body are like an orator who cannot make a speech and becomes an object of ridicule.

Doctors who do not understand the basics of therapeutic and surgical treatment are like a marksman shooting at random in the dark.

Physicians who have not studied the use of food and drink, who do not understand the benefits or harms of one way of life or another, will contribute to the disturbance of the vital processes of the body and to the development of various nutritional disorders in it.

Doctors who do not understand the use of sedative method of treatment may cause a new nutritional disorder in the body by using strong remedies, or, on the contrary, by lack of remedies, or by giving remedies inappropriately. Such physicians are like a farmer who does not understand farming.

Doctors who do not understand the laxative method of treatment can disrupt the body's vital processes and cause nutritional disorders in the body.

Doctors who do not have the necessary instruments and medicines with them cannot stop the development of this nutritional disorder in the body; they are like a bogatyr going at the enemy without ringlets and without weapons,

Physicians who do not understand and know the methods of producing bloodletting and cauterisation, cannot know in what disorders of nutrition these methods should be used: they are like a thief going to steal into an unknown locality.

All such bad doctors who understand everything falsely will also apply false ways of treatment; they are evil geniuses who bear the image of doctors, they point the way to the other world. Such doctors should not be dealt with; they only bring disgrace to the corporation of doctors.

The duties of doctors are ordinary and special. Ordinary: setting up a pharmacy, buying necessary instruments and taking care of everything that is necessary for the sick.

As for the treatment of the sick, it is necessary to explain his situation as clearly as the sound of the signal shell is clear and pure, and promise to correct the patient or to inform his relatives about the time of his death. If it is difficult to determine the condition of the sick person, then it is necessary with the wisdom of the snake to inform about the possibility of recovery or death, evading in the direction of the greater probability. If the doctor is required to give a categorical answer about the fate of the patient, then it is necessary to speak directly about possible accidents. If, however, the physician has decided in some way on the fate of the patient, then even then the possibility of chance should be mentioned. If the patient himself is aware of the danger to the extent that the doctor has made the diagnosis, the whole course of the nutritional disorder in the body should be clearly described. If the patient is contagious, the very malnutrition caused by the contagion should be treated in accordance with the circumstances, the time of year, and the environment. In general, there are many serious and accidental causes of recovery and death, so doctors can not put an unconditional prediction. A dangerously ill patient should always be told that he will recover. If the nutritional disorder in the body is not serious, the patient should always be advised to take care. In general, it is necessary to conform to the state of modern science, avoiding possible misconceptions and taking a critical view.

The special duties of physicians. In their scientific studies, physicians should keep to a critical average view, avoiding unconditionally two extreme and false views. The critical average view is the best.

Doctors should treat human-

They are to be loving and compassionate, to bring joy to all, to regard all as equals, to renounce hatred, anger, revenge, negligence, lying, and in general all bad deeds. On the contrary, they should be diligent, patient and charitable.

For their activity on earth, doctors reasonably enjoy life and contentment due to their knowledge of medicine. When a doctor becomes famous and suddenly there are people who blaspheme his knowledge, the latter should be treated without hatred. One should endeavour to make these people fair, only in this case real fame is gained. It is permissible to remind about remuneration for labours only when there is a valid

the need for remedies. It should always be remembered that if a long time passes after the correction of the upset health, the patients usually forget the benefits of being a doctor.

The author of "Jude-Shi" goes on to say that the doctors who do not give in to passions, who do not take false paths, who try to help the sick, will abide in the other world in a divine land, better than which there is nothing.

APPENDIX

II. A. Badmaev

ANSWER

against unfounded attacks
members of the medical council
on medical science in Tibet

PREDICTION

Once again I have to respond to the attacks of our doctors who express an incomprehensible, let me say more so - inexplicable attitude towards Tibetan medicine and personally towards me as a representative of this medicine. In fact, what causes the attacks on the treatment according to the Tibetan system? Is it bias or partiality? This is something I would not want to allow. Individuals may, of course, suffer from the malady of prejudice and partiality, but a medical council, it would seem, should not succumb to such feelings. And yet nothing else can explain to myself the persistent desire to terminate my aid to suffering mankind. And instead of seeking an opportunity to study Tibetan medicine, our physicians are ready to look down upon it as they do upon everything that comes from the East.

But is such an attitude peculiar to educated people! Whence, if not from the East, did the light of modern civilisation come? Who but the Arabs taught us arithmetical figures, without which the development of mathematics would have been unthinkable? Who but India gave us the highly artistic and durable examples of Byzantine construction? Whence, at last, but from the East, did philosophical doctrines and even the light of Christ the Saviour's teaching penetrate to us?

The East has been the cradle of all our civilisation, of all our knowledge and arts. That is why I am always amazed at the persistent denial of Tibetan medicine by people who are not familiar with it at all. And this is all the more regrettable because Tibetan medicine was many centuries ahead of European medicine. This has especially sharply affected the study of the development of the human embryo (teoria generationis). In Tibet this question was studied as early as in the IX century, whereas Europe became acquainted with it, thanks to the scientific works of Bera and Wolf, only in the XVIII century. It should also be noted that the few European scientists who happened to be acquainted with Tibetan medicine immediately became its ardent defenders.

Thus, Dr Reman, who accompanied Golovin's embassy to China at the beginning of the last century, was so imbued with the consciousness of the usefulness of Tibetan medicine that he invited the famous physician Tsultim Tsedeia to Petrograd, where he was admitted to the Imperial Medical and Surgical Academy.

Reman's aim was that a talented representative of Tibetan medicine should acquaint our doctors with the system and means of treatment and translate the relevant books into Russian.

Unfortunately, Zultim Tsedem's untimely death prevented this good deed from being realised for the benefit of suffering humanity.

The question of the necessity of studying the medical science of Tibet in our country was raised officially by the Governor-General of Eastern Siberia, Count Muravyov-Amursky. The Count became convinced of its extraordinary usefulness at the time when typhoid fever was rampant in Chita.

epidemic.

The invited lama-doctor Tsultim Badmaev, who enjoyed great fame in the whole Transbaikalia, rendered an extraordinary service to the government at that time, having quickly stopped the typhoid epidemic in Chita by treatment and preventive measures.

The successful medical activity of Tsultim Badmaev and the loud fame of this science among the inhabitants of the East gave Count Muravyov-Amursky a reason to invite its representative, the lama-doctor Tsultim Badmaev (in Orthodoxy Alexander Alexandrovich) to Petrograd.

Alexander Alexandrovich Badmaev fully justified the hopes and petitions of Count Muravyov-Amursky. Upon his arrival in Petrograd, he quickly attracted the interest of the enlightened society with his successful treatment of extremely complicated and serious diseases, especially curing patients with tuberculosis and cancer.

As a consequence, the question of legalising the medical science of Tibet and its representative in Russia arose, in order to make its system and means common property.

Since then, treatment in Petrograd according to the Tibetan system and Tibetan remedies has not stopped and has been gaining more and more adherents every year. The death of A. A. Badmaev did not affect the growth of confidence in Tibetan medicine, and all his clientele came to me. The figure of visits to me, as the only representative of this system so far, from 1873 to 1910 reached 573,856 patients, with 8,140,276 powders dispensed to these patients....

Do not these enormous figures indicate that it is quite pointless for me to enter into a polemic with those physicians who allow themselves to deny what they do not understand at all? If I nevertheless wish to find out the significance of Tibetan medicine and especially the deep meaning of the system of treatment itself, it is only for the following reasons:

Responding to members of the medical board only in the name of science and idea.

I consider it my duty to pass on my, truly holy, legacy to the world.

I care for those unfortunate sufferers who, thanks to Tibetan medicine alone, are receiving and should receive in the future the beauty of life - health.

I personally, the representative of this science, do not need anything. I am quite satisfied with the heritage of Tibetan medicine, working hard all my life for the benefit of the sick.

I took from this science everything that I could and tried to pass it on to others. And how many inexhaustible truths and laws for a long and happy life are there in it!

ANSWER.

to unfounded attacks...

The constant cure of the grave patients will, perhaps, compel serious attention to the theory of Tibetan medical science, which is difficult to assimilate for European physicians, who are accustomed to their theoretical views.

Tibetan medical science, during half a century of its activity in Petrograd, has cured and alleviated the suffering of several hundred thousand patients with the most varied forms of disease. It came to the aid of the suffering and cured in most cases those patients whose ailments could not be cured by the various methods of treatment of European medicine.

If a few more physicians appear, treating according to the system of Tibetan medical science, there is no doubt that all the patients of Petrograd will turn to them and become convinced supporters of this science, considered by its followers as infallible.

European physicians study the science of medicine under the direction of many specialist professors; there are whole institutions devoted to them, large salaries are given, clinics, hospitals, medical institutions for rich and poor, costing many millions to the State, and all this seems to be supposed to meet the needs of the population. How many philanthropic societies care for the sick! There are hospital charges for the poor, who, when they fall ill, must find ready shelter and care.

How can it be explained that in Petrograd, the centre of civilisation in Russia, where learned European physicians hold so high the banner of their science, Tibetan medicine attracted the eyes of the suffering and became the centre of general attention?

Why the labouring working people, having free treatment, free hospital, free doctors and free medicine, fill the reception room of the Tibetan medical science every day by hundreds, waiting in queue for two, three hours, paying the last labour rouble, - thus giving a quarter of their earnings per month, which is equal to 12-15 roubles,

and also loses eight hours a month in waiting time, why?

Why do the rich also wait their turn and pay 5-10-25 r., while they, sitting at home, could invite any celebrity to their house - why?

Why do newspaper attacks of the most malicious nature against the medical science of Tibet during the whole existence of this science in Petrograd not cool down the zeal to be treated according to the system of this science?

Because people from different walks of life, plagued by illness, find quick relief in the medical science of Tibet.

First out of necessity, and then out of love for it, they began to familiarise themselves with the essence and the power of this science, which, like all truth, appeared clear and accessible to the understanding.

The medical science of Tibet, with the help of analysis and synthesis, has won fame thousands of years ago; it teaches to preserve health, to prevent disease, to help oneself and one's neighbours in case of illness, and to understand the beauty of a healthy life with reasonable work.

This powerful science educates its followers to be conscious of himself and his environment.

The views expressed in it coincide with reality, because this science has developed them experimentally over many centuries; everyone can check and see for himself.

Man frustrates his body from an inability to adjust to four circumstances:

(1) he does not know what manner of life should be pursued for his health in autumn, winter, spring, and summer; (2) what food and drink should be consumed during these seasons; (3) how to adapt himself to the elemental changes of the seasons; and (4) how to cultivate the individual sensitiveness which is subject to change under the influence of these four seasons.

In autumn, there is an increased production of bile in the human body; it is needed for the winter months to counteract the excessive cooling of the body.

The vital heat in the body is maintained mainly by the physiological activity of bile, as it takes an energetic part in metabolism, beginning with digestion. The bile distributes the influx in the organism, hence the vital warmth.

By spring, the mucosal-serosal and lymphatic pathways begin their intensified activity. Their energy is needed in the summer months to counteract excessive warming of the body. Thanks to the activity of mucosal-serosal-lymphatic pathways there is water exchange in the body. These pathways are also involved in metabolism and distribute the expenditure in the body, hence the consumption of vital heat in it. It should be known that the flow rate in the organism changes qualitatively and quantitatively in summer, autumn, winter and spring.

In summer and winter months the energy of gas exchange increases - the latter is necessary for the organism as a regulator of the above mentioned two opposite physiological processes. Increased gas exchange in winter is necessary because it participates in the arrival of vital heat with increased production of bile in the organism and also promotes metabolism, starting with digestion, and in summer months its role is to energetically assist physiological activity of mucous-serosal-lymphatic pathways, participating in the distribution of vital heat and in its expenditure, and also promoting metabolism, starting with digestion.

It is necessary to know what way of life one should lead, what food and drink one should consume, how to protect oneself from the spontaneous changes of the seasons, how to cultivate one's individual sensitivity so that all the above physiological processes take place normally in autumn, winter, spring and summer.

The beautiful manifestation of will, true goodness and clarity of mind in man depends on the normal condition of the gas exchange, bile and mucous-serosal-lymphatic system; disturbance of these

leads to disturbance of the will, true goodness and clarity of mind. In case of serious disturbance of gas exchange, bile and mucous-serous-lymphatic system, loss of will, embitterment, dullness are found.

In this state, a person is subject to his passions, easily angered, poorly understood.

Doctors of Tibetan medicine with the help of synthesis in different periods of nutrition-disease disorder thoroughly examine the human organism and find out whether there is excessive warming due to increased production of bile and increased gas exchange, or, on the contrary, whether there is excessive cooling of the organism due to increased activity of mucous-serosal-lymphatic pathways and increased gas exchange, - the first of them leads to acute or chronic inflammation, and the second - to nutrition decline, to acute or chronic anaemia.

Using the analysis, Tibetan doctors studied 1,616 eating-disease disorders.

All the physical methods of disease detection by European doctors cannot satisfy the Tibetan doctors.

Listening, tapping, examination, quality of pulse, quantity and quality of faeces, urine, saliva, tears and sputum are studied by Tibetan physicians.

When examining a patient and determining diseases, a doctor of Tibetan medicine cannot be satisfied with the readings of a thermometer, various instruments, a microscope and chemical tests; by examination and questioning, having six senses at his disposal (the sixth is the sense of well-being), he is more likely to know about the rise or fall of temperature and the beginning of any disease process in the body. The appearance of protein (tungalak) and sugar (sneezer) he can foresee in advance. Chemical examinations and microscope at the beginning of the process of these nutritional disorders-diseases do not give any positive indications.

Micro-organisms are also thoroughly studied by the medical science of Tibet; they are not the cause of disease, but an organism with a nutritional disorder, precisely with a disorder of the physiological activity of bile, prepares the ground for attracting microbes, which only complicate the disease process. Thus, for example, simple catarrh of the lungs is often a favourite place for germs that cause a strong aggravation of this process, called tuberculosis by European physicians, and in the case of the Tibetans "nyang" in the lungs. The appearance of germs in a simple sore throat causes an aggravation of this process, called diphtheritis, and with the Tibetans a

"nyan" in the throat. Simple catarrh of the guts attracts a particular germ called cholera germs, in Tibetans, "nyan" in the muscles. Fever attracts a special microbe called malarial germs, in Tibetans "nyan" in fever. The body attracts a special microbe called plague by European physicians in case of complicated catarrh, which arises due to upset state of gas exchange, bile and mucous-serosal-lymphatic tracts, and "nyan" by Tibetans in case of complicated disorder of gas exchange of bile and mucous-serosal-lymphatic tracts (khorokhson-yang).

Similar 18 varieties of microbes called "nyang" have been studied in Tibetans.

The doctor of Tibetan medicine, after determining the disease, proceeds to treatment. There are four methods of treatment at his disposal: 1) he must indicate the manner of life and environment in which the patient can recover, 2) the food and drink that will cure his disease, 3) the medicines, and 4) external devices, including surgery.

External adaptations include: baths, cupping, compresses, massage, kneading, rubbing, physical and mental exercises, etc. <...>

Various medicinal substances have been studied by Tibetan physicians with the help of analytical and synthetic methods. Anything that exists in the world space, including space itself, can be called a medicine, if only the organism needs it.

When one of the representatives of Tibetan medical science asked his teacher what a medicine was, the latter replied that medicines in the narrow sense in which it is customary to understand them, [i.e.] as miraculous substances, do not and cannot exist. Miracle-producing remedies that are not experimentally studied endanger life or only seduce.

With a reasonable understanding of the foundations of medical science, mankind is constantly surrounded by healing substances that can save our lives every minute of the day.

Let us imagine a man wandering in a waterless desert. He starts to feel thirsty because his body needs water, which is 3/4 of our body.

Thirst is a sign of onset

of malnutrition in those tissues of the body which are most in need of water. Such a subject, suffering from malnutrition due to lack of moisture, may die if he does not quench his thirst, and there is no means of bringing him back to life except a cup of water, which becomes at that moment nectar, the only medicine that cures a dying man of thirst. In the same way air is nectar in carbon monoxide poisoning, sunlight is nectar in freezing, anything edible in exhaustion from starvation saves the body from death.

Taking into account that it is not possible for one person to translate the vast literature of Tibetan medicine into Russian and to have at hand all the curative means of this science, including surgery, and, finally, it is impossible for one person to satisfy all those who wish to be treated according to its system, I addressed to the Minister of Internal Affairs with the report enclosed herewith. This note was referred by the Minister to the members of the Medical Council.

The members of this council responded negatively to the request of the medical science of Tibet.

The decision of the members of the Medical Council clearly shows a grave accusation against my work as a doctor and thus against the medical science of Tibet. It is not difficult to disprove the erroneous views of the members of the Medical Council with hard evidence.

The members of the medical council called my activity definitely harmful, because, as they say, I treat patients not only without using the methods of research required by science in the most serious diseases, I use strong European poisonous drugs, such as arsenic, mercury, antipyrine and phenacetin, that I treat syphilis not with mercury, and malignant tumours not surgically, as required by European science, and at that I treat in absentia.

The following are indications of interesting patients with serious diseases, syphilis, malignant tumours and surgical diseases, as well as those cured in absentia. In my practice, the medical science of Tibet has more than once encountered the same science of Europe in the way of examining the patient, determining the disease and treatment, and each time it has been at the height of its vocation.

The following facts may convince anyone that the members of the medical council are totally ignorant of the medical science of Tibet, especially its methods of examining the patient, determining the disease and curing it.

These facts can always be verified by contacting all the persons mentioned above who have used the services of Tibetan medicine. I do not name them because the ethics of this science strictly forbids the disclosure of the names of those treated; the latter, their relatives and acquaintances will appear in person at any time to confirm my words.

Mrs L.'s relatives came to me and announced that nine doctors had determined that the patient had pulmonary tuberculosis; she had been lying with a high fever for several months; the doctors had decided that it was useless to go abroad, for her days were numbered. When I examined her with the help of six senses, I was convinced that there was no consumption process, because the lungs breathed, though hardly noticeable, but in the whole space; they were as if paralysed, and the chest was almost unchanged when breathing. I noticed that the whole skin retained its vitality, and to the touch its temperature was even everywhere, which is not the case in tuberculosis (the skin of the thoracic region affected by tuberculosis is always changed and hot to the touch). The urine, by its colour, its quantity at one time, its odour, its density and frothiness, and its excrement, which was only discharged by enema, also showed me that I was not dealing with a tubercular patient. The pulse was very weak, but of the quality of a non-pulmonary process. After examining the abdomen, I concluded that Mrs L, in consequence of a prolonged catarrh of the gastro-intestinal system, had a thickening of the walls of the stomach, enlargement of the liver and spleen, with an inflammatory process in the diaphragm. This process, called "boro" (in Mongolian).

and "mugbo" (in Tibetan) is well studied and described in the private pathology and therapeutics of Tibetan medicine. It arises from impaired gas exchange in the first paths of digestion and assimilation when they are catarrhal, and from a change in the quality of the bile. The aggravation of this tumour often causes abscesses in the walls of the stomach; this process is accompanied by bloody purulent vomiting or, if such a tumour is located at the two orifices of the stomach, serves as a precursor of malignant neoplasm.

I started treating the patient and gave her in small doses the medicines called mugbo-yulzhal No. 115 and jugan-nirng'a No. 75, a classic medicine dosed by the physician Yutogba in the ninth century, when he was a hundred years old. Mugbo-yulzhal dosed by the doctor Disret Saazhai Zhamso, who lived in the seventeenth century, and further gave her at various times shijed-dugba, dosed by me, and dagma-naizhog, dosed by Yutogba. All four medicines are of complex composition. The medicine mugbo-yuljal promotes the resorption of tumour, jugan-nirng'a promotes the nourishment of the lungs, shijed-dugba promotes digestion and assimilation, and dagma-naizhog I gave to the patient at the end for anaemia.

With proper care and diet, the patient gradually began to improve: appetite, taste and smell appeared, vision cleared, sensibility improved, peristalsis of stomach and intestines became energetic, pulse changed for the better, heart activity improved, sputum began to be secreted, respiration improved, stomach and intestinal secretions also improved, faeces and urine changed, took on a more vital appearance, well-being improved considerably, temperature decreased to 36.4. After two months the patient left her bed and soon became completely well. The doctors who knew her stated that her lungs were intact, without even finding any dulling from scarring.

The Countess L.M. was cured of the same painful process, which was less intense. The best doctors determined that she had a lesion at the top of her lungs. She was first of all given by me after examination shizhed-dugba and dagma-naizhog, and she did not take mugbo-yulzhal and zhugan-nirng'a at all, as thickening of the stomach walls was not clearly detected; her lungs were weakened due to anaemia. The Countess was completely cured.

Why did the European doctors find pulmonary consumption in both cases?

Because they found: blunting of the lung tips on tapping, exhalation, haemoptysis, dyspnoea, a great deal of sputum which was drowning in water, a constant temperature of 38.7, and general weakness. Countess L. M. was found to have blunted lung tips, also exhalation, dyspnoea, haemoptysis, hardly noticeable rise in temperature 37.5, hysterical fits.

Blunting was found because the apexes of the lungs were wrinkled due to spasmodic contraction of the bronchi. Exhalation depended on the narrowing of the bronchial lumen. Blood came out with sputum in the morning when vomiting, the blood was of gastric origin. This is common in boro disease. The temperature was 38.7 due to inflammation of the diaphragm. Weakness from lack of nourishment - aversion to food. It's common in boro disease. The second case is the same as the first, with the difference that the haemoptysis in the patient was due to the scurvy condition and friability of the mucous membranes.

Physicians should remember that there are such pain-sensitive subjects who, on touching the chest, have dyspnoea and in some parts of the lungs an exhalation is heard with a cloping of phlegm.

I have cured tens of thousands of patients with "boro" disease. These patients came to me with different diagnoses of European doctors: some of them were diagnosed with stomach catarrh, others with stomach ulcer, stomach cancer, liver stones, stomach neuralgia, atonia, dyspepsia, malaria, neurasthenia, tuberculosis, etc. All these patients were completely cured by the use of shizhed-dugba No. 179 together with other medicines, according to the complications.

So, the way of investigation of the disease, the definition of the disease and the treatment according to the system of Tibetan medical science in all such cases undoubtedly stands on strictly scientific ground. Is it fair to reproach Tibetan medical science and me for these cured patients?

Baroness G., accompanied by her sister, comes to see her with a growth on her thumb, with a tumour on her finger up to the hand: she has not slept for a fortnight because of the pain. The house physician and the professor surgeon determined the tumour to be a malignant sarcoma. It was suggested to her

to cut off the finger immediately; the slightest delay threatened to take away the hand. An examination according to the Tibetan system of medicine concluded that the patient had is curable, the tumour should harden and fall off. Treatment was started, and during the first week of treatment the patient began to sleep, the pain disappeared and the tumour subsided. After two months the tumour began to harden and after a year it fell off. The professor surgeon who proposed the operation told her that if this growth hardened and fell off, he would become an admirer of the medical science of Tibet. Baroness G. clearly showed that the medical science of Tibet can cure malignant tumours without surgery.

Baron K., after a long period of celebrity treatment with a lupus (lupus) on his cheek, goes to the Tibetan medical science cabinet and is cured.

Baron General N. and Captain K. are treated for a long time by skin professors, suffering from sycosis. They pull out each hair separately without success. They turn to the office of Tibetan medical science: they are completely cured, their hair has grown back.

Mr X. is diagnosed by the best physicians with Gunther's chancre. A deep ulcer is formed, increasing more and more with treatment with mercury. In despair he comes to the Tibetan medical science cabinet; on examination the process is found not to be syphilitic, but gangrenous. Within three months the patient was completely cured.

Famous professors treat Mr K. for dropsy due to hardening of the liver. They tell the patient that he is incurable. He goes to the Tibetan Medical Science Centre. The examination shows that the disease is curable. The patient recovers.

Mr K., accompanied by a guide, goes to the office of the Tibetan medical science, says with despair that the ophthalmologist professor has determined syphilitic inflammation of the iris, and that vision cannot be restored. After a thorough examination, treatment begins. The patient continues to see the ophthalmologist, telling him that he is being treated according to the Tibetan system of medicine. The ophthalmologist professor watches the patient's recovery with interest. His sight returns. The patient is now on duty. The medical science of Tibet has cured Mr K., a syphilitic, without mercury.

Professors and doctors find a tumour in the abdomen of 70-year-old Mr Sh., presumed to be cancerous. The patient does not leave his bed. An examination according to the Tibetan medical science system determines that there is no tumour. The contents of the intestines are mistaken for a tumour. In the course of two months the patient recovers. He is now engaged in public affairs and is 77 years old.

Mrs Sh. is suffering from inflammation of the knee joint due to a bruise. The surgeons put her in bed for a long rest. Her leg is much thinner than the healthy leg. An examination according to the Tibetan system of medicine shows that Mrs Sh. needs to get up and walk, as her leg is thin from lying down. A medicine for bruises is given, the inflammatory process is cured; in three months she is riding. Again the surgical disease is cured by the medical science of Tibet by internal means.

G-i M., accompanied by his wife, comes to the Tibetan doctor's office with a tumour in the abdominal cavity, in complete exhaustion. The doctors assume a malignant tumour. After examination according to the Tibetan system of medicine, the tumour was found to be benign, and a tumour of the lymph glands, which is curable. After three months of treatment he is completely recovered. He is now engaged in public affairs.

Mr P goes to the celebrities of Paris. Some find tuberculosis of the bones, others syphilis. They make various experiments of treatment on him. After many years of unsuccessful treatment, he returns to Petrograd and seeks the help of the medical science of Tibet. According to its determination, Mr P. had an inflammatory process in his bones as a result of infection with gonorrhoeal poison in his youth. In a few months he was completely cured.

From abroad, the sick G., a Frenchman, reported in absentia in detail about his well-being; the doctors identified tuberculosis in the lungs. Being under the supervision of his doctors, he began to take the medicines of the Tibetan medical science, reporting weekly on his well-being and the doctors' surprise at the improvement of his health after a week of taking the powders. He was treated for eight months; already at the beginning of the treatment the doctors began to notice that the tubercular germs began to diminish and then completely disappeared.

If the medical science of Tibet, by proper questioning, can cure in absentia with a detailed statement in writing of the patient's well-being, the result of which is cure, should not the scientificity of the method of recognising diseases at a distance be seen in this?

A boy M. Y., 12 years old, has been suffering from a tubercular process in the vertebrae (hump) since he was four years old. For two years he has been lying in bed immobile, with a huge wound in the hip part, with a tumour of the first and second lumbar vertebrae, severely emaciated, intestines do not work, temperature 38.5, at times 39. In June 1910 he began to be treated by me: the tumour of the vertebrae almost disappears, the boy left his bed in October, after four months of treatment. Now he walks round the room, does everything for himself, most of the wounds have healed, appetite is good, intestines are corrected, temperature all lately 36.4.

Boy X., tuberculosis of vertebrae (hump); the boy was brought in arms; he could not move for 8 years, he was completely emaciated, his intestines were bad. He was treated since spring 1910, the tumour almost disappeared, but during the treatment a pustule opened in the lungs, temperature up to 40, spitting out purulent sputum in large quantities with blood; medicines were given to heal the pustule. The temperature dropped to 36.4, appetite and sleep appeared. The boy has recovered and is running freely.

From the same disease as the first boy, and in the same position

"In the 1960s, Mr O. Я. He was treated by my late brother and cured him completely. Mr O. Y. currently holds a great post in the rank of full Privy Counsellor.

In the same way, as described above, tens of thousands of patients have been cured both in person and in absentia, by letters, not only of the above-described diseases, but also those suffering from acute and chronic diseases of the brain, brain membranes, organs of vision, hearing, smell, taste and touch, oral cavity, pharynx, pharynx and throat, respiratory tract, heart, cervical glands, oesophagus, stomach, small and large intestines, liver, spleen, peritoneum, kidneys and other glands of the abdominal cavity, ureters, bladder, diseases of the genital spheres, joint parts of the whole body, smooth and hairy skin, subcutaneous tissue, fatty tissue, muscles, tendons, periosteum, bones; those suffering from rheumatism and gout of all kinds, tubercular diseases, syphilis, neuralgia and skin diseases, sugar and protein exhaustion, contagious diseases (such as: Diphtheria, sore throat in all kinds, typhuses of various kinds, whooping cough, smallpox, measles and scarlatina, cholera and cholera, anthrax and other diseases); rabies and plague are cured by this science. These last two diseases I have not treated. Which of the two, European or Tibetan, has more valid and correct methods in the examination of the patient, in the determination of the disease and in the treatment required by science, we leave it to impartial, sensible persons to judge, and then already to the members of the medical council, who are prejudiced against the medical science of Tibet and who, unfortunately, are less competent in the matter of Tibetan medicine than each of my hundreds of thousands of cured patients.

Concerning the medicinal substances I receive from the Far East, the members of the medical council openly declare that they were guided only by the opinion of Professor Przhebytek, who assured them that I treat the sick with open European poisons used by them in the treatment of the sick, but which are absolutely absent in my powders, namely: mercury, arsenic, antipyrine, phenacetin. Przhebytek read about mercury and arsenic in my book "On the System of Medical Science in Tibet" of 1898, in the preface on 25 pages, but as it seems, he did not understand the point. These substances are quite absent in my powders, and Mr Przhebytek cannot detect them. As for the crystals of antipyrine and phenacetin, they are also not used here. Before the appearance of these new remedies in European therapy, the medical science of Tibet had cured hundreds of thousands of patients; it is clear from this that it did not need and does not need these remedies.

I get my medicines from the East, as the harbour customs and the post office can testify. Some parts of the medicines I get here from the pharmacy warehouses, where they are also obtained from the East.

In their resolution, the members of the medical council reasoned as follows: Buryats who know the Mongolian and Tibetan languages and the medical science of Tibet, at the same time having graduated from the Military Academy of Tibet.

medical academy or medical faculties in other universities, as well as simply certified doctors, there is no reason to prohibit treatment according to Tibetan science.

I do not know how European certified physicians will treat according to the method and means of Tibetan medicine without knowing either of them. To such a ruling of the members of the medical council I am compelled to reply with quotations from Op. "Zhud-Shp," pp. 154, 31 chap:

"Doctors who do not know the basics of Tibetan medical science, who cannot recognise the essence of nutritional disorders in the body - disease, who cannot understand surgery, are like a blind man who is shown things. All such bad doctors, who understand everything falsely, will also apply false ways of treatment; they are evil geniuses who bear the image of doctors, they show the way to the other world. Such doctors should not be dealt with; they only bring disgrace to the corporation of physicians."

In response to my request to make the composition of my powders known to everyone and to give them the privilege of not being counterfeited to the detriment of suffering mankind, to allow them to sell each dose for 10 kopecks, The members of the Medical Council decided that the medical science and the current legal regulations do not allow to legalise the sale of medicines of unknown content, [i.e.] the powders of Tibetan medicine, which I propose to make known.

They permit the organisation of a society without money and without asylums and dispensaries for the investigation and treatment of the sick. It is quite incomprehensible that such a decree should be made; and meanwhile certified physicians are allowed to treat with unknown remedies, and at the same time powders of unknown contents are not allowed for treatment. The conclusion is that if the remedies of Tibetan medicine are poisonous, as they say, then, in the opinion of the members of the medical council, it is possible to poison people for free, but not for money.

For a conscious and critical attitude to Tibetan medicine it is necessary to recommend the reader to familiarise himself with the two issues of the book "Zhud-Shi" on the medical science of Tibet, with the "Reference on the state of the medical science of Tibet in Russia", here appended, and with the review of Professor Vasiliev, Dean of the Medical Faculty of the University of Dorpat.

Anyone familiarising himself with this material will realise that this science, which the members of the medical council call witchcraft, was many centuries ahead of European science. <...>

The ruling of the members of the medical council itself loses its meaning because they are on the wrong path, negative views of ignorance and superstition in the medical science of Tibet have been mistaken for positive ones.

In my 1898 book, On the System of Tibetan Medicine, the following is written on 25 pages of the introduction: "It is very probable that the majority of the reading public are seldom acquainted with Oriental literature, especially with scientific literature, for which reason we have thought it necessary to give some explanation of the following extracts from the work proposed below

"Jud-shi." We give them the name of "extracts" because we have endeavoured to leave silent everything in "Zhud-Shi" that relates to Buddhism, to mysticism, leaving only that which has a direct, in our opinion, relation to the medical science of Tibet - [i.e.] I have excluded from the work "Zhud-Shi" everything that is attached to it by the ignorance and superstition of the Lama-Buddhists.

In the new edition of 1903 on page 3 of the preface it is said about lamas who treat by means of spiritualism, hypnotism, incantation and clairvoyance (the second method is very often used by modern European doctors); on the fourth page it is said that there are not many lamas who know Buddhism and medical science of Tibet. Europeans do not get acquainted with them because of their inaccessibility, but they get acquainted with many lamas who pretend to be experts. From the lamas of the latter category Europeans derive their knowledge of the medical science of Tibet. I said on page 61 of the 1903 Jude-Shi: Unfortunately, Dr Wise could not convey to the educated world the essence of Tibetan medicine.

I am quite aware that this medical science will become the property of the educated world only when gifted European specialists begin to study it.

Apart from being familiar with the languages in which the system is set out, one must research everything oneself, be a convinced physician and have a good knowledge of both European and Tibetan systems

of medicine. Unfortunately, European medical scholars are too busy with their own specialities to take the time to study the medical science of Tibet. Besides, it is difficult to study an unknown subject, to search for the truth that has been developed and written somewhere out there, in faraway Asia, in languages that few people understand. I personally hope only for those young people who study under my guidance at the Imperial Military Medical Academy. I dare to think that these young people will not be afraid to devote themselves to the study of the sciences of East and West and, perhaps, will interest their fellow Europeans in this activity.

And then the happy time will come when everything developed by the medical science of Tibet will be made available to everyone, and only then will doctors take the high position that is rightfully theirs in the cultural world. Healing ignoramuses and dark witchcraft will disappear by themselves. The sick will not burden the state, and contagious diseases will no longer frighten the people, for there will be no shortage of medicinal substances and reasonable cures.

[1915 г.]

Synopsis on the status of Tibetan medical science in Russia

The question of studying the medical science of Tibet was raised in the governmental spheres for the first time in our country at the beginning of the last century by Dr Remai, who accompanied Golovin's embassy to China. Having met the Tibetan physician Tsultim Tsenden in the Buryat steppes, Reman invited him to Petrograd, and Tsultim Tsenden was admitted to the Imperial Academy of Medicine and Surgery. Reman's aim was for the talented representative of Tibetan physicians to introduce the system and remedies of Tibetan medicine to his Russian colleagues and to translate the relevant books into Russian. Unfortunately, the premature death of Tsultim Tsenden prevented this good deed from being realised for the benefit of suffering mankind.

In his work "Beschreibung einer Thibetanischen Handapotheke. Ein Beitrag zur Kenntniss der Arznei-Kunde des Orientes, St.-Petersburg", 1811, Dr Reman writes: "...Unfortunately, owing to the premature death of this lama from a debilitating fever, his beautiful and useful intention could not be realised. I honour the memory of this excellent man with tears of sincere regret. To know more positive and more satisfactory things about this materiae medicae, one should have patience and wait until the Tibetan books, which guide the lamas in their therapeutic practice, are translated into Russian".

Thus, a Russian physician took the initiative to study the medical science of Tibet in Europe.

Then the famous orientalist-philologist, courageous traveller Hungarian Csoma de Kerez in the 20s of the XIX century also tried to acquaint the European scientific world with the medical science of Tibet, but as a philologist only, he could not assimilate the essence of this science.

His Eminence Neil in his work "Buddhism" drew attention to Lama medicine, but soon, however, realised that he could not be considered competent in this matter, so he placed the following lines in his book: "...Those who wish to study the field of this science (i.e. the medical science of Tibet) thoroughly can find abundant aids for it in various publications. But whatever sources a researcher may choose to consult, we advise him not to rush his conclusions.

Dr Wise, an Englishman, who has received a great name among the learned physicians of Europe for his works on the medicine of India, gives materials for the study of the medical science of Tibet much weaker than his predecessors.

The question of the necessity of studying the medical science of Tibet in our country was raised officially by the Governor-General of Eastern Siberia, Count Muravyov-Amursky. The Count became convinced of its extraordinary usefulness at the time when a typhoid epidemic was raging in Chita. Owing to the great mortality of doctors and the population

The latter was in panic, the lama-physician Tsultim Badmaev, invited by the regional authorities on the order of the Governor-General, who enjoyed great fame in the whole Transbaikalia for his knowledge, rendered at that time an extraordinary service to the government, quickly putting an end to the typhoid epidemic in Chita by treatment and preventive measures.

The services of Tibetan medicine were and are used by the entire frontier population of the EAST periphery within Russia. The inhabitants of Mongolia, Tibet, Kuku-Nor, India and other Eastern countries also use exclusively the services of this science.

The medical activity of Tsultim Badmaev and the loud fame of this science among the inhabitants of the East gave Count Muravyov-Amursky an excuse to invite its representative, the lama-doctor Tsultim Badmaev (in Orthodoxy Alexander Alexandrovich) to Petrograd.

Alexander Alexandrovich Badmaev fully justified the hopes and petitions of Count Muravyov-Amursky. Upon his arrival in Petrograd, he quickly attracted the interest of the enlightened society with his successful treatment of extremely complicated and serious diseases, especially curing patients with tuberculosis and cancer.

As a consequence, the question of legalising Tibetan medical science and its representative in Russia has arisen, with the aim of making its system and means, which have earned the centuries-old gratitude of suffering mankind, available to all.

In view of the seriousness and novelty of the issue and the absence of direct instructions on this subject in the current legislation, the Supreme Government considered it necessary to request the HIGHEST order for the legal existence in Russia of the medical science of Tibet and its representatives - the Badmaev brothers.

By HIGHEST command the trustee of the Petrograd educational district addressed through the rector of the Petrograd University on 1 June 1860, No. 2519, to the professors of the Oriental faculty with a proposal to translate into Russian 4 volumes of the medical book translated in turn by Lama Badmaev from Tibetan into Mongolian on the instructions of the governor-general Count Muravyov-Amursky.

By HIGHEST command, the Medical Department of the Ministry of War on 3 October 1860, No. 10182, offers Lama Badmaev to treat patients possessed by tuberculosis in all degrees of development, and to test his remedies on patients possessed by cancer in the Nikolayev Military Hospital under the supervision of hospital doctors.

It was announced to Lama Badmaev that unless he proved by his experiments that his remedies were really beneficial in curing various diseases, the government would find it difficult to allow him to practice even in his country.

The results of A. A. Badmaev's medical treatment are certified by the fact that according to the HIGHEST command the Medical Department of the Military Ministry on 16 January 1862, No. 496, notified Badmaev that he was awarded a rank with the right to wear a military uniform and to enjoy the rights assigned to military doctors.

This HIGH command indicates that Lama Badmaev has brilliantly proved the validity of the medical science of Tibet in practice, and the government, not being able to check his theoretical knowledge, but having full confidence in him, has asked the STATE IMPERATOR for an unprecedented reward for a man who did not speak Russian well and did not know Russian literacy at all, equalising him in rights with military doctors who had completed higher medical education in Russia.

Lama Badmaev convinced the Supreme Government that the HIGHEST award on paper did not clearly convince the public that he belonged to the medical class in Russia, so he needed an external sign, namely the HIGHEST permission to wear the uniform of Russian military doctors, which was granted to him.

By HIGHEST command the Department of the Ministry of Public Education of 2 May 1862, No. 3427, notified the Trustee of the Petrograd Educational District that the publication and translation of the Mongolian medical book into Russian should be charged to the balance of the operating sums of the Medical Department of the Military Ministry and that a doctor well versed in European languages should be seconded to Professor Golstunsky, a professor of Mongolian at the Petrograd University.

The government's care was not successful, because Professor Golstunsky, even with the help of a Russian doctor, could not translate the work assigned to him into Russian, because for translation it is necessary to be an expert not only in Mongolian and Russian, but also in Tibetan and European medicine.

Alexander Alexandrovich Badmaev, continuing his private practical activity, prepared his brother P. A. Badmaev to become a doctor.

P. A. Badmaev, studying the medical science of Tibet practically and theoretically under the guidance of his brother and many lamas, simultaneously completed a course at the Faculty of Oriental Languages, then entered the Imperial Medical and Surgical Academy as a free student with the right to take examinations. It is significant that the conference of the Medical and Surgical Academy, requesting on this occasion the HIGHEST permission, which followed and was announced on 26th July 1876 under No. 1606, inter alia, motivated its petition by the fact that P. A. Badmaev had acquired under the guidance of P. A. Badmaev the right to take examinations. Badmaev has acquired sufficient information on Tibetan medicine under the guidance of his brother, he would like to study European medicine in order to take a critical view of the former and introduce it to the educated world, especially since Tibetan medicine possesses means that radically cure very complicated diseases; besides, P. A. Badmaev passed the anatomy examinations of Professor Gruber with the highest mark of maximum sufficit, [i.e.] very satisfactorily.

The private practice of A. A. Badmaev and P. A. Badmaev gave them a wide circle of people who were convinced (by personal experience) in the healing effect of medicinal substances of the medical science of Tibet, which is confirmed by hundreds of thousands of visits of patients to the medical office at Peski and many thousands of letters from all parts of Russia, kept in the archive.

Only such an extensive application in practice of the methods of treatment according to the system of medical science of Tibet made it possible for P. A. Badmaev to gradually fulfil exactly the following HIGH command.

On 12 April 1878, by the HIGHEST command, P. A. Badmaev was allowed to open a subscription among persons who were convinced by experience of the healing effect of Tibetan medicines and who were willing to contribute with material means:

- 1) to the petitioner's intended trip to the countries of Tibet, Kuku-Nor, Mongolia and China, after completing his course at the Medical and Surgical Academy, to familiarise himself with the representatives of Tibetan medicine in order to make all the useful things developed in this medicine over the centuries available to Russian science;
- 2) the acquisition of medicines from the above-mentioned countries and the setting up of a physiological-chemical room for the study of these remedies from a European point of view, and
- 3) to open a medical centre with adapted treatment according to the Tibetan medicine method under the supervision, according to Article 367 of the Statute on Public Welfare, Vol. XIII of the Holy Law, of the local provincial medical department.

By virtue of this HIGH command P. A. Badmaev has visited many countries of the East, acquired books on Tibetan medicine and medicines, has a long dialogue with famous doctors of the East, has translated and continues to translate into Russian four volumes of the Mongolian medical book; it remains to arrange a physiological-chemical cabinet and open a hospital with adaptation of treatment methods according to Tibetan medicine.

Thus Dr Remann's wish, expressed a hundred years ago, is only now beginning to be permanently fulfilled.

Two editions of the books published by P. A. Badmaev, *On the System of the Medical Science of Tibet*, give a clear idea of its essence.

But what a doctor, Professor Vasiliev, dean of the medical faculty of the University of Yurievo, wrote in the journal "Medicine" after the publication of these books: "...From the 22nd chapter alone, every educated doctor can be convinced that Tibetan medicine, especially surgery, is quite scientific, and it is ahead of European medicine in many respects, and that European doctors need to study it".

Such a strong and impartial review by a learned physician is undoubtedly of great importance to science.

One must be infinitely devoted to science and love for suffering mankind to selflessly appear openly in the press before one's colleagues, praising the system of a science not yet known to them, and to declare in public that the science in which they were engaged, and for the study of which they were given a professorial chair, was far behind the views and system of medical science in Tibet.

This medical science has a vast and varied literature, and it should be collected and made into a library. According to the testimony of Professor Vasiliev, a sinologist and Tibetologist, Galen and other Greek and Alexandrian writers have been translated into Tibetan. Apparently, in the medical literature of Tibet we can find translations of books from the Alexandrian library.

Young scientists should help in research and studies on this science, which is of great importance for mankind; for this purpose it is necessary to invite some experts from the Buryat steppes, from Mongolia, Kuku-Nor and Tibet.

The time has come to organise a complete pharmacy of the medical science of Tibet, which is as extensive as its literature. One thousand two hundred of the medicines in this pharmacy have been experimentally studied and their effects tested on healthy and diseased bodies.

Meanwhile, the pharmacy in Peski is only able to dispense 200 different medicinal substances, among which there are medicines made of 63 constituent parts. The effect of these substances on the body depends on the quality and quantity of the ingredients and on the careful and skilful preparation and handling of these substances into powders, pills, pastes, decocts and ointments. Only the physician himself, who is interested in the cure of patients, can and should manage the pharmacy and all the details of its furnishings.

It has been proved by experience in the East that prepared medicinal substances entering pharmacy shops for trade are subject to adulteration, which is difficult to control. Even specialists detect adulteration with great difficulty by subjecting them to prolonged examination, so the pharmacy of this medicine should not enter the market of trade.

The complete pharmacy of the medical science of Tibet requires great means and great labour from physicians for its existence. The medicinal substances of this science are harmless to use and do not contain potent poisonous substances. According to its system these substances act only in a health-improving manner, and their action is identical with that of food and drink. Everyone understands that food substances, even if of good quality, often have a harmful effect on the organism, their action depending on the state of the organism, age, sex, climatic and local conditions. Old people, young people, women and children under different climatic and local conditions, even in a healthy state, differently tolerate common food substances, such as, for example: meat of all kinds, various breads, poultry, eggs, fish, dairy products, vegetables, fruits and all kinds of drinks. Usually all these substances contribute to mental and physical development, nourish and renew the body. Persons suffering from catarrh of the first digestive and assimilation pathways, however, fall ill when consuming some of the above-mentioned substances, even of excellent quality and in limited quantities.

Like food, the medicinal substances of Tibetan medicine are harmless, but require a skilful, sensible attitude to them. The effect of these medicines is very quickly recognised. Experience has shown that all food substances cure various complex diseases in the body when used skilfully. It is clear from this that medicinal substances act identically with food substances in curing various diseases. According to the system of Tibetan medicine, many complex diseases are cured by mountain and sea air, key and mineral waters, by using them internally and externally, by mud and earth baths, by knowing how to use the heat and light of the sun, by physical labour, running and various games, [i.e.] by what is called in Tibetan medicine the treatment of space.

To the great merit of the Tibetan pharmacy should also be attributed its paramount convenience. The doctor of Tibetan medicine, thanks to the firmly established system and the fact that diagnosis and therapy are scientifically organised there, can easily and quickly orientate himself in the diseases of the sufferers,

which come to it daily in large quantities. The medicinal substances of this science occupy little space; with the very small, almost hand-held baggage of this apothecary it is possible to relieve the sufferings of the sick of an entire army, the population of regions and large cities; its remedies can prevent the development of many diseases which weaken the economic strength of a country.

At the Sands reception, out of 600,000 visits, more than 300,000 belonged to the labouring class who had obtained complete recovery after fruitless ordeals. These toilers, having the right to be treated free of charge in clinical, public and city hospitals, and being able to avail themselves of free advice and medicines, sought help from the Tibetan medical science cabinet, waiting patiently for three and four hours for their turn, and paying voluntarily one-third of their monthly salary for advice to the doctor. Obviously, the consciousness of the tangible benefits of the remedies of Tibetan medicine encouraged them to do so.

Tibetan medicine, at the dawn of its development and perfection, began to use two scientific methods: analysis and synthesis. These two methods were the foundation of Tibetan medical science.

As early as the ninth century, under the renowned king-physician Tison-Dibzan, the medical science of Tibet reached its highest development.

Thus, analysis and synthesis were used by learned physicians in Tibet almost a thousand years before European scientists came to this method only in the 18th century¹.

(1 Kant, Leibniz, Descartes, etc.).

The famous Cuvier, at the beginning of the nineteenth century, by means of analysis and synthesis, applying the principles of comparative anatomy on the basis of a single bone, gave a description of those vertebrate fossils which were discovered after his death. In this way he resembles the Tibetan physicians.

Teoria generationis - the gradual development and perfection of the foetus - was given the right of scientific citizenship in Europe only in the eighteenth century by the scientists Beru and Wolff, whereas the medical science of Tibet had established this theory a thousand and more years earlier by experimentally studying it on the human foetus.

It should be noted that the experiments that were carried out in the ninth century under King Tison Dibzan in the study of the medical science of Tibet have never been done anywhere else in the world and cannot be done anywhere else.

For example, in order to study the development of the foetus in the human organism, women of various ages voluntarily and reverently offered themselves on the altar of science. They were experimented upon at different periods of pregnancy; in this way Tibetan physicians practically studied the development of the foetus week by week, and in the same exact way the healthy and sick human organisms were studied.

The books describing these experiments, considered sacred but not religious, are carefully preserved in monasteries nestled in the caves of middle and western Tibet. The libraries of these monasteries are accessible only to persons who have devoted themselves to the science of medicine with continuity and seriousness.

The year 1910 marked the fiftieth anniversary of the founding of the Tibetan Medical Science Pharmacy in Petrograd on Peski.

From 1860 to 1873 this pharmacy was headed by A. A. Badmaev, and since 1873 it has been headed by P. A. Badmaev.

Since 1873 there have been a total of 573,856 visits and 8,140,276 powders dispensed.

Daily and monthly sheets and letters for the year 1909 are presented for clarity and accuracy, certifying the number of visits, incoming and outgoing letters, with what disease processes these patients consulted the pharmacy of the medical science of Tibet and the number of powders dispensed.

The impressive number of visits, the number of powders dispensed over 36 years and some 60,000 incoming and outgoing letters clearly show that the time has come to ensure that the medical science of Tibet is explored as soon as possible for the benefit of all mankind.

If in the hands of the two representatives of the Badmaevs alone the medical science of Tibet has acquired an immense audience and ambulatory in Russia, then, undoubtedly, with the presence of a large

In a short period of time this science will become a common property of Russia, from which the whole Europe will have to borrow it. Letters from the tuberculosis resorts of Switzerland leave no doubt that the Western European patients are already listening to the results of treatment according to the method of Tibetan medicine.

It is a general law that suffering humanity is always sensitive to anything that can alleviate its suffering. In view of this serious situation, P. A. Badmaev is preparing young men who are being educated at the Military Medical Academy and at other universities. They need to know both medicine, Mongolian and Tibetan languages in order to become honest, knowledgeable representatives of the medical science of Tibet in the near future and to contribute to the fusion of the two independently developing medical sciences of the West and the East for the benefit of the suffering humanity of the whole world.