



DOCTOR BADMAEV

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

I personally - the representative of this science - do not need anything. Having the heritage of Tibetan medicine as an instrument, working tirelessly all my life for the good of the sick, I am quite satisfied.

Badmaev

To great-grandchildren of Peter Badmaev - Elizaveta and Grigory I dedicate to the
Author

"HE WANTS TO SERVE THE WHITE TSAR"

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 who had up to a hundred mares and as many sheep - those who had 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 inspector and treating him with 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 children of Agi 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, subordinate, however, 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 their distant ancestors.)

And the father asked his eldest son for advice - which of his brothers should be sent to the gymnasium? 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, he did not hesitate to answer:

— Zhamsarana!

— Smarter than the others? - Father asked glumly.

— He has a quick mind. And knows what he wants.

— What is it?

— He wants to serve the White King... He wants to be close to him," Sultim concluded, and the Buryats present immediately clucked their tongues, some in admiration of his bold dreams, others in condemnation of his immodesty. For us, they said, the governor is an unattainable peak, which no one has ever seen - only officials on special errands have 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 long journey to Irkutsk passed through all the highlands of Buryatia.

Buryatia, called Little 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 from ancient times inhabited the Baikal countries, with which the best memories of this people are connected. This corner, which is contiguous with barren steppes in the south and west, with lifeless tundras in the north, with vast forests in the east, is distinguished 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 more than once and more than twice he would pass along this way.

Soon the fate of Sultim Badmaev himself changed. In the early 50s of the XIX century in Transbaikalia came a misfortune - 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, as the family legend tells, there was such a dialogue. (The conversation was conducted through an interpreter, as Sultim knew Russian very poorly).

— Will you undertake to stop the epidemic and what do you need for that?

— A company of soldiers.

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

— The medicines are 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 stopped 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 on 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 ask 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 had learnt the Tibetan language only to know the wisest book. "Zhud-shi, which contains the great truths of Tibetan medicine, and had learnt from the oldest emchi-lam. 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 detect any disease by the pulse.

— A pulse? Any disease?!

— The pulse has many shades, hundreds of them. 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 there, perhaps, they will 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 the 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 Nikolayevsky 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 of 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."

The "Reference" further warns:

"Lama Badmaev was announced that unless he proves in practice by his experiments that his remedies are really beneficial in the treatment of various diseases, the government will find it difficult to allow him to practice even in his country."

At the end the results are 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, Badmaev was notified that he was awarded a rank with the right to wear a military uniform and to enjoy the rights assigned to military doctors in the service".

In my archive I have an old photograph of Sultim in his uniform with epaulettes.

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

The Medical Department took care of the delivery to Badmaev of medicinal herbs from Buryatia and Tibet. 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 copybook, 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 offered his services as a lecturer to teach the Mongolian language free of charge, or on a voluntary basis, as we would say today.... The university accepts his offer, and for five years, from 1863 to 1868, Badmaev read lectures for free, then he was assigned the salary due to a lecturer.

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

Consent was given, and after leaving the gymnasium with a gold medal, Zhamsaran travelled to St. Petersburg. Soon after his arrival in the capital he, following the example of his elder brother, 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 would explain this decision he made in his youth in the following way:

"I was a Lamaite Buddhist, deeply religious and convinced; 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 doctrine of Christ the Saviour penetrated my mind and my feelings with such clarity that this doctrine 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 for 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 Peter Badmaev entered the Oriental Faculty of St. Petersburg University, and in 1875 graduated with honours in 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.

Peter Badmaev's medical diploma remained at the Academy. According to the rules of the time, each of its graduates 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 preparing medicines and thus studied their composition, was present at the reception of patients, learnt the methods of diagnostics and questioning of patients, to which Tibetan medicine attaches great importance.

Tibetan medicine attaches great importance to it. Some patients are questioned by a Tibetan doctor about their well-being for an hour or more.

There were textbooks, faculties, professors and clinics for studying European medicine. Tibetan medicine was more complicated. Peter 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 life:

"I had to study the medical science of Tibet under the guidance of my brother, a renowned 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 every year 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 St.-Petersburg University at the Faculty of Oriental Languages and mainly at the Medical and Surgical Academy gave me the opportunity to achieve some results in translating the work "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 the university, Peter Badmaev, who showed diligence and ability in his studies, was offered the position of 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 in time built a two-storey stone house with an eastern turret.

His service was not connected with daily going to the department, he was listed as a consultant on the East, occasionally travelled on long journeys, and was thus able to engage in the practice of medicine, which 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 great number of patients flock to Badmaev".

DOCTOR - YOUR EXCELLENCY

The influx of the sick was growing. It was too far for them to go to Poklonnaya from the city. That's why 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 had placed 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 much, contributing to the accurate diagnosis. The main thing is the diagnosis, what to treat for.

Reception lasted for eight to ten hours. But the doctor should not be tired, otherwise he would not perceive the patient. And every three hours Peter Alexandrovich interrupted the reception, went to the next adjacent room, sat down in a Voltairean chair and fell asleep for five-seven minutes, then he 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 his dinner set.

His fame has brought him connections in the highest spheres, senators and ministers turn to him for help. Friendly relations are established with Witte - the future Prime Minister of Russia. They visited China together.

Subsequently (after 1905), relations between Peter Alexandrovich and Sergei Yulievich Witte were interrupted. Frightened by the revolutionary movement, Witte began to

"left." 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", - with a firm hand took to restore order, joined the fight against the arbitrariness of terrorists.

And Badmaev, as it appears 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 is in their different political views and positions.

1893 is the last year of Badmaev's service in the Ministry of Foreign Affairs. He leaves the service and accepts an honourable post, without salary, as a member of the Board of Trustees of the Duke of Oldenburg's orphanage, and soon receives the chip of an actual 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-historical report.

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 Manchurian 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 were weak, and the influence of the White Tsar was strong.

of the White Tsar is strong; if Russia does not take Russia, the English and the West will take them and turn the peoples under their control against us. Note: the draft does not speak of conquest, but of 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 a trading house "Badmaev and K" in Chita, 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 was looking after the interests of Russia! The country that accepted him, a foreigner, raised him to the very top of society; his dream came true - to become close to the Tsar, to give advice to him....

(The English did extend their presence into Tibet. And left there 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 leaders accepted the Orthodox faith, turned to priests for help in treatment, and so on.

The treatise persistently pursues the idea that the 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 the conquest of Siberia by Yermak. 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 argument of Badmaev was thoroughly substantiated.

In March and April 1895 Peter Alexandrovich had conversations with Nicholas II, who had ascended the throne, about 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 they were incalculable ...

Much of what occupied Peter Alexandrovich's thoughts and was reflected in his documents has not been preserved in any archives. In particular, there is no trace of his correspondence with the Minister of Internal Affairs Pleve, who took a hostile position towards Peter 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 the story of his grandfather back in the 60s, but his premature death prevented him.

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 Aleksandrovich 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 to Petersburg. In Peking they clamoured 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 were talks about the formation of a joint-stock company to build a railway through Urga and Kalgan to Beijing.

The main financing of this enterprise was assumed 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."

"ZHUD-SHI" - A TRULY HOLY LEGACY

With Witte Peter 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.) favourably treated my studies in medicine, and I had the happiness to report repeatedly about my intention to acquaint the educated world with Tibetan medicine; but the vastness of the literature 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 an individual, family, society and 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 - about 3000 years - and since the publication of the manual I am offering in translation - more than 1000 years - Tibetan medicine has never deviated from its reasonable direction. At the disposal of this medicine are remedies used with success for suffering mankind, which have withstood without change the criticism of 1000 years and the critical attitudes of millions of patients.

In St. Petersburg itself, from the beginning of my practice, from 1875, to the month of 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 used 1 million 816 thousand 630 powders.

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

At the present time there are murmurings both in society and mainly in the medical class 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 printing of my labours...>>

Recalls Eugene Ivanovich Vishnevsky. His letter dated 27 December 1955:

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

This work was carried out in the mornings before Peter Alexandrovich left for the city to receive patients. We gathered in a room with a round table, next to the dining room. There we brought boxes in which 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 written 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 with the 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 a healthy person and experiencing all the joys of life.

From Badmaev's introduction to Zhud-Shi:

"Before speaking about Tso-jed-shonnu as the author of "Zhud-Shi", we consider it necessary to explain the very name "Zhud-Shi" and the seeming legendary nature of the first chapter of the first book of this work.

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

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

It is called the eight-branched work because it sets forth the teachings on eight subjects:

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

Lamas suggest that the Zhud-Shi was preached by Sakya-Muni Buddha himself..."

The legendary author of "Zhud-Shi" Tso-jed-shonnu, according to legend, was the son of Bambaharra - the 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 is also allowed only 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 both on Peter Alexandrovich and on 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 as a stimulus for the body to overcome the disease itself. Hence one of the main postulates of Tibetan medical science 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 a 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 removed a long-standing eczema in a fortnight.

European medicine recommends vaccination against infectious diseases: diphtheria, measles, scarlet fever, etc. Tibetan medicine believes that a healthy organism 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 organs, the pillar of life, the pillar of age, i.e. life expectancy and state of mind depend on the state of the heart.

The five little lung outgrowths. that hold it together 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 and 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):

"Considering a human being as a huge colony of simplest beings connected by one common volitional impulse, the Tibetan physician 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 union 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 - the materials of disease control.

To be good is to be healthy. In order not to despise the lesser selves - one must remember that you yourself are created just as they are. To help to improve - you must be able to treat spiritual and physical suffering, because to comprehend the highest, you must lean on a solid and reliable support

on a firm and reliable support, i.e. on one's spiritually and physically healthy body," says the Tibetan physician.

Tibetan medical science is divided into two large departments: the science of a healthy person and the science of a sick person.

The first one is of an educational and preventive nature, preventing nutritional disorders in the body.

The science of the sick person is of a purely curative 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 clearly state how society should treat medical science and its representatives. It will be asked, of course, what is the connection between morality and disease, i.e. disorder in the nutrition of the body?

The medical science of Tibet answers that all our actions - physical, mental.... (nrzb) and moral - not agreeing with the laws of nature, cause disorders of nutrition, i.e. struggle in the organism.

Everyone knows about physical fatigue, lately a lot has been said about mental fatigue, and it will be clear to everyone when we talk about moral fatigue.

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

In cultured countries we constantly meet with very serious nutritional disorders in various parts of the body of both sexes as a result of moral fatigue. The majority of society has recourse to the medical profession at times of physical, mental and moral suffering, caused by its own abuse of the laws of its nature.

Meanwhile, medical science as a faith must be inseparably linked to man from the very moment of his reproduction.

What science but medical science can advise young people of both sexes to treat each other reasonably 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 has prevented the representatives of medical science 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 fulfil their duty. Since antiquity, eminent representatives of medical science have had a humanising influence on peoples.

Such were the famous doctors 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 medical science because of its.... (nrzb)...

Choose the best water and protect it, use it in abundance both for replenishing the living water in you and for maintaining the necessary purity.

Use the atmospheric air in abundance, do not spoil it and remember that the living air in you needs renewal - the 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 inactive, - 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 during the day, this can be used only exhausted, experienced grief, old people and persons extremely cowardly. Further, sexual intercourse should not be abused, and especially

avoid the latter when the maturity of the subject 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. It is in the woman, in her organism, the WNT believes, that the great secret of the spiritual and bodily rebirth of the future of mankind is hidden. The high calling of woman as a mother leader who, having received an education equal to that of man, and having preserved her 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 STRUGGLE

St. Petersburg's medical professionals took different attitudes 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" № 1 for 1889, the dean of the medical faculty of Yuryev University, Professor, later Academician S. M. Vasiliev in an article "On the system of medical science of Tibet 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 doctors in general are 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 having arisen 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, croup inflammation of the lungs, 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, a man by nature emotional, irascible, could not agree with such a ruling and made a publicistic brochure "Response to the groundless attacks of members of the Medical Council on the medical science of Tibet", publishing it in a large circulation. 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 investigation of the disease, determination of the 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 explains that in St. Petersburg, the centre of civilisation in Russia, where the learned European physicians hold so high the banner of their science, Tibetan medicine has attracted the eyes of the suffering and has 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?..."

Here a clarification is necessary regarding the treatment fees. The mentioned sums are quite considerable for those times. But Badmaev's medicines were expensive: most of the components of medicines - herbs, fruits of trees - had to be transported from Buryatia, and some from Mongolia and Tibet. Besides, he charged only 1 ruble 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, when he saw 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 roubles in gold in an envelope for a visit to the doctor.

In indignation, Petsan (that was the name of grandfather's household) kept asking questions:

"Why do newspaper attacks of the most malicious character against the medical science of Tibet ... do not chill the zeal for treatment according to the system of this science? Because people of different strata of society, tormented by illness, find quick help 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 easy to understand.

The medical science of Tibet, with the help of analysis and synthesis, gained 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 reply to the members of the medical council 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 about those unfortunate sufferers who, thanks to Tibetan medicine alone, receive and should receive beauty and health in the future.

I personally - a representative of this science - do not 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 needed to be useful to Russia.

In his mature years, having achieved fame, Pyotr Alexandrovich planned to create a Buryat school on Poklonnaya Street with the programme of a classical gymnasium, 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. All maintenance and education in St. Petersburg he takes upon himself.

Formally permission was obtained, 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 the entire Buddhist East.

Having established the school, Pyotr Aleksandrovich 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 even in that era, and the 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 the following inscription:

"To Boris Sergeevich - the highly respected grandson of the Agin wise ancestor who taught G.

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

At the same time Peter Alexandrovich thought about the development of Tibetan medicine as a science. But it is difficult to solve such a task in St. Petersburg - 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. Besides, doctors of the Medical and Surgical Academy are constantly trained at Poklonnaya by Badmaev.

The road, the road to the East - that was the subject of his dreams and meditations! 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 there are such lines in it:

"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, having found the means 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 allow 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 pigou 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, evidently, 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 Pyotr Alexandrovich, having parted with E. I. Vishnevsky, who became his son-in-law, advertised in a newspaper that he needed a secretary, preferably with a paramedic education.

A year earlier, two friends who had graduated from gymnasium came to St Petersburg from Tiflis - Lisa Yuzbasheva and Virginia Artsruni. 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 Furstadshtskaya near Liteiny, studied, lived tutoring, correspondence of private papers. And was also fond of Tolstoy, even wrote letters to Lev Nikolayevich.

Lisa read in the newspaper ad Badmaev - in 1900 this name was already quite well known in St. Petersburg - and the same day sent a letter, giving a brief information about himself and 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 on her boulevard:

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

Later she told how, on entering his office, she saw a short man, without a single grey hair, standing near a large desk; though 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. Entering the study and seeing Badmaev, she felt at once that he was the one.

...He briefly gestured Lisa to sit down, looked at his watch: "The first exam on the accuracy of endurance". He spoke with a slight oriental accent and did not finish all his words, breaking them off 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 cannot.'

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

"Fifteen, sometimes twenty roubles," replied Liza. "Horsch. Let's put thirty to start with. Do you agree?" - "Yes." - "Then tomorrow 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 came close to him and talked 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 the pulse, but not with two fingers, as usual, but with all four: he held the fifth, the big one, on top. He looked into his pupils.

— Do you have pain here? - and pointed to a certain place, 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 light dizziness in the morning - judging by the diagnosis. And the patient, continuing to be 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", Elizaveta Fyodorovna understood a lot.

An unexpected revelation was the fact that the medical science of Tibet believes: "...Both the well-being of the human body and its disorder is dependent on three main causes, which in turn depend on the degree of physical and mental development of man: 1) from the inability to use their 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 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 body.

From the second cause - lack of true kindness - arise disorders of nourishment 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.... cold and catarrhal diseases.

As we see, Tibetan medical science connects moral health with physical health: 1) lying and slander are products of loss of will as a result of disorder.

2) theft, murder, envy, pride, ambition, greed - 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 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 actions according to the medical science of Tibet are also explained by the disorder of vital processes".

In 1903 Peter Alexandrovich entrusted Elizaveta Fyodorovna to manage the pharmacy at Poklonnaya, to monitor the precise implementation of technology for the manufacture of medicines. In the morning she came to Poklonnaya and stayed there until two o'clock, and then went 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 have no medicine for you at the moment.... Maybe in the future..." And then - to Elena 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 Badmaev 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 the 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 medicines is in the hands of an institution which has the best 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. To be able to prepare medicinal substances thoroughly; it is necessary to protect these medicines from various abuses.

The publicity of the remedies 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 can increase 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 offspring on his instructions 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 was the half-century anniversary of the opening of the pharmacy of Tibetan medicinal herbs in St. Petersburg. A solemn reception was arranged on Poklonnaya Street. A prayer service was served. Peter Alexandrovich issued a "Reference on the status of Tibetan medicine in Russia".

"From 1860 to 1873, A. A. Badmaev was in charge of this pharmacy, and since 1873 P. A. Badmaev has been in charge. 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 Badmaevs medical science of Tibet acquired a huge audience and

outpatient clinic in Russia, then, undoubtedly, 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 all Europe will have to borrow it.

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

BADMAEV AND NIKOLAI II

Badmaev was a frequent visitor to the palace in the early 1900s. The day before, the Minister of the Court Frederike called the Poklonnaya Palace by 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 put on a tailcoat, took with him a small suitcase with medicines and went to the palace.

Returning, he would tell how he had been received. He was usually met by the Empress, and she was present at the examination, asking questions like any mother.

— Is it true, doctor, that it is angina and not diphtheria? I am so afraid...

Having ascertained that there was no dangerous greenish tinge on the tonsils, having probed the pulse, Pyotr Alexandrovich answered:

— An ordinary angina. Drink ice-cream...-And left the medicine.

— May I allow my other girls to see the patient?

— You may. But to be on the safe side, smoke this pot in the 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.

— Have you got a carriage? I'll order you to be taken quickly... by car, for 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 held the brand of a general and a famous doctor. And in the revolution he remained true to himself.....

Peter Alexandrovich more than times appealed to the Tsar with a complaint about the Chita Russian

administration (more often under Minister Pleve) collecting 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 occurred this dialogue:

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

— Your Majesty, I am alone, alone!... By force of chance... I want to emphasise another thing. 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 thereby strengthened the authority of the government!

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

Peter Alexandrovich thought for a moment - who to recommend? He could not find one. And immediately understood the bitterness that slipped into the words of the tsar: in Russia there were no more figures on the scale of Speransky. Among the faceless official entourage of the sovereign there was only one figure.

— Stolypin, but even he was doomed, he knew it and therefore bequeathed 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 subject.

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

— It has been surrounded by mystery by those who wish to hide it from the people. Even in "Jude-Shi" it was there. But when I translated the book, I tried to free it from superstition, from shamanism. Science doesn't go along with that.

— You don't believe in predictions?

— Illness can be predicted. There is a predisposition.

— And fate?

— I can't do that, Your Majesty.

— Then tell me what I will fall ill with and when," said the Emperor, smiling again.

— I will ask Your Majesty's hand... No, not my palm, I need a pulse.

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

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

— I do! Sawing wood. At least two hours a day. I love it!

— It's great for your health, but it's still healthier to work with the land - rural work. That's what I'm writing about in "Zhud-Shi".

...Direct contacts with the royal family of Alexander III's godson allowed him to send messages to the sovereign personally, when the thoughts of 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 goodwill of the Europeans, America and China, declared war on us in order to prove to everyone, most importantly to China, the might of Japan and at the same time to show the weakness of Russia.

This they have quite achieved. The Japanese waged a war with Russia, and seized Korea, a vassal state of China, 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 possible clashes on 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 Peter Badmaev was interests of Russia.

The conflict on CEL already in the Soviet time confirmed his 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, the national policy depended:

"Russian people of new formations have forgotten that since ancient times Russians assimilated masses of foreign tribes without any repressive measures - peacefully. They now say 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 understand that the peoples of the peripheries.... being devoted people to the throne of the Russian Empire, nevertheless love their nationality, cherish and are proud of it".

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

"...The revolution is running its course, in spite of repressive measures, seizing deeper and deeper 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 will appear that he was also 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 roused the population against the throne. He immediately understood the beneficent value of decentralised power..."

Peter Alexandrovich was an opponent of centralised power, believed 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 first days of the declaration of war in the Badmaevs' house reigns patriotic mood. Both sons of Peter Alexandrovich - Peter and Nicholas - 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 at Poklonnaya.

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 Badmayev circle got the post of Minister of Internal Affairs Protopopov".

Among other things, I can not agree with the word "friends": they were his patients. If he was invited to the palace, the courtiers naturally sought to get to 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.

Twisted Chinese hand-made tea was served in the study. The master knew that the elder loved mader, but wine was not usually served in the house, and here they made no exception.

— How did you like Grigory Yefimovich? - asked Badmaev after the departure of the guest.

— In my opinion, he is... just a man, - replied Elizaveta Feodorovna.

— A man. But not a simple one. Hypnosis. He has it.

— And with the help of hypnosis stops the blood of a sick heir?

— 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 did not ask you for medicine?

— Who doesn't? He gave it to me. He's original. That's what rules 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 towards the Gulf of Finland - in clear weather a strip of it was visible. I heard nothing, but suddenly 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 my 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 drove him away still more, for Peter Alexandrovich himself lived according to quite different

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

One must distinguish between grandfather's attitude to a person - as a person and as a patient whom he could not refuse to help. But no matter how Peter Alexandrovich to the elder, he would never go to what Felix Yusupov and his companions decided 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 eventually could not help but 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. Iliodorus had written to his grandfather many times before that. Here is one extract from his letters:

"I beg you to do away with Grishka 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."

A note 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 to many lack of actual holiness, worries the minds and feelings of loyal subjects who do not understand why he has free access to Your Majesty ...

Bishop Hermogenes and Hieromonk Iliodorus are convinced that they are exiled only because they forced Mr New to take an oath before the image and that Mr New reported otherwise to His Majesty. Novy reported otherwise to his majesty for the purpose of exciting the tsar's wrath against them.

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

Forgive me, dear sovereign, for disturbing you with this 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 to provoke 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 given to the Minister of the Court Fredericks.

"I was horrified when I read this evening the bulletin on the state of health of the sovereign heir.

With tears I beg you to give these medicines to the Sovereign Heir for three days. I am convinced that after three cups of the decoction taken internally and one cup of the decoction for compressing externally, the Sovereign Heir's condition will improve and his 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, then 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 I have 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 it every four hours; in the intervals broth, oatmeal or milk; II stomachic. To be taken an hour before a meal, an hour after boiled, if constipation occurs; III gabyr-nirpga, in case of high fever with my knowledge."

Here is another document.

The information about Grisha familiarises the passerby with Grigory Efimovich'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 told a senator himself that they call him in high places Christ and a holy man. The high sphere is the holy of holies of the Russian state.

All loyalists, especially Orthodox people, regard this holy man with deep reverence, since the grace of God is upon him.

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

Among the ministers, however, there are persons who assure us that they do not consider Grigory Efimovich a holy man, calling him nothing, harmless, a 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, the 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 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 by letters of denunciation; for this he was removed to the Crimea.

Bishop Hermogenes and Hieromonk Ilidorus, having become acquainted with 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 Efimovich 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 regard Grigory Efimovich as nothing, as some ministers say?

He plays with the fates of bishops over whom the grace of God is over them. In addition, he easily promotes the appointment of people who please him to ministerial posts.

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

Rumours have penetrated into society that in the event of Grigory Efimovich's downfall this headquarters has a deputy who is already close at hand and is playing some part.

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 in order to destroy the evil from the root that 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. A dynastic question is expected soon, thanks to Rasputin and his staff, for a secret murmur, like a petty war, may 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 assumed 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 the alleged influence of Rasputin (and the "Badmaev circle") on the sovereign is usually the appointment of Protopopov to the post of Minister of the Interior. This 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 DEPRESSED, YOUR MAJESTY!"

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

"Any educated person understands, but does not want to see with his own eyes that the riots throughout the world were made only by idlers and atheists. Only Christians of pure evangelical doctrine are incapable of idleness and disorder. But this does not exclude the fact that in the monasteries and among the priests there are also idlers, notwithstanding that they bear the name of ministers and it is believed that the grace of God is 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 idlers, who have penetrated all ministries and all educational institutions, not excluding the military.

You, Your Majesty, see this perfectly well yourself, but through rose-coloured spectacles they report to Your Majesty quite the 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 shrug off the arrows aimed by slanderers and liars under the plausible cover of culture, enlightenment, justice and purity of heart.

What purity of heart can an atheist have? They may be intelligent and honest people, but there is no purity of heart among 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 areas: direct connection with America will give an opportunity to supply Turkestan with American agricultural implements, in particular machines for cotton processing; in turn, Turkestan will receive a new thunderbolt of goods.

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

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 the extreme difficulty, if not to say 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 the interests 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..... must first of all get along with the existing state system, obtain political rights equal to those of Russian subjects.... 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 other shores of Europe this delivery will also be made easier and faster, bypassing the vast 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.)

Symptomatic is the end of the letter, confirming the break between Badmayev and the court: "I am very sorry and depressed that in recent years I have not had the good fortune to see Your Majesty to know to what extent Your Majesty's views on everything that is happening have changed.

Literally 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 historical aspect he considers 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 of Nicholas II's abdication, 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 I guess it's 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 Tsar's 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 it with the blockade of Leningrad in the Second World War, when most of the citizens, about two million people, died of starvation); in February, because of the frost, there were interruptions in supplies, 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 started to riot. In w a r t i m e ! Who

were playing into their hands? The Kaiser? To think of it: the 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 turbulent rivers you don't change horses - it will blow away both the horse and the saddler.

the horse and the rider. And it did! Very soon the inhabitants of Petrograd, having fallen under the Bolsheviks' power, felt on their own skin what real hunger and unbridled terror were. 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. It was fate that a year later Ruzsky, caught by the Bolsheviks in Kislovodsk, dug his own grave at gunpoint, where he was buried alive.

In the brochure I mentioned there are prophetic thoughts about what awaits 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... but let them remember that the members of the Constituent Assembly did not escape the guillotine either.

"Danton, Marat and Robespierre also 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 streams of blood, they threw themselves at the feet of the dictator Bonaparte.

All these demons now thirst for Russian blood."

"A STAR HAS RISEN"

Liza Yuzbasheva became the civil wife of Peter Alexandrovich. She was younger than her husband by almost thirty years, but carried her love for him through life and in a bitter hour for him did not leave him.

...17 October 1907, at the end of the reception Peter Alexandrovich was handed a telegram that contained two words: "A star has risen". After reading it he went into the next room, knelt down in front of 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 the 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 towards Liteiny Bridge. Here, in the carriage, alone, he allowed himself to relax and, closing his eyes, leaned back on the soft back of the seat.

But tonight he could not sleep. He thought about the fate of his newborn daughter. She is destined to suffer a hard fate - to be considered illegitimate. 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 word to my mother - Aida Petrovna Guseva, the youngest daughter of Badmaev, doctor-surgeon, major of medical service, holder of the Order of the Patriotic War of the I 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.

"I was born in Moscow on 17 October 1907, where at that time there were my mother and a midwife accompanying her, close to my father's house. On a gloomy October day at eight o'clock in the morning, a remarkably ugly little girl with straight black hair, slanting eyes and a flattened nose was born.

At the sight of me, my mother was both pleased 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 of 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. Till the end of days she kept her bright mind, unusual kindness, beauty of soul. According to my mother's stories, she was recommended from a rich aristocratic house, where the daughters had already grown up; she was not let go, offered to stay, but her Russian soul did not get along with bonnes and governesses.

My mother, a modest woman, oppressed by her position as a civil wife, met Kulusha warily. "Where shall I put such an important personage? 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. I was concealed in my early childhood.

Two months later, as agreed, Kulusha took me to St. Petersburg to my mother. She left in Moscow her daughter Manya, fifteen years old, all her belongings, 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 the unusual position of being illegal, 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 Kulusha, whom I called Mum until I was five years old. (Then came a governess, a mademoiselle, who started a strict mushrutka, she forbade me to call Kulusha mum.) But even later, Kulusha sometimes had to pass me off as her own daughter.

Now it seems strange, 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 Egorovna found me tending 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."

Kulusha apologised and ordered me to sit by her. In the evening grandmother complained to mum that "your lodger's daughter goes to your room without asking."

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

We lived quietly and privately. Mum spent all her days with father at the reception of the sick. Father was addressed by many incurable patients not only in Russia, but also abroad, 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 - after all, she was almost the same age as Nadyusha.

Peter's wife Nadezhda Vasilyevna was very interested in me, and in the summer, when we lived at the dacha, she came to see me to see if I looked like my father. But Kuliusha, apparently having an instruction, I remember, blocked me with herself and asked the arriving barmaid whom she wanted.

"Whose girl is this?" - the barmaid asked menacingly. "It's my daughter," said Kúlyúsha convulsively, in a very unusual, important voice.

I clung fearfully to Kulusha's dress, but still looked out from behind her back with my slanting eyes, which gave me away.

eyes.

"Who lives here and who are you?" - continued her interrogation. "I live here, the merchant 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 the 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, evidently did not want a high-profile divorce case with consistory and lawyers, and so on. 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 was 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, her father was a kind man who helped the poor. Of course, he was rich, but not all rich people do that. And he earned his wealth by 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 swearing, except for 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 students from among Buryats, Mongols, who studied in St. Petersburg on his father's money.

...Pyotr Alexandrovich, or Petsan, as his mother called him, was a thinking man. According to my mother's stories, he criticised the ministers too, and when the Emperor was named, he only spread 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, but in this respect 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. In her somehow old and modernity combined in an interesting way. She regretted the couple, but she was very interested in what was going on around her. I remember, she would lean into our C-235 radio and listen....

Every summer my 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. But Akulina Yakovlevna loved her mother so much that she did not dare to leave our house....

I write these notes inconsistently, there is no time to line them up: work, one and a half rates, 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 work - 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 on a mountain pass there was a train wreck, and all the first class carriages were smashed by the fall from the steep hill. Only two third-class carriages survived. Mum told me what horror she had to endure, seeing the fiery, bloody mess down in the gorge.

The second, already amusing, incident. Returning to Russia, she came to 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 is nothing to say how happy mum was: all the difficulties immediately ended with the help of an unexpected interpreter, who turned out to be Russian.

Subsequently, my mother often recalled this incident and in difficult moments of life said to me:

"Wait, Aidochka, there will still be "can I paint?" - The unexpected will come, and by a strange chance it sometimes happened...."

Looking ahead, I'll tell one incident with 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 the appointment, opens, and a lieutenant-colonel jumps out, sees me, clutches 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. "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, I couldn't help noticing it, and I asked her what was the matter.

— 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 fascists. Leaving, Mum said:

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

The word "special officer" made me suspicious.

— Did he call you?

— No, I went to him myself in connection with my new appointment - the head of a large surgical department. It's a senior position, and I felt it necessary to tell him everything, including my father... So that I wouldn't be blamed later, saying I hid it...

I didn't have to explain what my mum could be blamed for, I knew that long ago.

"I REMEMBER MY FATHER FROM 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 Peter Alexandrovich brought her much suffering. Despite his advanced age, 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, ochen arrived at the railway station, and said to mother :

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

We stayed. My parents were depressed by my position as an illegitimate child. They started looking for a way out. According to the laws of the time Peter Alexandrovich had the right to adopt me (without divorcing his first wife) and give me his surname. But then by law my mother lost her maternal rights over me.

Finally the way out suggested a newspaper advert that "a poor but noble man offers marriage". My father's solicitor had arranged for a cash reward for Mr Alferov - that was the man's surname. Now this may cause only a smile and bewilderment, but so 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 St. Petersburg and never again attempted to see his "wife" and me. He accepted the terms.

And in the afternoon my mother with her Tiflis friend Virginia and witnesses went to the church, 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, at least that was Kulusha's judgement. 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 about this later.

Mum loved people. We had guests in our house, often sang, played 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, about which she would laughingly tell Petsan - she would tell 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 to improve our policy in the East.

Virginia Artsruni-Titova was also a frequent visitor. Virginia 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 Mummy.

Her unbroken 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, at the age of eight, 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 - comes up to me.

"So that's what a nice girl she is!" - said Nadezhda Vasilievna, and, lifting my chin, rubbed my cheek. I curtsied. "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 sisters on my father's side - Tatiana and Maria, as well as to Peter Alexandrovich's grandchildren, almost my age, Peter and Kolya - children of my father's oldest daughter, Nadyusha. With them I developed a friendship.

One of my father's nephews sat me on his lap and said: "You are my relative." I was angry, not realising it, and I think that his 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, Kulusha started taking me to church early on. One of her favourites was an outing to the Alexander Nevsky Lavra. We travelled there on a steam train or a conka. She gave me communion often, but, despite her deep faith, she brought me to the cup 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 Kulusha 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 as soon as I learnt to read, I loved books forever. They were my constant friends, like-minded people.

I skip the small details of my life. Until I was ten years old, there were not many vivid impressions. Theatre! The first time in the theatre in the afternoon I listened to "Faust", and this magical music lay 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 that they would make me do it anyway. Around the age of eight, I began to see poorly in the distance, and I had to get up to parse 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 FEARSOME 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 arrived, my grandfather would kiss 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

put our heads up to feel the touch of grandfather's teeth. His teeth were straight, clean, without a single filling, not a single rotten one - at the age of seven decades! 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 pinochle, 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 at the end of the meal, joking, laughing, flashing his white teeth.

— And besides the military youths, who else was there?

— Prince Ukhtomsky, General Kurlov, 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, about which I know 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. Peter 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 said:

— Ah, 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 ...

— Do you even read my work?

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

— Not only Mongols spilled blood. Tver was against Moscow. And who ruined 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 there, in the Winter Palace? What about the Emperor? Do you have influence over him? I, as you know, am 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! Slowly, slowly, and with no interference. Give him to me for treatment.

— But that's not realistic.

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

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

The clash occurred, as grandmother thought, when Protopopov was appointed minister. He rightly believed that the doctor should now appear before 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 talk, curiosity ...

Protopopov remained for some time in Pyotr Alexandrovich's study. 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 Alexandrovitch shouted after him. Grandmother was never able to 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!"

At grandmother's questions, what happened after all, grandfather 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, have been 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 Mum what war was.

"War is horror," was the reply. From that day on, I never spoke German again. I remember the signs in the shops: "Please don't speak German." I knew this language as well as French, and I chatted freely.....

I remember talking about the war. In the house we were always waiting for newspapers with news. In the hospital at Poklonnaya they brought seriously wounded Nikolai - 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 Hill, in addition to the main building with a ladder-tower in oriental style, there was also a hospital-sanatorium and separately a pharmacy. In the ground floor of the pharmacy there was a pushing room where herbs were dried and pounded; a laboratory room where separate 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".

At court, as far as I know, my father was rarely at court in those days. There was a long period when he was not there at all. Once, when I was there, 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 dressed especially smartly, the carpet went from the porch steps to the gate....

My father's constant and extensive correspondence with Tibet and China was caused by the fact that literature and medicinal herbs were sent to him from there. Knowing the East, he, as a man thinking, energetic, 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, it seems to me, he understood a lot and, if he had lived, would have come to a new life".

I think the last phrase is about the fact that Peter Alexandrovich People like him do not change their beliefs, do not rearrange themselves in their old age. Judging by all his philosophical works, 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 in Russia things were going well until everything was ruined by the multi-party Duma and the constitution.

But even before that: when the monarch became liberal, they started shooting at him, like the unfortunate Alexander II. And under him there appeared a revolutionary *raznochinstvo*, which overthrew the brilliant 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 labelled a peacemaker by the people, but Europe trembled at his name.

IN FRONT OF AN ANGRY MOB

"How much has been experienced in these years! From a girl who walked in the Summer Garden with Mademoiselle, I became an independent person, running serious errands. When my mother took a break from receiving the sick, she assigned me to the pharmacy, that is, 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...

Closer 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 out the aliens. 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 expel him from Russia.

My mother was travelling with him and hesitated whether to take me or leave me with Kulusha. She decided to ask me, leaving me the last word. In spite of 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 the *kupe*. I began to run along the corridor, looking at my companions. As it turned out, in our carriage travelled Vyrubova, Elvengren, Glinka-Yanchevsky, Manasevich-Manuilov.

The train started. Those seeing us off were all crying - the separation was supposed to be for ever. Mum was all the time frowning, anxious. Pyotr Alexandrovich, on the contrary, joked, calmed everyone. A game of chess began. Adults called me into the compartment, gave me sweets - in a word, they entertained me.

Then - the border, and the train went through Finland. At the station Rahijaki the train was stopped by revolutionary troops. The sailors and soldiers who surrounded the carriage were told that "the Tsar's cronies" were travelling. 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." 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, we were thrown into the court 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 for the carriage doors. He decided to go out to 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

the content of his speech, though my mother sent me to bring my father back, and I stood beside him, 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 arms - 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 Elvsgren - his act deprived everyone of trust.

During the interrogation there was a curiosity about me. I was asked: name, surname and with whom and where I was travelling, 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 Papa. Then my parents explained what the matter was.

After the interrogation we were taken to the hold. I remember through a dream 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 answered. After all, I was brought up in such a way that I wasn't supposed to notice such things. "Well, I'll finish it, if you don't want to," said Glinka-Yanchevsky. I was confused, not knowing how to behave, but he finished the casserole.

The Commissar treated me well, he showed me the yacht. Upstairs was a luxurious room — a hall with fluffy carpets, mirrors, a big grand piano. I was allowed to play on 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, braced themselves.....

It was the end of September 1917. The departure 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's hat was missing, and my mother gave him a grey velvet beret, which he put on.

"Mr Badmaev, I order you to take off 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 his holster. But the father was not frightened by this. Was he, who went out to the furious crowd, afraid of this young man? The commissioner 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 in 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 sitting in the hall was excited, it was a nervous excitement, which at first I took for cheerfulness.

Soon my mother hurried to Petrograd to start the trouble.

At home Kulusha met me joyfully and with 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 the release of my father, went to the ministers of the Provisional Government, but did not risk to linger long in Petrograd, fearing for the life and health of Peter Alexandrovich, and, taking me with her, returned to Gel Singfors, to be closer 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 sent away 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 tea shop, buy coffee and buns, and return. And again the bell would ring, and I would march with my jugs and take the coffee to the cells.

We lived like that for about a month. And finally the release order came. Everyone was allowed to return to their homeland. 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, Petr Aleksandrovich started his practice again. But his health deteriorated, he suffered pneumonia. The contingent of his patients changed significantly - soldiers and sailors prevailed.

One day, shortly before leaving for reception Pyotr Alexandrovich was arrested again. Mum went to see the patients alone. She announced to the many waiting patients about her father's arrest. 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 c h e e r f u l l y .

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 guns would drop under his gaze.

I do not remember to what time, but apparently to 1918 refers to one strange episode. During the reception Pyotr Aleksandrovich was asked to go to see a seriously ill person; apparently a name familiar to my 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 waited.

An hour passed, another... No one came out. Mum began 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, addressing his mother, said: "I cannot break the stubbornness of the old man.... Make him listen to us, otherwise he will not leave here alive!"

Mother, 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: "Soon you'll be on your feet", left her some medicine and left.

As Maria Timofeevna told me personally in the 30s, in the revolution, her workmates and friends around her did not advise her to drink "unknown medicines", fearing poisoning, but Maria Timofeevna, apparently, had a good judge of people. She guessed in P. A. a decent man, and also brave enough, for in case of unsuccessful treatment all the blame would be blamed on her father.

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

In the 20s 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, their 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 life.

I also remember the Ivanovs. In the 30s, my mother took me with her to Moscow, and I remember a huge flat in a dozen rooms on Granovsky Street. 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. At the table the hostess would hover, and her husband, Ivan Dmitrievich, would sit and listen, inclining his head; 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 invariably 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 is a bourgeois writer, - Maria Timofeevna remarked.

— Tolstoy is a bourgeois writer? That is the bourgeois view, - I parried.

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

— What! Borja!... I have bourgeois views?! In my house?!" she exclaimed, and sprang 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: she would sweep everything away. For all her seeming kindness...

CHK ACTS.

"Father as if reconciled with the new government, but the character gave himself to know. There was another memorable incident ... Father and mother went from Udelnaya to the city to the 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. Lot began to prove, an argument began. Suddenly, a sailor with a Mauser came up to my father: "Oh, there's a counter-counterculture here! To Cheka..." 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 gone out on the platform, my father suddenly bowed low to the people around him and said: "Forgive the old man! Foolishly ... "I was a fool!"

The sailors laughed, advised the 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's the matter with us?" - said my mother reproachfully. That seemed to be the only time she condemned his actions.

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

I am quite aware," he wrote, "that this science will become the property of the educated world only when gifted European specialists will begin to study it.

I know that Peter Alexandrovich received an official notification from the authorities that he could, if he wished, take Japanese citizenship - the Japanese ambassador was petitioning for him - and leave for Japan with his family. His father categorically refused to leave Russia.

Meanwhile, his white-stone dacha on Poklonnaya Hill with the adjacent 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 have been here, but limited themselves to the arrest of my grandfather and the fact that pierced with bayonets ancient paintings in gilded frames, - looking for caches of weapons.

"I go 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 there was an event that was very hard for me.

Kuliusha went with a cart 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 spoilt 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 Kulyusha I always felt myself under reliable protection, felt her love and care; my mother was entirely absorbed in troubles 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 sort it out, but not everything depended on her. As a first step, I was allowed a date with Kulusha. I carried a bundle of laundry and 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 sadly home.

Kuliusha was released a fortnight later with a warning to "keep her mouth shut". She came back slimmed down, silent and somehow hushed, and I glowed: now everything was not terrible.

...The harshest days of my childhood were coming, the winter of 1919/20 was very difficult, hunger made 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 the personal file of P.A. Badmaev together with other documents at Liteiny, 4.

To the Chairman of the Cheka, Comrade MEDVED.

Branch 3, cell 21 Shpalernaya Street, house No. 25 Pyotr 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 age ¹.

(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.))

STATEMENT

I am an international by my 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 commander of the Red Army's mounted reconnaissance, while on a reconnaissance mission behind Glazov, was wounded by splinters of 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 been working all my life not less than 14 hours a day for 90 years exclusively for the good of all mankind and for helping them in grave illnesses and sufferings.

Has not the thought flashed through your mind, your conscience, that Gr. Badmaev, however loud and popular his name may be, cannot harm your communist system, especially he has never been engaged in active agitator politics and does not do so now.

My mind, my feelings and my thoughts are not embittered against the present system, in spite of 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 in spite of all this, I am arrested and sitting quite innocently.

If you ask me why I am not embittered, I will answer you that coups are not made 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

The statement bears a sprawling resolution dated 12 August (not pondered over for long): "Sent to the Chesmensky Almshouse." Grandfather cried out for communist justice - he got it.

"...And from November he was transferred to the Chesmensky camp; this camp was at the other end of the city, five kilometres from 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 you had 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, I went the next. On my day I went equipped with Kulusha, and from Udelnaya I started my difficult trek: 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 most terrible thing happened. My father, being very hot-tempered, got hot-tempered and spoke sharply with 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 to trouble, again and again fearing for his life.

After being in the ice-cold punishment cell for two days, my father fell ill, typhoid fever was discovered. He was put in a 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, where to?...". My mother would cover me with her fur coat and say: "Sleep, sleep, I'm with you...".

I was hungry, but I never asked for anything. Mum, sensing my condition, went to the ward nurse 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 ward".

In her memoirs, my mother says nothing about the correspondence between Elizabeth Fyodorovna and Peter Alexandrovich, but it survived. They are five notes from my grandmother, written in red ink, sent, as it appears, with her daughter or through the guards; a single note remains from my grandfather. I bring it and three of Grandmother's choice ones.

"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 better. My spirits are better, for I was tormented that you were sick, alone there without me.

I'm sending veal soup, a pound of meat. Kisses,
kisses from me and Aida.

Yours Elizabeth. Friday 1920."

"Dear Elizabeth Feodorovna.

Come today. I'll let you know when it's necessary. Yesterday Olga Fyodorovna was (grandmother's own sister; further a few words 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.

Your loving self to you. Badmasv."

<<"I will not give offence" - this is written from prison.

"Dear friend! Christ is risen. Kisses, congratulations. We ask God for health, the rest, I know that everything will be. Today I'm not sending much: 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 terribly carelessly, I forgot to enclose handkerchiefs and a "khadak" (silk scarf.- B. 7⁽⁴⁾), 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 the room.

Elizabeth." "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.

Thus passed that harsh winter. 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 alternately went to see him every other day, his release was unexpected".

... For a moment I will divert from Mum's notes. I will reproduce my grandfather's story from my grandmother's words about how he was released and about his journey home from the Chesmensky camp to Udelnaya.

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

— For how long? - Squinting, my grandfather asked.

— Doctor, that depends entirely on you. The grandfather, as usual, replied with a joke:

— I'm putting myself in prison? What time? I didn't know! The commandant wanted to part with the famous stubborn prisoner peacefully and said good-naturedly:

— Treat people, doctor, nobody will touch 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 wrote to the Czar too, but about what? Did you even read it?

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

— A statutory general. When I was young, I served in the Foreign Office, and the ranks went up... 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 conducted counter-revolutionary propaganda and agitation.

— That's not true!

— Doctor, I've been acquainted with your case... 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-revolution, 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 grandfather didn't want to escalate the conversation before his release. The passions were running high...

— Well, fine," 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 without a queue,

— Without a queue, doctor, you took 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 queuing 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.

— Shut up, shut up! That's what Leo Tolstoy said about revolutionaries.

— And we'd have asked the Count for something if he were alive... Grandfather wanted to reply to the chief, but held back.

In the prison clerk's office he was given the necessary documents, the clerk wrote in the prison register: "According to the order numbered and 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, grandfather, I see where you're coming from. Are we not Orthodox Christians?

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

Badmaev sat down in the cart, put some hay on it, the man shouted the age-old "No-o-o! Shoo!" - and the cart moved off.

There were no trams, and from the Narva outpost the grandfather went on foot, puzzled as to how he was going to overcome these 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," the carriage driver peeked out.

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

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

— From Poklonnaya.

"DID I LIVE WRONG?"

He travelled alone in the carriage, non-stop. The city was deserted. In some places there were queues outside 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 postcard 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, slowly climbed the Liteiny Bridge. On the left, a low, classic, purely St. Petersburg-style building of the Military Medical and Surgical Academy opened up. Here he was studying. And everything was ahead of him: hard work, the Academy, the Oriental Faculty of the University, trips to Tibet, studying 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 remembered 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 grandfather walked. The last kilometre is hard to walk... But it's necessary, it's necessary to overcome. 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 progress!

He leaned against a telegraph pole. Another five hundred paces. Here is 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 remained in the house. She stayed because she loved the girl she had brought up. Pyotr Alexandrovich knew this and especially valued Akulina Yakovlevna.

And Elizabeth Fyodorovna 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 all right," she said excitedly. "How do you feel? Now the main thing is health...

— I walked from Sampsonievsky and it was fine. Is there reception on Liteyny?

— Not today. I made an appointment every other day. Some of our patients, ours, Udelnisky patients, come here..... Now we have a new task - to replenish the medicines, - explained Elizaveta Fyodorovna, because in any situation, in any condition, he was always first of all interested in medical matters.

— Well, good," he said, after listening to Elizaveta Fyodorovna's short answer.

They went up the low, gentle stairs of the porch and entered the house. The landlady began to fuss over the food.

— Pyotr Alexandrovich, I have a little coffee, will you have some?

— I'd rather have some tea. Mine. Chinese. Twisted. Is there any left?

— Yes, yes, of course. I'll brew it for you.

— 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 taste. Here he used to rest from everything in the world. In the large room hung

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, and if anything happens, call, and I'll go to the kitchen," said his wife, placing a finely handmade Chinese bell near the couch.

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

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

— Here... On the glacier I've saved for your arrival, shall I boil it? Elizaveta

Fyodorovna

looked helplessly guilty. looked at
at her husband, as if apologising that she had not done it.

— Boil it! In my opinion.

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

— Yes, a faithful man," sighed the grandfather, looking after Akulina Yakovlevna. Then, standing up 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, it seems they are doing well. The main thing is that they're alive and well...

— Thank God, thank God," rejoiced the old man, 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 days of reflecting on the long life that had seemed to have been lived, but had flashed by so quickly. It was as if a door opened, he saw the light, and the door 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's peace - brother against brother, here's land.

— three arshins, here's 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... 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 was his goal is another question.

If it weren't 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.

STRANGE LIGHT IN AN EMPTY CHURCH

"In the evenings, his mother would talk about all the affairs and read the newspapers to him.

I had to read aloud, but, to my shame, I did not like to read aloud, it was very boring to read a newspaper. One day 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 Sergei 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 he and my mother were taken away together, I did 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, as my parents were supposed to be there.

So until morning we walked with Tatiana in front of the building. We waited until ten o'clock and, not having received any references, we returned 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 I don't know where, and they kept me here, and then they 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 as well.

For exactly two weeks we began a daily campaign 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, he 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. This recovery was brief; soon he was finally taken ill.

It was July 1920. For three weeks my father struggled with increasing 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 these days he dictated his will, which was certified by his friends and his son Peter.

On the last day he did not feel well, he was uncomfortable on the bed. His mother and Kulusha were irresistibly by his side. Father's former family was in Minsk, but his middle daughter Tatiana lived at our place.

Late in the evening, Tanya and I were sent by my mother to Shuvalova to the sanatorium for a rubber lap. Tanya was eight years older than me. We set off. 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.

About five o'clock in the morning I was awakened by Kúlyúsha saying: "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..... Mother went weeping out of the room to the balcony. I followed her, not knowing what to say. The first words of consolation I heard from my mother were, "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 matter. 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. 11 It happened that there, in my grandfather's grave fence, we caught completely strangers, former patients of his, bringing flowers. In the 30s, in the Udelnaya-Ozerki district, the suburbs of Leningrad, the memory of him was alive, and even the stop on the

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

"Dying, P. A. took his mother's word that even on the day of his death she would not miss receiving patients and continue his work.

A year after my father's death my father's ex-wife, the former general Nadezhda Vasilievna, 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.

In my mother, despite the fact that she sometimes forgot about me while taking care of my father and Tibetan medicine, my mother had a greatness of soul. 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 WILL

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

At that time Tibetan medicine was popular as a science. There was another centre in the city, headed by Badmaev's nephew, baptised under the name of Niko-laya. 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. 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 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 in connection with the Japanese resident Miyakita and the intention to poison members of the government. At the trial, he recanted all the testimony given during 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 this or that 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. On a piece of rice tissue paper a special apothecary spoon was used to measure the dose of powder and wrap it in a special way. But learning to roll powders is not so easy! I still don't get it right.

The most popular among the sick, and also in our house, was medicine number 179 - the one mentioned more than once, shiget. It was a six-ingredient powder that, by improving the metabolism.

metabolism, it cured diathesis, eczema and stomach ailments. My grandmother, for example, took shiget every day in the morning. Until 1937, that is, until her arrest, no one would have thought that my 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, naturally, the action is to....

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

THE CLOCK STORM IN GRANDMA'S HOUSE DOES NOT 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 about the fact that I was the grandson of P. A. Badmaev early and not even from my parents - One day my mother said to me with restraint and seriousness:

— Borechka, perhaps they will ask you if you are Dr Badmaev's grandson. Answer: grandson. There's no shame in that. But if they start questioning you further, you don't know anything. You really don't know.

From my dejected silence, my mother realised that the questions had already been asked.

— What were they asking about?

— As if grandfather treated the tsar....

My grandmother, who was present at the conversation, said a long sentence in French. Mum nodded.

— Yes, yes... We must say everything so that there are no ambiguities. - 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 before the revolution graduated from six classes of cadet corps. Then briefly served in the Red Army, worked as a loader, then starred in the first Soviet films directed by AV 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 in the revolution, as a ten-year-old girl, witnessed her father's arrests, and later she herself (before her marriage - Badmaeva) learnt what a questionnaire was: she was twice expelled from the university. 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 they were bad.

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

I remember how my mother held my father back when he was going to go to the then-active St Isaac's Cathedral for 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 put 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 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 much trouble and no longer as a director, but as an assistant. But it seems that he was hindered not only by the questionnaire, but also by his inability to find a common language with his colleagues. And this trait - contact - in the Soviet era, when such qualities as professionalism, diligence, decency, were devalued, has acquired a huge, 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 that I learnt it, but I felt it, remembered it after her death. My father was unsociable, Mum 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 intelligent woman in Leningrad.

the most beautiful and intelligent 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 a corner room, where her bedroom and study were; a large room adjoining it was given to me and my nanny; my mother and father lived in the next, eastern room, and Akulina Yakovlevna lived in a separate room; in the huge dining room, medicines were prepared in the morning.

the medicines in the morning.

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

As some of the authorities themselves were treated by the grandmother, she was allowed to preserve 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"), Grandma would get up from the table, intervene by right of the hostess: "Gospa-ah, I ask you not to talk politics in my house," and the conversation would be silenced. For all the kindness in the grandmother was a power that subdued people. Among the guests were her patients.

In the 30s, the city looked more like the old St. Petersburg in appearance and population than it does now. Despite the endless repressions and expulsions of "former", in the street crowd glimpsed intelligent faces, heard pure St. Petersburg speech ... However, the average native Peterburger of any class had his own face and dignity. And the same drunken plumber Mercuryich, who fixed our taps, was a personality and worked with such virtuosity that today's plumbers could not even dream of.

"DESTRUCTION IN THE HEADS"

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 they started to build a two-storey standard barrack 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 posts 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 out lath after lath from the fence, climbed over it from one bank to the other.

The gate opens, and a cart with things enters the yard. This is the Kurochkin family - husband, wife, two boys and an old woman: they were given a warrant for the former 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 shreds, a wooden suitcase, a bag....

— Where are you from? - asks the grandmother.

— We are from Pskov, the village of Lapushino.

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

— Thank you. My son has already been here, looking at it, and now the whole family is here....

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. And so it went on 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, called to "replenish the working class". Yesterday's peasants, torn away from the land, from the profession of a farmer, having no other qualifications, became conductors of trams, buses, or they were taken as labourers: at "kurochkina" productivity of labour there was always a shortage of people. The once empty Udelninsky lanes were filled with a new public. There were good peasant faces all around. Healthy, cheerful girls wore berets in a special way, on their backs, and tried to become Leningrad young ladies as soon as possible. But when people strive to be like someone else, they become like each other.

Not only those who came from the countryside but also Leningraders from overcrowded communal flats were settled in barracks. I remember the old woman Gerle, surrounded by boys and dogs, famous for entering the tram from the front platform - a privilege of the Civil War.

a privilege of the Civil War. There were fights, but when a policeman showed up.

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

From the very early morning a queue would line up at the door of the nearest shop, but the more astute came later, for just before the opening a policeman would appear and command:

— "Come on, let's reorganise! The first ones, who are panickers, will be the last, and the last ones - the first!

And the queue would silently obey.

Grandma sits in the armchair with her hand over her eyes, and when I ask her to tell me something, she replies:

— 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.... And I, too, waiting.

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

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

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

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

— Aidochka, well? Are you well? - Grandma's voice is trembling.

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

— God, what happiness! Now you're a doctor, 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 name is Badmaeva?

— Yes...

— What do you want? Strange people! My father was a tsarist general, and my 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, yielding to her grandmother's requests, she entered the school of nurses, believing that it was only for a while. There was a need for nurses, and she was accepted. 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 town. 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 Kuliusha 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 my mother was enrolled as a student.

She was in a whirlwind: home - institute - hospital. My grandmother looked after me. Since Elizabeth Fyodorovna believed that a healthy body is not subject to infection, 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 now on, Grandma took charge of my health. She used to smoke a thin brown cigarette 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. And my grandmother also gave me some powders, and the heart murmur that appeared after diphtheria disappeared.

"Institute I graduated in the tram, - recalled Aida Petrovna.- Had to combine teaching with duty in the hospital. From our house to the port by tram for almost two hours one way. I rode and learnt 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 takes up something, she achieves maximum results. It's the same: "In life one should be able to do at least one thing, but in perfection".

On the day of graduation from the Institute Elizabeth Fedorovna gave her daughter a set of surgical instruments.

WHOLE LIFE TURNED UPSIDE DOWN

Our misfortunes began when my grandmother's favourite cow Grusha began to choke on something. 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 fell on our family. From that five-room mansion on Yaroslavsky we moved 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.

Soon Ersberg himself passed away, and then 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 at home. The last thing he said was: "Don't tell mum..." His mother didn't survive him much longer. The father, who had come to attend his son's funeral, entered with the words:

— "Damned house!

No, it wasn't the house that was to blame! Its old walls had seen better days... Our whole life had been turned upside down.

Our lifestyle was too different from the rest of the world, and Grandma didn't hide anything. Just the fact that the house and garden were surrounded by a fence, behind which lilacs and acacia trees bloomed, 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 (as well as my father later) made a serious mistake for those times, allowed herself a gesture that did not please the authorities. True, the gesture was forced...

By the middle of the 30s, relatives scattered by the civil war came to our house, to whom my grandmother could not refuse because of her delicacy. 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 ~~set~~ about

to restore order with vigour. Soon a new high frequent fence started to rise around the plot, which in itself was 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 that seemed to have strayed from common sense.

which every year was once again hit by a barrage of unprecedented outlaw terror.

"You have a bourgeoisie living and operating under your nose," wrote one of the neighbour's informers. 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'm 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, the normal life of 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 my 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. Mum replied that she was not there, she was on holiday in Kislovodsk.

— Hadn't she returned yet? - frowned the older man.

— 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 her and they went in with her. In the dining room were me, Papa 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 in silence we sat 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 stomach ulcers; firemen came, there were people from the district council, 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? - Father turned to her.

— They examined the room, but they didn't touch anything ... They asked Mum's name, surname, year and place of birth... They asked something else...

— But it wasn't just three - four of them, I saw them getting into the car, so someone was on duty at the gate.

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

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

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

...In Moscow we stayed, as usual, on Granovsky Street in the Ivanovs' flat. My grandmother was to come 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 Elizaveta Feodorovna stay with us as long as she likes!... Even for a year. I'll be glad of it. As long as they come for us.

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

— Aida! What do you mean? Such heads are flying! I don't understand what's going on right now. Sometimes it seems to me that I'll suddenly wake up in the morning and the radio will announce the discovery of some great counter-revolutionary conspiracy.... and everything will fall into place.

— All right, but 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 Grandma arrived, rejuvenated by the waters. Maria Timofeyevna and Ivan Dmitrievich greeted her as if she were their own. The reason

was not only that Maria Timofeevna believed in her as no other doctor in the Kremlin hospital to which she was attached; besides her medical skill, Grandmother possessed a great charm and a sense of inner dignity which attracted 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 Timofeevna reigned in the house and at the table, happy that she was receiving her saviour, and she had hope in her eyes that her grandmother would again, as twenty years ago, cure her of all her diseases.

The shadow of concern is only on my mother's face. Having met my grandmother at the railway station, she had already managed to tell her about the disturbing visit. But this did not make a proper impression on my grandmother, and she now repeated what she had already told her daughter:

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

— Mummy, it wasn't the fire brigade...

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

Mamma and Maria Timofeyevna look at each other, and the landlady makes it clear in a different, confident low voice:

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

— It's impossible, I have sick people waiting for me!

By common efforts my grandmother is kept in Moscow for two days, and then the three of us return to Leningrad. My father meets us at the railway station. He silently kisses my mother's hand, my grandmother's hand, takes our

our things, and we silently walk to the black Emka. Father gets behind the wheel and already at the approach to Udelnaya says:

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

— Ah, Seryozha, you are always carping ... - reproached grandmother son-in-law.

— It's not too late to correct the mistake, - insists the father.

— What do you mean?

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

— No, go ahead! I'm not used to backing down, especially, I repeat, I don't feel any guilt. I have official authorisation!

We're pulling up to our house with its veranda in multi-coloured glass. And old Akulina Yakovlevna, covering her eyes from the sun with her hand.

from the sun, stands on the porch.

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

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.

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

— What did I tell you?! At night they came for her.

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 doctoring".

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

doctor!

The old jurist waved his hands:

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

But Mum was unshakably confident 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 anything, I ask that she be tried by an open court, as the law requires.

The prosecutor opened a 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?! - But why wasn't she tried according to all the rules?

— Understand that Badmaeva could not have been tried in an open court! Her patients would have gathered outside the courthouse, which would have become

a political demonstration. Is that what you want? Do you want us to replace

"unlawful medical treatment", instead of "unlawful medical treatment", we'll charge her with Article 58?!

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 am ready to sign any paper in defence of Elizaveta Fedorovna, but.... But if tomorrow I am 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 with a film group to the Pamirs to shoot the film "Transition". And here I want to remember again about Olga Khalishvili, the one who remained faithful to our family (because many people now bypassed our house).

Olga Khalishvili remained faithful to our family (for many people were now leaving our house) and behaved quite differently from, for example, Lyusia Badmaeva, a relative of my grandfather's. Her grandmother had also taken her in and educated her, but after Elizaveta Fyodorovna was arrested and married, Lyusia never came to our house again. And Olga, though a member of the All-Union Communist Party of Bolsheviks (Bolsheviks), took part in all the troubles, carried packages to the prison, argued with the prosecutor, shouted:

— My father was shot by the Whites, I will 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're bastards, bureaucrats! They tarnish the idea. It's a pity I didn't beat his face in...

Kuliusha was in her nineties. But she was vigorous, she walked, she ordered, at Christmas and Easter she drank a shot of vodka. I remember how once, taking a handkerchief in her hands, she went round with Russian prowess, singing: "We'll drink and party, and when death comes, we'll die."

That year, one summer day, the housekeeper Nina said to me anxiously: "Borja, go to the clinic 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 Kulusha was not well, she immediately lit up a cigarette and told me to go home, and she would be dropped off by ambulance.

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

— "Goodbye, Aidushka... It's time... It's calling. Give her 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 Peter Alexandrovich was buried.

Having received permission to visit my grandmother, my mother went on her holiday to a distant place: to Karaganda by train, from there a few hundred kilometres more by hitchhiking to the 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 remained herself, - my mother told me, - in the camp, with the permission of the authorities, she takes 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, having been assigned to 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, communication with Grandma was cut off.

"I BARELY GOT OUT, THERE WAS FIRE EVERYWHERE."

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

The first weeks of the war my grandmother lived in Chudov, from where, as she thought, 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 were evacuating.

evacuated. Finally, after another bombing, the house where her grandmother lived caught fire. And then she left the city together with the last refugees, taking with her the most necessary things. It was the day before the Nazis took Chudov.

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

— ...I suddenly noticed that I was walking alone along 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, grandmother was assigned to a canteen for military families, and her life gradually settled down. In 1944, when the blockade was lifted, my mother took a 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 TRUNK

I went to Vyshny Volochek to pick her up.

This town lies between Moscow and St. Petersburg, on two rivers - the Mete and the Tverts, with a church on Cathedral Square, looking 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 kindly aged face, the pictures of my childhood immediately came before me, 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 30s, after the persecution of Tibetan medicine, she remained the only specialist in medical science, namely the science of Tibet.

— And what about there, on Liteiny, where I used to receive patients?

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

— Do you remember the cupboard with lots of drawers and numbers of medicines? Where is it?

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

— And the tall grey chest?

— 3 perfectly intact, it's at our place, at Rasetova's.

— Sl: i God! Have you opened it?

— I looked. There's old manuscripts on yellow paper, long sheets. It's a thick manuscript.

— Yes, yes, that's it! The third part of "Zhud-Shi". Pyotr Alexandrovich managed to decipher it, but he didn't manage to publish it....

— There's also some grey nuts.

— 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 a scale in there too....

Grandma nodded her head, very pleased.

— Well, now it seems we won't have long to wait. God willing.

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

of Tibetan medicine. All the theoretical works were connected with my grandfather's name, but the Soviet encyclopaedia described Pyotr Alexandrovich Badmaev as a monarchist, a friend of Rasputin and Protopopov - in a word, very unflattering, and it was unlikely that any publishing house would release 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 reached 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 Rashetova 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 Rashetovskaya 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 everything was confiscated from my grandmother, my father's house was almost ready. It was as if he had a premonition... After work he would go to Rashetova, watch the team of carpenters, get logs and bricks at the state price. 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'd like our Oryol estate and trotters..."

Like all people of 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 committed a crime and will not commit one..." - 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 Grandmother's arrest, reassuring my 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: nobody 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 acquaintance "with the spy N.N. Badmaev" and of organising an expedition to Baikal,

which was also seen as a spy expedition to show the way to the Japanese. As if they did not know that Selenga flows into Baikal, and Angara flows out of it...!

From the interrogation report.

Question. What instructions did Badmaeva give you? Answer. Elizaveta 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 probably more than one.

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

"I insist on the earliest possible conclusion of my case and on sending me to the military commissariat as a reserve commander of the 1st turn. 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".

Entering my father's house, my grandmother wept that there were no longer Akulina Yakovlevna and Sergei Borisovich, with whom my mother happily lived fifteen pre-war years. 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 with a request for registration and went to a familiar passport officer Klavdia Ilinichna - her daughter Tanya was my classmate. So I went to her house for advice - they lived nearby, behind the Lyndon pond.

— Well, do you need to register your grandmother? - smiling, the landlady asked.

— Did you already know she was home?

— Someone saw her in your garden. "Badmaeva has returned..." Many of the old ones have died, but there are still some left. Yes... It's hard to get a residence permit now, the city's closed. Unless you're summoned by a company or recruited.

— She's seventy-four years old!

— I understand. She's a well-known name, you can't slip it in between other cases. Do you have your passport with you? Let me see it!

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

— Yes, there is a mark... The police are looking at it. We'd better be on the safe side.

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

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

— To whom?

— Who puts the resolutions. The passport office. Understand?

— And what will I have to do?

— Who's going to take it from you?" Klavdia Ilyinichna grinned. Then suddenly she asked if my grandmother had any medicine left, for example, for stomach ulcers, The chief himself has an ulcer, he's suffering. 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 Gastrointestinal Centre...

Grandma had some medicine for ulcers. And - what are the collisions of life! - the head of the passport office put a resolution "to register permanently" in the former office of my grandfather, because the 36th police department was located in the house on Poklonnaya Street.

Soon after my grandmother arrived, she asked me to move the grey chest into her room. And so I did. This chest made a journey from Poklonnaya Hill, where my grandfather's dacha was, to the mansion on Yaroslavsky Prospekt, from there to Otradnaya and then to Rashetova. It was miraculously not confiscated with everything else that belonged to my grandmother, and was saved solely through the sympathy of the investigator, like few other things.

I took the heavy manuscript out of the trunk and laid it on the table. The main text - even lines, but on the left half of each sheet left large margins, and on them sharp, obscure handwriting made edits, insertions, additions.

— Here is the hand of Pyotr Alexandrovich," said my grandmother.

— What is the manuscript about?

— Oh, it's very serious: treatment of tumours, including malignant ones.

— Cancer?!

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

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

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

— In that case, how do you know that the tumours were malignant? That can only be established by 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's unharmed?

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

Indeed, it's amazing that a man with a German surname, and a connoisseur of 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 goodwill towards me!

In the meantime, I continued to extract the contents of the chest: an apothecary's scale with weights from a milligram to two hundred grams, a silver spoon on a long rod used for dosing medicines, a box of dried nuts....

— Oh, God, it's myrobalan, - rejoiced grandmother. - What else is there?

— Yes, I think, everything.

— It's a double-bottomed chest. Try to look for a button or a bolt, somewhere on the right should be ...

After searching, I did indeed find a bolt and, having managed it, lifted the first bottom of the chest. There was a bag wrapped in flannel 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.

— This the late Akulina Yakovlevna had already stashed away, probably-
it is possible, on Poklonnaya Mount Poklonnaya. She

She was in charge of transporting things," Grandma explained.

— Seryozha moved the trunk to our place before your rooms were sealed.

— Well, the silver is ordinary, and I remember I bought a watch-ring in Switzerland.

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! There were such people in those days.

— Kulusha was the only one," sighed Mum.

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

Professor Hammerman 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, in these years, ten, I think?' - Then she armed herself with a hearing aid and listened attentively to her grandmother's and mother's views on the revival of Tibetan medicine.

— I must reassure you: now they do not see 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 the public library has them. But, dear Aida Petrovna, we must start by, er. to restore, or rather, rehabilitate the author.

Adele Feodorovna remarked that it would be good if a famous scientist or writer would make an objective article: without denying Peter 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.

— I am personally alarmed by the very statement of the question. Immediately there will be someone who will say: "Ah, Badmaev, the very same..." You know, nowadays it's better not to draw attention to yourself," my mother said.

— Yes, but it's a shame: Elizaveta Fyodorovna'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 recipe of Tibetan medicines in a scientific collection. In the letter to emphasise that Professor A. F. Gammerman agreed to edit this work. This is where the text was compiled.

TO THE MINISTER OF HEALTH OF THE SSSR

Comrade A. F. Tretyakov

From 1900 to 1920 I worked together with the doctor P. A. Badmaev, who used herbs of 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 dietary therapy), acquired by many years of experience and observation of P. A. Badmaev's work, would bring at least some benefit to patients, 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 since Tibetan medicine does not contain any remedies that cause adverse side effects.

I would like your instructions on how to publish Badmaev's prescription. Professor A. F. Gammerman has agreed to edit and preface the formulation. 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, Rasetova Street, house No. 23. Elizaveta Fyodorovna Badmaeva.

— I think that with any attitude to 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 important to add:

— One way or another, Elizabeth Feodorovna, I or someone else will edit, we will come to you: after all, this is not a European medicine, 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's why my father, when he was reproached that he keeps secret the recipe, replied that he is ready to provide it, but that the manufacture of drugs was under the control of authoritative scientists.

...We drank tea. Adele Fedorovna told about her work in the Institute of Pharmacology. Everything is complicated. The struggle for a "scientific approach" to biology continues. There are still denunciations of Mendel, Morgan, Weisman. They may have made mistakes, but you can't deny the obvious - heredity, for example,

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

The letter was sent. How much hope had been 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 an edition. At the same time, the head of the department offered to send him materials for storage. We wondered what this meant. Thanks at least for the fact that there was no visit from the State Security Service.

Meanwhile, rumours of Elizabeth's return were spreading in certain circles of the city, among the surviving Petersburgers - the few 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 alarmed Aida very much, because one day the authorities or just a financial inspector could turn up, and again - "illegal medical treatment".

— 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 y o u're not a camel.

— But I can't just do nothing. I'm entitled to dietary advice?

— After all, you can not resist and give medicine, and what if it is a provocation? In Leningrad there are again 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

— she couldn't. At any moment sanctions could follow.

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. Of the most famous I remember the writer Vera Panova and the composer Dmitry Shostakovich, who helped to get the herbs necessary for medicines from Tibet and India.

On 29 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 drove to the cemetery. And again the tram went up the Poklonnaya Hill, and the white stone dacha with the eastern turret sailed 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 burst in at night, shooting at the ceiling, piercing paintings with bayonets and swearing...?

Here at last is Shuvalovsky Hill and the blue domes among the pines. We're walking. 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, this is her mound.

Elizaveta Fyodorovna sits on the bench opposite her husband's grave. Now I feel I should have talked her out of this trip. With a kind of interested attention she looked around, as if pondering: "Soon I'll be laid next to her..."

FEATURES OF THE EAST

If it were possible to see the time! If only it had been given to know that in forty years television crews would come to the cemetery and film my grandfather's grave, and there would be another inscription - "Outstanding scientist, founder of Tibetan medicine in Russia", and there would be a documentary film about Pyotr Bashir.

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 existed for the fourth decade already, 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 a lined translation of "Zhud-Shi" was impossible, because the text was encrypted, modern researchers fearlessly coped with the lined translation, calling it "Chzhud-Shi" and for insurance provided with the subtitle:

"A Monument of Medieval Tibetan Culture" (Novosibirsk, 1988), although a deciphered translation by Badmaev had already existed for a hundred years. And when I met with the "main 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 is it so? 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 the property of Russia, Europe and the whole world!

— Er, what now... That was the time. He 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.

That's always the way out. But I repeat: we have to start from the beginning. From the basics. By studying 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 that doesn't make it any easier.

And yet, studying the works is not enough, we must learn to diagnose. Determine the disease without resorting to analyses. I do not deny the usefulness of blood, urine, etc. analyses, 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 return to the fifties. The last Stalinist years and, most importantly, the post-Stalinist time with the flashed hopes, when my grandmother was still alive (and she and my mother cooked shiget) - this time is remembered to me 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 in the children's faces the features of the East.

FROM THE WILL OF P. A. BADMAEV

July 25. 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, in spite of my efforts <...>.

We have lived fifteen years completely apart, while you, Elizaveta Feodorovna, fifteen years ago, having linked your life with mine, you not only took on 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, managed to derive from this the profound value of the Tibetan medical science under my guidance on a practical basis to such an extent that during my stay in the Crosses, at Sveaborg, at Spalernaya, in the Military Prison, and finally at Chesma, during twelve months, I received patients on my 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 asked you, when peace comes to our Fatherland and when it is possible to travel everywhere and go abroad, to go to Mongolia, my homeland, and to get acquainted with those persons whom I 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 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 master of the pharmacy of Tibetan medicine with all the 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 for a long and happy life are still in it!

Badmaev

"JUD-SHI"

translated by

П. А. БАДМАНОВ¹

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 body's own defences, played a major role.

The World Health Organisation has recognised the relevance and prospects 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 public health representatives. But, according to WHO Director-General Halfdan Mahler, "only those who are not sufficiently broad-minded can think that the two systems have nothing to pass on to each other"².

What a long and difficult road it has been to realise this truth, which is obvious today! The pages of the history of Tibetan medicine in Eastern Russia are a 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 the very early age in Mongolian and Tibetan monasteries, and then medical knowledge was taught in Mongolian and Tibetan monasteries.

(All materials of this part are printed in fragments in the book: Fundamentals of medical science of Tibet. "Zhud-Shi".- M.: Nauka, 1991. The texts of P.A. Badmaev are brought in accordance with modern orthography. in accordance

w i t h modern orthography. (Editor's note).

Mahler X. The Staff of Aesculapus// Health of the World.- 1978.-№ 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 it is even possible to meet such a phrase as "traditional folk medicine".

"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 writing, 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 connected with Buddhism, which, of course, left its own imprint and caused prejudice of European doctors.

...It is not easy for a European to penetrate into the essence of Tibetan medicine, even knowing 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 depended on the amount of knowledge they received. European researchers often made a judgement on the capabilities of Tibetan medicine based on their acquaintance with uneducated 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 marvelled at this rule, considering it a manifestation of religious fanaticism. We cannot agree with such an unambiguous assessment, because such an approach shows the high demands on 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 full during his lifetime and is presented in fragments in this book), it does not need any comments, it is written in a clear language. <...>.

As for the third and fourth volumes ... the matter is more complicated. They have not been deciphered yet, and we have only a general idea of them from the words of 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 will wait for its (publication].

The third volume ... is a practical manual of 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, with the exception of the first introductory chapter, is divided into 15 sections <...>

Volume 4... consists of 27 chapters. They describe methods of diagnosis by pulse, urine composition, pharmacotherapy and reflexology. <...>

The book On the System of Medical Science in Tibet... an authorised translation of the first two volumes of Zhud-Shi with historical background and commentary

"In the preface to the book Badmaev informed 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 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....

Presenting his first printed work to the readers, P.A. Badmaev regretted that "European doctors were too busy with their own speciality to take time to study the medical science of Tibet". At the same time, he realised that

"to search for the truth, developed and presented somewhere out there, in distant Asia, in languages that few people understand", is a hard and thankless labour, and he sincerely hoped that his work would attract the attention of medical circles and help to make a true picture of Tibetan medicine.

The book was highly appreciated by Professor S. M. Vasiliev, a famous therapist of that time, who headed the... The importance of the prophylactic orientation of Tibetan medicine was particularly emphasised by Professor Vasiliev.

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 staff medicine and private ownership of pharmacies, there were constant disputes between doctors and pharmacists as to 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 "Physician" and the magazine .

"Doctor" and the magazine "Pharmacist".

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 a

apothecary, for want of a physician, gives the patient this or that advice." The editorial board of "Vrach" allowed itself to disagree with this conclusion, and in addition, demanded to disclose the name of B. The magazine refused to do so, arguing that the newspaper knows perfectly well who it is talking about. 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 "Pharmacist" sarcastically replied that those who undertake the preparation of drugs without "studying pharmacy scientifically and practically, but only due to the fact that listened to the course of pathology in all its genera and types, were, are and will be charlatans and harmful members in the protection of public health".

Since the above-mentioned doctor B. 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 the mere 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 "absurd, which is even disgusting to talk about", and with regard to the medicines used by Badmaev he directly stated that there was very little of Tibetan origin in them and that there was very little of Tibetan origin in them.

There is very little of Tibetan origin in them and that such medicine can be rightly called "Zulu, Gothic". "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.

Justice demands 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 Oriental 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 Badmaev's teachings, is the concept of a holistic organism and a systemic approach; Tibetan medical science, if I may put it this way, treats not the disease, but the patient. Tibetan doctors base their therapeutic and preventive recommendations on the constitutional characteristics and temperament of the patient.

of the patient.

Zhud-Shi says that all vital functions in the body depend on the activity of three systems: "rlung" (Buryat "khi"), "mkris" (Buryat "shara") and "bad-kan" (Buryat "badgan").

The system "rlung" promotes breathing, exhalation, movement, the ability to work, excretion of impurities, movement of the seven basic forces of the body, clarification of the senses and influences the physical state 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 nourishing juice circulates in soft tissues, bone marrow, lungs, kidneys.

"The pathological states of 'rlung', 'mkris' and 'bad-kan' are named in '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 boy, "rlung" in a young man, "rlung" in a young man).

young man, "rlung" in an old man) and the season (in summer there is more often observed Disorder rlung, in autumn

"mkris" in spring - "bad-kan"). European doctors were sceptical of these ideas. Thus, [Dr] N. V. Kirilov [an indefatigable researcher of the Transbaikal Territory and the Far East], calling the above-mentioned three systems essences, ironically said that a Tibetan healer, in order to establish the cause of the disease, should determine "which essence has revolted and is predominant, and in order to cure it, 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-kan" 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". The lines in Badmaev's book, which stated that experienced and skilful "doctors who determine disorder of the organism at a glance are famous", caused even greater attacks. On this occasion [Dr] A. A. Lozinsky caustically 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 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.

The determination of pulse had a special diagnostic value in Tibetan medicine. An experienced doctor could 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 the chi, if it is very frequent and 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 connection 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 for automated machine analysis of data obtained with special sensors are being developed.

The basic principles of Tibetan pharmacy ... were also viewed with great scepticism by European researchers. For example, a distinctive feature of Tibetan prescriptions is their multicomponent nature, which is explained by the peculiarity of ideas about the causes and essence of diseases. Until recently, Europeans perceived the complexity of Tibetan formulas as the result of an empirical approach to the composition of medicinal mixtures.

of medicinal mixtures. This point of view is very clearly formulated by [the same] N. V. Kirilov: "Wishing to please the theory and to act on all three essences every time - khi, sharu and badgan - in case you cannot understand which one is rebelling, the lamas invented terribly complex recipes, sometimes mixtures of 30-60 remedies 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 further agitate the nervous system".

A similar viewpoint was expressed in later works, and it was shared not only by opponents but also by supporters of Tibetan medicine. Only in recent years 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 on the principle of correction of systemic disorders and were the basis for the design of multicomponent drugs: to the basic composition were added these or those ingredients, guided by the systemic-organ and symptomatic principles.

Finally, one cannot but say at least a few words about various methods of suggestion and psychoregulation, which 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". Psychoregulatory 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.

These examples are probably enough to understand why Badmaev's attempts to promote the means and methods of Tibetan medicine have 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 Badmaev "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 made, he made himself quite a large fortune. However, all this did not correspond to reality.

Peter Alexandrovich, a man of great erudition, 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 of his critics).

But he kept his medical secrecy, not unlike many European colleagues, piously observing 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 name of Badmaev itself was hardly mentioned.

was practically not mentioned, for in the first edition of the Soviet Encyclopaedia (1926, vol. IV) he was characterised as a major swindler, a friend of Rasputin and even the initiator of the Russo-Japanese war, although in reality Badmaev [warned] Nicholas II of the danger of war with Japan.

<...>

There is no information about Badmaev in the first and second editions of the Great Medical Encyclopaedia, and only in the third edition in the bibliography to the article "Medicine of Tibet" are both editions of his translation of "Zhud-Shi".

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. In 1937-1938 the majority of oriental scientists and lamas, practical experts of Tibetan medicine, were repressed, and the treatises themselves were destroyed. N. N. Badmaev and Professor A. M. Pozdnev, the author of a textbook on Tibetan medicine, died tragically. For a long time Tibetan medicine was forbidden.

The study of Tibetan medicine was resumed in our country only in the 1960s, when the Buryat Branch of the Siberian Branch of the Academy of Sciences of the USSR 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 have to admit that his 47-year ascetic scientific and practical activity has not been appreciated at face value yet. 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 to the figure of P.A. Badmaev and his teachings.

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THE MAIN GUIDE TO THE MEDICAL SCIENCE OF TIBET "ZHUD-SHI" PREFACE

India, Tibet, Kukuinor, 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 representatives of the medical science of Tibet. The peoples of these countries, though they have been using its services for thousands of years for their ailments and treat it with full trust and respect, but they have not yet realised the great importance of this science for mankind, owing to the numerous conditions which 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. There are very few lamas who study the science of medicine in its entirety,

are very few in the entire Lamaic East. But there are extremely many lamas who are not familiar with the basics of medical science, but who practise according to a set prescription and "tarni".

"Tarni" is a whole vast section of Buddhist-Lamaic literature, which contains the teachings on the phenomena of spiritualism, hypnosis, 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 the "tarni" is often extremely crude and can easily appear to be trickery and a crude form of deception.

According to the spirit of Buddhist-Lama teaching, Gelung lamas, that is, those who have taken a vow of chastity in the broadest sense of the word, have no right to study the science of medicine, for they take 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 men but also women, he must transfer to another person the vow of chastity he took when he was ordained as a Gelung for the entire time he will be a doctor.

In the Buddhist-Lamaic East people consider their best lamas to be successors of Buddha and put them above lama-doctors, as the former guard the spirit of the Buddhist-Lamaic doctrine sacredly; that is why very few in the circle of 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 studies.

The first issue of Zhud-Shi convinced me that this science was of interest only to persons who had used its services. Many of the intellectuals who had had contact with Tibetan medicine and a few doctors had 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 treat 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 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 at the Faculty of Oriental Languages and mainly at the Medical and Surgical Academy gave me the opportunity to achieve some results in translating the work "Zhud-Shi", which served as material for the present work. It should be mentioned that it is very difficult to establish a terminology that would correspond to the meaning of the original and would be understandable to those accustomed to European medical terms.

One should know that Tibetan medical literature is extremely vast 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 thanks to 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 they

I have 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 be obtained only 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 deep 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 system of "Zhud-Shi" will be met with a very understandable interest, although those who are distant from each other by time and distance unanimously assert that "Zhud-Shi" is considered to be the main manual of Tibetan medical science. It is... Remai 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 set forth 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 MEDICAL SCIENCE OF TIBET

INTRODUCTION

The system of medical science of Tibet is outlined in the manual of practical medicine and surgery "Zhud-Shi".

"Zhud-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 correct 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, Tibetan medical science 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 exist only under known conditions and materials, such as heat-light, space, air, water and solids from the soil. <...>

Heat and light serve as sources that maintain the natural energy of vital living heat in the organism, necessary for its growth, and, in addition, thanks to light, the parts of the organism acquire their characteristic colouring; under the influence of light develops mainly the visual apparatus with all the vital functions peculiar to it.

It has long been known that the eyes of animals living in darkness atrophy, and that the organ of vision of man and animals is perfected only when they are born into the light.

Splitting and division of particles of tissues and organs, formation of cavities, slits, holes and channels in the organism, development of auditory and vocal organs with all 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 its vital functions, 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, develops mainly with the participation of water. <...>

The embryo gets its basis from the soil (from the ground) as bone tissue and muscles are extremely rich in substances contained in the soil.

According to European scientists, it is also known that in the body there are substances that are part of the soil such as: phosphorus, chlorine, sulphur, fluorine, potassium, sodium, calcium, magnesium, silicon, manganese, iron; in the bones there is phosphoric acid lime, in the muscles - potassium salts. According to "Zhud-Shi", under the influence of substances contained in the soil, mainly the olfactory organ with all its vital functions develops, because 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 the 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) excrement, 2) urine, and 3) sweat.

The perception, likening, absorption, assimilation, assimilation, removal-cleaning-consumption of air are nothing but the nourishment necessary to keep the body lively from the outside. <...>

The vital perception, likening, a b s o r p t i o n, assimilation, assimilation, removal-purification-consumption of air affects only the brain and its activity extends to the thoracic cavity. Under the influence of this perception, likening, absorption, assimilation, assimilation, removal-cleaning-consumption 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, assimilation, removal-purification-expenditure of air, the cardiac activity with blood circulation and the whole physical sphere of human activity are manifested.

The perception, assimilation, absorption, assimilation, removal-purification-expenditure of air, which takes place in the first pathways of digestion, contributes to digestion - starting from the mouth area, 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-purification-expenditure of air, which takes place at all kinds of separations, shows its activity in the lower parts of the body, in rectum, in the large intestines, in the bladder, in the urogenitaliae organs and affects the lumbar part of the spinal cord, the discharge of spermae; menstruation, childbirth, removal of excrement, urine and their delay are dependent on the normal and abnormal state of the above-mentioned perception.

state of the foregoing perception, likening, absorption, assimilation, removal-purification-cleansing-consumption of air.

From all this the role of perception, likening, absorption, assimilation, removal-purification-consumption of air for the organism is clear.

The activity of the nervous system, which plays such a prominent role in the human body, is manifested only under the influence of air, which has the ability to penetrate everywhere.

The vital processes of bile, which aids digestion, penetrate from the gall-bladder through its duct into the duodenum, on the border between the stomach and the small intestines, and

Aids digestion in the small intestines, where it chiefly receives nutritive materials, the chylus, a milky juice (a palatable whitish-grey frothy substance, serving as an intermediary between the first paths 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. <...>

Five kinds of vital processes of the main mucous-serosal and milky lymphatic system are distinguished:

- 1) The vital processes... are carried out in the abdominal and thoracic regions, and they are the 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... in the first pathways of digestion contribute to the change of food and drink, i.e. digestion.
- 3) The vital processes... contributing to the manifestation of taste are carried out in the mouth and tongue and contribute to the recognition of tastes.
- 4) Life processes... in the brain contribute to the satisfaction of the six senses.
- 5) Life processes... carried out in all the constituent surfaces, in the pouches, in the vaginas and cavities, strengthen the body and facilitate all kinds of friction, movement mobility in the body.

"The hilus delivers nutritive material to all the tissues of the body. Blood tissue delivers moisture necessary for the organism and participates in the process of respiration, mediates the perception, likening, absorption, assimilation, removal-cleansing-consumption of air in the organism. 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 units of life as any of those just mentioned, for on their normal and abnormal condition depend the health or disorder of the nutrition of the body. The skin acquires, tenderness and hair is strengthened under the influence of the vital processes of perspiration.

The vital-living heat is maintained in the organism and preserves its constancy depending, on the one hand, on the

The heat of the universe and the ability to adapt to it, on the other hand, depending on the ability to perceive, liken, absorb, assimilate, remove-purify, consume air and liquid and solid food substances; the blossoming state of the organism, the state of the six senses, mental and physical activity, growth, industriousness, strength-energy, longevity, life processes: perception, assimilation, absorption, assimilation, removal-purification-expenditure of air and liquid and solid substances in the organism are in turn dependent on the constancy of heat in the organism.

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) in relation to food and drink, 2) to the way of life, 3) 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 that he must be completely conscious and reasonable in relation to

of the organism is only possible because of an unconscious and irrational attitude towards these four necessities of life. <...>

The causes of nutritional disorders are remote and immediate.

The remote causes are in turn divided into general and particular causes. Innumerable disorders of nutrition occur in the body. It is not possible to enumerate the causes of every disorder, so the common cause of all sorts of disorders must be considered ignorance,

that is, lack of knowledge of the self. The

private causes of nutritional disorders should be considered to be those which arise: 1) from inability to use one's 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, removal-purification-expenditure of air and vital processes of bile and mucous-serosal and milky-lymphatic system.

The nearest causes of nutritional disorders in the organism should be considered to be the very disorder of perception, assimilation, 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.

In general, all disorders of nutrition, which begin with an increase of temperature, are accompanied by a disorder of the vital processes of bile.

Disorders of vital processes of mucous-serous and milky-lymphatic system in the organism contribute to weakening of vital-living heat energy. In spite of the fact that vital processes of 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 disorders of nutrition, beginning with fever, are accompanied by disorders of vital processes of the mucous-serosal and milky-lymphatic system.

<...>

It is necessary to know the causes and signs accompanying the strengthening and weakening of nutrition occurring in vital processes, tissues and compartments.

Abundant food and drink and rapid assimilation, absorption and assimilation, calm way of life contribute to absorption, weight gain and strengthening of vital processes in the body, 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, assimilation, removal-purification-expenditure of air in the body is expressed by the fact that the outer membranes take on a dark colour due to the detection of stagnation of venous circulation, and thinness occurs, there is a need to stay warm, general shivering, abdominal distention, i.e. retention of gases and excreta, 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, the patients suffer from insomnia and diarrhea.

Increased disorder of vital processes of the mucous-serosal and milky-lymphatic system is expressed by the fact that the energy of vital-living heat and the ability to digest food is weakened, there is a general heaviness, the skin is pale and white, feel lazy

state of mind and sluggishness in the joints, much saliva and phlegm is secreted, such subjects sleep a lot, suffer from dyspnoea.

Increased disorder of chylous nutrition leads to the same consequences as increased disorder of vital processes of mucous-serous and milky-lymphatic system.

In case of increased disorder of nutrition of blood tissue, from the slightest causes, there develops from the smallest causes external and internal tumours of malignant character, spleen nutrition, vital processes of bile in blood, nutrition of gums are disturbed; any kind of movements are made difficult, urine takes red colour, skin, eye and skin vessels expand and redden, proteins are coloured yellow. With increased nutritional disorder of muscle tissue, lymphatic and muscle-like tumours develop.

With increased nutritional disorder of adipose tissue, people become lazy and drowsy, breasts and omentum enlarge, and fatty tumours develop.

With increased bone tissue nutrition disorder, extra teeth, bone, cartilage tumours develop.

With an increased disorder of nutrition of the bone marrow is felt heaviness, weakened vision, swollen joints.

With increased disorder of nutrition spermae develop stone disease and desire ad coitum.

In case of increased formation of excrement, heaviness is felt, abdomen enlarges, pounding and rumbling occurs in it.

With increased urine production, the bladder feels pounding and 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 heaviness is felt in each of these organs, there is itching, sometimes suppuration.

At weakening of perception, likening, absorption, assimilation, removal-cleansing-expenditure of air in the organism the power is lost, subjects become silent, general indisposition is felt, all desires become indefinite, and signs of increased disorder of vital processes of mucous-serous and milky-lymphatic system are obtained.

At relaxation of vital processes of bile the energy of vital living warmth weakens, tissues lose their colour, skin loses its lustre, becomes darker, cold is felt.

When the vital processes of the mucous-serous and milky-lymphatic system are weakened, the secretion of mucous and serous substances decreases, dizziness is made, weakness in all joints and crackling appear.

When the chylous nutrition 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, there is a desire for sour and cool, food and drink.

When the nutrition of muscles is weakened, there is pain in the joints and limbs, the skin is close to the bones.

If the nutrition of the fatty tissues is weakened, they sleep a lot, the muscles lose a lot of water and become bluish-white in colour.

If the nutrition of the bones is weakened, hair falls, teeth and nails are destroyed.

If the nutrition of the bone marrow is weakened, the bones become empty, dizziness and poor eyesight.

If the nutrition of the spermae in the coitum is impaired, blood is released and there is burning sensation in the canal.

When the production of faeces decreases, there is a rumbling in the in the abdomen, gases rise up, cause pain in the heart and flanks.

When the formation of urine is weakened, it changes, decreases and lingers.

When the formation of sweat is impaired, the skin cracks and the down disappears.

When the formation of other compartments is impaired, little or disappearance of them is noticed.

Since the normal nutrition of tissues is determined by the number of compartments, the increased formation of compartments shows increased nutrition of tissues, a weak formation of compartments shows weakness of nutrition of tissues. <...>

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 lack 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, dryness of the 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 ways of perception, likening, absorption, assimilation, removal-purification-expenditure.

These first ways 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-sulphurous 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 nutritional disorders exist in the organism, a new nutritional disorder due to 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 organism after its cure.

The treatment of such disorders is further complicated by the fact that the 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 quickly or slowly according to the disorder of nutrition of the first pathways of perception, likening, absorption, assimilation, 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 the patient is extremely slow to recover when there is a nutritional disorder of the first pathways of perception, likening, absorption, digestion, removal-purification-expenditure.

Many symptoms of a threatening character and soon disappearing with reasonable treatment, such as insomnia, dizziness, nausea, vomiting, headache, aggravation or loss of sensibility (hyperaesthesia and anaesthesia), blunting or aggravation of the six senses and of physical and mental capacity indicate only a nutritional disorder of the first pathways of perception,

likening, absorption, assimilation, removal-purification-expenditure.

Chronic disturbance of the nourishment of these pathways, accompanied by the above-mentioned symptoms, is the cause of a profound disturbance of the nourishment of the most important organs, such as:

brain, spinal cord, sex, etc.; progressive paralysis, tabes, neurasthenia and impotence are the results of the above-mentioned chronic disorder.

Perception, likening, absorption, assimilation, removal-purification-expenditure are the results of influx and outflow in the organism.

The inflow of air, solid and liquid food substances, the influence of heat on a living unit of the universe during the production of heat by this living unit and the vital value of space during the inflow in it are available for observation and study in the same way as the outflow of air, solid and liquid food substances, the outflow of heat and the vital value of space during the outflow.

The exact study of the inflow and outflow of a living unit, that is, an organism, can always give us an approximate notion 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 the blossoming state of the living unit itself, or its active, depends on a reasonable attitude to it, and the opposite attitude to it causes the passive.

The active and passive in the organism depend exclusively 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, distant or immediate, permanent or temporary causes tending to disturb this vital-living heat energy. <...>

Studying man, the Tibetan physicians 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 is dependent on the heat-light in the universe, although in it itself the vital-living force in the form of the constancy of the energy of vital-living heat is maintained, thanks to vital processes. 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 resistant, have the ability to adapt to different circumstances and know how to defend themselves to preserve their vitality from external and internal, from temporary and permanent, from distant and immediate causes.

The extensive knowledge available to the medical profession enriches the doctor's mind, and extensive practice develops good feelings and observation. The love of the neighbour, the desire of the physician to satisfy the wishes of every one 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.

The Tibetan physicians are particularly careful of their eyesight, for with the aid of it the experienced ones are bold enough to diagnose a patient on the basis of his appearance and external examination alone.

It is known that a person with normal vision, sees at various distances, not only large, but even the smallest objects much clearer than those who resort to the help of instruments.

Vision depends solely on the device of the eye, which has the ability to adapt to all sorts of distances, illumination and magnitudes.

The condition of the visual apparatus, according to the views of Tibetan physicians, is in direct connection with the circulatory system, the condition of the liver and the lymphatic system, which in turn are influenced by the active or passive state of the mind, the senses and the powers of 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 look, one of sincerity and kindness.

In the same precise manner the Tibetan physician is obliged to protect his hearing, by means of which in some cases an unmistakable diagnosis is made.

The voice of the patient. The tone of his voice, speech in general, sounds, noises made by the patient when breathing, when moving and observed in various organs, make it possible to recognise 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 kinds of medicines and plants, the smell of breath and various compartments and excretions of healthy and sick people, the smell of harmful or beneficial 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 by the physicians Tibetan tastes mainly serve as guides in the preparation and prescription of food, drink and medicines.

Tibetan physicians also attach to the sense of touch and sensation. Based on these senses, doctors can make a diagnosis.

Various disorders of the internal organs are expressed either extreme sensitivity or loss of it.

The normal feeling of complete satisfaction (physical and mental), which is the result of the first five senses in the doctor, 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 disease of the liver, hearing in kidney disease, smell in lung disease, taste in gastric and intestinal 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.

In order to definition healthy и diseased organism doctors enjoy absolute and relative diagnosis.

Absolute diagnosis exists only in theory, because on the basis of this diagnosis it is possible to find a nutritional disorder in every person.

Relative diagnosis is always applied in practice. Both require an objective and a subjective method of investigation.

method of investigation.

The objective method of investigation at the beginning of a nutritional disorder of the organism, using the physical method of diagnosis, i.e. examination, groping, tapping, listening, etc., cannot establish the 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 gives precedence to the subjective method of investigation, consisting in proper enquiries about sleep, appetite, sight, hearing, smell, touch-sensation, the feeling of complete satisfaction, the feeling of well-being in general, the excretion of faeces, urine and sweat, the effect on the body of various food and drink, temperature and environment. Such inquiries enable the physician to correctly determine the state of 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 the same time suffers at times from retention of faeces and gases.

The objective method of examination by means of physical methods does not establish the disorder.

The physician, who uses the subjective method, establishes by a series of correct questions that the discomfort and pain in the right side, the retention of excrement and gases are due to bile retention, and can predict that if the patient does not take measures for a certain period of time, proposed by medical science, and does not change the way of life, food and drink, serving as the cause of his disease, he will have stagnation and enlargement of the liver, formed gallstones 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 by tapping, examination of the faeces and urine the enlargement of the liver, the stagnation of bile and the presence of stones in the faeces.

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 thoracic region 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 elevated diaphragm; the elevation of the diaphragm constricts the lungs, which are already constricted by the altered from young years

As a consequence of its malformation, and caused dyspnoea, and the chest pains were due to the pressure of the altered and constricted heart on the sensitive parts of the thoracic region. When 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 completely disappear. In case of treatment on the basis of an objective method of examination, with the use of cardiac drugs, this disorder worsens, as the cause is not removed, and there can 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 through neglect of subjective diagnosis.

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. Several ulcers had formed on her leg as a result of dilation of the 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 to this patient also 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 the most different 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 see a significant difference between the objective method with its physical methods of organism research and the subjective method with its method of organism research based on correct questioning and changes in the 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 was willing to believe that the overflow was caused by the existence of the overflow poison in the body, and that the patient could get rid of this poison only 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. After repeated requests from the relatives, the doctor went to see 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 poison¹.

The physician may encounter so-called incurable ailments such as tuberculosis, cancer, sarcoma, and other evils-(1) .

¹It 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 nutritional disorders, which are considered even incurable. (Author's note)

These include qualitative and benign tumours, progressive paralysis, dryness of the spinal cord, degeneration of the most important organs and tissues, which, i.e. incurable diseases, develop under the influence of disturbances of vital processes, - causing disturbances of nutrition of particles, tissues and organs.

The objective method of investigation by means of the physical method in the initial period of these disorders is not able to determine the exact nature and danger in the future of the given disorder. Whereas the physician, guided by the subjective method of investigation by means of correct questioning, can determine the existing disorder and predict the pattern of its development to the degree of danger for the organism and suggest remedies to correct the disorder of vital processes, which could be the cause of the development of incurable above-mentioned disorders.

In any case, only objective method of investigation of nutritional disorders of the organism with application of only physical methods of investigation should be considered as a crude method, as this method of diagnostics deals with clearly expressed, changed qualitatively and quantitatively particles, tissues and organs, so to say, changes pre-mortem.

The basic views of the medical science of Tibet, 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 main

impartations, which in their 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 ignorance of medical science in particular and from ignorance in general.

1) From the first cause - from the inability to use one's passions - arise disorders of the nourishment of the organs, tissues and particles which maintain the equilibrium 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 goodness-- 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 man) are perceived differently according to the degree of physical and mental development of the subject by the central nervous system, which is nourished by the perception, likening, absorption, assimilation, removal-purification-expenditure of air, bile, and the mucous-serosal and milky-lymphatic system: Persons 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 are constantly upsetting their health as people are surrounded by surprises.

The disorder of the circulatory system with heart and liver, however, comes from the fact that these impressions have an effect directly on the bile-forming and biliary secretion.

At the first moment of perception of impressions a lot of heat is lost by the organism, the vasculature expands; at the second moment the vasculature contracts, the loss of heat is weakened and palpitation begins due to vascular resistance and increase of the bile system in the blood. It is clear from this that frequent repetition of such phenomena causes 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-catarrrhal diseases. These nutritional disorders are caused by private or general cooling of the organism due to inability to adapt to temperature differences in general and to different temperatures of seasons in particular, to barometric changes, to winds, to rain, to climatic conditions and, finally, to the room, to clothes, to food and drink of different temperatures.

Failure to co-ordinate with the above-mentioned phenomena and circumstances causes, first of all, a nutritional disorder of the skin and mucous membranes accessible to external influences. These latter in turn have an effect on the mucous and serous coverings

of the whole organism, depending on which area of the skin and mucous membranes, accessible to external influence, cooled qualitatively and quantitatively.

Thus from the first cause there are disorders of perception, likening, absorption, assimilation, assimilation, removal-purification-consumption of air, from the second cause there are disorders of the bile, from the third cause there are disorders of the mucous-serosal and milky-lymphatic system.

The further well-being of the organism and its disorders already depend on the state of the seasons, on individual sensitivity, on the way of life, food and drink.

We will now turn directly to the way of life.

The mental and physical development of a person depends to a great extent on the way of life. Medical science teaches that persons who are concerned for 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 disorders of nutrition of the organism, i.e. all kinds of diseases, very 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, lovers of food, drink, dissoluteness and others. They are all products of upset nutrition of the body and in turn contribute to 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 vices are curable. It should be firmly known that at the moment of Conception, various defects are hereditary, 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 the disorder of perception, likening, absorption, assimilation, removal-purification-expenditure of air in the central nervous system and on the 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 receives its nourishment mainly by means of the two carotid and two vertebral arteries, and the many veins carrying blood away from the central nervous system are filled with the products of perception, assimilation, absorption, assimilation, removal-purification-expenditure 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, the various faculties, the normal activity of the six senses and the will are manifested.

of the six senses and the will. 2) Under the influence of the vital processes of bile, acting on the central nervous system through the circulatory 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 the products of loss of will due to disorder of perception, likening, absorption, assimilation, removal-cleansing-expenditure of air of the central nervous system; 2) stealing, murder, envy, pride, ambition, slanderousness are the 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 the vital processes.

The nerve centres apparently work normally only if the perception, likening, absorption, assimilation, removal-purification-expenditure of air, the vital processes of the bile and the mucous-serosal and milky-lymphatic system are in a normal state. In this state of vital processes, criminal acts do not occur. These acts can only arise from a certain disturbance in the nutrition of the central nervous system,

as a result of a disorder in the perception, likening, absorption, assimilation, removal-cleansing-consumption of air, the vital processes of the bile and the mucous-serosal and milky-lymphatic system. That is why criminal acts are always of a sporadic, i.e. random, character.

All the above-mentioned is possible to confirm experimentally, for these provisions have been worked out in this 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, do no evil to anyone even mentally, do not talk a lot, do not bother six senses, but also do not leave them in idleness, be careful in everything and everywhere, avoid sleepless nights, intense mental and physical labour, to be firm in one's convictions, merciful, not to give in to passions, to be in harmony with the seasons of the year in the way of life, in food, drink, clothing and in the premises, to keep oneself and one's premises unconditionally clean, to keep one's lower sphere as clean as one's face and mouth, to wash oneself every time with lukewarm water after every natural discharge.

"In marriage it is very common that one of the spouses, whose mental and physical development is in harmony, although it can have a beneficial and health-improving 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; in a certain kind of conjugal relations the rules concerning seasons should be strictly observed, otherwise exhaustion will occur, for in the processes of life it is clearly indicated 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 prolonged catarrhs of the small intestines.

In order to achieve harmony between mental and physical development, one must pay attention to the six senses. To properly cultivate all six senses 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 disorder due to the entry of water of harmful quality and other harmful liquids.

Finally, thanks to the soil and plant kingdom and due to the existence of various odours, the olfactory organ is nurtured.

A properly educated olfactory organ can protect the organism from the entry into it of harmful odorous substances.

From all the preceding it is clear that the central nervous system, where all information about the external world is delivered, thanks to the six senses will be [the] more perfect, the more perfect all six senses, and, finally, the central nervous system itself, having reached a certain perfection, will require perfect physical development.

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 fully realise that happiness on earth is possible only under two

conditions: reasonable life and reasonable labour. Although "happiness", "reasonable life" and "reasonable labour".

"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 by the word

"happiness" the medical science of Tibet understands mental and physical satisfaction at a given moment.

What is a reasonable life?

Tibetan medical science calls reasonable life the ability to keep the mind and body clean and to protect oneself from any excesses, because they hinder mental and physical development.

We have previously familiarised ourselves with the means that lead people to an intelligent life. One of the means to achieve a reasonable life should 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 the mental of the mental faculties.

Physical labour is beneficial to the organism only when it is expedient in the broadest sense of the word and is done 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, Tibetan medical science recommends agricultural labour in the broad sense of the word, because this labour has an educational value and it is the easiest to promote correct 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 have more compassion for animals and love for them than artisans, and the ideas of humanity arise most easily. They are the enemies of all kinds of disorder, robbery, plunder and war. They sympathise most of all with their neighbours, value time and try to follow the seasons of the year 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 a normal state by means of appropriate lifestyle, 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 in the body, and are similar in all respects to the action on the body of the corresponding lifestyle and food substances.

All three kingdoms of nature can undoubtedly serve as food, as well as medicinal substances.

Thus, for example, table salt, consumed with food, belongs to food substances, while independently in small doses belongs to medicines.

Different kinds of meat, serving as food, consumed in small doses, cooked in a special way in combination with other substances belongs to medicines.

All kinds of flowers, fruits, leaves, stems and roots used as food, consumed 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 aimed at self-preservation. That is why the medical science of Tibet asserts that everything around us can serve as a medicine.

And not only is there no need, but it would be completely unscientific to reject such notion of medicine, much less to find a specific cure for 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 that causes 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-tasting 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, 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 every minute of our lives.

Let us imagine a man wandering through a waterless desert. He begins 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 the nectar, the only medicine that cures the dying man of thirst.

A traveller, lost in the Himalayan mountains, was caught by a storm in a north wind. Snow and blizzard forced the traveller to seek shelter among the rocks; having fallen asleep there, he began to freeze and inevitably had to die. 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. Thus 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, due to a lack of lack of natural energy of vital-living heat of the organism, 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 stranded traveller fell into a cave, in which he began to suffocate and fell down, unconscious.

unconscious. He should inevitably have died from lack of air, as the cave was filled with a gas harmful to breathing. At this time a violent hurricane arose, 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 whence 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 cities of the kingdom of Magadia used to spend part of the year in the city, the population of which was increasing every year due to 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. Other families, living among the multitude of people who polluted the soil of their estates, perished.

So, in this case, uncontaminated soil and space without crowding were the nectar of life, the medicine that saved life from imminent destruction.

This was the teacher's answer to the 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 give people the opportunity to enjoy life.

The 1200 experimentally studied, mainly synthetically, medicinal substances from animal, vegetable and mineral kingdoms are summarised under two categories: medicinal substances acting to strengthen the energy of vital-living heat, i.e. antipyretic and soothing substances, and substances acting to weaken the energy of vital-living heat, i.e. warming and strengthening substances. These substances cure the 404 and 1616 nutritional disorders described by means of the analytical method.

Between these medicinal substances there are substances acting in a poisonous manner on the organism, as well as substances called impure or disgusting. All these substances have their antagonists, antidotes, or are substituted for the medicinal substances by the pure ones.

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-protective, i.e., pure.

pure.

Tibetan physicians have also experimentally investigated the effects on the organism of women's milk and the milk of monkeys and other animals, both healthy and sick, and the effects of the mammary gland of man and animals, the effects of the spermae of man, monkeys and other animals and the testicles themselves, the effects of the juices of the first digestive tracts on the organism of man and animals and the effects of bile.

Finally, the actions on the body of individual tissues, organs of man 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 plant kingdom, used when necessary, acting poisonously on the organism, have the common name "mann-

shen, which means great herbal medicine. From the vegetable 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 humans and monkeys and to substances that act on the body similarly 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 medicine; prepared in a special way, these entrails are burned in clay, carefully sealed vessels, and the resulting ash is part of the medicine. <...>

To external remedies, curing various disorders or soothing them, are: compresses, baths, rubbing and massage in all forms, bloodletting, cauterisation and surgical operations of four kinds: 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 to remove 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 the 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 incubating the mouth and nose; instruments for inhalation; instruments for nutritive enemas; instruments for removing external pustules, tumours and growths of benign and malignant nature; instruments for anthrax operations and, finally, there are various kinds of needles.

The methods of treatment are innumerable. A person embarking on treatment without knowing the basic views of Tibetan medical science, without experimental training, can only cure by accident. 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 undertaking 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 lack of

knowledge of the patient gives the doctor the right to think that his reasonable advice cannot be carried out, that such a patient requires precise instructions on the method of treatment, that he must be educated and taught a lot of things, that he will take a lot of time, and not only that, such a subject can be made the 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 all things with love and care for oneself and one's neighbours.

THE FIRST BOOK OF ZHUD-SHIH

Eating disorders are cured by the following four means:

- food and drink,
- lifestyle,
- medicinal substances and
- external treatments, which include surgery.

The food substances useful to subjects with disorders of perception, likening, absorption, assimilation, removal-purification-cleansing-consumption of air in the body are as follows: horse meat, donkey meat, marmot meat, meat preserved for a year in dried form, in general any meat that strengthens the body; vegetable oils, cane sugar, onions, milk, fried flour from the roots of zawa and ramni (a genus of ginseng), wine from cane sugar, bone broth.

Food substances useful for subjects with disorder of the vital processes of bile in the body: sour milk, kefir from cow's and goat's milk, fresh butter, meat of wild goats, goat meat, fresh buffalo meat, boiled grains of rye, liquid sauce from greens of toad and persimmon, in general liquid sauces and soups (oatmeal), cold water and boiled cold water.

Food substances useful for subjects with a disorder of the vital processes of the mucous-serous and milky-lymphatic system in the body: mutton, venison, meat of predatory animals, fish, honey, liquid hot porridge, chowder 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 in whom there is a disorder of perception, likening, absorption, assimilation, removal-purification-expenditure of air in the organism, should live in a warm climate, surround themselves with 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. medicines of pleasant, sour, salty tastes and oily, heavy soft medicines; persons who have a disorder of the vital processes of bile in the body, should for their cure resort to medicines of pleasant, bitter and astringent tastes and to cool liquid and soothing medicines; persons, who have a disorder of the vital processes of the mucous-serosal

mucous-serous and milky-lymphatic system in the body, should resort to medicines of burning, sour, astringent tastes, to coarse and loose medicinal substances for their cure.

The medicines prepared by Tibetan physicians on the basis of the six tastes known to them ¹, (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 the four bones that contain the nutritive juice and from the bones of the skull.

Oily medicines are: 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 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.

Porridges are prepared: from pomegranate, from rhododendron leaves, from "godmaha" plant, from table salt and from "zhon-shi" (stones from healing springs).

Nutritive enemas serve as a way to cure disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air; disorders of bile vital processes are cured by laxatives, and disorders of vital processes of mucous-serous and milky-lymphatic system - by vomiting.

Nutritive enemas are prepared: liquid, liquid and thick; laxatives - ordinary laxatives, strong and weak acting; vomiting - strong and weak.

External means 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 such 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, one should be familiar with the development of the embryo, with anatomical and physiological information, with the condition of each age, with temperament, and with the precursors to the destruction of the organism.

In the development of the embryo, one should pay attention to 1) the conditions under which conception took place, 2) the process of gradual development of the embryo in the womb, and 3) the time of the embryo's appearance in 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, fermentation takes place, similar to fermentation of milk from the appearance of fermentable substance in it.

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 research of the 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 definite, because accurate studies of eggs of this age belong to the greatest rarity.

According to "Jude-Shi", in the 2nd week the foetus takes the form of a liquid, gelatinous substance.

Concerning the 2nd week of development in Europeans there are already some data worthy of mention, although perhaps none of them refers to a perfectly normal foetus. Reichert says that the interior of the bubble-shaped foetus was filled with fibrous and membranous formations which he considers to be convolutions.

Reichert examined an egg, which he determines to be 12-13 days old; it was in the form of a small transparent bubble 5 mm in greatest dimension, and lay 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 "Zhud-Shi", takes the form of a clot of a greyish colour, similar to well sourdough. 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 the children of the sex which it is desirable to have; for this purpose it should advise the expectant mother to carry with her, if she wishes to have a boy, portraits of beautiful and handsome male children, to constantly try to think of them and in general to be, if possible, constantly surrounded by male children and vice versa.

This advice has a precisely scientific basis, for many of the processes of life 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 reproduces itself 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. It must be supposed that in a healthy state of the ovula, prevailing over the sperm, certainly external impressions must be of a particularly striking character to overcome in the foetus 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 to 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 statement. 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 then improvement, then deterioration of her general condition, so, for example: on the 4th day weakness, on the 5th day - well, on the 6th day weakness, on the 7th day - well, on the 8th day - weakness, on the 9th day - well, on the 10th day - weakness, on the 11th day - well, on the 12th day - weakness. The good health of the menstruating woman on the first 3 days, on the 5th, 7th, 9th, and 11th days, indicates that the nourishment of the ovula is well accomplished, and after fertilisation in the 3rd week, the embryo will be dominated by the desire to form an

The rest of the days (4th, 6th, 8th, 10th and 12th), when the woman feels weakness at menstruae, and consequently the nourishment of the ovula is impaired, after fertilisation in the 3rd week, the desire for the formation of a 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, the former is dominated by heat and the latter by cold), 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 avoid 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. Failure to do so may result in fetal death, miscarriage and infertility.

In the 4th week, the foetus, according to "Zhud-Shi", takes the form of a dense, oblong jelly mass and resembles the appearance of a fish foetus; from this time the sex of the foetus is finally determined. During this period of pregnancy, the uterus becomes heavier, the breasts are at times, the pregnant woman loses her appetite, is often subjected to nausea, vomiting, thinning and general weakness, there 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 caution 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 in its form and internal structure resembles the embryo of other mammals; the head and trunk form one whole, on which the narrower tail end is 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 gall-bladder 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 on the 5th from conception (the month is considered here equal to 30 days, that is, 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 torso; two blackish dots, representing the beginnings of the eyes, are clearly visible. On the sides below the head the ear holes are marked; the mouth is formed in the form of a wide slit, and above it the opening of the nose is prominent; 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 hands and feet the beginnings of the toes are visible. At this time, the external genitalia 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. In the 12th week, the formation of the lungs is visible,

Heart, liver, spleen, kidneys and other glandular organs; in the 13th week, the formation of the gastrointestinal system, bladder, gall bladder, internal genital organs and other cavities.

According to the study of a European scientist, the embryos of the 3rd month are characterised by the refinement of the limbs, chiefly 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 breast 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 extend 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 coverings on the facial outgrowths of the embryo, limiting the eye sockets.

During the 3rd month, the entire cartilaginous labyrinth becomes more voluminous and forms a rather large rounded bulge in place of the cochlea, which now protrudes slightly 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 jelly mass.

Around the openings of the eye sockets in the 8th week the eyelids grow; in the following weeks they reach their full development. Thus the formation of the face with the mouth and nose cavities in the human embryo ends at the end of the 12th week.

About the 11th week the external sexual organs 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 genital 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 side of the outer ventricular wall, while on the side of the inner surface of the heart wall they retain the properties of spongy structure.

In the 2nd month the liver rapidly expands in volume and already in the 3rd month occupies the whole front part of the abdominal cavity, touching the groin areas with its lower edges.

By the end of the 3rd month, vessels and fibres of connective tissue develop in the spleen and soon turn it into a blood-abundant organ.

During the 3rd month the kidneys consist of tortuous urinary tubules, corresponding to the cortical layer of the kidney; some of the tubules have a lumen, others appear solid; they are all bounded by their own membrane - membrana propria; some of them are already in connection with malpighian corpuscles; 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 more pronounced, and the latter are drawn from the umbilical dilatation into the abdominal cavity.

It is not until the end of the 3rd month that 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, i.e., 14~y~from conception, the bones of the shoulders, hips, forearms, and shins are formed.

In the 15th week, the bones of the feet and wrist are formed; in the 16th week, the bones of the 20 fingers are formed. In week 17-ii, the

external and internal vessels. At this time the foetus resembles 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 fibre are finally formed. In the 19th week - tendons and nerves. 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 more elastic; its surface is covered with vernix caseosa - white grease, consisting of epidermoid-dal scales, fluff 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 assume 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 fetal life.

In the 5-6th month of fetal development, according to the views of 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 in the criza of the 6th month it is covered with the entire body of the foetus. With the beginning of the 6th month are found the first movements of the foetus.

In the 6th month begins the deposition of fat in the subcutaneous tissue, but it is still very imperfect, so that the skin is still very wrinkled. The foetus born at this time makes respiratory movements and moves its members, but always dies very soon.

Towards the end of the 6th month, the movement of the foetus is stronger and is very well felt by the mother. If a six-month-old foetus is born into the world, it shows clear signs of life, but it 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 approach 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 it appears even darker. The foetus born at this time moves its members and makes weak inhalation movements, which, however, soon cease.

According to "Zhud-Shi", from the 1st week of the 7th month, that is, from the 27th week to the 30th, the development of the foetus reaches that perfection which is necessary for extrauterine existence.

European scholars write that in the 7th month the foetus is barely capable of life; its skin is red and covered with primordial lubrication.

A foetus born in the 24th-28th week, sometimes moves its members quite strongly, but screams with a weak voice and almost without exception, even with very careful care, dies in the first hours or days after birth.

Born 7-month-old fetus, under favourable conditions, can already continue to exist.

A foetus born alive between 24-28 weeks, usually also soon dies, but 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 to the change of the foetus. 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 exertion.

With some exertion, a foetus 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 the gestation period retards the growth of the foetus, extreme enlargement of the uterus enables the foetus to grow beyond its term; similarly, convulsive contraction of the cervix due to a nutritional disorder dependent on the perception, likening, absorption, assimilation, removal-cleansing-consumption of air, serves as a cause of retardation of labour.

Children born in the 32-36th week, according to the views of European scientists, although they represent a much higher mortality rate than premature, however, under favourable conditions, they mostly stay alive; in case of improper care, they usually die.

9-month-old infant is quite capable of continuing life. After another month, a full-term infant is born.

In the 9th month, children in their vital signs are close to mature, but still find less energy, more often sleepy and with inadequate care is usually die.

In the last days of the 10th month, the foetus receives all the qualities of a mature baby and can not be distinguished from the latter.

According to "Zhud-Shi", when approaching the act of labour, weakness, heaviness in the lower abdomen, pain in the lower back, back, uterus, genitals and diaphragm are felt, there is a need to walk, then sit down, then stand up, during the opening of the uteri yawn is frequent urination and pounding in the genitals; at this time, the pregnant woman should be surrounded by women who have produced children, and midwife. The woman in labour should be cared for as if she were convalescing from a serious illness, and therefore should be treated with a soothing method of treatment.

VI

Actions, speech and thoughts reveal the activity of the organism. Activity tends to everything good or to everything sinful and bad, so the organism is rewarded according to the activity that is carried out by man under the influence of the vital activity of each of the six senses.

Organisms differ by sex, by age, by temperament and by health.

- 1) By sex there are: men, women and hermaphrodites.
- 2) By age: up to the age of sixteen the age of childhood; from that time all tissues, all senses, appearance, vigour 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-ochpstva-expenditure of air, are considered nervous. They are stooped, gaunt, their skin is bluish-coloured from venous stasis, they are talkative, do not tolerate cold, when moving pronounce unclear sounds; whatever means they have, everything seems insufficient to them, short-lived, easily awakened; the body of nervous people of small volume, they like to sing, laugh, quarrel and have fun, have a passion for the

food substances of pleasant, sour, bitter and burning flavours; their aspirations for natural sensations are the same as those peculiar to the kite, the raven and the fox.

Liets, in whom the vital processes of bile are strained, are considered bile; they are easily excited by hunger and thirst, hair" external coverings are abundantly coloured with bile. They are extremely capable, excessively proud, their vapour has a peculiar odour, they live quite long; they are content with the means they have: the body is of medium volume; of food substances they like substances of pleasant bitter, astringent tastes most of all, they like coolness; their aspirations for natural sensations are the same as those peculiar to a leopard and monkeys.

Persons in whom the vital processes of the mucous-serosal and milky-lymphatic system are tense, can 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 keep upright, can tolerate 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 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 domestic animals.

In some persons one activity of the vital processes may be strained, in others all three; therefore attention must be paid to the mixture of traits that reveal temperament in such subjects.

4) People are healthy and sick. The healthy prosper and live long lives, while the sick are subjected to various kinds of treatment.

VII

Precursors of the disorder of the organism are: distant, near, doubtful and reliable.

Surrounding persons, dreams, changes in the general appearance and character of the patient can serve, according to "Zhud-Shi", distant harbingers.

The sick, surrounded by limes, outstanding in their ranks and intelligence, people religious and of good character, have the opportunity to recover. Otherwise one cannot hope for recovery, especially if the sick are surrounded by persons cowardly, frivolous, hasty, nervous, irritable, grasping at everything, immoral, having indecent and unpleasant conversations.

If sent from the patient meets a doctor angry, swearing capable only to destroy, expecting only reward, it portends a bad outcome.

Unfavourable is considered if someone goes 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 bode well if during the gathering on the road have to see and hear fighting, crying, killing, fighting, firefighters if the traveller crosses the road snake, monkey, otter and cat.

Good is considered when everything is enough and when the road meets in abundance edibles, gardens, monasteries, beautiful places, merry feasts, moral people, livestock, children, relatives, welcoming affectionate and joyful words.

It is considered bad omens when you have to take out of the house all kinds of food, without any reason the fire goes out 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 reality, 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 as 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 his 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 i n n u m e r a b l e dreams indicates, says the "Zhud-Shi", that there are serious nutritional disorders 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, t h e y soon disappear.

It is considered a good and happy omen if one dreams: a celestial, famous and_ noble by birth, male livestock, fire; If you dream that you have to rub yourself with blood and mud, dress in white clothes, that you find various seeds, umbrellas and other luxuries, 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 sick person, foreshadowing death. The sick person begins to be angry with the doctor, with the medicine, with the confessor, with friends and with the household, without reason to worry, his thoughts darken, and he takes everything in a bad light, loses energy, imagines that he is ruined, constantly changes in t h e face and is depressed by severe anxiety.

The crows avoid eating edible substances thrown out by the patient; immediately after the patient leaves the baths, water dries up in the heart area and on the skin; he does not respond to the touch of his fingers and, despite the abundant food, his strength is not added; all departments change, countless parasites appear and suddenly disappear.

If completely change the character, habits and way of life, if in the mirror, in the water, the patient sees his shadow without a head, without arms, without legs-all such things are considered bad omens.

The nearest harbingers of death are: sudden bleeding from the nine orifices without any damage, the patient forgets what he said immediately, the scrotum sags excessively and changes the voice, the sound of sneezing and coughing, the sense of smell is lost, the patient does not feel when his hair is touched, there are fatty compartments on the top of the head, hair and eyelashes change their position, on the forehead and in the lower sphere there are blood spots on the forehead and in the lower part of the body.

lower sphere, bloodstains appear, resembling 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 are are 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 shrinks; the face is covered with dust; the respiration is rapid and cold; the teeth are under plaque; the energy of vital living warmth

weakened, that is, the temperature gradually decreases; the body is cold to the touch, but the patient complains of fever: he shivers with cold, avoids heat; shivering 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,

likening, absorption, assimilation, removal-cleansing-consumption of air, the energy of vital-living heat 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 through clouding, then ceases to pronounce words, loses successively hearing, smell, taste, and finally the general sensibility disappears.

The various eating disorders are accompanied by many peculiar precursors. Often even with the existence of bad precursors the patient gets better, then these precursors gradually disappear; but if the bad precursors continue to exist even with the apparent improvement of the patient, a favourable outcome cannot be expected.

Patients whose emaciated appearance and depressed spirits do not improve, whose flabby muscles do not improve, whose food does not benefit them, 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 studied the precursors accurately is not capable of understanding the significance of medical science and therapy, and cannot enjoy proper trust and respect. The precursors of nutritional disturbances 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 in spite of all possible methods 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 cold enough, if in the cold season it is too cold, or not cold enough, or warm enough, 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 a 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 of the year maintain a normal state of perception, likening, absorption, assimilation, removal-purification-consumption of air. Everything cold, i.e. cold climate, cold season, cold room, cold clothes, cold food and drink, causes disturbance of perception, likening, absorption, assimilation, removal-purification-disposal of air.

Under the influence of everything oily and warm, this disorder is cured.

Moderate living, all cool, that is, cool seasons, cool rooms, cool clothing, cool food and drink, keep the vital processes of the bile normal. 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 moderating and cooling this disorder is cured.

A lazy way of life, a pleasant climate, fertile soil, cool rooms and clothing, fatty and greasy food and drink

keep the vital processes of the mucous-serosal and milky lymphatic system in a normal state. Thaw and dampness in cold season, warm food and drink cause disorder of vital processes of mucous-serosal and milky-lymphatic system.

This disorder is cured under the influence of a severe lifestyle, strict diet.

The three vital processes are carried out normally when they are carried out 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. A complete disorder of each of them affects the whole organism, as a result of which clear signs characteristic of these disorders are found.

The organism is considered healthy only when these vital processes are carried out in the areas of their activity.

Perception, likening, absorption, assimilation, removal-purification-expenditure of air are performed normally during the equinoxes, if climatic conditions, 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, likening, absorption, assimilation, removal-purification-consumption of air is upset; in autumn, during warm dry days, by the use of warm and fatty food and drink, it is again is cured.

The vital processes of the bile are normally accomplished in the summer time and by the use of fatty and nutritious food. There is no disturbance of them if the subjects take care of cool room, clothing, food and drink; and in autumn these same processes are undone under the influence of the same nutritious 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 normally carried out at the end of winter, with the use of fatty and nutritious food and drink in the cold. 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 cured at any time of the year.

The general causes that upset the processes of life include the inability to adapt to changes in temperature of the seasons, individual susceptibility, all kinds of poisoning, harmful food and drink, improper treatment, vicious life.

Private causes that upset the perception, likening, absorption, assimilation, removal-purification-consumption of air include the exclusive use of substances of bitter taste, low nutrition 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 use 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 heights, blows, excessive use of meat, oil and wine.

Private also causes upsetting the vital processes of the mucous-serosal and milky-lymphatic system include: abuse of food substances of bitter and pleasant taste, heavy, cooled and fatty properties, prolonged

quietness after a heavy meal, sleeping 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 effect of various causes causes complex disorders of the three vital processes.

XIII

When studying the department of medical science on the way of life which favours the cure of a disturbed organism, it is necessary, according to "Zhud-Shi", to pay serious attention to the ordinary way of life, to the way of life at different times of the guide and to the special rulings on this question of medical science. The regular way of life. Those who wish to lead a quiet life and live long should rejoice in the higher knowledge of medicine, its precious remedies, and act according to its reasonable decrees. One should constantly avoid the kind of life, food and drink that contribute to the disorder of the body.

One should be truthful, stand for the truth and do no wrong to anyone even mentally. One should not talk a lot and bother all the six senses, but one should not leave them idle either. One should be always, everywhere cautious. One should avoid crossing rivers in boats whose strength 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 exercised in choosing a place of permanent residence, and when travelling one should be equally careful to familiarise oneself 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.

No sleepless nights should be spent. If by any circumstances it is not necessary to sleep at night, it is necessary to sleep a little the next day, but certainly on an empty stomach.

For persons suffering from the use of alcoholic beverages, exhausted/experienced misfortune, forced to talk a lot, for elders, for extremely cowardly persons the time of the equinox is harmful; the nights are short for them, so these subjects due to the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air are exhausted and nervous; daytime sleep for them, as contributing to laziness and heavy, is very useful.

For healthy people, however, is harmful, day sleep. 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.

In insomnia, boiled milk, kefir, wine, broth should be given, oil should be rubbed into the top of the head, a few drops of which should also be poured into the ear.

It is necessary to avoid blood relation between those wishing to marry, as well as marriages of freaks, persons with unsuitable characters, loving others, sick, exhausted. Pregnant and menstruating women should be avoided in coitus.

Persons who have reached the age of maturity, in winter time gain strength due to increased energy of vital-living warmth, and therefore may not refrain from a certain kind of marital 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 of these conditions weakens all six senses, upsetting 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 the elderly, 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, suspend obesity, strengthen joints, increase vital-living warmth and help digestion.

Increased physical activity and labour are considered the most reasonable means of preserving health, but their abuse is very harmful.

Old people, minors, suffering from disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, disorder of vital processes of bile, should avoid strenuous physical labour.

Healthy persons who eat fatty food and persons who have 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, cures the disorder of vital processes of mucous-serous and milky-lymphatic system. With 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 washings 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, soothe the tired physically and physically tired.

soothe the physically and mentally fatigued, quench thirst and serve as an antipyretic.

Washing the head with hot water is definitely harmful, because it weakens the eyesight and hair falls.

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 is mainly developed and perfected under the influence of heat and light, so strengthening the vital processes of mucous-serous and milky-lymphatic system, as weakening vital-living warmth, 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 the strengthening of mucus and compartments does not interfere with weekly let in the eyes drops of medicine, prepared in a special way from yellow wood.

It is necessary to have medicines for bleeding, for bruises, for food poisoning, for colds and for 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 should 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 after having thought it over and not give in to pleasant words spoken by women, but one should speak to them sincerely and firmly. It is necessary to be he foamy with persons whom you respect and love; it is necessary to avoid persons of bad character, easy to relate to friendship and to all kinds of actions, and hostile persons skilfully make harmless.

For their friends should sacrifice themselves and do not forget their services, honour educators, father, relatives and authority, to conduct friendship with everyone, no matter what nationality they belonged to, to engage seriously in their household and frugal spending money for the necessary.

One should not acquire everything with greed, losing all one's energies; one should know the measure. Reasonable people can suppress their pride when they are rich.

Do 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 power to people of bad temper.

One should have precisely defined desires and be leisurely in reaching one's goal. One should act in such a way that every wish is fulfilled within one month.

Under such circumstances, even if one acts alone, one 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 higher 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.

One should do the same with all mankind and animals as one would do with oneself.

One should speak truthfully, clearly, with a pleasant smile, with dignity, help one's enemies and be merciful and loving. It is necessary to tame oneself at all times and to share with others without sparing; one should care for the affairs of others as one would 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 north, 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, the strength of man is also weakened due to the influence of the prevailing at this time in nature substances of burning, astringent, bitter, pleasant taste, consumed by him in food.

In rainy times, when the sun moves southwards and when under the influence of the cooling power of the moon weakens the heat power of the sun, 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 mode of life during the six seasons. At the beginning of winter, with the onset of cold weather, the skin circulation changes, the vital-living warmth in the body increases under the influence of increased perception, likening, absorption, assimilation, removal-cleansing-consumption of air. All tissues may be weakened from lack of NUTRITION, so the food substances of the first three flavours should be consumed. At this time the nights are very long, so living beings experience hunger and body tissues 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, the skin blood circulation changes, the vital-living warmth weakens and the vital processes of the mucous-serosal and milky-lymphatic system intensify: therefore, at this time, the 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. During the equinox, when it becomes hot and one feels

fatigue, one should eat substances of pleasant flavour, digestible, fatty and in a cool form. One should avoid salty, burning, sour, hard work and sunlight, take frequent baths and wash with cold water, drink water with wine, dress in light clothing, and live in cool houses, and seek for 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 time vital processes of bile are made normally and reach the ideal state, and in autumn time there are disorders of these processes. Therefore it is necessary to use substances of pleasant, bitter and astringent tastes to cure these disorders; it is necessary to dress in dresses perfumed with cypress and camphor, and to live in rooms with fountains giving moisture.

In general, in summer and winter it is necessary to consume food substances in warm form, supporting the energy of vital-living warmth, 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 one should consume substances of the first three flavours; in spring one should consume substances of the last three flavours. In autumn, one should use substances of pleasant, bitter and astringent tastes.

Only in autumn and spring it is possible to resort to laxative and vomiting methods of treatment. In summer, enemas are recommended in necessary cases.

XV

The special precepts of medical science require: not to tolerate hunger and thirst, not to withhold vomiting, belching, yawning, sneezing, breathing, sleeping, phlegm, saliva, excrement, gases, urine.

Unsatisfaction of hunger exhausts the strength, causes disorders in the body, loss of appetite and dizziness; food substances - digestible, fatty, warm in very limited quantities - prevent these disorders.

Lack of thirst causes dry tongue, dizziness, palpitation, heart palpitations, circulatory disturbances, intoxication. These disorders are cured by all that is cool.

Delayed vomiting causes aversion to food, susceptibility to infections, dyspnoea, oedema, swellings, swellings, skin disorders, chronic inflammations, abscesses, disorders of sight and bron - hits. These disorders are prevented by abstaining from food to the point of fasting, by fuming with substances of pleasant odour, and by rinsing the mouth, stomach, and oesophagus.

Delayed sneezing causes dulling 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 the disorders from delayed yawning are prevented by

by means that cure disorders of perception, likening, absorption, assimilation, assimilation, removal-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 curing disorders of perception, likening, absorption, assimilation, 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 the use of meat, broth, wine, massage, rubbing oily substances, and sleep.

Retention of sputum causes an increase in sputum at the sites of their formation, dyspnoea, thinness, heart and circulatory disorders, loss of appetite. In these cases it is necessary to resort to expectorants.

Retention of saliva causes heart and central nervous system disorder, leakage from the nose, dizziness, loss of appetite. All these disorders are prevented by moderate use of wine, sleep, and pleasant conversation.

Delay of gases causes dryness in excrement, delay of excrement; tumours arise, stabbing pains, darkening of the eyes, weakening of digestion and assimilation, and disorder of the heart.

From retention of faeces there is bad breath, pain of the parietal, contractions of the calves, fever and disorders from retention of gases.

Retention of urine causes stone sickness and all those disorders of the sexual sphere which have been previously described. All these disorders are prevented by internal and external remedies, by 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, immediately affecting 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 these disorders 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.

Fully cured disorders do not recur.

No disorder is possible with the right way of life and with moderate food and drink.

XVI

In studying the department on life-sustaining food substances and on drinking, investigated by experiment, one should know that, if 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 body be disturbed, but even life itself will be endangered. Therefore the preparation of food and drink should be seriously studied.

It is also necessary to know the measure and effect of food substances and drink and which of them are harmful.

Food substances are divided into solid and liquid substances.

Solid food substances are divided into simple, such as: seeds, different kinds of meat, oils - fats, greens, and complex, artificially prepared.

Seeds are of two kinds: with skin and husk.

Seeds with husks: rice, millet, small rice, wheat, rye, barley, buckwheat; all of them have a pleasant taste, when digested retain this taste, strengthen, cure disorders of perception, likening, absorption, digestion, removal-cleansing-consumption of air, promote obesity and strengthening of vital processes of the mucous-serosal 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, inducing appetite.

Millet has the property of being heavy, cool, promoting healing and curing tissue disorders from bruises.

Wheat has the property of heavy, cooling, strengthening, curing disorders of perception, likening, absorption, digestion, removal-cleansing-consumption of air and vital processes of bile.

The kernel acts heavy and cooling, and promotes retention and enlargement of excrement.

Barley and buckwheat also have cooling properties; are digestible; cure complex disorders of the vital processes of the bile and of the mucous-serosal and milky-lymphatic system.

The seeds with skins include the various varieties of Peas. They have an astringent pleasant flavour, cooling effect, digestible; their properties are absorbent, they stop bleeding, cure acute disorders of mucous tracts, stop diarrhea. Freed from oil peas rubbed with obesity and disorders of blood nutrition and vital processes of bile.

Chinese peas contribute to the cure of local disorders of vital processes of the mucous-serosal and milky-lymphatic system and perception, likening, absorption, assimilation, removal-cleansing-consumption of air, cures cough, dyspnoea, cures hemorrhoids, stones formed in the seminal vesicle, and causes disorders of blood nutrition and vital processes of bile.

of the bile.

Manna cures the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, strengthens the vital processes of mucous-serous and milky-lymphatic system and bile and formation of spermae.

Small peas are astringent and pleasant-tasting and cause disorders of all three vital processes.

Sesame seeds are heavy, hot and strengthening, curing disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

All seeds in fresh and raw form are heavy; ripe, dried, old ones are easily digested. In the same way fresh, boiled, and roasted are digested and assimilated lightly and more easily in succession in the order in which they are here given.

Meat is of eight kinds: the meat of animals that live on land, in water, on land and in water at the same time. Meat of birds that find food with their feet, such as crows, jackdaws and others; meat of birds that find food with their beaks, such as parrots, pigeons, magpies, nightingales, sparrows and others.

The meat of wild goat, musk deer, chamois, argali, hare, according to "Zhud-Shi", is considered to be the meat of small animals. The meat of raisers, wild boars, deer, elk, yaks is considered the meat of large animals.

Tigers, leopards, bears, jackals, wolves, lynx, foxes, wild cats are considered predatory animals.

Eagles, kites, hawks, owls are considered prey animals due to their eyesight.

Buffaloes, 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 after digestion.

The meat of the first, the meat of the middle, the meat of the last, staying equally in water and on land, has cooling properties, is digestible, though roughly, cures complex disorders of vital processes of mucous-serous and milky-lymphatic system and perception, likening, absorption, assimilation, removal-cleaning-consumption of air and lowers 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-

purification-consumption of air in the stomach, kidneys, and lumbar region, and raises local reductions of temperature in these organs.

The meat of those living both in water and on land has both these properties.

Meat of birds and animals eating raw meat, predatorily extracted, roughly, but digestible, spicy, improves digestive abilities of the stomach, cures disorders of mucous-serous and milky-lymphatic system, increases nutrition of muscles and raises temperature.

Mutton is fatty, hot, strengthens, promotes absorption of tissues, cures the disorder of perception, assimilation, absorption, assimilation, removal-cleansing-expenditure 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, is beneficial in suffering from syphilis, smallpox and in burns.

Cattle meat is cool, fatty, cures the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, which contributes to the strengthening of vital-living warmth.

Horse meat, donkey and mule meat cure abscesses and suppuration, lymphatic disorders and raise the local lowering of temperature in the kidneys and lumbar region.

Pork has cooling digestible properties, cures ulcers and wounds and long-standing chronic catarrhs.

Bear meat strengthens the soya and soaks the muscles. Buffalo meat of hot and fatty properties, raises fever and causes disturbance of blood and bile nutrition.

Chicken and sparrow meat impregnates sperma, is beneficial for wounds and ulcers.

Peacock meat cures visual disturbance, cures blindness and strengthens old people.

Venison cures the disorder of local depression of the liver and stomach, strengthens digestive power.

Wild goat meat is light and cooling, lowers the temperature raised under the influence of two-syllable disorders of vital processes.

Rabbit meat is coarse, enhances digestive power, cures diarrhoea.

Groundhog meat properties fatty, heavy and hot, very useful in cold chronic tumours, raises the temperature, cures disorders of perception, likening, absorption, assimilation, removal-cleansing-expenditure of air, disorders of the stomach, kidneys, lumbar region, disorders in the head.

Beaver and otter meat has a strengthening property and raises local fever in the kidneys and lumbar region.

Fish cures stomach disorder, stimulates appetite, improves eyesight, cures disorder of vital processes of mucous-serous and milky-lymphatic system, cures wounds and tumours.

Meat of thoracic, lumbar and middle parts of males and females is heavy.

Meat of female fetal-bearing animals is heavy. The meat of 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, i.e. chylus, blood, muscle, bone, fatty tissue, marrow, nervous tissue and sperma, are heavier than one another successively in the order in which they are given here.

Fresh meat is cool, old meat is hot. Meat preserved for a year is particularly good for curing the distortion of the senses of perception, likening-absorption, digestion, removal-purification-expenditure of air, and for improving the digestive powers. 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, bone marrow and lard. They are of a cooling property, of a pleasant flavour, heavier than one of the other in succession in the order given.

Under the influence of oil and fats the 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 in whom the perception, likening, absorption, assimilation, removal-cleansing-consumption of air is disturbed.

Fresh oil has a cooling and strengthening property, improves the appearance and gives vigour, cures disorders of the vital processes of the bile and lowers the temperature.

Old oil cures the mentally ill - the violent and the quiet, the fainting and wounds and ulcers.

Boiled oil refreshes the memory, improves the faculties, strengthens and improves digestion, and promotes longevity. The best oils are of great benefit.

Butter, lather, and cheese improve the appetite, destroy excessive dryness of excrement, and cure disorders of the vital processes of the mucous-serosal and milky-lymphatic system.

Cow's milk oil cures disorders of the vital processes of the mucous-serosal and milky-lymphatic system and the perception, likening, absorption, assimilation, removal-cleansing-consumption of air, and improves digestive capacity.

Buffalo and sheep milk oil acts in the same way and cures disorders of body temperature and perception, absorption, absorption, assimilation, removal-purification-expenditure of air.

Oil from cow's and goat's milk and from buffalo and cow dung of cooling property, helps to lower the temperature, which occurred under the influence of disorders of perception, likening, absorption, assimilation, removal-purification-consumption of air.

Sesame oil of hot and sharp properties, contributes to the obesity of the dry and obese cures, 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.

Flaxseed oil cures the disorder of perception, likening, absorption, assimilation, removal-purification-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-serosal and milky-lymphatic system and bile.

Fats cure bone disorders in the joints, burns, disorders of perception, likening, absorption, assimilation, removal-purification-expenditure of air, hearing, brain of the brain and uteri.

Persons who eat oils contribute by this to the improvement of the digestive power and to the freeing of the first digestive tracts from all 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. Greens include: common onions, onions of burning flavour, sorrel of bitter flavour, growing in dry and damp places. Dried, wet, boiled 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 perception, likening, 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, and often serves as a

as 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; the fatter they are cooked, the more easily 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 heat. 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. A steep porridge of millet stops diarrhoea, soothes and quenches thirst.

Therefore, these food 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, when eaten fried, stops diarrhoea and promotes bone splicing in fractures.

Porridge of wheat and rye increases the excrement and weakens the heat in the first paths of digestion; in roasted form 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 strengthen, but are difficult to digest.

Roasted wheat and rye when boiled are easily digested and assimilated. In sour form they all weaken the digestive power of the stomach.

All porridges and sours of the above substances are easily digested and cure disorders of vital processes.

Wines of the above-mentioned substances cure disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, and support digestion.

In acidic form these products induce appetite, cure disorders of vital processes, destroy stagnation.

Soups and broths of different kinds of meat strengthen, absorb and support the vital processes of perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

Sauces made from different kinds of flour also support perception, likening, absorption, assimilation, removal-purification-expenditure of air.

Sauce of nettle supports perception, likening, absorption, assimilation, removal-cleansing-consumption of air, increases heat in the first pathways of digestion and causes disorders of vital processes of bile and mucous-serosal and milky-lymphatic system.

Aconite leaf sauce increases heat in the first pathways of digestion and stops diarrhoea. Sauces of tomatoes (tomatos) and aubergines are injurious to the eyesight, destroy dryness

i

n the faeces.

Tomatoes cure disorders of the three vital processes.

Sauce made from sorrel is cooling and lowers fever. Sauce made from ginger leaves lowers the fever, increased by the influence of the disorder of the vital processes of bile, and cures headaches. Pea sauce stimulates appetite, increases disorders of vital processes of mucous-serous and milky-lymphatic system and perception, assimilation, absorption, removal-cleansing-consumption of air, increases skin fat secretion and destroys harmful effects of vegetable oil.

Sauces from fresh herbs are very useful, sauces from old herbs cause disorders in the vital processes of the mucous-serosal and milky-lymphatic system and the perception, likening, absorption, assimilation, removal-purification-consumption of air.

air.

Sauces made from turnip leaves cause simultaneous disturbance of the vital processes of the bile and the mucous-serosal and milky-lymphatic system.

Sauces from the roots of zawa and ramni (genus ginseng) cure disorders of the vital processes of the mucous-serosal and milky-lymphatic system and perception, likening, absorption, assimilation, removal-purification-consumption of air.

Carrot sauce improves digestion and stops diarrhoea.

Leek sauce cures disorders of perception, likening, absorption, assimilation, removal-purification-consumption of 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 the disorder of the vital processes of the mucous-serosal and milky-lymphatic system and the perception, assimilation, absorption, assimilation, removal-purification-expectoration of air.

Ginger aids digestion.

Shingun (assa foetida) cures the disorder of perception, likening, absorption, assimilation, removal-purification-expenditure of air.

Apple helps to change the taste of food substances. Drinks include: milk, water, wine and other beverages.

The proper consumption drink maintains vital processes in the body, and the wrong one causes various disorders of nutrition in it.

Milk from most animals has a pleasant flavour, fatty and heavy; 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 bile and strengthens; it also causes disorders of vital processes of mucous-serous and milky-lymphatic system due to its cooling and heavy property.

Cow's milk is useful for coughs, chronic catarrhs, chronic disorders caused by infections, urinary exhaustion, revitalises and strengthens.

Goat's milk cures shortness of breath.

Sheep's milk cures disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air, but is harmful to the heart.

The milk of the buffalo 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 catarrhs of the lungs and intoxicates.

Raw milk of heavy and chilly properties is the cause of parasites in the body and disorder of vital processes of mucous-serous and milky-lymphatic system.

Boiled milk of the properties of light and sustaining warmth; over-boiled milk of the heavy property and difficult to digest. Steamed milk is extremely useful, similar to nek-tar.

Simples from warmed milk cures stale influenza, chronic bronchitis, chronic catarrh of the lungs, chronic diarrhoea.

All plain milk from warm milk cool and fatty properties, has a sour taste, after digestion retains its sour taste, destroys the dryness of excrement, cures disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air in the first pathways of digestion and causes appetite. Young kefir of astringent and sour taste, light property, digestible, increases heat 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 a loosening effect, liquefies faeces and dilates blood vessels.

Whey cures the disorder of the vital processes of the mucous-serosal and milky-lymphatic system, without upsetting the perception, assimilation, absorption, assimilation, removal-cleansing-consumption of air and the vital processes of bile.

Simmered 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. Nutritive substances from milk from buffalo and cow littermates, which have mixed properties, are indifferent.

Water comes in rain water, snow water, 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.

Rain water is tasteless, easily quenches thirst; it is soft and has cooling and healing properties.

Water flowing rapidly from the mountains is very useful, of a cooling property.

Water flowing slowly infects the body with parasites and is a source of scurvy and heart disorder.

Water flowing through clean terrain, 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 is the cause of 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 beneficial for hiccups, prevents bloating of the stomach under the influence of the disorder of vital processes of the 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 mucous-serous and milky-lymphatic system, cures the disorder of vital processes of bile.

Boiled water, which has been standing for a day, is harmful and can be a cause of poisoning and development of various nutritional disorders in the body.

Wines are pleasant, sour and bitter taste, sharp, hot, rough and soon absorbed properties. Wine slightly loosens, increases heat in the first digestive tracts, makes a person resourceful, increases sleep and cures disorders of vital processes of the mucous-serosal and milky-lymphatic system and perception, likening, absorption, assimilation, assimilation, removal-cleaning-consumption of air.

Wine, drunk in excess, changes the temper, makes one lose prudence and bashfulness. The action of wine has three periods: in the first period of intoxication they lose prudence and bashfulness, 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 made from wheat, rice, and rye are heavy; those made 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 milky lymphatic system.

XVII

In the use of food and drink one should avoid: poisoned food and drink, food and drink harmful to each other, as they cause death or all sorts of disorders in the body.

Poisoned food has a special colour, smell and taste; thrown into the fire, when burned, poisoned food gives smoke similar to the colour of peacock feathers, and a special flame; burning is accompanied by special sounds; the swan and the raven at the sight of this flame emit special cries, and the peacock is extremely happy. Such poisoned food given to a dog causes inflammation in the stomach and vomiting.

Poisoned beef is not destroyed by the influence of red-potato iron, and is of 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 dry mouth, sweat a lot, worried, afraid of everything, can not sit in one place; they are then sad, then laughing, looking around. Therefore, you should not take food under such circumstances.

Food substances, harmful when used together, produce artificial poisonings; so, for example, acute catarrhs are produced by: common sour milk consumed together with young wine; fish together with milk; milk with berries, eggs with fish; pea sour cream with common sour milk; 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 with milk; if food is taken again before it is digested; if one becomes angry after taking an indigestible food or if one consumes food substances to which one is not accustomed.

Persons engaged in physical labour, consuming fatty substances, young, with an unspoilt stomach, become accustomed to all kinds of food substances, and these substances have no 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 all that is harmful.

XVIII

When eating food should pay attention to the amount of consumed food and whether the food is heavy or light.

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 this case is normal, vital-living warmth increases. If food and drink due to ignorance are consumed in small quantities, the tissues are not nourished, then there will be a disorder of perception, likening, absorption, assimilation, removal-purification-expenditure of air. If food and drink are consumed in large quantities, mucus increases, 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 case of siphoea, coughs, disorders above the throat, and 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, you should drink boiled water.

Lean should drink wine after meals, and full of water with honey.

Those who received acute catarrh due to the use of drinking sourdough and wine with honey should drink cold water.

In general, at the beginning, in the middle and at the end of the meal should use some drink; it is equally useful for both full and thin.

In those persons who know well 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 action of most medicines is initially determined by taste. The tastes are: pleasant, sour, salty, bitter, burning, and astringent. The substances of these flavours have life-sustaining properties. They are called tastes because the property of these substances is determined by means of the tongue.

When experiencing substances of pleasant taste, a pleasant feeling is felt in the mouth and there is a desire to take them; - sour taste teeth are tightened, personal muscles convulsively contract, saliva is separated; - salty taste is felt fever and saliva increases; - bitter taste destroys the smell of breath and disgust to these substances; - burning taste feels burning mouth and tongue, tears come out of the eyes; - astringent taste feels roughness on the tongue and palate.

To give an example, let us mention the medicines of the six flavours.

Licorice root, grapes, saffron, white clay, roots related to ginseng, sugar, honey, various kinds of meat, milk, and butter are all considered representatives of pleasant flavour.

Pomegranate, barberry, apple, sour milk, kefir, sour wines, etc., are considered representatives of sour flavour.

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.

Clove, pepper, ginger, shingun, genus onion, etc., are considered representatives of a burning flavour.

Cypress, myrobalan, cherry, etc. are considered representatives of astringent flavour.

Camphor, sorrel, etc. are considered representatives of mixed tastes. Let us consider which disorders disappear from which flavour of substances.

Substances of pleasant, sour, salty and burning tastes cure disorders of perception, liking, absorption, removal-cleansing-consumption of air.

Substances of bitter, pleasant and astringent taste cure disorders of vital processes of bile.

Substances of burning, sour and salty tastes cure disorders of vital processes of mucous-serous and milky-lymphatic system.

Especially heal the tissues and strengthen the substances of pleasant taste, they are useful for the elderly, 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 sending of the six senses, longevity, serve as antidotes and cure complex disorders of perception, likening, absorption, assimilation, assimilation, removal-cleansing-consumption of air and vital processes of bile.

If these substances are taken in excess, they will contribute to the strengthening of the vital processes of the mucous-serous and milky-lymphatic system, obesity, weakening of vital-living warmth, obesity, urinary exhaustion and the formation of severe tumours and swelling of the glands.

Substances of sour taste increase vital-living warmth, excite appetite, quench thirst, aid digestion and assimilation, cool when touched; by means of substances of sour taste retained gases are removed.

If these substances are taken in excess, they increase the disorder of the blood and vital processes of the bile, the body weakens, darkens the eyes, makes dizziness, oedema appears, acquire a tendency to swellings, to skin disorders, to thirst, and taking them are easily exposed to infections.

Substances of salty flavour contribute to the removal of hardened, delayed and undigested substances, salty baths contribute to sweating, increase vital-living warmth, stimulate 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 bile and the formation of various chronic tumours, predispose to rusty inflammation.

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 decreases; spirit is made cheerful; breast and sipota are cured.

If these substances are consumed in excess, all tissues are exhausted and there are disorders of perception, likening, absorption, assimilation, removal-cleansing-expenditure of air and vital processes of the mucous-serous and milky-lymphatic system.

Substances of burning taste cure respiratory and pharyngeal disorders, cure tumours of glands in the neck, cause boils, increase digestive powers, stimulate appetite; fat and various decaying substances lose water and are removed from the body; thanks to substances of burning taste blood vessels expand.

If these substances are consumed in excess, the sperma is exhausted, disorders of the lumbar part of the spinal cord occur, with trembling of the limbs, with cramps in them and fainting.

Substances of astringent flavour contribute to the loss of water 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 vital processes of mucous-serous and milky-lymphatic system, cause disorders of vital processes of bile, Chinese apple weakens the formation of increased heat in the blood and in vital processes of bile.

Substances of salty taste cure disorders of perception, likening, absorption, assimilation, removal-cleansing-expenditure of air and vital processes of mucous-serosal and milky-lymphatic system and, except for 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 the disorder of vital processes of bile and cause complex disorders of vital processes of mucous-serous and milky-lymphatic system.

of the mucous-serosal and milky-lymphatic system and perception, perception, perception, perception, absorption, absorption, absorption, removal-purification-expenditure of air, only Ledre root cures complex disorders of the vital processes of the mucous-serosal and milky-lymphatic system and perception, perception, absorption, absorption, removal-purification-expenditure of air.

Substances of burning flavour 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. The 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 disorders of vital processes of bile and, with the exception of myrobalan, most of the substances of astringent flavour are harmful to vital processes of mucous-serous and milky-lymphatic system and to perception, likening, absorption, assimilation, removal-purification-expenditure of air.

All these substances of the six tastes, entering the first pathways of digestion and assimilation, meet there with a certain warmth which favours digestion, and under the influence of the vital processes of the mucous-serosal and milky-lymphatic system and the bile and of the perception, likening, absorption, assimilation, removal-purification-expenditure of air, they change during absorption.

For example, substances of pleasant and salty taste are altered by absorption and in their altered form have a pleasant taste.

Substances of sour flavour retain their sour taste when absorbed.

Bitter, burning and astringent flavour substances take on a bitter taste when absorbed. Each of these cures the double compound disorder of the three vital processes.

XX

The actions of medicinal substances depend on their properties and genus. The properties of substances are general and particular.

General: the property of the substance itself, the influence and quality of it; peculiar properties: heavy, oily, cool, soothing, non-nutritive, coarse, warming, and pungent. Substances of the first four properties cure bicuspid disorder of perception, likening, absorption, assimilation, elimination-purification-expenditure and vital processes of bile.

The substances of the last four properties cure disorders of the vital processes of the mucous-serosal and milky-lymphatic system.

Substances of non-nutritive, coarse and cooling properties, in addition, cause disorders of 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 is certainly established experimentally.

The influence of these properties can be utilised in the same way as we make use of sunlight and the coolness of moonlit nights.

Warming substances are used to cure nutritional disorders that lower the temperature.

Substances with a cooling property cure nutritional disorders that contribute to a rise in temperature.

Substances are divided according to their action: mildly acting, heavy acting, warm acting, oily acting, strong acting, cooling acting, acting soothing, acting

refreshing properties, acting pleasant properties, acting liquid properties, acting dryness, acting special properties, acting warming properties, acting non-nutritive properties, acting sharp properties, acting coarse properties and acting variable properties.

By these seventeen properties of substances twenty symptoms of various disorders can be cured. Therefore, these substances are considered to act 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 coarse 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 the substances to have the same effect in terms of taste and properties.

At the same time, substances should only be used that act in the same direction.

direction, otherwise the drug, acting vigorously, destroys the influence of weakly acting.

In general, all substances act initially by taste, or by taste after assimilation, or, finally, by property, so when using substances should pay attention mainly to the taste and the change in the 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, pearls, pearl shell, common shell, coral, lapis lazuli, various kinds of stones and others.

3) Earthy substances: clay of various kinds, sulphur 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, grapes, apple, pepper of various kinds, myrobalan, pear, cherries and others.

5) Herbs: saffron, gentian, mint, chamomile, beans, cloves and others.

6) Juices extracted from herbs, trees and 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.

The medicinal substances that weaken the amplification of vital-living heat energy are: camphor, cypress, white clay, gibam (a genus of ochre), saffron, flores gentianae and others. Medicinal substances that correct bile disorders include: flores gentianae, radix aconiti and others.

Medicinal substances curing disorders of vital processes of blood tissue include: red cypress, rhizoma rubiae tinctorum, Chinese apple and others.

Medicinal substances curing disorders of the body, which occurred under the influence of contagious diseases, include: gibam, radix aconiti, gadur and others.

The medicinal substances curing the disorder caused by poisoning include: turmeric, radix aconiti, musk, rosa ragusa.

Medicinal substances curing coughing fits due to disorder of vital processes of mucous-serosal and milky-lymphatic system, pharynx, pharynx and lungs include: white clay, licorice root, grapes, ore root, gadur, adon-garbo, crolo and others.

Medicinal substances that cure the vital processes of perception, assimilation, absorption, assimilation, removal-cleansing-consumption of air with elevated temperature include: iceplant root, elderberry, cocoanut root, oregano, dew frankincense, onion, and others.

Medicinal substances that cure the vital processes of the mucous-serosal and milky-lymphatic system with elevated temperature include: Chinese apple, radix enulae, barberry, genus gentianae, pomegranate, ginger, apple, and others.

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-purification-expenditure of air include: calgan, ginger, assa foetida, onion, ramson and others.

To the medicinal substances curing the disorder of vital processes of mucous-serous and milky-lymphatic system with lowering of temperature are: pomegranate, pepper (piper longum, piper rubrum), ginger, cardamom, cinnamon, table salt and others.

Medicinal substances curing disorders of perception, likening, absorption, assimilation, assimilation, removal-cleansing-consumption of air include: nutmeg, cane sugar and bones of various genera.

Medicinal substances that cure disorders of the vital processes of the mucous-serosal and milky-lymphatic system include: frankincense, acacia seeds, linseed and others.

The medicinal substances curing the disorder caused by parasites include: musk, assa foetida, ramson and others.

The medicinal substances curing the disorder caused by diarrhoea include: gourd seeds, poppy seeds, plants; taram, naram and others.

Medicinal substances curing 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 medicinal substances belong: rhubarb, myrobalan and others. Fifty-seven different varieties of medicines are prepared according to taste.

There are five medicines made of two substances of pleasant taste, four of sour taste, three of salty taste, two of bitter taste, and two of bitter taste.

- three, bitter two, and burning one.

There are ten medicines made of three substances of pleasant flavour, sour six, salty three, bitter one.

Of medicines made of four substances, of pleasant flavour, nine; of sour, four; of salty, one.

The medicines made of five substances, of pleasant flavour are five, of sour flavour 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.

In general, it is possible to make seventy-four different varieties of medicines, strengthening or weakening vital processes.

According to the vital action of medicines 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.

Medicines curing nutritional disorders include laxatives, vomiting medicines, and nutritional enemas.

XXIII

One should endeavour to live without illness and yet live long.

In the first case it is necessary to avoid causes and circumstances that produce nutritional disorders. Without serious causes the vital processes are not disturbed. If a person adapts to the changes of temperature of seasons, to climatic conditions, receives appropriate education, the direction of 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 until the ultimate age, vitally determined from birth.

In spite of this, it is possible to continue life, to enjoy the health of a young 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 action of the winds, to lead a moderate way of life, to surround oneself with young people of good temperament, to use rubbing, massage and baths correctly, to take strengthening and regenerating remedies and to use the freshest and most benign food and drink.

XXIV

The means of recognising disorders of the nutrition of the body must be regarded as the most important department of medical science.

Doctors who have not studied this field of knowledge in detail will constantly make mistakes, like those who cannot distinguish vapour from smoke at a distance, or like those who do not distinguish clouds from mere clouds, mistakenly predict rain. This is why it is very important to learn how to recognise the disorder of the body.

It is necessary to recognise a disorder of the body on the basis of the causes that have contributed to the disorder and the signs that are characteristic of these disorders, on the basis of the effect of the way of life, food, drink and medication.

It is especially necessary to recognise nutritional disorders on the basis of circumstances harmful to health, since there is no effect without a cause.

It is necessary to recognise, taking into account the characteristics of the vital processes, changes in the six senses, the influence of climatic conditions, the influence of seasons, age, the 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 the mucous-serous and milky-lymphatic system are recognised on the basis of the signs peculiar to them, on the basis of strengthening, weakening of absorption, taking into account their fluctuations and changes.

All these disorders are broken down into an intensification and a weakening of the vital-living heat energy in the organism.

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, contents of vomit, urine and blood- The condition, appearance and lustre of the eyes, and the state 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, the intake of medicines and the use of external remedies.

XXV

The physician who has studied the disorders of the body cannot fail to know 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 can ask the patient: what the patient complains of, what the patient was treated with, when he fell ill, and which physician treated him. On the basis of these four questions, a knowledgeable physician should determine the condition of the patient and the disorder that has occurred.

In doing so, it is not necessary 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 the final determination of the disease it is necessary to know not only what medicines the patient took, but also whether he did not do bloodletting and cauterisation.

All these data will lead the physician to conclusions which will show that the patient suffers either from the increased energy of vital-living heat or from its weakening. That doctor, who will not stick to the system specified by science during questioning, can make a mistake, incorrectly determine the patient's disorder 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 precious time, and he himself should tell him in brief words about the essence of the disease and all that the patient himself feels.

Doctors who determine the disorders of the body at a glance are famous.

Doctors who carefully examine the patient, using for this purpose techniques of diagnosis, enjoy the reputation of attentive doctors. Doctors who have not studied the disorders of the body, do not have proper knowledge of diagnosis, warn in general terms the patient that the disorder of the body 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 physicians prescribe an indifferent medicine, or, in order to acquire fame, give an entirely new name for the disease and a medicine known to no one, since most people are very light-minded.

XXVI

Disorders of the body is easily cured if the patient meets a doctor who has studied the foundations of medical science, well educated, highly moral, has a full pharmacy, active, pleasant temperament, familiar with many sciences, concerned about the general peace of mind.

It is also easy to cure the disorder of the body, if the doctor meets a patient who is kind, loving, moral, observing purity, intelligent.

It is easy to treat a patient who is young, of a quiet disposition, who can take all medicines, who can answer all questions clearly, who can fulfil, thanks to his means, all the requirements of the doctor.

Finally, disorders of the organism, which are caused by simple causes, with clear signs, uncomplicated, unchanged and in the beginning, are easily cured. Also easily cured are epidemic diseases without complications, retention of urine in normal vital processes in the body and old blood tumours. In the case of complications, however.

these disorders require prolonged treatment. Many long-standing nutritional disorders pass with careful attention to them, especially in persons whose summers are approaching the vital limit of age.

It is very difficult to treat persons whose activities are exclusively directed to do harm to mankind 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 doctors, persons who are frivolous, indigent, do not obey instructions, exhausted by a bad life, depressed by excessive sadness, lost all faith.

Not at all treatable are those eating disorders which express themselves as clear harbingers of death, and those nine eating disorders which lead a person to certain death.

XXVII

In treating disorders of 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, 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 physician 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 the desire to come to normal. If this method of treatment is not followed, then disorders of vital processes may cause other disorders in the organism.

It is generally necessary to cure nutritional disorders without causing other disorders. If there are complex nutritional disorders, it is necessary to treat the disorder that most threatens the organism.

In the way of treatment it is necessary to stick either to soothing treatment or to curing finally the disturbed vital processes.

At the time when vital processes have a tendency to return to normal, it is necessary to stick to the soothing method of treatment; when these processes have a tendency to disorder, it is necessary to stick to the curing method of treatment.

During the soothing method of treatment, attention should be paid mainly to food, drink and lifestyle so as not to cause complications.

If a complication occurs, it is necessary to resort to a curing method of treatment without wasting time, otherwise, due to missing the opportune moment, the disorder of vital processes will take a chronic, difficult to cure form.

When prescribing medication, it is necessary to pay attention to the hours of the day and night, to food and drink, and to the seasons, because depending on all these, 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 after meals, sometimes at night.

Physicians who prescribe medicines without considering the eating disorder, after digestion of food, are considered to be physicians who do not understand the means of treatment.

Eating disorders in the body are difficult to treat by such doctors.

The remedies prescribed in time seem to cure upset nutrition. This is as clearly expressed as one can clearly distinguish precious stones from counterfeits.

If during the treatment of patients one notices abundant sputum and secretions, general heaviness, lack of appetite, bad digestion of food, 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, 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 and assimilated.

As a consequence of the disturbance of the 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. Under 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 there is removal of nutritive substances by itself, i.e. by vomiting or indigestion, this should not be delayed by medicines. At the same time, laxatives should never be given before the end of digestion and assimilation, otherwise the laxative will cause great harm to the general nutrition just as poured water will stop fermentation, if it is poured to the yeast at the beginning of fermentation.

The weakening of the power of digestion and assimilation must be regarded as serious causes of disorder in the vital processes of the body.

First the perception, likening, absorption, assimilation, removal-purification-expenditure of air, then the other vital processes are disturbed. If there are no reasons for further disorder due to food, drink and way of life, the signs of weakening of digestion and assimilation are not clearly detected for a long time, just as the effect of any 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-purification-consumption of air, then with the use of food and drink, which cure this perception, likening, absorption, assimilation, removal-purification-consumption of air, the latter, being disturbed, comes to a normal state, if, of course, there are no circumstances favouring its further disorder.

All disorders of vital processes should be immediately cured.

All disorders of vital processes occur due to any influence on the outer surface of the body, i.e. on the skin, or on the inner surfaces of the body, i.e. on the first pathways of digestion, assimilation, separation and perception, likening, absorption, assimilation, removal-cleaning-consumption of air.

Complex disorders of the nutrition of the body are those which are due to the influence of one of the vital disorders on the other vital disorders. Nevertheless, the signs of a disturbance of a vital process which has been previously disturbed are very evident.

If the original disorder is not too severe, the disorder should be treated first.

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 disorder of the vital processes in the body, he is obliged to resort to such a method of treatment and with such care as is necessary when catching a poisonous snake.

If, however, the physician recognises the disorder of the vital processes, he must use that method of treatment which has been elucidated by science and is as clearly visible to everyone as a flag flying on a high mountain.

If it is not possible to cure the disorder of vital processes at once, then 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 after curing them further wrong treatment has been taken, which has caused a new disorder, then in such cases it is necessary to apply the method that is used when catching fish.

A strong nutritional disorder in the organism should be cured by resorting simultaneously to the help of medicinal substances, to the external method of treatment, to food and drink, to the way of life, and act as decisively as with an enemy that you meet on a narrow path.

A weak nutritional disorder of the body should be cured first by means of the way of life, then by food and drink, and finally, medicinal substances and external devices, in the same manner as one should gradually educate children from the earliest years of their life.

A simple 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, 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 organism are not clear and it is necessary to be difficult to choose a method of treatment, then for the cure of the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air should be given soup, broth of fibula bones.

Decoctions of *flores gentianae* should be taken to cure the disorder of vital processes of bile.

To cure the disorder of vital processes of mucous-serous and milky-lymphatic system one should take table salt.

Shunga serves as a remedy for parasites in the stomach and large intestines.

In disorders of nourishment of the blood tissue and stabbing pains arising 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 taken. If at the same time a disorder of the body has occurred due to an increase or decrease of vital-living heat, measures experimentally learnt should be taken to regulate this process.

To prepare the organism for the laxative method of treatment one should take decoctions preparing the loosening.

To prepare the body for cauterisation treatment, warm oily compresses should be applied to the place to be cauterised.

To prepare for bloodletting, cold compresses should be applied to the place where bloodletting is to be done.

In case of abscesses, trocars should be used.

In general, in all nutritional disorders, experimentally studied remedies should be used to cure each disorder.

If the physician has not accurately determined the disorder of the body, he should not give his opinions on such an uncertain disorder.

If the physician has accurately determined the disorder of the organism, he is obliged to clearly state to the patient the nature of the disorder and indicate the causes from which the disorder occurred, the causes of the deterioration, and what suffering in what part of the organism is felt by the patient. 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 instance, 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 is necessary to give decocts that favour the independent development of these two processes.

Normal blood-tissue and blood-tissue subjected to disorder circulate mixed. It is as difficult to distinguish between them 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, tend 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 localising the disorder first, the increase in vital heat energy will increase even more.

In case of a latent process of increasing the vital-living heat energy, it is necessary to prescribe medicines that detect this latent state by giving the patient medicines that increase the vital-living heat energy, because in these processes antipyretic medicines do not reach the goal.

If a weakening of digestion and assimilation ability and weakening of energy in the first pathways of digestion and assimilation is noticed, then evacuating medicines should be prescribed only when it is quite clear that the medicines 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 paths 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, it should be carefully investigated whether the disorder has been cured, or whether an improper treatment has been adopted, or whether, after the disorder has been cured, a new and unnecessary treatment has caused it.

In the first case, medication that cures the disorder should be prescribed, in the second case the mode of treatment should be changed, and in the third case treatment should be prescribed against the induced disorder.

In severe disorders with high fever, the following four antipyretic remedies are recommended: camphor, bloodletting from small vessels, light food and drink, climate, fresh air, cool room, and generally a quiet stay in coolness.

Disorder of nutrition with lowering of the 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 the same method of treatment is not followed when the energy of vital-living warmth is increased and when it is weakened, these disorders can be the cause of a general disorder of the body.

Simple disorders of the organism should be treated first with the right way of life.

If the right way of life does not cure the disorder in question, the help of nutritional substances and drinking should be resorted to in order to cure it.

If the disorder is not cured even then, it is necessary to resort to medicinal substances.

If the disorder cannot be cured by these three methods of treatment, external methods of treatment should be resorted to.

Simple disorders should be cured without causing new disorders. He who does not realise this may cause twelve complicated disorders.

Thus, for example, if in a disorder of perceiving, likening, absorbing, assimilating, removing-cleaning-consuming air, substances containing gases, bitter, burning and pleasant tastes are given in abundance before, before the disorder of perception, likening, absorption, assimilation, removal-purification-cleansing-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 disorder of vital processes of bile food substances of salty and burning taste will be used, then, before the disorder of vital processes of bile will be 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 at the disorder of vital processes of mucous-serous and milky-lymphatic system food substances of bitter and salty taste will be given, before the disorder of vital processes of mucous-serous and milky-lymphatic system will be cured, the complex disorder of perception, likening, absorption, assimilation, removal-purification-consumption of air and vital processes of bile will occur.

Finally, unfavourable and complex causes and circumstances cause tri-complex disorders of perception, assimilation, 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 taste cure the disorder of perception, absorption, assimilation, removal-purification-expenditure of air, but cause disorder of vital processes of mucous-serosal and milky-lymphatic system and bile.

Food substances of burning and astringent taste cure the disorder of vital processes of mucous-serous and milky-lymphatic system, but at the same time cause disorder of perception, likening, absorption, assimilation, removal-purification-consumption of air.

Food substances of pleasant and bitter taste cure the disorder of the vital processes of the bile, but cause a disorder of the vital processes of the mucous-serous and milky-lymphatic system and of perception, of likening, of absorption, of assimilation, of removal-cleansing-consumption of air.

phatic system and perception, likening, absorption, assimilation, removal-purification-expenditure of air.

Two-syllable and three-syllable disorders of vital processes require the regulation of these disorders by the above-mentioned substances of different flavours.

The medicinal substances regulating 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 case of heart disorder nutmeg is prescribed; in case of lung disorder - white clay; in case of liver disorder - saffron; in case of aorta disorder - cloves; in case of kidney disorder - cardamom; in case of spleen disorder - 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 a mulberry; in disorders of perception, assimilation, absorption, assimilation, removal-purification-expenditure of air - nutmeg, root of Ledre and broth of three bones: 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.

In disorders of the blood tissue, bashaga and hai lin are prescribed.

In disorders of the lymphatic system, frankincense, acacia seed and hemp seed are prescribed.
 In disorders due to contamination by epidemic poisons, musk and dewy frankincense are prescribed.
 All these medicinal substances in case of complications are prepared together, and it is taken into account what has undergone in the body more severe disorder and therefore requires a greater amount of curing this disorder means.
 In general, when preparing a drug should seriously monitor the various disorders of the body, prescribing different substances in the necessary quantities to cure each disorder.
 At midday and midnight one should prescribe antipyretic medicinal substances against increasing the energy of vital-living heat in the vital processes of bile, and also prescribe antipyretic and nutritional substances and drink at this time.
 Late in the evening, early in the morning, medicinal substances should be prescribed to support 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 one 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 goes evenly, 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 the reputation of being a physician of benefit to suffering mankind.

XXIX

Actually, two modes of treatment are to be adhered to: that of drinking and that of fasting.
 Persons who are nervous, emaciated, have indulged in excessive passions, pregnant women, those who have lost a lot of blood after childbirth, the consumption-stricken, old people, those who suffer from insomnia, those who have experienced great grief, those who have endured a life of hard work and care, should be nourished; they should be nourished especially on the days of the equinox.
 Food substances for such persons are: meat of carnivorous animals, mutton and in general all kinds of meat, sweets, oils, milk, kefir, wine and strengthening food substances.
 The medicinal substances that promote absorption include also oily drugs. From external remedies for such persons are recommended nutritious enemas, washing, massages, prolonged restful sleep, rest and pleasant living environment.
 Abuse of all the above leads to obesity, increased energy of vital processes of mucous-serous and milky-lymphatic system, polyuria, formation of tumours and growths and loss of memory.
 Under such circumstances, nutritional medicines that cure the vital processes of the mucous-serosal and milky-lymphatic system and cure obesity should be prescribed.
 Dew frankincense, mountain resin and yellow tree juice 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 of which favour the loss of fat.
 To be thin is better than to be obese; therefore, one should fast with caution.
 By means of fasting, persons in whom the action of digestion and assimilation is impaired, those who indulge in food, those suffering from urinary exhaustion, gouty, rheumatic, persons,

suffering from internal benign and malignant tumours, spleen disease, goitre, headaches, heart disease, stomach and intestines disorders (vomiting and diarrhoea), lack of appetite, constipation, retention of urine, obese persons with disorders of mucous-serous and milky-lymphatic system and bile.

Strong, young people should be treated by fasting in winter time; it is necessary to pay special attention to the disorder of vital processes and constantly regulate these processes with food and medicinal substances, lifestyle and various external methods of treatment.

Persons who are fatigued and weak should be forced to starve and thirsty, then gradually give little nutritious but digestible food substances. Persons who are not particularly fatigued and weak should be made to fast, and the digestive power should be improved by decocts and powders; persons who are physically strong should be made to work hard and to sweat, and treated by 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 convalescents all six senses show clearly their activity. Feeling is easy, appetite is even, a person is energetic, quickly feels hunger and thirst, faeces and gases are easily released.

If this kind of treatment is abused, it can 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 a disorder of perception, likening, absorption, assimilation, removal-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 too much compelled to starve, and he who should be compelled to starve should not be nourished.

In the laxative mode 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 in whom the activity of perception, likening, absorption, assimilation, removal-purification-expenditure of air is weakened and the activity of the vital processes of the mucous-serosal and milky-lymphatic system and bile is strengthened, should be subjected to the starvation method of treatment.

XXX

Special attention should be paid to disorders of the three vital processes.

In disorders of perception, likening, absorption, assimilation, removal-purification-expenditure of air the best remedies are considered to be: sesame oil, cane sugar, wine, old butter, old smoked mutton, marmot meat, horse and mule meat, onions, ramson, etc.

In general, against the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air are used food substances nutritious, fatty, soft and warm; the patient should be in a dark and warm room, be surrounded by persons of a pleasant disposition, with a pleasant voice, enjoy a quiet sleep in warmth and dress in warm clothes.

Means for disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air are also considered broth of three bones, as well as broth from the skull bone of a sheep and medicines called shingun, sumtan and powders: zadi-shingun-jurni.

In general it is necessary to use in the disorder of perception, likening, absorption, assimilation, removal-cleansing-consumption of air medicinal and food substances of pleasant, sour, salt flavours, fatty and warm; especially useful: heat, old oil and nourishing enemas, it is useful to rub with old warmed oil places where there are felt

stabbing pains, make oily compresses, cauterisation on the top of the head and on certain nodes, which are considered to be the centres of perception, likening, absorption, assimilation, removal-cleansing-consumption of air.

In disorders of the vital processes of the bile, the following are recommended as the best food substances: fresh butter, beef, fresh meat of the 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; in addition, you should use a cool room, walk in the garden in the shade, on the banks of rivers, surround yourself with people pleasant for conversation, avoid bad odour, for which purpose sprinkle the room with perfume.

Medicines, curing vital processes of bile: camphor, cypress, givan; in general, useful in disorders of vital processes food medicinal substances of pleasant, bitter and astringent taste and cooling properties, laxative and diaphoretic method of treatment and hydrotherapy.

In disorders of vital processes of the mucous-serous 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, lukewarm; 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-serosal and milky-lymphatic system should be used food medicines burning, sour taste and all digestible, rough and sharp, resort to vomiting method of treatment, in known cases to cauterisation and punctures and make compresses water, earth and salt.

Summarising all the above, we come to the conclusion that the best remedies for disorders of perception, likening, absorption, assimilation, removal-cleansing-consumption of air are considered to be: nutritive enemas, nutritive, food and medicinal substances;

at disorders of vital processes of bile - laxative way of treatment and cooling food and medicinal substances; at disorders of vital processes of mucous-serous and milky-lymphatic system - vomiting way of treatment and warming food substances.

In joint disorder of perception, likening, absorption, assimilation, removal-purification-cleansing-consumption of air and vital processes of bile, cool and nourishing food substances and medicines should be used.

When the vital processes of bile and the mucous-serosal and milky-lymphatic system are jointly disturbed, cool and digestible food substances and medicines should be consumed.

In case of joint disorder of the vital processes of mucous-serosal and milky-lymphatic system and perception, likening, absorption, assimilation, removal-cleansing-consumption of air, warming and nourishing food substances and medicines should be consumed.

When all three vital processes are disturbed together, cool nourishing and digestible food substances and medicines should be consumed.

All disorders of the organism with strengthening of vital-living heat energy are cured by cooling food substances and medicines, and with weakening of vital-living heat energy - by warming ones.

Disorders of perception, likening, absorption, assimilation, removal-purification-expenditure of air, equally accompanying both processes, are cured by fatty and warming food substances and medicines.

The chapter on physicians, general practitioners, and surgeons, consists of six parts. The first sets forth the traditions of physicians; the second speaks of the dignity of physicians; the third treats of the merit of physicians; the fourth

- about their knowledge, the fifth introduces the duties of physicians and the sixth describes the fruits of physicians' activity.

The traditions of the medical profession require six conditions from each doctor: to be quite capable for medical activity; to be humane; to understand his duties, to be pleasant to the patients, not to repel them by his treatment: to be diligent in business and to be acquainted with sciences.

To be fully capable, says the Zhud-Shi, means to possess intelligence, to have a firm character, and to be quite receptive. Such physicians can study the vast literature on medicine and surgery, and can use all the reach of science boldly and without any difficulty. Of the abilities of physicians who do not have 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 fair, in the face of misfortune of neighbours to provide possible help, with equal love and care to treat good and bad people. 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 teachers and their teaching in exactly the same way as the disciples 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 clean as their thought and seal; must remember that medicine is a jewel, a nectar with which to cure every sick person. 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 "Zhud-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 supreme jewel of the Los is considered to be a shell of extraordinary whiteness, which has a curl in the opposite direction to that of all others. Such shells are found, but extremely rare. (Author's note)

Heal the afflicted, heal the demon-possessed, calm the disturbed. Having acquired such wisdom, remember that you can heal both yourself and others from suffering, which could be the cause of death. Remember that your happiness lies in the fulfilment of your duty.

Doctors should be pleasant to the sick and not repel them by their misdemeanours, speeches and thoughts. Doctors need a gentle and skilful hand, therapists - in examinations, and surgeons

- in operations. With pleasant speech, physicians should soothe the sick; possessing intelligence, they should be frank and clear. Physicians possessing these qualities will always enjoy the favour and confidence of the patients.

Physicians must be diligent in their dealings. They should be unceasingly concerned with their education and with those results which constitute the purpose of teaching.

Above all, they must be able to understand what they read and to put their thoughts on paper, for on this depends the possibility of achieving much. Future physicians should choose a wise counsellor with comprehensive knowledge, calm, unpretentious, kind and worthy of

Respectable, so that in acquiring knowledge from him one can have infinite confidence in him, practise before his eyes and imitate him in all his actions. The result will be the rapid acquisition of knowledge and the attainment of the highest degree.

Doctors must study the sciences diligently, question their 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 should be attentive to the illnesses of their patients and not be slow in giving treatment. In order not to miss the moment to give medicine or resort to surgical intervention, they must constantly feel the same way as a man who is given to carry a full bowl of oil over a high fence with a threat to execute the bearer if he spills the oil.

Doctors who are firm in their knowledge, who are able to entice people with their courtesy, who are able to convince opponents of their system with serious scientific arguments, fulfil all the requirements of their rank.

Those doctors can be considered the best and useful to their neighbours, who have become meek under the influence of scientific truths, with whom you can easily get along 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 traditions of the medical profession can expect success.

Scientifically honourable physicians are those who have fully studied the healthy and sick organisms.

Honourable doctors are those who benefit the sick with medicines, courageous surgeons, and finally, doctors who love humanity as children love their father.

Excellent physicians can be considered those who have perfectly studied the disorders of the natural energy of perception, assimilation, absorption, assimilation, removal-purification-expenditure of air, bile and mucous-serous and milky-lymphatic system and can cure these disorders.

Distinguished physicians are those who, through their intelligence, can help the sick, namely, good diagnosticians who have learnt the basics of medicine and experienced surgeons.

Such physicians 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, constantly adding to their scientific knowledge, not subject to passions, sincerely sympathising with the suffering, caring for others as themselves, not lost in the performance of their duties, can be considered persons well worthy of their title.

Such doctors enjoy the full confidence of the patients and others, they are the true followers of the Rishis - the founders of medical science, finally, they are the incarnations of the Life-Sustaining One, the head of medicine.

If doctors do not have these virtues, if they do not know the history of medicine, 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 sciences, cannot know the essence of nutritional disorders in the body, 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 through an unknown country.

Physicians 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.

Physicians who do not understand the condition of the urine and pulse cannot understand and explain to themselves the disorders of nutrition in which the natural energy of vital-

living heat in the body; they are like the hunter who does not know when to let down the hawk.

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 is an object of ridicule.

Physicians who do not understand the basics of therapeutic and surgical treatment are like a marksman shooting at random in the dark.

Doctors who have not studied the use of food and drink, who do not understand the benefits or harms of this or that way of life, will contribute to the disturbance of the vital processes of the body and the development of various nutritional disorders in it.

Physicians who do not understand the use of sedative treatment may cause a new nutritional disorder in the body by the use of strong remedies, or, on the contrary, by the lack of remedies, or by giving remedies quite inappropriately. Such doctors are like a farmer who does not understand farming.

Doctors who do not understand the laxative method of treatment, can disrupt the vital processes in the body and cause nutritional disorders in it.

Doctors who do not have the necessary tools and medicines with them cannot stop the development of this nutritional disorder in the body; they are like a bogatyr who goes to the enemy without armour and without weapons,

Doctors who do not understand and do not know the methods of bloodletting and cauterisation cannot know in which nutritional disorders these methods should be used: they are like a thief going to steal in an unknown area.

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 shame to the corporation of physicians.

The duties of physicians are ordinary and special. The ordinary ones are: setting up a pharmacy, buying the 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 and 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 be in accordance with the state of modern science, avoiding possible misconceptions and guided by a critical view.

Special duties of physicians. In their scientific pursuits, doctors should keep to the average critical view, avoiding unconditionally two extreme and false views. The critical average view is the best. Physicians must treat human beings

with love and compassion, to bring joy to all, to regard all as equals, to renounce hatred, malice, revenge, negligence, lying, and in general all bad behaviour. On the contrary, they should be diligent, patient, and charitable.

For their activity on earth, physicians reasonably enjoy life and contentment because of 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 only permissible to mention the remuneration for labours when there is a real

when there is a real need for funds. It should only always be remembered that if a long time passes after the correction of disturbed health, that patients usually forget the benefits of the doctor.

The author of "Zhud-Shi" goes on to say that doctors who do not give in to passions, who do not take false paths, who endeavour 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

to the unfounded attacks
of the members of the Medical
Council against the medical
science of Tibet.

PREDICTION

Once again I have to respond to the attacks of our doctors who express an incomprehensible, let me say more - inexplicable attitude to Tibetan medicine and personally to 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 Academy of Medicine and Surgery.

Reman's aim was that the talented representative of Tibetan medicine should acquaint our physicians with the system and means of treatment and translate the corresponding books into Russian.

Unfortunately, the premature death of Tsultim Tseden prevented this good deed from being realised for the benefit of suffering mankind.

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.

epidemic in Chita.

The invited lama-physician Tsultim Badmaev, who enjoyed great popularity in the whole Transbaikalia, rendered an extraordinary service to the government at that time, quickly putting an end to the typhoid epidemic in Chita by treatment and preventive measures.

Successful medical activity of Tsultim Badmaev and loud fame of this science among the inhabitants of the East gave an occasion to Count Muravyov-Amursky to invite its representative, lama-doctor Tsultim Badmaev (in Orthodoxy Alexander Alexandrovich) to Petrograd.

Alexander Alexandrovich Badmaev quite 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 arose, with the aim of making its system and means available to the public.

Since then the treatment in Petrograd according to the Tibetan system and Tibetan means did not stop and every year it gained more and more adherents. 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:

I reply to the members of the Medical Council only in the name of science and idea.

I consider it my duty to pass on my, truly holy, heritage 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. Having the heritage of Tibetan medicine as an instrument, working tirelessly all my life for the benefit of the sick, I am quite satisfied.

I took from this science everything that I could and tried to pass it on to others. And how many more inexhaustible truths and laws for a long and happy life!

ANSWER

to unfounded attacks ...

The constant cure of the grave patients will force, perhaps, to pay serious attention to the theory of Tibetan medical science, which is difficult for European doctors, accustomed to their theoretical views, to assimilate.

The medical science of Tibet, 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 doctors 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 guidance of many specialist professors; there are whole institutions occupied by them, large salaries are given, clinics, hospitals, and medical institutions for rich and poor are built, costing many millions to the State, and all this, it seems, should satisfy 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, should 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 has attracted the eyes of the suffering and has become the centre of general attention?

Why do the 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 line for two, three hours, paying the last labour rouble - thus giving away a quarter of their earnings per month, which is equal to 12-15 roubles,

and also loses eight working hours a month waiting, - why?

Why do the rich also wait for their turn and pay 5-10-25 rubles, whereas 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 its entire existence in Petrograd not cool down the zeal to be treated according to the system of this science?

Because people from all walks of life, tormented by illness, found 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 easy to understand.

The medical science of Tibet, by means of analysis and synthesis, gained fame thousands of years ago; it teaches how to preserve health, how to prevent disease, how to help oneself and one's neighbours in case of illness, and how to understand the beauty of a healthy life through intelligent work.

This mighty 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 test them for himself and see for himself.

A man frustrates his organism from the inability to adapt 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 at 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 warmth 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 mucous-serosal and lymphatic pathways begin their intensified activity. Their energy is needed during the summer months to counteract the 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 consumption in the body 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 should be led, what food and drink should be consumed, how to protect oneself from the natural changes of the seasons, how to cultivate one's individual sensitivity so that all the above physiological processes are carried out normally in autumn, winter, spring and summer.

The beautiful manifestation of the will, true goodness and clarity of mind in man depends on the normal state of gas exchange, bile and the mucous-serosal-lymphatic system; a disturbance of them

leads to a disorder of the will, true goodness and clarity of mind. In case of serious disturbance of gas exchange, bile and mucous-serosal-lymphatic system, loss of will, embitterment, dullness are found.

In this state a person submits to his passions, gets angry easily, and understands badly.

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.

By means of analysis, Tibetan physicians have studied 1616 disorders of nutrition-disease.

All the physical methods of disease detection by European physicians cannot satisfy the Tibetan physicians.

Listening, tapping, examination, pulse quality, quantity and quality of excrement, urine, saliva, tears and sputum have been studied by Tibetan physicians.

When examining a patient and determining illnesses, 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 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 investigations and microscope at the beginning of the process of these disorders of nutrition-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 the bile, prepares the ground for the attraction of 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 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. A simple catarrh of the bowels attracts the germs called cholera, in the 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 pathways, and "nyan" by Tibetans in case of complicated disorder of gas exchange of bile and mucous-serosal-lymphatic pathways (khorokhson-yang).

Tibetans have studied similar 18 varieties of microbes called "nyang".

The doctor of Tibetan medicine, after determining the disease, proceeds to treat it. He has four methods of treatment at his disposal: 1) he must point out the way 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.

The external devices include: baths, cupping, compresses, massage, kneading, rubbing, physical and mental exercises, etc. <...>

Various medicinal substances are 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 they are commonly understood, [i.e.] as miraculous substances, do not and cannot exist. Miracle-producing remedies 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 every minute of our lives.

Let us imagine a man wandering through 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 malnutrition in those tissues of the body that need water the most. Such a subject, experiencing a nutritional disorder 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 person 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 impossible 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 replied negatively to the enquiry of the medical science of Tibet.

In the ruling of the members of the medical council, a grave accusation against my work as a doctor and thus against the medical science of Tibet is vividly shown. It is not difficult to refute the erroneous views of the members of the Medical Council with hard evidence.

The members of the Medical Council have called my activity unquestionably harmful, because, as they say, I treat patients not only without using the methods of investigation required by science for 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 I also treat them in absentia.

Below I give indications on interesting patients with serious diseases, on those who suffered from syphilis and malignant tumour and surgical diseases and also on those who were 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 investigating 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 of its methods of examining the patient, determining the disease and curing it.

These facts can always be verified by consulting all the persons mentioned 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 come to me and announce that nine doctors have determined that the patient has pulmonary tuberculosis; she has been lying with a high fever for several months; the doctors have decided that it is useless to go abroad, for her days are 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 gastrointestinal 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.

and "mugbo" (in Tibetan) is well studied and described in the private pathology and therapeutics of Tibetan medical science. It arises from disturbance of the 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 began to treat 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 as far back as the ninth century, when he was a hundred years old. Mugbo-yulzhal dosed by the physician 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 tumours, 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 get better: appetite, taste and smell appeared, vision cleared, sensitivity improved, peristalsis of stomach and intestines became energetic, pulse changed for the better, heart activity improved, sputum began to be secreted, breathing improved, stomach and intestines also improved, excrement and urine changed, became more vital, 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 blunting from scarring.

From the same painful process, expressed less intensely, was cured Countess L. M. The best doctors have determined that she has a lesion at the top of the 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 physicians state that in both cases she had pulmonary consumption?

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 a blunting of the upper lungs, also exhalation, dyspnoea, haemoptysis, haemoptysis, a barely perceptible rise in temperature of 37.5, hysterical fits.

The blunting was found because the apexes of the lungs were wrinkled due to spasmodic bronchial contraction. Exhalation depended on 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 morbidly sensitive subjects, in whom, on touching the chest, dyspnoea occurs, 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 disease investigation, disease definition and treatment according to the system of medical science of Tibet in all such cases undoubtedly stands on strictly scientific ground. Is it fair to reproach the medical science of Tibet and me for these cured patients?

Baroness G., accompanied by her sister, came to the reception with a growth on her thumb, with a swelling of the finger up to the hand: she had not slept for a fortnight because of the pains. The house physician and the professor surgeon determined the tumour to be a malignant sarcoma. It was proposed to her

to cut off the finger immediately, the slightest delay threatened to take away her hand. An examination according to the Tibetan system of medicine concluded that the patient was curable, the tumour should harden and fall off. Treatment was started, during the first week of treatment the patient began to sleep, the pain was gone and the tumour fell off. 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 treatment at the celebrities with lupus (lupus) on his cheek goes to the office of the medical science of Tibet and is cured.

Baron General N. and Captain K. are treated for a long time by the skin professors, suffering from sycosis. They have each hair pulled out separately without success. They apply to the cabinet of Tibetan medicine: they are completely cured, and their hair has grown back.

In Mr X., the best physicians determine 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 is completely cured.

Famous professors treat Mr K. for dropsy due to hardening of the liver. They declare to the patient that he is incurable. He goes to the office of Tibetan medical science. The examination shows that the disease is curable. The patient recovers.

Mr K., accompanied by a guide, comes to the Tibetan medical science office and says with despair that the professor of ophthalmology 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 in 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; after three months she is riding. Again surgical disease is cured by the medical science of Tibet by internal means.

G-i M., accompanied by her wife, comes to a 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 medical science system, the tumour was found to be benign, and a lymph gland tumour, 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 treatment experiments on him. After many years of unsuccessful treatment, he returns to Petrograd and turns to 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 patient G., a Frenchman, reported in absentia in detail about his well-being; the doctors determined tuberculosis in the lungs. Being under the supervision of his physicians, 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 tuberculosis germs began to diminish and then completely disappeared.

If the medical science of Tibet can cure in absentia by correct questioning, with a detailed statement in a letter of the patient's well-being, the result of which is cure, then should not this be seen as a scientific way of recognising diseases at a distance?

A boy M. Y., 12 years old, has been suffering from tubercular process in the vertebrae (hump) since he was four years old. For two years he has been lying motionless in bed, 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 walks round the room, does everything for himself, most of the wounds have healed, appetite good, bowels corrected, temperature all lately 36.4.

Boy X., tuberculosis of vertebrae (hump); the boy was brought in arms; 8 years old, could not move, was quite emaciated, intestines 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 quantity with blood; medicines were given to heal this pustule. The temperature dropped to 36.4, appetite and sleep appeared. The boy recovered, running freely.

From the same disease as the first boy and in the same position.

"in the 1960s, Mr O. Я. My late brother treated him and cured him completely. Mr O. Ya. is now holding a great post in the rank of 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 from 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 scarlet fever, 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.

The medicines I receive from the East, as the harbour customs and the post office can testify. Some of the constituent parts of the medicines I take here in the apothecaries' warehouses, where they are also obtained from the East.

In their resolution the members of the medical council reasoned as follows: Buryats who know Mongolian and Tibetan languages and the medical science of Tibet, and at the same time have graduated from the Military Medical Academy or medical faculties.

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 graduated 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 ch:

"Physicians 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 being 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."

On my request to make known to all the compositions of my powders and to give them the privilege not to counterfeit them 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. Such a decree is completely incomprehensible; 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 that emerges from this 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 two issues of the book "Zhud-Shi" about the medical science of Tibet, with the "Reference about the state of the medical science of Tibet in Russia", attached here, and with the review of Professor Vasiliev, the dean of the medical faculty of the University of Dorpat.

Everyone, having familiarised himself with this material, will understand that this science, which the members of the medical council call *znakharstvo*, is many centuries ahead of the European one. <...>

The ruling of the members of the medical council itself loses its meaning, because they stand on the wrong path, negative views of ignorance and superstition in the medical science of Tibet taken as 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 explanations on the extracts from the work offered below

"Jude-Shi." We give them the name "extracts" because we have tried to leave silent everything that relates to Buddhism and mysticism in "Zhud-Shi", 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 the 3rd page of the preface it is said about lamas who treat by means of spiritualism, hypnotism, incantation and clairvoyance (the second method is very often resorted to by modern European doctors); on the fourth page it is said that there are not many lamas who know Buddhism and the 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. On page 61 of the 1903 *Joud-Shi* I said: Unfortunately, Dr Wise could not convey to the educated world the essence of the medical science of Tibet.

I am quite aware that this medical science will only be made available to the educated world when gifted European specialists begin to study it.

Besides being familiar with the languages in which the system is presented, it is necessary to investigate everything oneself, to be a convinced physician and to be well acquainted with the systems of both European and Tibetan medicine.

of both European and Tibetan medicine. Unfortunately, European learned physicians are too busy each in their own speciality 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, which has been worked out and stated somewhere out there, in faraway Asia, in languages that are not understood by many people. 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 occupy 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 cease to frighten the population, since there will be no shortage of medicinal substances and reasonable methods of treatment.

[1915 r.]

Synopsis on the position 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 Tseden in the Buryat steppes, Reman invited him to Petrograd, and Tsultim Tseden 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 Tseden 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, due 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, will be 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 Choma de Keres 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 essay "Buddhism" drew attention to Lama medicine, but soon, however, he 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 the researcher decides to turn to, we advise him not to rush his conclusions".

Dr Wise, an Englishman, who received a great name among the learned physicians of Europe for his works on Indian medicine, 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 the doctors and the population.

The latter was in panic, the lama-physician Tsultim Badmaev, invited by the regional authorities by order of the Governor-General, who enjoyed great fame in the whole Transbaikalia for his knowledge, rendered an extraordinary service to the government at that time, quickly putting an end to the typhoid epidemic in Chita by treatment and preventive measures.

The services of Tibetan medicine were and still are used by all the border 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 a reason to invite its representative lama-doctor Tsultim Badmaev (in Orthodoxy Alexander Alexandrovich) to Petrograd.

Alexander Alexandrovich Badmaev quite justified the hopes and petitions of Count Muravyov-Amursky. Upon his arrival in Petrograd, he quickly attracted the interest of enlightened society with his successful treatment of extremely complex 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, with the aim of making its system and remedies, which had earned the centuries-old gratitude of suffering mankind, available to all.

In view of the seriousness and novelty of the question and the absence of direct instructions on this subject in the current legislation, the Supreme Government considered it necessary to request the HIGHEST command for the legal existence in Russia of the medical science of Tibet and its representatives, the Badmaev brothers.

According to the 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 according to the instructions of the governor-general Count Muravyov-Amursky.

According to 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 hospital doctors.

It was announced to Lama Badmaev that unless he proved by his experiments in practice that his remedies were really beneficial in the treatment of various diseases, the government would find it difficult to permit him to practise even in his own 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 had been 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 brilliantly proved the validity of the medical science of Tibet in practice, and the government, not being able to verify his theoretical knowledge, but having full confidence in him, requested from the STATE IMPERATOR an unprecedented award for a man who spoke Russian poorly 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 society 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 the 2nd of 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 language 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, as for translation it is necessary to be an expert not only in Mongolian and Russian languages, 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.

П. А. 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 hold 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, among other things, 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 had acquired sufficient information on Tibetan medicine under the guidance of his brother and wished 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 has 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) of 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 on Peski and many thousands of letters from all parts of Russia, kept in the archive.

Only such 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 the 12th of April 1878, according to 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 expressed their willingness to assist with material means:

- 1) to the travel to the countries of Tibet, Kuku-Nor, Mongolia and China, which the petitioner intends to undertake after completing his course at the Medical and Surgical Academy, in order to familiarise himself with the representatives of Tibetan medicine on the spot, with the aim of making all the useful things developed in this medicine over the centuries available to Russian science;
- 2) the acquisition of medicines of the above-mentioned countries and the establishment of a physiological-chemical cabinet for the study of these remedies from the European point of view; and
- 3) opening of a medical centre with adaptation of 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 administration.

By virtue of this HIGH command P. A. Badmaev has visited many countries of the East, acquired books on Tibetan medicine and medicines, has been in long-lasting communication 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 to open a hospital with adaptation of treatment methods according to Tibetan medicine.

Thus, the wish of Dr Remann, expressed a hundred years ago, is only now beginning to be permanently fulfilled.

Two editions of the book published by P. A. Badmaev, "On the system of Tibetan medical science", give a clear idea of its essence.

But what a doctor, Professor Vasiliev, dean of the medical faculty of Yuryev University, 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 decisive and impartial review by a learned physician is undoubtedly of great importance to science.

One must be devoted to science and love the suffering of mankind to selflessly appear openly in the press before his colleagues, praising the system of a science not yet known to them, and to declare in public that the science they were engaged in and for the study of which they were given a professorial chair, lagged 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, we can find translations of books from the Alexandrian library in the medical literature of Tibet.

Young scientists should be assisted in research and studies on this science, which is of great importance to mankind; for this purpose we should invite some experts from the Buryat steppes, from Mongolia, Kuku-Nor and Tibet.

It is time to organise a complete pharmacy of the medical science of Tibet, which is as extensive as its literature. One thousand two hundred of the medicinal substances of this pharmacy have been experimentally studied, and their action tested on healthy and diseased bodies.

Meanwhile, the pharmacy in Sands has the opportunity to dispense only 200 different medicinal substances, among which there are medicines made of 63 constituent parts. The effect of these substances on the organism depends on the quality and quantity of their compositions and on careful and skilful preparation and handling of them into powders, pills, pastes, decocts and ointments. Only the physician himself, who is interested in the cure of the sick, 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 commerce.

The complete pharmacy of the medical science of Tibet requires great funds and great labour from the doctors for its existence. The medicinal substances of this science are harmless for consumption and do not contain potent poisonous substances. According to its system these substances act only in a health-improving manner, their action being 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 become ill when some of the above substances are used, even if they are 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 physician of Tibetan medicine, thanks to the firmly established system and the fact that diagnosis and therapy are scientifically organised there, is easily and quickly guided by the diseases of the sufferers,

who come to him daily in great numbers. The medicinal substances of this science occupy little space; with the very small, almost hand-made luggage of this pharmacy it is possible to alleviate the suffering of the sick of an entire army, the population of the regions and large cities; its remedies can prevent the development of many diseases that weaken the economic strength of the country.

At the reception at Sands, out of 600,000 visits, more than 300,000 belong to the labouring class, who have obtained a complete recovery after fruitless ordeals. These toilers, having the right to be treated free of charge in clinical, government and city hospitals, who could avail themselves of free advice and medicines, sought help from the Tibetan medical science cabinet, waiting patiently for 3 and 4 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 and still does.

The medical science of Tibet at the dawn of its development and perfection began to use two scientific methods: analysis and synthesis. Thanks to them, it has reached a real perfection - these methods were the basis of its foundation.

As early as the ninth century, under the renowned king-physician Tisron Dibzan, Tibetan medical science reached its highest development.

Thus, analysis and synthesis were used by the learned physicians of Tibet almost a thousand years before European scientists came to this method only in the eighteenth 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 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 representatives of the medical science of Tibet had established this theory a thousand and more years before by experimentally studying it on the human foetus.

It should be noted that the experiments which were carried out in the ninth century under King Tisron Dibzan in the study of the medical science of Tibet have never been carried out anywhere in other countries and cannot be carried out.

For example, to study the development of the foetus in the human body, women of different ages voluntarily and reverently offered themselves on the altar of science. Experiments were made on them at different periods of pregnancy; in this way Tibetan physicians practically studied the development of the foetus by weeks, and in the same exact way the healthy and sick human organisms are studied.

The books in which these experiments are described, 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 successively and seriously to the science of medicine.

The year 1910 marked the fiftieth anniversary of the foundation of the pharmacy of Tibetan medical science in Petrograd on the Sands.

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.

For clarity and accuracy, daily and monthly sheets and letters for the year 1909 are presented, certifying the number of visits, incoming and outgoing letters, with what disease processes these patients have approached the Tibetan Medical Science Pharmacy and the number of powders dispensed.

The impressive figure of the number of visits, the number of powders dispensed over a period of 36 years and about 60,000 incoming and outgoing letters clearly show that the time has come to take care of the early investigation of the Tibetan medical science for the benefit of all mankind.

If, in the hands of the two Badmaevs alone, the medical science of Tibet has acquired a vast audience and outpatient clinic in Russia, it is certain that, with the availability of a large number of able-bodied, certified physicians, it will be possible to find the best possible doctors in Tibet.

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 general law that suffering mankind is always sensitive to everything that can alleviate its suffering. In view of this serious situation, P. A. Badmaev trains young men who are being educated at the Military Medical Academy and at other universities. It is necessary for them to know this and that 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.