



«Танадук»

ལྷ་ན་སྤྱུག།

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REFLECTIONS ON COVID.

Observations, tactics of assistance, experience, conclusions.

I worship Master and the Three Jewels!

I would like to share some thoughts, observations and experience of (we don't say "treatment", since by law only doctors of official medicine can treat) helping patients with coronavirus infection.

We have been dealing with this disease for almost two years. At the beginning of this period we heard the voices of various conspiracy theorists and even some certified doctors, saying that there was no such disease, that it was invented, etc. However by now it has become obvious that this disease does exist, and it is a more dangerous disease than common flu, although common flu can also develop a whole variety of severe complications, of which people unfortunately can also die. In my everyday practice as a sowa rigpa practitioner working with patients I can see, with rare exceptions, practically the same range of symptoms: in severe cases it is high fever (39-39.5, sometimes even higher), cough, shortness of breath, decreased oxygen saturation. CT scan shows lesions of the lungs, sometimes quite extensive and rapidly developing. The most severe case I worked with was a patient with 75% lesion. Whether this is some kind of new virus or something that existed before, it doesn't really matter. What is important - the disease does exist, it is impossible to deny it. On the other hand, it is obvious that an unprecedented information campaign has been created around this disease, techniques of social control are being implemented, etc. Who and why do these things is an interesting question, but finding an answer to it is beyond the topic of this article.

As for the cause of this or similar infectious diseases, being a practitioner of Tibetan Buddhism, I see no reason not to trust modern Buddhist Teachers. Based on the predictions of Guru Rinpoche given almost one thousand two hundred years ago, they say that such diseases are produced by *gdon*, that is, non-human beings from other dimensions of existence, that are either initially hostile to people, or show aggression in response to humans polluting natural elements that these creatures consider their habitats - earth, water and air. This pollution happens through burning of plastic and other artificial materials, pouring the chemical waste into water bodies, earth and air, uncontrolled mining, deforestation, etc. At the same time, enlightened beings and protectors, called upon to control these powerful classes of spirits, cannot manifest their strength, since karma of the human race is burdened with all sorts of negative thoughts and deeds, immoral behavior, absolute prevalence of material values and interests over spiritual ones, etc. For the *gdon* beings, microbes and viruses are a kind of weapon that "emerges from their breath," as described in *Lhan Thabs*, a Tibetan medicine text.

Based on my own experience of helping covid patients and on the experience of my colleagues over the past two years, I became quite confident that this disease is dangerous, complex, developing rapid complications, but absolutely curable with methods of Tibetan medicine, even in severe cases. According to the classification of diseases existing in TTM, this disease belongs to the class of *gnyan-rims* hot diseases of *rgyas* kind, which means a strong and widespread, dangerous infectious heat that affects the lungs. I also believe that it has a direct connection with the blood. According to the explanations of experts in Tibetan medicine, the blood "dries up" and thickens because of heat, and those lesions of lungs that are visible on CT, in my humble opinion, may be the result of the formation of blood clots.

Next issue to speak about is the tactics of helping patients that has been developed over past two years and has proven to give good results even in severe cases with high fever and extensive lung lesions. At the starting point of the disease, when the first symptoms show up - like chills, aching joints and back, weakness, fatigue, headache, fever - even not so high, we start - and this is very important - with drinking warm (!) boiled (!) clean water in amount of 2-3 glasses at intervals of 15-20 minutes. This gives relief to chills and aches, improves general condition. The next step is taking decoctions for collecting and ripening the heat.

Ideally we should achieve sweating at this stage, which will lower the temperature and prevent development of complications. For this purpose I use the following decoctions: Norbu-7 (*Nor bu bdun thang*) – I use this formula most of all, Manu-4 (*Ma nu bzhi thang*) and Three fruits ('Bras bu gsum thang). In cases when the temperature arises suddenly and very quickly, decoctions like Tangchen-10 (*Thang chen bcu pa*) or Letre-7 (*Sle tres bdun thang*) are good. The specific technique of preparing and giving decoctions is chosen by a specialist of Tibetan medicine, based on the patient's condition, constitution, diet and lifestyle, as well as on the season, etc. The most common and allround option is Norbu-7 decoction .

Next step after taking the decoctions (three to four doses during the day at intervals of 2-3 hours), which is mandatory and is not done only in exceptional cases, the patient begins to receive the main course of medicines. Let's take as an example the most difficult case when a patient has high fever, shortness of breath, extensive lung damage. According to my observations such complications more often occur in middle-aged or elderly men with *mkhris* or *mkhris-bad kan* constitution, who have a diet and lifestyle that increase these nyepas. In such cases the steps of dealing with the disease are as follows:

1) Destruction of gnyan (viruses) for which purpose we can use such compounds as Blue Garuda-9 (*Khyung sngon dgu pa*), Tazi marpo (*Rta bzi dmar po*), Pantsi- 12 (*Spang rtsi bcu gnyis*), Tsochun (a mixture of *Gtso bo bryad pa* and *Khyung lnga*) etc.

2) Bringing down the temperature using cool formulas. The most important role in working with fever is played by herbal formulas containing gabur – such as Gabur-25 (*Ga bur nyer lnga*), Tsovo-8 (*Gtso bo bryad pa*) with addition of gabur, as well as Aru-11 decoction (*A ru bcu gcig thang*) etc.

3) Supporting and improving the lung's function, eliminating the heat from the lungs. For this purpose you can use Tsovo-25 (*Gtso bo nyer lnga*), Chugang-25 (*Cu gang nyer lnga*), Pangen-15 (*Spang rgyan bco lnga*) - this formula is especially good for patients with badkan predominance, Lotse kunsel (*Glo tshad kun sel*), decoction of Tsarbong-8 (*Tshar bong bryad thang*) and others. I would like to give a special notice to a decoction named Martan-11 (*Dmar thang bcu gcig*) – a formula which is rarely used by modern Tibetan doctors. This formula contains components that eliminate the heat of the lungs, improve their respiratory function, and also contains four red components, which according to the views of Tibetan medicine, remove heat from the blood and thereby liquefy it. One can also use a decoction of Solo-4 (*Sro lo bzhi thang*) - preferably the option with red variety of srolo (*sro lo dmar po*), a decoction of Solo-7 (*Sro lo bdun thang*) or decoction of Three red medicines (*Dmar po gsum thang*) which also contains red components. In my experience Martan-11 works best. We can achieve a ten-strike, smashing effect on the disease including bringing down the fever and as a consequence calming down the inflammatory process, by using the mixtures of the formulas containing gabur with the general formulas for treating the heat of the lungs. In this case there will be a targeted suppression of intense heat in this organ. I also recommend to take both single formulas and mixtures of formulas together with one of these decoctions: Mar tan-11 (this one is the best), Aru-11, Three red medicines, Thang-chen-10.

4) When we deal with severe cases we need to use cold medicines a lot - up to five times a day, accompanied by decoctions of cool properties. For this reason it is extremely important to give extra support to the digestive function of the gastrointestinal tract, otherwise these cold natured medicines can weaken the digestive fire (*me dröd*), and as a result stomach and intestines will be unable to assimilate those herbal remedies. This is why supporting digestive fire is essential. In my experience the best formula for this purpose is Sendu danei (*Se 'bru dwang ma gnas' jog*), which should be given once a day in the morning 20-30 minutes before breakfast with warm boiled water. Another compound that can also be used, especially in cases when patient has a lot of *bad kan*, poor appetite and a sensation of heaviness in the stomach, is Kun de (*Se 'bru kun bde*).

5) It is also very important to control the *rlung*, which can join the heat or rise at the moment when the temperature goes down and it seems that the heat has been defeated. This control can be achieved with Agar-35 (*A gar so lnga*) or Srog 'dzin nor bu. At the final stage of the disease, if the patient has a lot of mucus in the lungs and it is difficult to evacuate sputum, provided the temperature is normal and the sputum is of light colour, it is good to give Gundrum-7 (*Rgun 'brum bdun pa*) and Lishi-11 (*Li shi bcu gcig*). Of course, these are quite general guidelines. The choice of medicines and the prescription regimen should be decided by Tibetan doctor in accordance with each individual patient.

With a decrease in temperature, which occurs as a rule after profuse sweating, *rlung* often rises, therefore it is very important to eat nutritious food, such as beef broth, and for vegetarians - dishes richly flavored with butter, onions, boiled warm milk. When the temperature is normalized, formulas with gabur and decoctions are cancelled, especially if the temperature drops below normal. In general, according to my observations of this disease, the main indicator is a decrease or increase of temperature. As soon as the temperature starts to go down or returned to normal, there is no life threat any more. It is dangerous when high temperature

persists for a long time and shortness of breath increases. When the temperature is normalized, the respiratory function of the lungs is quickly restored and the oxygen saturation also returns to normal. Second CT after a while may show that the damaged area of the lungs has decreased or even disappeared.

We should not forget to mention the importance of nutrition and lifestyle! Since this disease is caused by *srin bu* or viruses, which like other microorganisms, according to Tibetan medicine, actively multiply in the body when a person consumes a lot of sweet foods (except for honey) and dairy products (especially sweetened - sweet curds, yoghurts, ice cream, etc), it is very important to completely exclude these foods for the period of illness. A little honey, especially for people with a high proportion of *bad kan* in the constitution, and butter is allowed. Foods to be also excluded are raw vegetables and fruits, raw water, various sugary and carbonated drinks, which increase *bad kan* and lower the digestive fire, coffee, cocoa, hot spices (black and red peppers, ginger, etc.), vinegar, confectionary, lamb and horse meat, pork, old and canned food, sausages, etc. One can eat beef, white fish, porridge cooked with water, stewed vegetables and vegetable soups, unsweetened dried bread. Boiled and stewed berries are good - raspberries, strawberries, cranberries, lingonberries, with the addition of honey for *bad kan* people, or a tiny amount of white sugar for *mkhris* people. It is very good to eat beets - both stewed or as a decoction or infusion, which is the coldest in action. Beets cool the blood and prevent it from thickening because of heat.

Speaking of the lifestyle - even with a slight increase in temperature a home regimen is required. One needs to stay at home, cancel any work, including remote work, travelling, meetings, as these things raise the *rlung*, which then scatters the disease throughout the body. In case of high fever and shortness of breath, it is necessary to stay in bed. Psychological stability, absence of fear are very important. If a person follows some religious tradition he/she can recite prayers or mantras which produces a psychophysical healing effect helping to pacify the mind and cope with the fear. It is good for the unbeliever to simply try to maintain a calm and benevolent state of mind.

In conclusion, I would like to repeat that although covid can be a dangerous disease in its severe form, it can be defeated by means of Tibetan medicine, even in serious cases with extensive lung lesions and intense fever. My multiple experience of successfully working with such patients for two years and the experience of my colleagues confirm this. Moreover, the patients who came to me did not use the treatment of official medicine, although, of course, I never dissuade anyone from going to official doctors - this always remains the patient's choice. It is also quite possible to combine the methods of official and Tibetan (traditional) medicine, with some correction of the regimens of giving Tibetan remedies in this case.

I wish everyone health, peace and prosperity!

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Nov 30th 2021