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Treatment of diseases of the gastrointestinal tract, according to the ancient science of Sowa Rigpa, in conditions of oversaturation of the synthetic food of the patients' diet in the modern megalopolis.

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INTRODUCTION

The choice of the topic of the diploma is caused by a high percentage of diseases from the gastrointestinal tract of the inhabitants of modern megacities.

In Ukraine, at the moment, the political and socioeconomic situation is aggravated, the imposed information and actual supermarket zeal with an abundance of sub-products and fast foods, as food suppliers for the modern resident, due to the decline in the consumption culture, the lifestyle and eating habits of the modern residents are formed Ukraine.

The goals and objectives of this study are as follows:

1. To select methods and methods of traditional Tibetan medicine for the treatment of patients with gastrointestinal tract problems.
2. Communicate to citizens the need to prevent this problem at the stage of its formation.
3. Outline the principles of Tibetan medicine in the authentic perception of the world of Tibetans, the features of clinical thinking.
4. To offer a method for choosing the right food according to the Tibetan worldview in the modern metropolis.
5. Show the integrity of the traditional Tibetan medicine approach from the point of view of different clinical specialties on the example of treatment of one patient.
6. Show the decision-making process for real patients using Tibetan infographics - medical trees.

In this paper, we used such methods and solutions:

1. Inspection:
language: plaque, its thickness, color, the language itself, bites, trembling;
face: color, in which zone of what color is greater, puffiness, what zone;
nails: shape, color, cracks;
figures: height - weight, their ratio, thickness of bones, skin color,
harmony, gait;
urines: color, odor, sediment, perspiration, bubbles, transparency, location,
changes during cooling.
2. Feeling: pulse at the wrists, at six points, painful points along the body.
3. Poll: collection of anamnesis of the disease, anamnesis of the patient's life, family history, comprehension of everything, conclusions about the methods of treatment.

Main part:

a) Theory.

1. General introduction to traditional Tibetan medicine, Jude-Shi sources and doctors.
2. Description of the three vital principles: Wind, Bile, Slime.
The use of different methods in treatment, the principle of "Tandren."
3. The state of balance in terms of traditional Tibetan medicine. Tree of balance and imbalance. Imbalance in terms of traditional Tibetan medicine, All tree imbalance. Disease causes in detail. The deeper cause of diseases from the second tantra (remote and approximate reasons).
4. The concept of the Triangle Disease-Patient-Medicine.
5. Description of the causes of the basis of indigestion "medro". A chain with all components, to allocate three forces "medro", that occurs at weak and strong "medro".
6. Diagnostics, Tibetan and Western methods: FGD, blood and urine analysis.
7. Features of diagnoses on simple examples, comparison of nosological forms in symptoms. About pancreatitis - Heat of the spleen. List of symptoms from the gastrointestinal tract, analyzes (western). In diseases from the second tantra: illnesses that accumulate and deplete, detail increase, decrease, frustration, 3 life principles.
8. Treatment. Draw a treatment tree:
Diet, behavior, drugs, external procedures.
In detail: the diet, the list, as in the second tantra, is analyzed according to the three vital principles.
Products list in general, behavior.

What will happen if you do not follow a diet and behavior: for the wind, for bile and for mucus.
From medicines: analysis of a couple of simple formulations that can be used to treat diseases of the gastrointestinal tract and why.
Cola 19 - with pancreatitis, Sedra 5- with poor digestion.
The main ingredients, at the end as a conclusion are useful recommendations for everyone, boiled water, fresh food. List of procedures useful in diseases of the gastrointestinal tract (moxa and the like)
What of the procedures can not be done.

b) Practice.

Provision of outpatient cards of several patients with problems caused by eating food with synthetic additives, growth hormones, preservatives, dyes, and studying, on their examples, methods and methods for treating diseases resulting from such a diet.

c) Innovations. Recommendations.

Prevention (see the second tantra) you can write about meditation a healthy lifestyle especially Chudlans. Methods of prevention, ways of informing each patient in the modern world. Methods of persuasion for the patient patient.

The general objective evaluation of treatment by TTM methods is that it is necessary to adequately analyze the ancient recommendations, understand their essence and adapt to the modern life conditions of patients, while trying to preserve important aspects and miss secondary ones.

The scientific significance of this research allows us to clearly see that a set of ancient facts, set forth in ancient Tibetan books, is also important in the life of modern man. This information is confirmed by statistical data, which is very important for modern science.

The investigated problem is based on materials covered in domestic and foreign literature, as well as on the use of information that is acquired from personal practice.

1. History of Tibetan Medicine.

Tibetan medicine is a holistic system of treatment, where drugs are used only natural substances, and man is an integral part of the environment peace, for this in Tibetan medicine much attention is paid not only to treatment, but also to disease prevention.

Tibetan medicine originates from the kingdom of Shang Shung, which is more than 8000 years old. It

is located in the vicinity of Mount Kailash.

Gradually, experience accumulated, and the sages discovered more and more healing properties of drinks and food. Practicing meditation received different knowledge from contacts with beings from other dimensions. These precious knowledge about medicinal herbs, diets, external procedures have been preserved and developed thanks to the subsequent experience of hundreds of generations.

Approximately 3000 BC, the practice and theory of Tibetan healing reached China and India. As a result of the natural mutual cultural exchange, the medical knowledge of Tibetan doctors and medicinal raw materials began to spread in other countries.

The most ancient treatise "Bum Shi" on the practice and theory of Tibetan medicine was written about 2000 years BC by the Tibetan healer Cheb Trichet (the famous son of the founder of the White Bon). This basic treatise consists of a description of diagnostic methods, a description of the diseases and ways of treating them. [23]

In the country of Ashe and other regions of Tibet, healers described and systematized the Tibetan medical science, thereby making a valuable contribution to the development of Tibetan medicine and throughout the centuries have made many discoveries in this field.

An equally important stage in Tibetan medicine was in the fifth century. Dr. Dungi Tchorkokchen, the court doctor of King Lkhatho Thori, began to spread the theory and practice of knowledge on Tibetan medicine to all regions and regions of Tibet, taking as a basis the ancient treatise "Bum Shi". It was this doctor who was the first who used Ayurveda to treat his patients. Over time, he became the founder of a new tradition of Tibetan medicine, which later his descendants continued.

There is a historical fact that already in the sixth century the first successful operation to remove cataracts was made by one of the kings. The instructions of this ancient medical treatise "Bum-Shi" are used today.

Another doctor who made a great contribution to the development of Tibetan medicine is Galeno. This doctor wrote the seventh, the main treatise "The weapon of fearlessness." Later this doctor had three sons, who founded the lines of doctors "Lhorong", "Bigji" and "Sogpo". Sons were distributed to different regions of Eastern and Central Tibet, where they distributed Tibetan medicine based on the Bum Shi tract.

In the eighth century, Yutog Yonten Gonpo-Sr., a very famous doctor, lived. Dr. Yutog Yonten Gonpo traveled in search of new knowledge, and he also opened the first medical college and the first hospital. Yutog Yonten Gonpo is considered the best Tibetan physician of all time in Tibet. Modern Tibetan doctors are studying his work on astrology and guidance on medicine.

In the same period, the Great Yogin lived - Yeshe Tsogyal, who made a great contribution to the development of Tibetan medicine, like Yutog. She lived 220 years in a young body. Her methods of treatment are actively studied, because Yeshe Tsogyal's methods helped cure patients and seriously wounded people.

In the ninth century, Dorbl Chodrag Terton lived. This doctor is considered the first specialist in the history of Tibetan medicine for the treatment of infectious diseases.

In the 12th century, Yutog Yonten Gonpo, Jr., the "Great Sun" of Tibetan medicine was born, because this doctor conducted extensive clinical studies that confirmed the contents of the treatise "Four Medical Tantras" and added explanations for the diagnosis of urine and pulse in this tract. This famous doctor passed his unique knowledge on the basic treatise "Jude Shi" to the heart student Sumnon Yeshe Zung. Sumton Yeshe Zung collected everything that was based on the spiritual practices of his teacher in one teaching and called it "Yutog Nintig".

The further development of traditional Tibetan medicine in the 13th century was promoted by Terton Ramo Shelman and Guru Chowang, who produced a large number of medicines, and also discovered a variety of chudlenes (substances that prevent aging) of various directions.

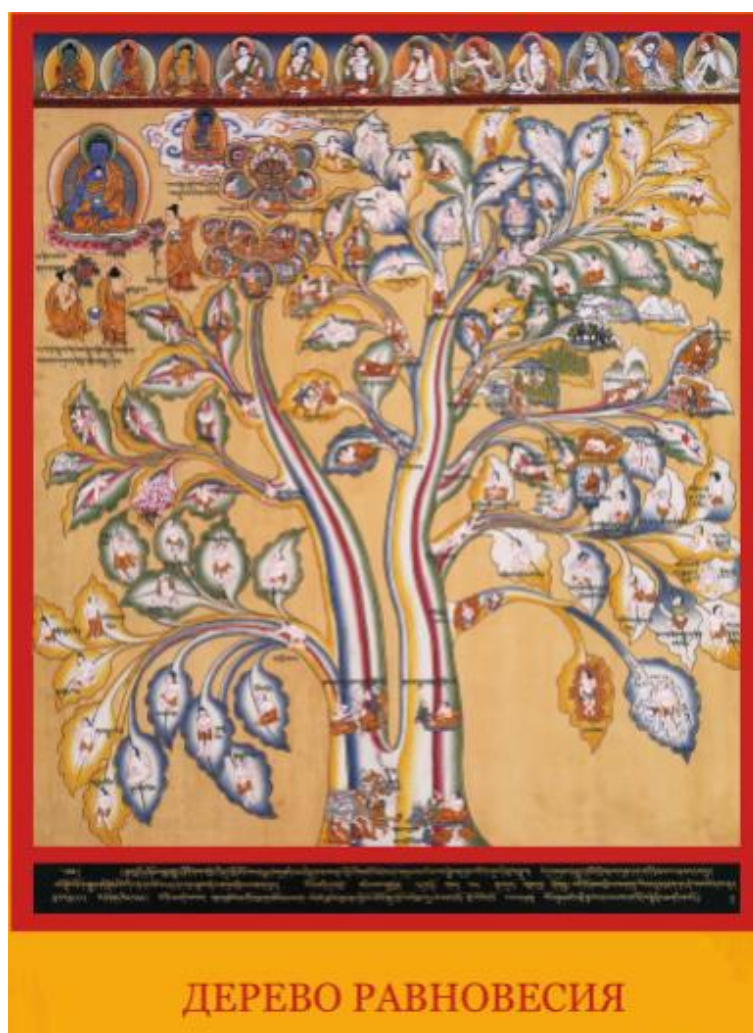
Despite the fact that in Tibet there were many medical schools with different own development lines and different founders, but in style and spirit they were all based on the treatises "Four Medical Tantras" or "Jude Shi".

In the 15th century Dr. Zurkhar Nyamni Dorje assembled a meeting of doctors, representatives of the most diverse traditions that existed at that time in Tibet, to unite all practical methods and theories. As a result, the second basic school of traditional Tibetan medicine or the "Zur school" was established.

Modern knowledge was transmitted and supplemented, but the foundations were laid many centuries ago, which were then fixed by practice and brought to a positive effect not only for the treatment of gastrointestinal problems, but also for other problems of the human body.

Description of three vital principles: Wind, Bile, Slime.

The use of different methods in treatment, the principle of "Tandren."



1.2 The root of the general state. "

Consider the first tree of health - the "root of the general state". On its first trunk, we see the first branch, which shows us three vital principles, three physiological energies: Beken (literally "slime"), Tripa (literally "bile") and Lung (literally "wind"). In traditional Tibetan medicine, a health disorder and all diseases are always considered in terms of these energies (or three life principles). It is believed that a lack or excess of each of these three energies causes imbalance in the body, which are the causes of various diseases. A fully healthy person when all these three life principles (or three energies) are balanced.

The subtle level of vital energy, which is the basis of the body, is the five elements. These five elements are the basis of three life principles. Primary Elements Water and Earth are transformed into a life-origin Beken, the primary elements Space and the Wind are transformed into the life principle of the Lung, the primary element Fire is transformed into

Life Beginnings Trip.



Fig.1.3 Three life principles - five species of Lung, Tripa and Beken.

We see on the first branch of the Strait of Balance an image of five species of Beken, five species of Tripa and five species of Lung. These are the so-called "sub-dews".

The basis of the life principle of Lung is the first element of the Wind. In Tibetan, the word "Lung" means movement, vibration, wind or air. This is a widespread concept throughout Central Asia (ki, chi or prana).

"Lung" appears inside our body as a physical phenomenon, it is responsible for the mobility of the body. "Lung" enters the uterus together with the sperm, the egg, its rough aspect further controls the physical functions, and the subtle aspect of our consciousness and emotions.

In traditional Tibetan medicine, Lung, as a vital principle, is considered the most significant among all three "Lung". This is the basis of life, because its functions are similar to the activity of the nervous

system as in Western medicine. It is a neutral energy, it is close to our consciousness and our emotions, it can become cold or hot, depending on what it is connected with: Beken or Tripa.

Table 1.1.

Six qualities of Lunga

Rough (rtsub)	at an excess of Lung skin coarsens
Easy (yang)	difficult to stay in place
Cold (grang)	feeling cold
Thin (phra)	can manifest itself in the body in the form of numerous symptoms
Solid (sra)	as a cramp muscle
Movable (g.ya)	movement of thoughts, not localized pain.

These qualities are present in all parts of the body, they can be characterized by one term Lung and they have the property of the element Wind.

At the mental level, Lung shows the same qualities, his frustration leads to depression and irritability. Insomnia and depression are caused by a disorder of one of the types of trip, here refers to a depression from an unfulfilled passion or desire, that is, from Lung.

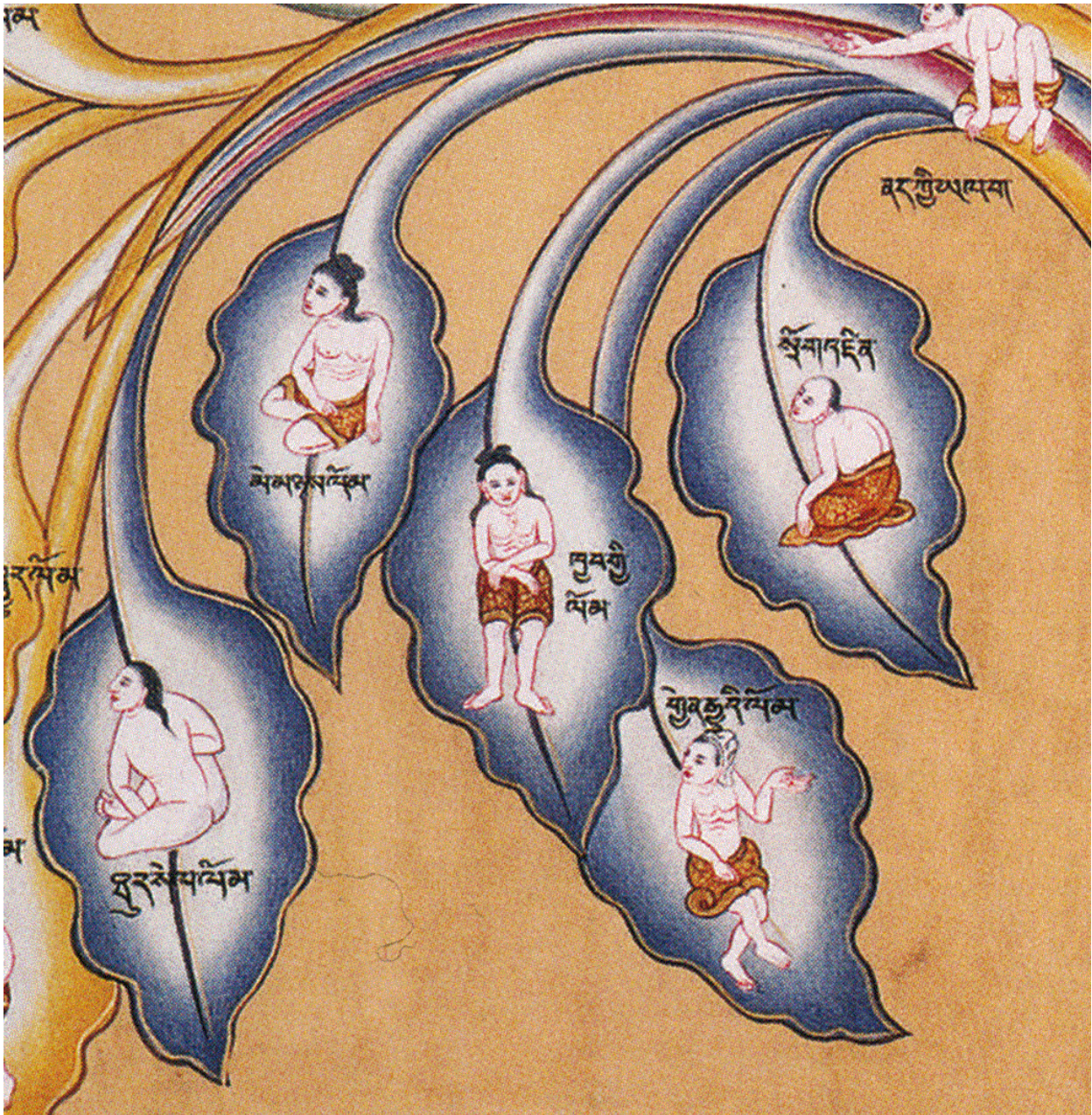


Fig.1.4 Five species (sub-dosh) of Lung.

"Lung" is associated with breathing, movement, perception of the senses and intellectual activity. "Lung" gives physical strength, promotes the absorption of nutrients from food, allows sensory organs to sense, and is also responsible for physical balance.

Bile-TRIP (mkhkris pa)

Tripa is the vital principle of a hot nature, the primary element is Fire. Regulates body temperature and digestive fire on the mental level, it gives courage, strength and pride in EGO.

Table 1.2.

Seven qualities of TRIP

Oily (snum bcas)	as a fuel for the metabolic fire of digestion. This quality is manifested as oily skin on the face
The sharp (rno)	acute growing pain
Hot (tsha)	hot body and heat
Easy (yang)	heat rises to the top and the symptoms are more often manifested in the upper body
Offensive (dri mnam)	feces, urine and sweat unpleasantly smell
Relaxing ('khru)	excess trip is manifested by a mild stool and diarrhea.
Wet (gsher)	loss of fluid through sweating.



Fig.1.5. Five species (subdosh) of Tripa

The listed qualities are present in all parts of the body, and are defined by the term "Tripa". The main functions: provoke hunger and thirst, regulates the digestive process, maintains body temperature, regulates skin color. Strengthens intellectual abilities, courage.

Slime Beken (bad kan)

In Tibetan, Bad is Water, and kan is Earth. Life Becken is a physiological energy formed by the primary elements Water and Earth.

Table 1.3.

Quality Beken

oily(snum)	fatty by nature; stool, urine, sputum dark
Cool (bsil)	very cold: the desire for warmth, slowed down digestion
heavy (lsi)	by nature heavy: it is heavy, that is slowly reacts to medicines, heaviness in body and
mind(rtul)	pain is not immediately apparent and it is dull
smooth (jam)	soft, smooth disease, that is, with less pain; smooth skin, tongue
stable (brtan)	resistant symptoms and not too obvious; the appearance of edema
clammy ('byar bag)	stickiness of saliva, phlegm, mucus, blood

The listed qualities, present in the whole body, are defined by the term "Beken".



Fig.1.6. Five species (subdosh) of beken

Basic functions: it gives stability to the body and mind, promotes good, strong sleep, connects all joints (large and small); her qualities help overcome hunger and thirst, anger; skin and hair gives a gloss.

5 types Slime: supporting, mixing, flavoring, binding and satisfying.

The principle of "Tendrel"

"Those for whom the Void is a view, are hopeless."

Nagarjuna

The most important philosophical concept in Tibetan traditional medicine is the principle of "Tendrel" - the interdependent origin of all phenomena. Our consciousness and energy of the body are connected with nature and the surrounding world, as well as with all the objects of the vast universe. In essence, this translates as follows: "everything is interconnected and inseparable, nothing exists separately".

One of the fundamental concepts of Mahayana Buddhism is the word "shunyata", it is taken from Sanskrit. The word consists of the material suffix "ta" and the root "shunya" - which means openness, emptiness. Hence, not materiality, emptiness and openness of phenomena, this is "shunyata", however this is not something and not a vacuum. However, the question arises - and the emptiness of what? If we look deeper, we find that it is emptiness from mental constructions, mental representations and fantasies. In this sense, emptiness is only freedom: from the framework, categories, values, limitations. Also there are inherent in the phenomena of self-being, this is the opposite of the void concept or the so-called "materiality."

In order to understand what the "Tendrel" is, let's give a simple example: when we listen to the violin, ask yourself the question, how does the music turn out? From the touch of the strings and the bow, or as a result of the human hand, maybe it's our ears that transform the sounds? It is clear that separately these processes will not make a sound, but the interaction of all processes will make music. Therefore, music is also a phenomenon that depends on its existence from the factors that interact to create it. He, therefore, is the tendrel.

2. Triangle: Disease - Medicine - Patient.

The medicine affects a person not only in the usual way, but even the taste sensations affect us. In addition to the six derivatives of tastes, the medicine also has two special qualities, or else the active actions of Niepa are heavy, oily, cool, blunt and light, hard, hot, spicy.

On the strength of these actions, three doshas and the qualities of medicines depend. Actions "heavy", "oily", "cool", "dull" chase away the Wind and Bile, but the last four: "light", "hard", "hot", "sharp" - drive Slime away.

Together, eight actions generate three dosha, and the actions "light", "rough" and "cool" spawn the Wind, but in turn the patient is treated with herbs with opposite actions and tastes.

Let's consider eight actions:

Ingredients:

- 1) Oily - Eagle tree.
- 2) Heavy - Black salt.
- 3) Soft - Pink lead crazy (without special treatment in the medicine is not included).

Tastes of ingredients:

- 1) Sweet: various types of treacle and cane juice.
- 2) Sour: lemon, vinegar and old wine.
- 3) Salty: Red, mountain salt.

Actions hot, acute and oily give rise to Bile, but in turn,

Dosa Bile is treated with the opposite actions and tastes of the action of the ingredients.

- 1) Cooling: camphor.
- 2) Easy: cassia torus.
- 3) Blunting: Calcite.

Tastes of ingredients:

- 1) Sweet: raisins.
- 2) Bitter: wild cucumber.
- 3) Astringent: white sandalwood.

The action is heavy, oily and cool and dull breed Mucus, but in turn Dosa Slizy is treated with the opposite actions and tastes of the ingredients. Ingredients:

- 1) Acute: red bitter salt.
- 2) Coarse: Sea-buckthorn is crooked.
- 3) Light: white leaden redhead.

Tastes of ingredients:

- 1) Acute: hot black pepper.
- 2) Sour garnet is wild.
- 3) Astringent: worldbalance chebula.

2.1.The power of medicines

The strength of Tibetan medicines is the ability to compensate for two opposite states: activity and rest, or manifestation of heat and cold. The whole set of actions of the three Doshas is ultimately considered in the form of a binary: Heat-Bile and Cold-Slime. The third agent is the Wind, although it occupies a neutral position between them, but periodically, with an imbalance, it constantly unites with one or the other of the Doshas. It turns out, with which Dosha to unite the Wind, then it strengthens. In balancing this, the strength of medicines is manifested.

Then these eight actions differentiate and form a more complete set of 17 properties: "softness", "heaviness", "warmth", "oiliness", "strength", "coolness", "dullness", "subtlety", "fluidity" "Compliance", "dryness", "whiteness", "fever", "lightness", "sharpness", "rudeness" and "mobility". These properties of drugs suppress 20 signs of disease.

Of course, these properties are inherent not only to the ordinary elements that a person can observe in everyday life, in the form of Water, Earth, Wind or air movement, as well as Fire and the surrounding space.

These properties, being abstract concepts, cover the entire cosmos and the human body. So water means not just water molecules H₂O, but the properties of energy functions (it shows the properties of moisture, gravity, mobility, fusion, coolness and other). All these signs or properties of the five elements are used in medicine when diagnosing the nature of medicines and correcting diseases. Only knowing all these properties and the nature of the actions of the forces, the doctor can prescribe the treatment. Knowledge of the ratio of 17 properties in their increasing and decreasing progression, with respect to one or the other ingredient, allows the most appropriate selection of the currently appropriate collection or the correct placement of the corresponding ingredient in a multicomponent composition of the collection. For this, it is necessary to know the series of 6 tastes by increasing and decreasing these properties, thus:

"Salty", "burning", "astringent" and "sweet" - is a series of increasing severity.

"Salty", "astringent" and "sweet" - a series of increasing oiliness.

"Knitting", "bitter" and "sweet" - is a series of increasing coolness.

"Bitter", "knitting" and "sweet" - a series of increasing blunting properties.

"Sour", "burning" and "bitter" - a series of increasing lightness and rudeness.

Knowing the series in ascending and descending properties will help in the preparation of the recipe, because only with the help of this knowledge can you achieve a harmonious taste. Aligning the taste comes from the combination of the forces of the carriers of flavors and properties, as well as their changes, under the influence of different methods of processing medicinal raw materials: drying, roasting, digestion.

In the case of incompatibility of flavors, the effect of components of secondary flavors will suppress the previous ones, then this will lead to an unforeseen reaction of the organism. Therefore, the secondary taste of the ingredient must always be taken into account and the Tibetan pharmacognosy is based on this knowledge.

3. The basis of digestion - "Medro"

The chain of digestion from the point of view of Tibetan medicine is the process of transformation of some tissues into others. Hylus turns into blood, blood into muscles, muscles into fat, fat in the bone, bone in the red bone marrow, red bone marrow into the reproductive fluid. "Medro" - the fiery heat of the stomach, is at the beginning of the path of the small intestine, so it can be said that "Medro" is Bile Digesting. With a strong "Medro", the food gets overcooked, and if the "Medro" is too weak, it is not digested. If Medron is strong, then there is a division, into pure (dwangs ma) and impure (myigs ma) parts - the first is acquired, and the second is deduced. Light and warming food and drink, a way of life you will protect "Medro". You can also use the drugs "Seb-ru-4" (Granat-4) and similar compounds. Seb-ru-4 (Granat-4) includes: pomegranate (80), cinnamon (5), cardamom (5), pepper long (10). This medicine supports the basis of the gastrointestinal tract, feeds the metabolic fire, gives an appetite, despite the fact that the basis of the disease acts.

3.1. The process of transformation of the seven tissues of the body.

After digestion, the food is divided into sedimentary (snyigs ma) and purified (dwangs ma) parts. Sediment in the small intestine is divided into a liquid and a dense part. The liquid becomes urine, and the thick becomes feces.

The liquid part of the small intestine through numerous channels goes to the kidneys, there it turns into urine and then accumulates in the bladder. And then comes out of it.

The purified part (dwangs ma) ripens thanks to the "Medro" in each of the tissues.

Purified juice (dwangs ma) from the gastrointestinal tract through nine vessels enters the liver. These nine vessels come from the kidneys, the very seine, the brain, the liver, the spleen, the gallbladder, the lungs, the stomach and the heart.

Table 1.4.

The process of food transformation

Phases	Act niepa	Qualities and tastes of food	Enlarged increase
1) At the beginning dang po	Fermenting bean decomposes (ferments)	foamy, sweet	beken
2) In the middle bar du	Digesting tripe melts (digests)	extremely hot, sour	trip
3) At the end tha mar	Accompanying fire lung divides into a purified and sedimentary part	bitter	loong

Supporting life Lung moves food and drinks into the stomach, drinks grind, and oils soften food. The process of converting food and drinks and the transformation of the six tastes is as follows:

Table 1.5.

The process of converting food and drinks

Seven body tissues	Purified part	Sedimentary part
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Purified juice	Blood	Mucus of the stomach
Blood	Muscles	Gallbladder gallbladder
Muscles	Fat	Allocations from the nine answers
Muscles	Fat	Allocations from nine holes
Fat	Bones	Oiliness
Bones	Bone marrow	Teeth, nails, body hair
Bone marrow	Reproductive fluids	Fat oil, sebum, snot, saliva
Reproductive fluids	Glitter	Seed and egg for conception. In women, the white part turns into milk

The purified part of the gallbladder's bile turns into chu ser, the sediment into the urine sediment (chu'iku ya) and the yellow pigment pig (dri chen gyi ser po).

The excretion (dri ma) of all seven tissues is sweat (mgul).

The driving force of the 7 body tissues is the Penetrating Lung.

Glitter (mdangs) - the limit (purification) of the reproductive fluid, from all tissues this is the highest (mchog). [10]

Table 1.7.

Shine qualities

Types of supports	Role in the body
Energy	The essence of the Lung channels (rtsa rlung byang chub sems kyingo bo)
Essence	Purified part of all elements (byung ba thams cad kyi dwangs ma)
Basis of thoughts	The support of rational thinking (mam par shes pa)
The basis of the Vajar's body	The basis of La (bla)
Age reserve	Life expectancy pillar (tshe)

Immunity base	Vigor support (srog)
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It is very important that the food is delivered regularly to the body, it is quality and fresh. In order to maintain a "medro" in the physiological state, one must observe the dietary regime not only during the day, but also on seasons. Do not overeat, eat preferably by what Dosha (constitution) prevails in the body. All internal chronic diseases arise from the violation of "medro". It is always necessary to follow simple rules: to drink after awakening boiled water, and also it is necessary to do it before bedtime.

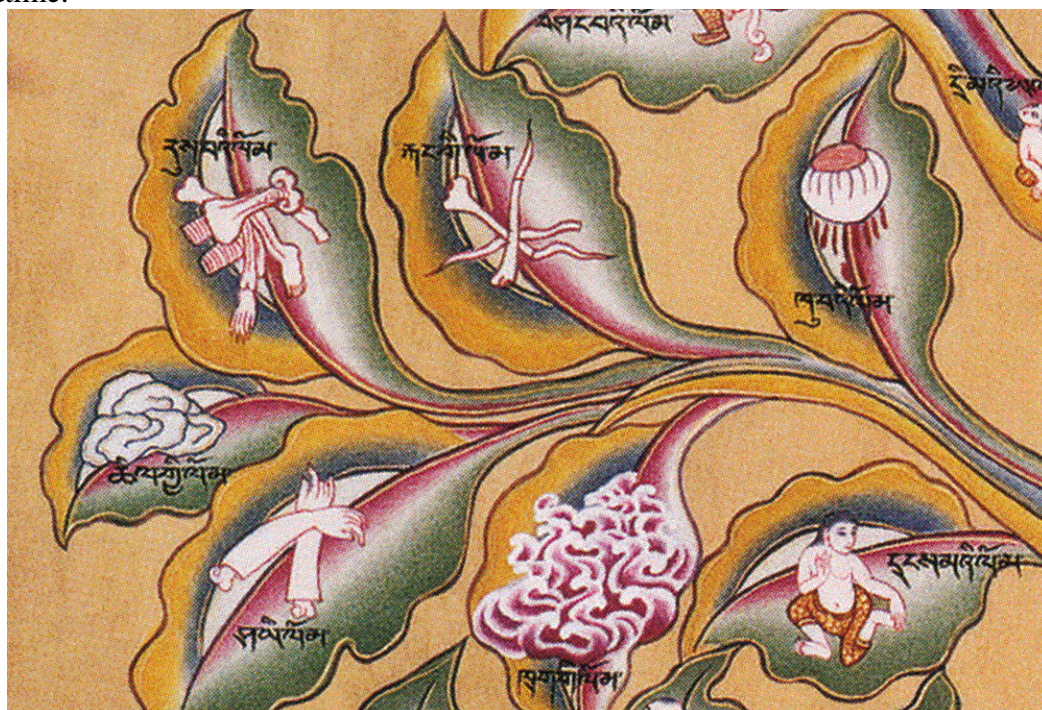


Figure 1.8 The chain of digestion with all the components (seven body tissues - chylus, blood, muscles, fat, bones, bone marrow, reproductive fluid)

For those who are inclined to fullness or who have diabetes, a tendency to stones in the kidneys must drink very hot water, and those with increased gastric acidity, ulcer (in remission), the infection in this case, you must cool the water to room temperature. Do not forget to add spices to your food. One of the most important factors that affects the deterioration of the entire gastrointestinal tract is that the food is cooked for a long period of time and left in the refrigerator. Everything must be eaten fresh.

4. Diagnostics in TTM and modern European medicine.

4.1. The diagnostic system of traditional Tibetan medicine includes three main parts

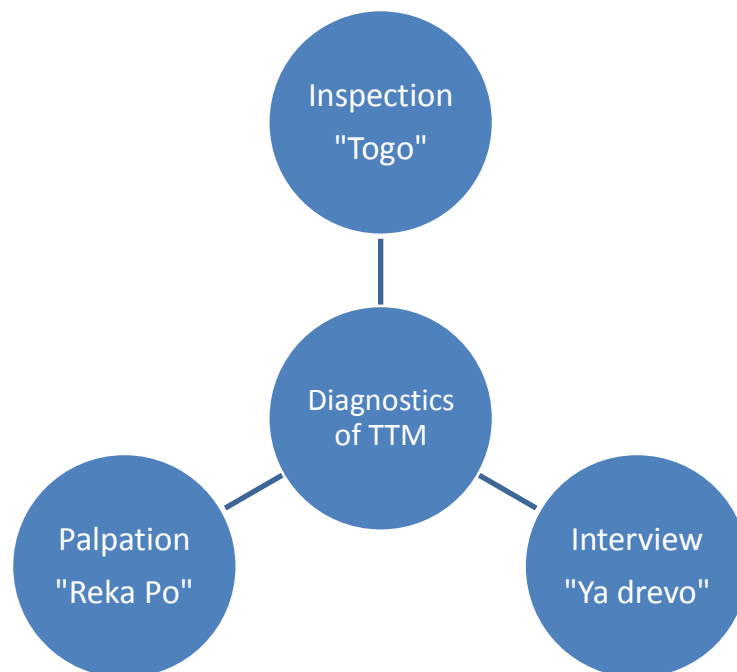


Fig 4.1. The main parts of the diagnosis of TTM

"Togo" examination is an examination of the patient's body when we evaluate its size and constitutional type, its sensory organs, as well as its excretion: feces, urine and sweat. Vomit, nasal discharge and so on can also be examined.

When examining a patient, it is important to notice the movement of his body, his reaction to questions at the body level and at the face level. According to the latest scientific research, the language of the body is up to 90% of our communication.

In the second tantra it is said that to be a good doctor and correctly diagnose we must become some kind of good detective, this is due to the fact that patients often conceal specially or unconsciously necessary information for the correct diagnosis. In this case, we can navigate through the movements of his body, which will help to tell us the answer to our question.

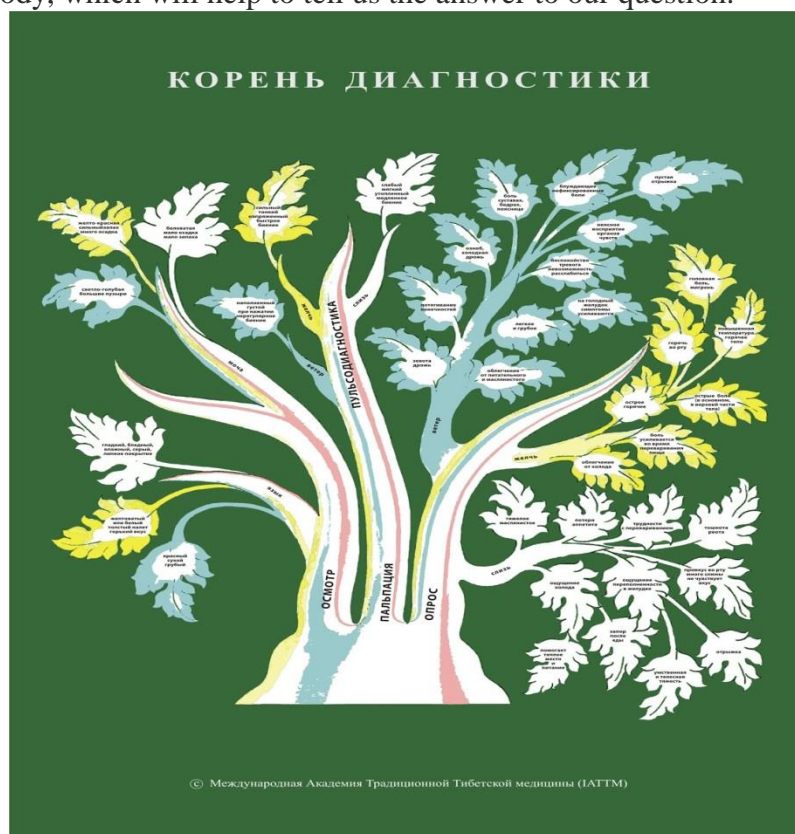


Fig. 1. The root of the diagnosis

Clarifying the medical history - this is the trunk of the root or the tree of diagnosis.

In the Tibetan tradition, we speak of the three gates: the first gate is the body, the second gate is speech and the third gate is the mind. In the aspect of speech, we ask the patient about what his problem is, this is communication with words. But most often speaking with words is not enough, so we need communication with the help of the body. Observation of the body is a more physical physical part, which is easier for us to understand. Unfortunately, we can not see the mind of our patient, but thanks to the aspects of the body of speech, we can determine the state of the patient's mind.

Rigpa: palpation and palpation. The next stage is palpation of rigpa, contact with the body, when we read the pulse with the fingers. He is one of the ways to communicate with the body. The pulse reading is the most ancient and one of the most important diagnostic methods used in Chinese medicine, Ayurveda and all other eastern traditions. It is believed to be a good doctor, you need to diagnose well by pulse. Similar ideas existed also in Greek medicine, now ancient medicine is lost. But if you look into the depths of the centuries, we will see that much attention was paid to reading the pulses.

According to Tibetan medicine, the diagnosis of the pulse includes three main aspects.

The first is the physical aspect of the pulse, here we evaluate the energy characteristics of the pulse: slow, fast, correct / wrong, and others.

The second is the aspect of energy. Here we are talking about Long; Tripa and Beken in the literal sense of the word: movement, vibration. Good vibration is the basis of our life. This is energy, it is from its functioning that the state of our mind and body depends. Lung (Wind), here it is about vibration at different levels. On one level it is rough, and on the other thin, it is the vibration of our body. For example, the vibration of the mind is subtle. Trip (Combustion) is speed, heat is the second, very important part of our energy. Becken literally means "drop of dew" or "soil". Reading the pulse of the three vital principles, we refer to the energy levels.

The third aspect is spiritual, with its help we learn the mind. Here we read the pulse with the help of spiritual Practices such as the practice of "Dakini" or "Rishi." As for reading the pulses of the Secret Guru of Yoga, the tradition of Yutog Nintik, there is a practice for reading the pulse, in this case we do not need to read the pulse, we will be told by the helpers. You are watching the pulse of a person and someone whispers in your ear that this patient has a headache, because he drank a lot of alcoholic beverages, and you, for example, say that the best treatment will be bloodletting. From the point of rooting, you put your fingers on the patient's pulse and the answer arises in your head or someone whispered to you. Of course, it must be remembered that first we must realize the physical aspect of reading the pulse, and then the energy and spiritual aspects of the study.

The same applies to palpation. First, we feel certain points and find among them painful. If the patient has any separate complaints, we touch the parts of the body related to them and find the painful areas, then determine the location of the disease. Pressing allows you to identify the painful points (heralds) on the vertebrae to determine which organs they are connected with. In the beginning, the fixed points are felt, which were indicated and classified by the doctors, then they find additional points of the disease.

Poll is a survey, communication, using words. For example, sometimes patients for various reasons can hide information, which makes it difficult to provide assistance. . The patient is interviewed and their story is correlated with the symptoms, they learn about his usual diet and everyday lifestyle in order to understand the possible causes of the disorder or illness. The patient may not say what we want to hear. He can forget, do not know exactly and so on. Therefore, during communication with the patient, as already stated in the explanations, it is important to pay attention to the body language.

4.2. The European approach to the diagnosis of gastrointestinal tract.

In European medicine, the diagnosis of the gastrointestinal tract is represented by the following methods.

FGDS is a method of research and analysis of the stomach and duodenum through the introduction of an endoscope through the mouth. It is carried out with a flexible tube with a special nozzle at the end.

A general (clinical) blood test is one of the most common methods of examination, which allows to find out the causes of certain symptoms (for example, weakness, dizziness, fever, etc.), and also to detect certain diseases of the blood and other organs. To conduct a general blood test, usually take capillary blood from the finger, or blood from the vein. No special preparation for a general blood test does not require, but it is recommended to take blood in the morning, on an empty stomach. A general blood test is a test that helps determine the following basic parameters of a person's blood:

- The number of red blood cells (red blood cells).
- The level of hemoglobin is the amount of a special substance that is contained in red blood cells and is responsible for the transfer of oxygen from the lungs to other organs.
- The total number of leukocytes (white blood cells) and the leukocyte formula (the number of different forms of white blood cells expressed as a percentage).
- The number of platelets (blood plates that are responsible for stopping bleeding when the vessel is damaged).
- Hematocrit is the ratio of the volume of red blood cells to the volume of the blood plasma (blood plasma is a part of the blood deprived of cells).
- The rate of erythrocyte sedimentation (ESR) is the rate of deposition of red blood cells to the bottom of a test tube, which allows one to judge certain properties of the blood.

Each of these parameters characterizes the state of human health, and also points to possible diseases.

General urine analysis (OAM): collection rules, indicators and interpretation of results. A general (clinical) urinalysis refers to mandatory laboratory tests for all patients who need a diagnostic examination. The parameters by which the urine composition is evaluated: urea, uric acid, ketone bodies, amino acids, creatinine, glucose, protein, chlorides, sulfates and phosphates. This study is necessary for any diseases of the genitourinary and endocrine systems, with deviations in the work of the cardiovascular and immune systems, as well as with suspected diabetes. Also, a general urine test is administered to patients who have undergone streptococcal infection. In addition, it is carried out for preventive purposes and for monitoring the dynamics of diseases.

5.0 Features of diagnoses on simple examples. Compare nosological forms in symptoms. Examples of symptom complexes.

5.1 About the heat of the spleen.

With the so-called "heat of the spleen," the disease is a clinical picture most closely resembles acute pancreatitis, in which the fever is introduced into the spleen.

Provoking conditions: the presence of liver disease, abuse alcohol, overheating in the sun, doing excessively hard work, bruises and injuries of the spleen-all this provokes the emergence of this disease.

Symptoms of this disease: pain in the left side in the area of the short rib, caused by an increase in the spleen, swelling of the viscera, the tongue becomes color by color dark green, the breath will be shortened, the lips and face turn purple, limbs, it is difficult to bend and unbend, the muscles hurting the back with the left hand, in addition there are pains when drinking wine and overheating, pulse intense, urine in color reddish or greenish, the tongue becomes mottled.

Methods of treatment: in order to reduce the heat of the spleen and restore working capacity of the body, first we will give any suitable for realization of these goals, a medicine, like A-ru-bdun-pa, Gur-gum bdun-pa, Kola- bhu-gchig and the like. If, despite the reduction in heat, pain remains in the spleen and pancreas, bloating, depending on the manifestations of the disease, use medicines such as A-zhi, Cola Bchu-dgu and the like, at the end released blood from a vessel of ru-thung and rta-mthur.

5.2 About the heat of the gallbladder.

About the so-called disease Heat in the gallbladder is a disease in which, because of blockage of the opening of the bile duct of the gallbladder stops outflow bile. Iz-for what in a cavity of a bubble the Heat is introduced and the inflammation begins.

The provoking conditions: excessive consumption of vegetable oil, the old butter and other fatty, as well as having a sharp and sour taste types of food and drink, improper way of life, excitation of the organism and that similar.

Signs of this disease: lack of appetite, nausea, bitter taste in the mouth on mornings, bloating and raspiranie in the insides, headaches, fever in the body, pain and a feeling of contraction on the right side at the edge of the ribs-these pains also radiate in up and give it to the shoulder. In addition, with a dangerous course of the disease in the biliary region a bubble, periodically there are terrible pains, which are especially evident when you press on this area. The whites of the eyes turn yellow, the ears on the back side, the bottom turns yellow

tongue, there is an itching of the body, the pulse becomes thin, tense and rapid, urine through color yellow with a thick layer of sediment, a whitish yellow coating forms on the tongue.

Methods of treatment: at the beginning, when predominant in heat, give Sla-thrs-lng-thang, if fever the chronic one should be continuously treated until the patient completely recovered, showing the art of using medicines from widely used recipients such as Dwangs-bzo, Garn-nag-bchu-pa, Gser-mdog-lnga- pa, Gser-tig, Mkhris las-rnam-rgyal and the like, and also suitable for the composition of tantra and comments, the choice of which depends on the manifestations of the disease, the state of the organism and age. In addition, in the end, a diet cleaner is prescribed; as a diet should be assigned fresh beef and large game meat, products from cow or goat milk, fruit and boiled vegetables.

5.3. Gastritis with low acidity.

Gastritis with low acidity.

About lhane-skran (gastritis) is a disease in which, due to an increase in the stomach

ma-ju and mucus usually increases the concentration in the gastric juice of a sticky component. At the same time the food is not digested, but constantly comes out in the form of vomiting, it

as it rolls down in the stomach, since the place of pain is more below the xiphoid process and there is a feeling of rolling into the screen.

Provoking conditions: prolonged use of heavily digestible, unusual, incompatible food and drink, hypothermia organism - all this provokes the onset of this disease.

Signs of this disease: the food is not digested, constantly comes out in the form of vomiting, there is a feeling that food is rolling down in the stomach. When palpating intolerant

There will be no pain, but a globular shape is felt, a condition

It deteriorates with cold or raw food, when the patient is starving feels better, the body heat decreases, the pulse is slow and weak

Methods of treatment: from drugs to give Sabru Rul dkar, Bde-bied snyms -ldan, Sab-ru Inga-pa and other warm compounds, moxibustion of the point of the stomach, warming the heat.

6.0 Diseases that accumulate and deplete.

Causes of diseases.

Quote from "Chzhud-shi".

Then Rishi Maneszhiah expressed this request: "O Master, Rishi Vidyajnan, how can we study the place about" Diseases that accumulate and deplete? "Let the healer, the King of the healers, tell us." The teacher replied: "Oh, great Rishi, listen! The place, the accumulating and exhausting diseases that arise from the Scandicas and are the objects of treatment, will be presented in seven themes: the causes, conditions, occurrences of diseases, the location, the signs, the differences and the essence of the diseases. The causes of diseases of two types: distant and near. Remote causes of the 2nd kind are general and private.

About the first. All kinds of excitement of the doshas, manifesting themselves in the form of numerous diseases, suffer suffering which they can not individually call suffering. Therefore, the most common causes of suffering can be called ignorance about the absence of an individual "I". Like birds that, flying up into the sky, can not tear their shadows off the ground, so the living creatures will not get rid of suffering while they are in the power of ignorance. Ignorance and give rise to particular causes of disease-the three poisons of the soul-passion, anger and ignorance. And their fruits, turn, are the close causes of diseases in the form of three dosha-gills, bile and mucus. While there are no changes in the dosha, they do not manifest themselves as causes of disease, but as soon as the balance between them is broken, they become the essence of disease and begin to cause suffering to the body and life. The excitement of bile burns the body's strength, for bile possesses the nature of Fire, because it is "hot." At the bottom, she rushes up. All diseases of heat are caused only by bile. The excitement of mucus depresses fiery warmth because it possesses the nature of the Earth and Water, so the mucus is "heavy" and "cool." At the top, it falls down. All diseases of cold are caused only by mucus. The wind happens both in the cold and warm. In the sun, the wind increases the burning, and when the moon helps cool. It penetrates up and down, inside - outside the excitement of heat and cold raises, so the wind is the cause of all diseases.

6.1. Conditions of occurrence of diseases.

Then rishi Vidyajnana said these words: O great rishi, listen! The causes give rise to disease if there are (still) three kinds of conditions: generative, accumulating and inducing. Generating conditions are those that give rise to dosha. The accumulators collect the dosha and set them in motion. Energetic give impetus to the development of the disease. The deficiency, excess or anomaly of seasonal phenomena, in the susceptibility of the sense organs, as well as in the activity that makes up the lifestyle, engender all diseases.

Seasons three are seasons of heat, cold and rain. If heat, cold and rain in their season is not enough, and vice versa, if too much is excess, and if they do not come at all in their seasons, this is an anomaly. If five senses with their objects are not communicated at all or little is reported, this is a flaw, and

excessive communication is an excess. An incorrect or abnormal message is the perception of what is too close or too far away, which is too much or too little, of what is intimidating and causing suffering. The lifeform is made up of the activity of the body, language and soul. If they work a little, they do not understand anything, it's a flaw, if they strain too much, restrain their urges and urges, or, on the contrary, squeezes out of themselves and tugs, these are anomalies. Accumulating the movement and calming of the soul has its reasons for the essence and time.

On the causes. "Rough" in combination with "warm" the wind saves, the "cold" drives it into motion, and "oily" and "warm" calms. "Acute" in conjunction with the "cold" stores bile, "hot" drives it into motion, and "dull" and "cool" pacify. "Heavy", "oily" and "cool" slime mucus, "warm" and drives it, and "rough" calms. The accumulation: for these reasons, the doshas grow in their places, are excited and begin to gravitate toward properties alien to them own nature.

(Essence) the movements of the dosha rush not on their own roads and begin to manifest themselves as diseases. (essence) of rest: the return of the dosha to one's own places and the restoration of ordinary equilibrium among them.

About the time. The season of plant growth, summer and autumn are respectively the seasons of accumulation, movement and calm of the wind. For bile, these seasons are summer, autumn and early winter, for mucus-the end of winter, spring and growth season. But regardless of seasons due to nutrition and image the lives of the doshas can suddenly move, accumulate or calm down. The conditions that give rise to the manifestations of disease are common and private. Generally, these are seasons, demons, poisons, improper diet and lifestyle, improper treatment and appointment, and karma.

On the particular conditions. Excess of bitter, "light" and "rough", sexual excesses, hunger, lack of sleep, overwork and talk on an empty stomach, heavy bleeding, severe vomiting and diarrhea, cooling in the cold, crying to loss of strength, grief, I am verbosity, long-term nutrition of insatiable food, restraint of urges and attempts, here are the conditions that give impetus to the diseases of the wind.

An exuberant burning, "acute", "hot" and "oily," indomitable rage in the soul, sleep on a hot noon, hard work after sleep, overweight, digging hard earth, shooting from tight onions, fighting, fighting, running race, falling from a horse and steep, falling under a collapse, beating stones and sticks, meat, wine and molasses in a lot of the conditions that give impetus to bile diseases. Excess of bitter, sweet, "heavy", "cold" and "oily", sleep during the day, rest after eating, lying on the damp, bathing, light clothing, wheat, peas, spoiled or unripe fruit, stewed goat, lean meat, fat, vegetable oil and melted butter, greens, radish, garlic and other vegetables in raw form, undercooked, burned or sour food, cold goat milk, not sustained sho and gift, cold tea and water, food intake before the food was eaten before , - these are the conditions that give impetus to mucus diseases. If all these conditions will be mixed, they will give impetus to the movement of all three doshas and cause a disease of a combination nature.

7.0 Treatment of diet, behavior, medications and procedures.

In detail we will consider: - food and drink.

7.1 On how to eat.

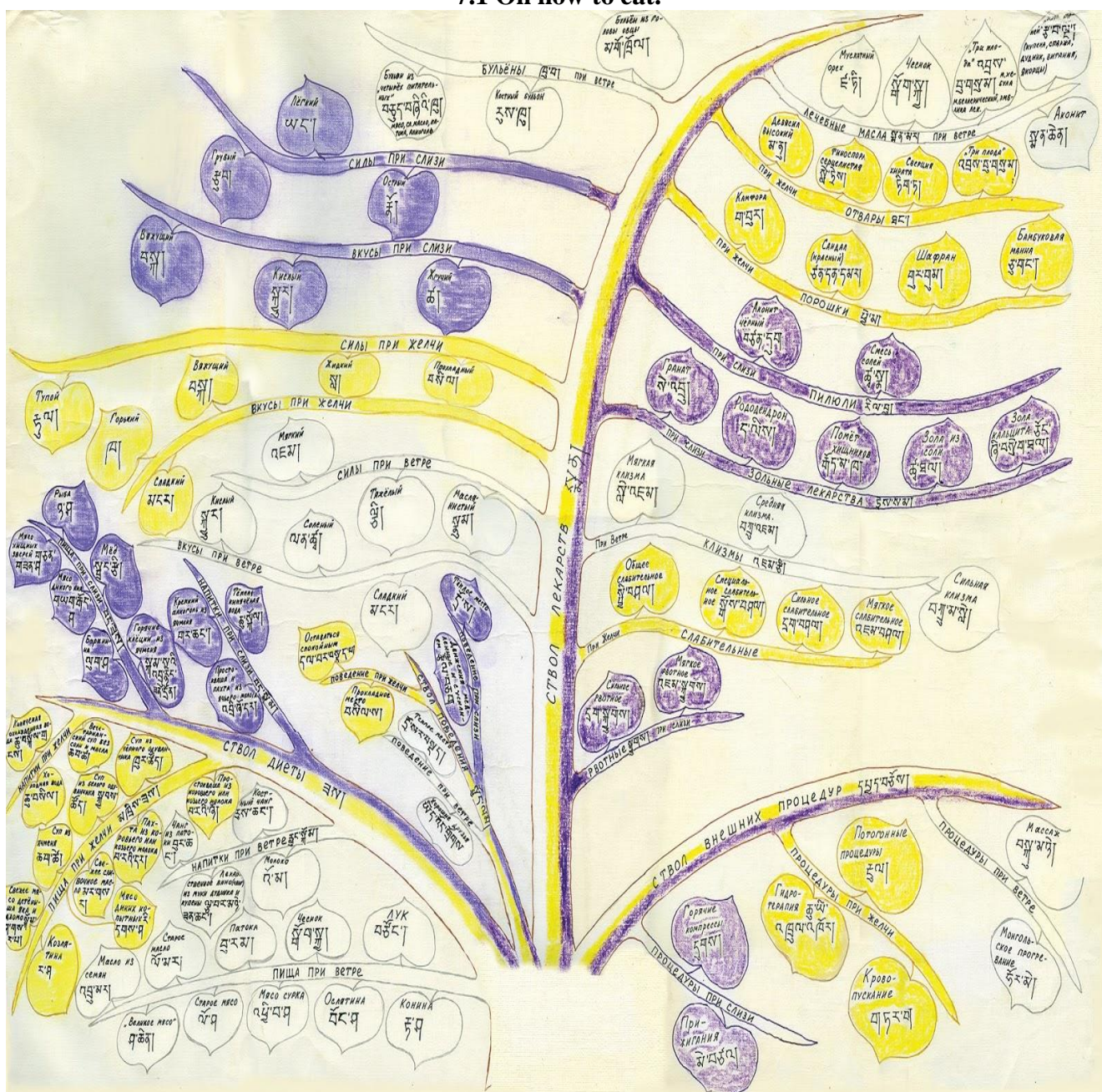


Fig.1.11 Tree of treatment. Diet, behavior, medications and procedures

Quotation from the main treatise of Tibetan medicine "Zhud Shi."

"O great rishi, listen!

With reasonable use, food and drink support the body and life, and in excess, shortage and misuse create diseases and can even interrupt life. Therefore, one must be well versed in matters of nutrition. "

Here are three topics: general provisions, food prohibitions and measures of reception. . In general, two questions: food and drink.

For food, five items: grain, meat, greens, butter with fats and food cooked.

Food in Tibetan Medicine

Cereals play a central role in the diet of any person, so we will start to consider food products from them.

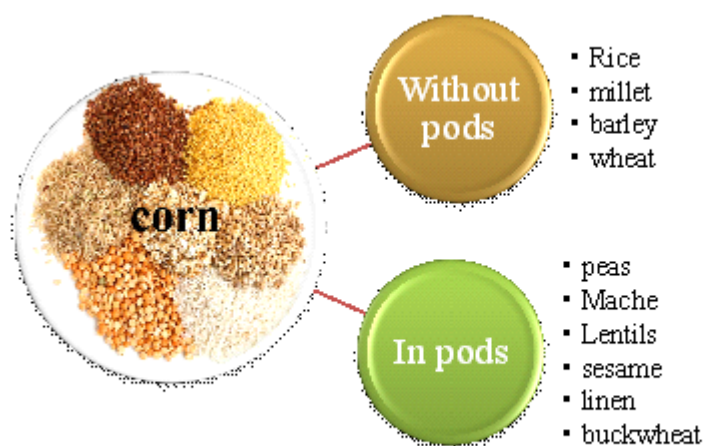


Fig.1.1 Types of grain

Rice - "light", smooth, "cool", "oily", treats the disturbance of the balance of wind, mucus and bile, increases sexual power (it is the seed), stops diarrhea and vomiting. [1, p.16]

"Millet (millet)" - "heavy" and "cool", rough, contributes to the growth of the body (fullness), improves the fusion of bones [1, p.18]. In European dietetics, it is believed that the protein content in the wheat is quite high and is equal to the protein content in wheat - about 11% by weight. Also millet is rich in vitamins B1, B2, B5, PP. Millet contains macro and microelements necessary for the body: iron, fluorine, magnesium, manganese, silicon, copper, calcium, potassium and zinc.

"Gymnospermous barley" - "heavy", "cool", strengthens the intestinal peristalsis, an excellent tonifier (best of all it generates physical strength). Useful in diseases of the throat and nasopharynx. "[1, p.19]. Barley is gymnosperm one of the most useful grains, it has a huge amount of fibers, and coarse fibers, except for this, from the point of view of the European approach, there are slowly digestible carbohydrates and the glycemic index of barley is low, so after taking barley for a long time will not want to eat.

"Mash" (or golden beans or soybeans) - soothes the wind, increases mucus, bile, semen (ie sexual force), increases physical strength (tonizator). " [1, p.22] Mash (Mung) is a legume crop originating from India. Beans mash - small, green, oval shape. The composition of vitamins and minerals in the beans of mung beans is perfectly balanced, which makes them a nutritious and useful product.

Sesame (sesame) is a herbaceous plant growing in the subtropics and tropics. The chemical composition of the plant is unique: fatty oil, proteins, phenol-like substances, vitamins E, C and B, fiber, magnesium, calcium, magnesium, iron, zinc, phosphorus. Healers have long been treated with sesame oil (externally) wounds, burns, skin lesions and cracks, ear pains. Lubricated calluses heal very quickly. Grated leaves of the plant are placed on furuncles, wounds, panaritium (acute inflammation of the finger tissues), insect bites.

"Flaxseed" - sweet, bitter, "oily", "soft" smooth, soothes the diseases of the Wind. [1, p.23] .Len is an annual plant growing at the base of the hills and in slightly dry areas. It is also cultivated by Indian farmers to produce oil. Additional useful properties can be seen in Fig. 1.3.

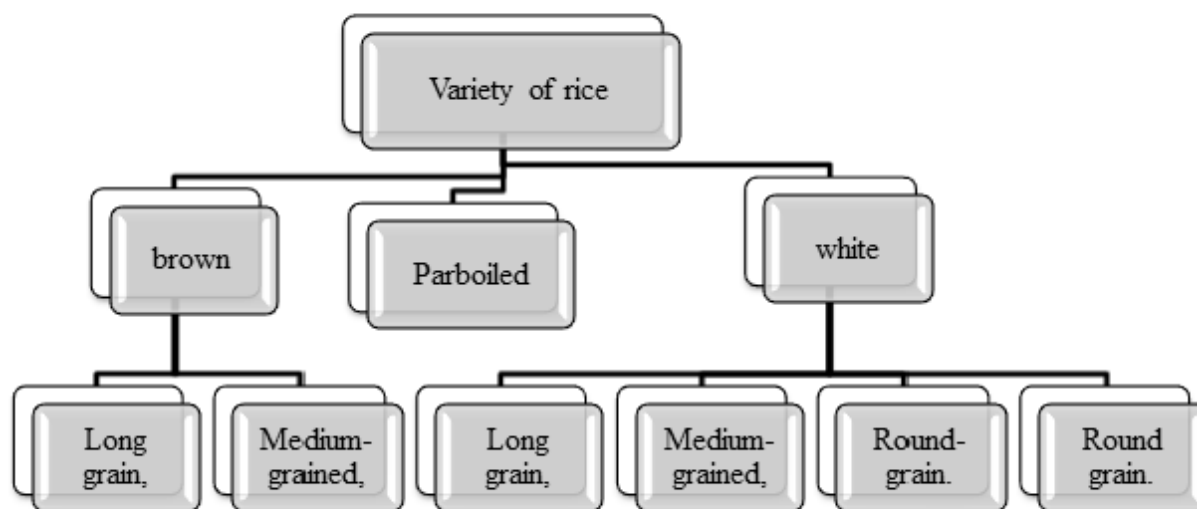


Fig. 1.3 Help Tibetan flax. Flax seeds for bowel cleansing/

Meat. There are eight kinds of meat, which can be seen in Fig. 1.4

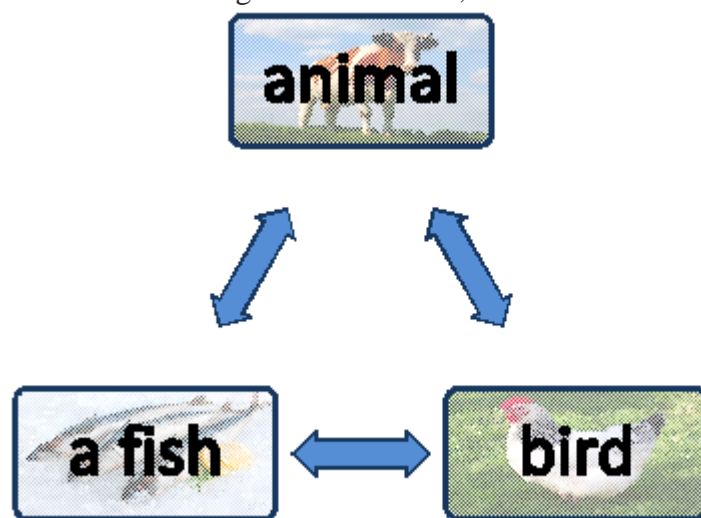


Fig. 1.4 Types of meat

Meat of animals living in different environments, on land, in water and everywhere, has different properties, but they are united by one thing - all kinds of meat are sweet to taste. Many people prefer meat products, but not everyone knows what effect they have on the body. Thus, horse meat and lamb, containing "warm" elements, are suitable for "wind" and "slime". Broth from sheep's bones has long been considered a curative remedy for the breakdown of these constitutions, restores strength after severe illnesses, nervous breakdowns, helps with insomnia. Different types of meat have different properties, both good and bad. You must know how this product affects us. For more details, see the table 1.2 varieties of meat and their properties.

Table 1.2. The type of animals and the quality of their meat

Ha bitat	Type of animal	Product Features	Treats
Dr	Deer, antelope,	The meat is	Combination Fire +

y places	wild sheep, rabbit, hare. Birds - ptarmigan, peacock, cuckoo, etc.	cool, light and coarse.	Wind, Heat + Mucus. Gives strength to the body.
Ra w locations	Marmot, badger, lizard, snake, fish, otter, heron, duck, crane, etc.	Their meat is oily, heavy, warm.	Cold wind treats, it is useful for the stomach, kidneys, with lower back diseases, cold diseases.
Ra w and dry places	Wild saiga, spotted deer, wild boar, buffalo, rhinoceros, wild yak. feast, bear, lynx, wolf, wolverine.	Domestic - yak, camel, horse, donkey, cow, goat, sheep, dog, pig.	Treat diseases of heat and cold disease.
Pre dator birds:	Vulture, kite, owl, crow, hawk, magpie.	Meat is rough, light, pungent.	Increases digestive heat, treats cold diseases, increases muscle tissue.

Pig meat is "cool" and "light", it is useful during the treatment of ulcers, wounds, burns and in the treatment of "Brown Slime" (a complex disease in which all three energies break down and lead to ulcers in the stomach and 12 duodenum) [1, p. 32].

Beef, unlike pork and lamb, can often be found in the diet menu and in the diet recommended by dietitians for various diseases, but this meat also contains a danger. In natural conditions, the cow eats grass, but in modern conditions, cows are fed corn with an admixture of soy. This culture, unfortunately, is more than 80% composed of genetically modified organisms, also they contain herbicides, pesticides, fungicides. More cows are given hormones, so that they grow faster and grow larger. In connection with these facts it is recommended to buy meat only from familiar people.

"Chicken meat, chicken - sweet, very light, increases the seed, it is useful in the treatment of wounds, ulcers and wounds." [1, p. 29]. Many people now prefer chicken, but not many know what it is more useful. "Chicken meat increases seed formation, is useful for wounds and ulcers. Peacock meat helps with eye diseases, hoarseness, gives strength to the elderly. " [4, p.40] If we talk about the value of chicken meat, then we must distinguish the benefits of different ways of cooking it. So, the least useful is the roast chicken, the most useful is boiled, a little less - stew.

"Fish meat is sweet, heavy, hot. He treats stomach diseases, slime diseases, improves appetite. In some cases, with wounds and ulcers it is useful. " [1, p.34]

Butter. Oils are widely used in Tibetan medicine. They are prescribed inside, used for massage. Each vegetable oil contains its own set of useful substances. In "hot" disorders, oils that have cold properties, for example, from grape seeds, are used. For "cold" disorders, oils with hot properties are used, including, in particular, sesame oil.

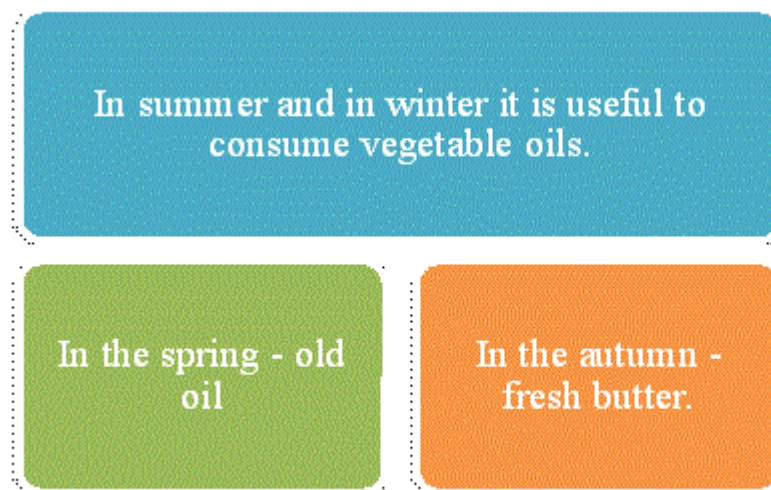


Fig. 2.6. Oils consumption depending on the season.

"Properties of oils:" stupid, "" oily, "" smooth, "" moisturizing. " They treat old and young diseases, increase physical strength. Are useful at an exhaustion, roughness of a skin, at weakness of man's sexual force, at frequent diarrheas. They treat diseases of the Wind. " [1, p.]

Sesame oil is considered one of the most useful vegetable oils. It contains many trace elements, such as zinc and calcium, containing vitamins A and E. In Tibetan medicine, sesame oil is classified as "hot" and acute. When exhausted, it promotes "meat growth", and when obesity helps to lose weight, strengthens the body, treats "cold" diseases, expelling Slime and Wind. Sesame oil is effective for various lung diseases, dyspnea, asthma, dry cough, it is recommended for people with diabetes, increases the number of platelets and improves blood clotting, helps with gastrointestinal colic, nephritis and pyelonephritis, kidney stone disease.

Sesame oil has:

- a natural sunscreen factor (about 1.3);
- anti-inflammatory;
- antimicrobial;
- antioxidant properties;

Mustard oil, belonging to valuable oils, is characterized by a high content of active substances necessary for the body (vitamins, fatty polyunsaturated acids, phytosterols, chlorophyll, glycosides, phytoncides, essential oil, etc.). Mustard oil has long been used not only as a useful dietary food product, but also as a curative and prophylactic. Rich in a variety of vitamins, biologically active substances, natural "antibiotics", the oil has a wide range of useful properties.

Try to buy oil in a bottle of small volume, since after opening and contact with air, the life of the oil decreases dramatically. After first use, store oil only in the refrigerator in a tightly closed glass bottle.

"Fat (any) is useful for burns, diseases of the Wind, diseases of the ears, brain and uterus, with pains in the joints and bones, inflammation of the skin. It is used internally, and externally. " [1, p.]

Vegetables. Vegetables are considered "cold" in nature and possess the nature of the Wind, but among them there are vegetables with double qualities. For example, onions and garlic, which are based on sweet ("cold") taste, but on the surface are burning. Passage in oil changes their properties and makes them cold, because the burning essential oils evaporate when roasting.

Table 1.4 presents the main vegetables and their useful properties in treatment. The information provided in the table is based on the book "The Miraculous Coconut of Healing Knowledge" by Dr. A.Arbutov.

Table 1.4 Vegetables and fragrant herbs in Tibetan medicine.

Name	Properties	Treats
<i>Bow</i>	<i>Burning , sweet, salty, heavy, hot</i>	<i>Heals: Mucus + Wind. Increases appetite and sleep</i>
<i>Garlic</i>	<i>Burning, heavy, rough, sharp, cool, after digestion hot</i>	<i>Eliminates worms, treats diseases of "worms" (ie, diseases associated with microbes or helminths). Heals Heat + Wind (because it's cool and heavy)</i>
<i>Radish</i>	<i>Light, warm, increases Digestive heat</i>	<i>It cures diseases of the Wind. Bile and Slime</i>
<i>Old radish</i>	<i>Cool</i>	<i>Increases Mucus</i>
<i>Turnip</i>	<i>The same properties as radish</i>	<i>Protects against all kinds of poisoning</i>
<i>Carrot</i>	<i>Sweet and heavy</i>	
<i>Celery</i>	<i>Bitter, light</i>	
<i>Chinese cabbage</i>	<i>Semi-sweet, heavy, cool</i>	
<i>Spinach</i>	<i>Bitter, light</i>	
<i>Green pepper</i>	<i>Burning, sharp, rough in properties</i>	
<i>Eggplant</i>	<i>Semi-sweet, hot, heavy</i>	
<i>Cabbage</i>	<i>Sweet, heavy, cool</i>	

Comparing two vegetables, one of which is grown in the garden, and the other is depicted in a glossy magazine, you can see a big difference. In natural conditions, vegetables and fruits do not grow to gigantic proportions, they are not very bright and do not take absolutely equal shape. Therefore, in supermarkets it is better not to buy, for example, apples of very bright colors, which do not darken at the cut, because there is definitely no benefit, but only one harm. It is important to never eat spoiled and immature vegetables and fruits.

Table 1.5 Properties of fruit.

Name	Properties
Banana	sweet; heavy, warm, oily.
Orange	sour and sweet, cool and light,
Lemon	sour, cool and rude.
Grapefruit	sweet and bitter, heavy, cool.
Watermelon	sweet, cool, heavy.
Melon	sweet, oily, heavy.
Grapes	sweet, slightly sour, heavy, cool, oily, heals Heat. Useful for the lungs.
Peach	sweet, heavy. Useful for the heart.
Apricot	sweet, (wild variety - bitter), cool.
An Apple	sweet, sour-sweet, heavy, cool.
Strawberries	sour, fragrant, rough, cool.
A pineapple	sweet and sour, rough and heavy.
Raspberries	sweet, astringent, neutral in properties, heals the Wind + Heat.
Sea buckthorn	acidic and astringent, acute and light.
Mango or quince	the taste is sweet, the properties are astringent, warm. Treat diseases of the stomach.
Persimmon	sweet, astringent. He treats stomach diseases.
Unabi (Yuyuba or Zhuzhuba)	the same properties as persimmon.
Garnet	sour, coarse, sharp, dry, oily, warm, light. Useful for the heart, stomach. Heals the mucus, the wind. Improves appetite.
Honeysuckle	sweet, bitter, cold, rough

Knowing the properties of fruits and vegetables is worth learning about the art of balancing the "hot-cold" properties of food. Food should be warm, because cold food reduces the intensity of the exchange, and hot - increases. Cold vegetables and fruits must be stewed and baked, using them hot. Do not be afraid of losing vitamins, with a short heat treatment they are saved. It is especially important to eat hot food in the period from the onset of cold weather, to the arrival of a warm season, in the second half of the summer the food should be more "cold". The most important and universal element of balance is spices. Since practically all of them are "hot" or "very hot", the addition of spices

increases the "warmth" of any food. Salts should not be feared, we must avoid only its excessive use, that is salinity. In reasonable quantities, it contributes to kidney function and increased metabolism.

7.1.1 Food bans

Quote from "Chzhud-Shi."

Then rishi Vidyajnan said the following words:

O great rishi, listen!

Be in the food and drink legible. Beware of poisonous and incompatible, because it can break off life or cause arousal of the dosha.

After all, it's not for nothing that the tsar's palaces hold advisers, which food and drink relieve poisons.

But the simultaneous reception of incompatible products is equivalent to receiving artificially prepared poison.

Unsuccessful sho and fresh wine are incompatible with each other ..

Badly suited fish with milk.

Incompatible milk and fruits from trees,

eggs and fish do not fit together,

pea soup with cane sugar and a gift are harmful.

You can not fry mushrooms on mustard oil,

interfere with chicken with sour milk.

Equal parts of honey and vegetable oil are incompatible.

It is impossible to keep more than ten days fresh oil in bronze vessels,

You can not fry haritra meat on a barberry bar.

After receiving calcite, there is a mushroom soup, after melted butter to drink cold water.

You can not eat meat whitened with the smell of sour dough, as well as boiled meat, which was stored for a long time in a sealed container.

You can not eat sour, washed down with milk, and there is new food, while the former is not digested, for they may be inconsistent and begin a quarrel.

Unaccustomed and not at the time eaten food is also poison.

People who are engaged in hard work,

those who constantly eat butter, who

good stomach, young, strong, familiar

to rough food from incompatible food there will be no harm.

Switch from compatible food to incompatible

or vice versa you need to gradually, gradually, until the body gets used to it.

If you do it sharply, then you can excite the dosha.

Harmful and harmful are close in nature,

so let the wise cast away useless and harmful. "

7.2 Measure of power

A quote from Zhudshi: "Rishi Vidyajnyan again spoke:

O great rishi, listen! It is said: "Eat everything in moderation."

A measure is determined proceeding from the fact,

"Heavy", this food or "easy".

"Easy" eat your fill, and "heavy" - half as much.

The measure is the amount that is easily and quickly digested.

The body nourishes the body, generates heat.

If there is less than required,

strength and color will be lost, wind sickness will rise,

but the measure you will pass - wait for indigestion and excess of mucus,
 which will clog the lumens of blood vessels
 and the path of the wind, called the Equal Fire.
 Because of this, the strength of the stomach fire will decrease and the dosha will be excited.
 Therefore, set a measure of nutrition by the strength of the fire of the stomach.
 Two quarters of the stomach can be filled with food,
 one quarter - drink, and one leave for the wind.
 After eating, drink, it quenches thirst and moisturizes the body,
 promotes food grinding and digestion.
 But with loss of voice, perforation of the lungs,
 cough, cham-pa and other diseases above the clavicle it is harmful to drink after eating.
 With the weakness of the fire of the stomach after the meat and drink wine.
 If the food is not digested and
 The stomach is swollen, drink boiling water after eating.
 If the body is much withered, drink chang,
 and to decrease the fullness, drink water with honey. After receiving sho,
 chang, honey with an admixture of poison should drink cold water.
 If you drink while eating, before eating and after, then
 accordingly, the body will be normal, become obese or lose weight.
 Doshas are not knocked down from their paths,
 fiery heat blazes, the body is light, the appetite is good, the senses are clear,
 great force, feces, urine and gases go away freely -
 all this is achieved by observing the measure of nutrition. "

7.3 What will happen if you do not follow the behavior, correct for the Wind, Bile and Slime. Daily life style

Quote from Zhud Shi:

"Then the Rishi Manesjee uttered these words:
 About the great rishi Vidyajnjan, How to teach us the place "Lifestyle"?
 Let the healer Bhishajya-guru tell!
 Teacher in return said:
 "O great rishi, listen!
 In a place about the way of life that is
 an opponent of diseases and a means of their treatment, (study)
 three chapters: "Everyday Lifestyle", "Seasonal Lifestyle" and "How to behave in private
 life "

Acts that happen day after day are
 cares of life, worldly cares and the sublime laws of drachma.

If you want to live in peace and extend life,
 Always carry medicines, jewels and spells-dharani.

Avoid two reasons that raise illness.
 Body, tongue and soul, keep in purity, drive away their sins away.
 Language and other organs do not tire, but do not dissolve in idleness.
 Do not sit in an unreliable boat and on a naughty horse.
 Avoid those places where they can attack or kill.
 Beware of water and fire, do not stand over the precipice.

Neither in summer nor in winter, do not climb the trees. When you sit down on the ground (under you), look, when going on the road, study the road. At night on urgent business from the house coming out, take a staff and a companion.

Do not sleep at night - it's "rough" (lifestyle), you have to sleep, If you did not sleep, the next day fast and sleep half the time. The drunkenness of power is ruining, grief and tension are being depleted.

Those who talk a lot, and also old and frightened, during the growing season of plants, the nights are short at this time, the forces decrease, the wind accumulates, it is useful for them to sleep during

the day and there is a "heavy" fatty food. In others, from daytime sleep, mucus increases, the body swells, the head becomes dull and aching, depression and colds will be observed. Against the increase in sleep, vomit, fasting and women are needed. And against insomnia - milk, sho, chan, meat, broth, rubbing oil in the head and burying in the ears.

Unnatural relations are unacceptable, as well as with strangers (women), with ugly, pregnant, tired and sick. Also you can not intervene during the period. In the winter, passion is strengthened and the number of relationships is not limited. Autumn and spring can be two days, and in the summer - every half a month. Otherwise, the organs lose strength, dizziness appears and you can suddenly die.

Constant oil rubbing restrain old age, suppress the wind, support the head, legs and ears, make the body easier, strengthen, remove fat, give heat and fire. But in excessive amounts they are undesirable. Old men and children, sick with wind and bile. rubbing is contraindicated.

Fatty fatty foods in winter and spring, also strong rubbing is good for people mucus. Rubbing removes mucus, promotes the melting of fat. This is the best, that the skin makes clean, and the limbs - strong.

Bathing enhances passion, strength, increases life and color, removes sweat, dirt, smell, relieves fatigue, removes thirst and heat. But washing the head with hot water abducts the hair and the power of vision. Bathing is contraindicated in diarrhea from heat, bloating, mah-zu, nose and eye diseases, cham-pa, and after eating. Eyes have the nature of fire, water is harmful to them. From lacrimation, barberry hunda should be dripped into the eyes every seven days.

All enemies of five sudden illnesses should be treated as an unrelenting guard.

"May I live this way day and night" - always keep this thought to yourself and suffer will retire. Worldly laws are the basis of all virtues. We must firmly learn them, follow their letter and content. Refuse bad deeds, no matter how incited, do good, no matter how they interfere. First think about it - this will ensure success in the future. Do not take everything you hear for the truth, but check it properly. All that you hear, say to yourself and draw a short conclusion. Do not listen to women, give your words to them weightily. From lovers and faithful do not hide, talk openly. Be unhurried, but firmly, peacefully and quickly enter into communication. Do not let the enemies descend, but pacify them in noble ways. Keep friendship, affection, do not forget about good deeds. Respect the teacher, father, uncle, all the old people in general. Live your mind and heart in harmony with fellow countrymen, relatives, friends.

Treat the earth carefully, strictly observe the terms. Do not admit your defeat and defeat, and if you win, be discreet. If wise - do not be conceited, but if rich - know the measure. Do not trample low, do not envy high. Avoid friendship and enmity with rascals. Do not shut yourself up on someone else's. Beware of mistakes and sins. In order not to repent later, do not give power to bad people. Do not waste your souls, but your temperament is wide. Most of your affairs try to execute within a month. So alone, you can not fall under another's power, and even if you are a slave, you will become the ruler of many.

And now about how to live by sublime laws. All living creatures strive for bliss, but without dharma, all endeavors cause suffering, so be zealous for dharma. With reverence look for support in friends (virtue), sin Throw it away. Murder, theft, debauchery, lies, talkativeness, rudeness and gossip, greed, harm and heretical views - from these ten sins, body, tongue and soul disgust. Suffer, sick and poor help than you can. To everyone, starting from worms, treat as yourself. Smile honestly and sincerely, speak directly. Even to enemies who plot evil, try to be useful. By charity cultivate two higher bodhichittas. Taming the body, language and soul, selfless alms caring for other people's affairs as their own - that's the limit of sublime behavior.

The extract of amrita is the ecstatic tantra of secret oral instructions. "

Tantra explanations "

7.4 Seasonal lifestyle

A quote from Zhud Shi: "Then rishi Vidyajñana said these words:" O great rishi! Listen to how to live in different seasons of the year. The beginning and end of winter, spring, the season of plant

growth, summer and autumn are the seasons from the first month of winter go one after the other for two (months). Scud-chigi, thang-chigi, yod-tzham turn into a day, months, seasons and a year. In the middle of summer and winter, with a difference of three to eight days, the sun changes its direction, it goes to the south and three to the north for three seasons. When day and night are compared, there are equinoxes. Thirteen days later, thunder appears and disappears. In the last month of winter and (five others), when the sun moves to the north, sharp, hot and coarse (tastes) intensify. By the strength and action of wind and sun, the qualities of the Moon and the Earth are decreasing. At this time, the forces of burning, tart, bitter (tastes) increase, and the strength of people is taken away every day. In the rainy season, when the sun goes to the south, the forces come again. The moon enters into the fullness of its cool power, and the sun is waning. With rains and winds, the heat is tamed, the strength of sour, salty and sweet tastes is growing. In winter, one must eat a lot, in summer - little, in spring and in autumn - moderately. "

So, we are told about two periods of sun movement. And now about how to live by the seasons. In the beginning of winter, the pores are closed from the cold, the force of fire comes, the wind is excited, and if there is little at this time, the body's strength will be lost. Therefore, you need to rely on the first three tastes. The nights are long, you can get hungry until the morning, which causes the decline of body strength, so you have to rub yourself with sesame oil, eat meat, soups, buttery, fat, wear fur clothes and boots, warm yourself with a warmer, at the fire, in the sun, live in two-story earthen houses . At the end of winter, the colds increase, so the described way of life is the best. In winter, mucus is collected in the chest, and in the spring, when the internal warmth is weakened by the heat of the sun, mucus begins to move. It is necessary to eat the food of the last three tastes in winter, old barley, meat from arid places, honey, drink boiling water, ginger broth, lead a hard lifestyle, force oneself to effort, wipe off to remove mucus.

In the period of growth (plants) the sun is very hot, it abducts forces. You have to eat sweet, oily, cool, salty, burning, sour. Heavy work in the sun is contraindicated. It is good to rinse with cool water, drink a diluted wine, sit in a cool house in a cool house, inhaling the aroma, or in the shade of trees under the breeze.

In the summer, the clouds in the sky, swollen with water, from the wind and cold evaporation of the earth and the dregs of water, oppress the fire, so resort to what generates heat. Eat the food of the first three tastes, hot, fatty and so on. Drink the tub from arid places, live on the top (floor) of the house in the heat. In the summer cool, the rays of the sun can suddenly bother the body and lead to the accumulation of bile, which in autumn will come into motion. To curb it, eat sweet, bitter and tart, wear clothes soaked in the smell of camphor, sandalwood, vetiver, and sprinkle water (with incense) in the house.

In summer and winter, eat and drink warm, in the spring - rough, in autumn and in the period of growth - cool. In summer and winter, the first three tastes are desirable, in the spring, the last three, in the growing season - sweet, and in the autumn - sweet, bitter and tart. In autumn and spring, laxatives and vomiting are good, in the summer - enemas, with shortage, excess and infidelity resort to them.

"Extract of Amrita" is an eclipsed tantra of secret oral instructions.

Tantra explanations.

7.5 How to behave in special cases

Quotation from Zhud Shi: "Then rishi Vidyajñana uttered these words:" O great rishi, listen! About how to behave in special cases.

Hunger, thirst, vomiting, yawning, sneezing, breathing, sleeping and coughing do not suppress. Saliva, feces, gases, urine and semen do not delay.

When the hunger is suppressed, the body will collapse, the strength will be weakened, the appetite will disappear, the head will spin, in this case, eat a little light, oily and warm food.

When suppressing thirst, there will be dry mouth, dizziness, pain in the heart, insanity, while the cool helps well.

When the vomiting is delayed, the appetite disappears, dyspnea, skia-rubb, me-dbal, gyan-pa, brace, mzze, eye diseases, cough and disease rimes appear. It is necessary to starve and inhale through the mouth the smoke of sandalwood, aloe, and rinse their mouth with a decoction.

Delayed sneezing dulls the senses, there is a headache, the neck is tightened, the mouth curls, the jaw hangs. It will pass from caustic smoke, drugs for the nose or if you look at the sun.

The delay of yawning is manifested in the same way. The wind suppressing medications are useful. If the breath is tired and delayed, there will be swelling, pain in the heart, excitation. Leave rest and suppression of the wind.

When suppressing sleep, frequent yawning, weakness, heaviness in the head, darkness in the eyes, indigestion. Useful in this case are meat, soups, vats and body massage.

When suppressing a cough, sputum, dyspnea, meat dries, hiccough, pain in the heart, appetite disappears. In this case, expectorants are useful.

When the saliva is delayed, the heart and head ache, it drips from the nose, dizziness, appetite disappears. It is useful to drink a vat, sleep and have pleasant conversations.

With the delay of gases, the stool dries up, there are screens, stitching pains, blurred vision, chilliness, heart disease.

With the delay of stool sewage passes through the mouth, the skull hurts, the arms and legs are brought together, cham-pa and illness appear as if gas is delayed.

When the urine retention appears a stone, pain in the penis, urinary canal. You need to put a soft candle into the rectum, do rubbing, put on compresses, apply oil medications.

Sperm with delay starts to stand out, a member hurts, urine lingers, a stone grows, a man loses power. Introduce a candle, grind, perform sexual intercourse, eat sesame oil, chicken, drink milk and vat.

If you push yourself with delays and constipations, it will cause all sorts of illnesses and the wind can excite, so it is better to comply with the drinking, eating and taking medicine. Such diseases from starvation can subside and melt. And if the holes are properly stretched and cleaned, the diseases will not appear again. "

So, the cold illnesses accumulated during the winter during the growth season pass, which accumulated during the growth season - passes in the summer, and summer (illnesses) - in the fall. With good cleaning, the holes widen and the diseases disappear. If you adhere to a healthy diet of lifestyle and stay in a good mood, there will be no illness. That there were no illnesses, and arisen resigned, the best thing is to follow the rules, how to behave in special cases.

The extract of amrita is the eclipsed tantra of secret oral instructions.
Tantra explanations"

7.6. General recommendations, as a conclusion: useful to all.

Nutrition treatment. Diet.

In the course of treatment, a diet is necessarily chosen - we often do not even imagine how much our eating habits can harm during this or that disease, and how our usual notions of "healthy" nutrition differ from the truth. An example of this is that frequent patients are fat people who are trying to lose weight by eating only raw vegetables and kefir. Their goal they do not reach, and the health damage is huge ..

In Tibetan medicine there are very simple, elaborate and inviolable principles of preservation of "Digestive fire", the normal work of which is the basis of health: strong immunity and good activity. In this case, in each treatment situation, the properties of the products are taken into account. Products have certain qualities that can be harmful for one disease, and therapeutic for another. Thus, we can increase the effectiveness of treatment on the one hand, including in the diet products with medicinal properties, and on the other - excluding products with harmful, disease-enhancing properties. Therefore, the diet is one of the four active forces of Tibetan medicine.

General recommendations. Medicines prescribed by the doctor (powders, decoctions and pills, the latter must be chewed) are taken on an empty stomach. on an empty stomach for half an hour before meals or 2-3 hours after eating. It is useful to eat a variety of food every day (unless, of course, we are

talking about special mono-diets). Do not eat breakfast with the same porridge every morning. If you are used to it, and you like breakfast porridge, then at least change the fillers (one day - with fruit, the other - with mushrooms, then - with honey, then with vegetables). You will see that the body will be thankful to you for such a variety. Do not eat frozen and cooked in microwave products, because they no longer have life energy. Qi is a useless food, like cardboard. Try not to drink water and juices from the refrigerator - they are too cold. Avoid frequent use of extreme food very cold or very hot, both in temperature and in properties. Cook food in accordance with the 5-th element. The same dish, cooked according to 5 elements and according to the usual recipe, will differ not only by the sequence of the ingredients, but by its healthy energy and, of course, by the exquisite taste. This food is harmoniously balanced and contains all five elements. Begin and finish eating warm food by temperature and properties. Between warm food you can eat cold salads and desserts. For example, after an ice cream it is good to drink a cup of hot tea or coffee - this will produce a balancing effect. It is very useful to start the day with a cup of hot water with the addition of honey and lemon, to taste. This awakens the stomach and prepares it for full-fledged work.

The best time for cleansing diets and dieting for weight loss is in the off-season, when the body, like nature, is preparing for a new season.

Try not to eat at night and just before bed. In the period from 19.00 to 21.00 the stomach needs rest. Food eaten at this time, is in the stomach until the morning, because the body needs to direct energy to restore its functions, and not digest food. This is not a strict rule, if you feel hunger, then of course you need to eat, but the idea is not to overeat before going to bed.

The optimal time for the biggest meal is better between 11.00 and 13.00, when the heart is active. It is good to have dinner with friends or family - during these hours the heart is as open as possible for pleasant conversations. From 15.00 to 17.00 - the ideal time for tea with sweet dessert. Time of activity of the bladder. From 17.00 to 19.00 - dinner, but not too heavy. The time of kidney activity. For breakfast, the most suitable time is from 7.00 to 9.00 am. The stomach is maximally active. In these hours you can eat as much as you like, everything will be good.

7.7. List of procedures useful in diseases gastrointestinal tract. What of the procedures can not be done.

Oily warming - "Horme" is one of the most useful procedures for a modern person. It helps with various diseases, stress, insomnia, fatigue, forgetfulness, workload from working at a computer, excessive intellectual activity, etc. It clarifies and improves the work sense organs, slows down aging.

"Moxa" - heating with cigars improves blood and energy circulation, helps with poor digestion, weight gain, and many diseases of internal organs. In Tibetan medicine, there are various types of warming up and special points for them. Warmings are great for fatigue and stress, diseases of various organs, inelasticity and stiffness of ligaments, arthrosis, arthritis, periarthritis, rheumatism, neuralgia, depression, mental and emotional disorders.

Warming does not apply in the case of: infectious diseases, flu, heat, inflammation, heat illness, Bile disorders, blood disease, anemia.

From all illnesses of cold, Slime (Kapha) and Wind (Vata) helps "Cauterization." Burning can not be done in the areas of genitals, sensory organs, lymph nodes, veins, arteries.

Tibetan acupuncture (acupuncture, acupuncture) differs from Chinese. There are special points for acupuncture and a variety of techniques.

Acupuncture treats: Diseases of the wind: head, heart, lungs, liver, spleen, stomach, thick and thin intestine, gallbladder, wind, embedded in the spine and joints, instillation in the heart of the wind, insanity Slimey diseases: mucus, mucus cold, reduction of fire heat, the spread of mucus in the head, in dense and hollow organs and joints, etc. Diseases that do not lend themselves to medications and other therapeutic actions are cured by puncturing.

Contraindications for acupuncture: deep old age and childhood, a patient who does not obey the doctor, lack of necessary conditions, damage to the heart and other dense organs, residual heat in these

organs and all kinds of heat from blood and bile, it is impossible to prick especially important and vulnerable places.

Oily and nutritious enemas are very useful for wind problems such as restless mind, fatigue, stress, anxiety, insomnia, work at the computer, when many trips or conversations, enema with raw vegetables and fruits, low-calorie food perfectly relax the mind and body, balance the internal energy . Tibetan massage Ku Nye. Ku Nieu is a unique healing massage that helps maintain the body in a state of health and harmony. Ku - is translated as butter, and Nie - to massage, process. The basis of Ku Nye is massage with the use of healing oils and formulations, and in addition to it various procedures are used. Tibetan massage Ku Nye is an extremely useful, pleasant, harmonizing and relaxing part of Tibetan medicine, contributes to the preservation of youth, relieves fatigue, tension, improves mood, relieves stress and

deeply studies the entire body: the surface of the skin, muscles, joints, special points, channels and energy.

Soft and pleasant massage Ku Nye helps to maintain youth, beauty and health. It is surprisingly diverse and can include cosmetic and therapeutic massage, herbal baths, wellness procedures (acupuncture, compresses and warming), anti-cellulite massage, stone massage, massage of meridians, massage La, massage with shells, Yuk-Cho sticks, etc.

The Ku Nye massage has a beneficial effect on the whole body, the nervous system, various organs and functions of the body, it is used not only for deep relaxation, but also as a general wellness, effective therapeutic and prophylactic remedy, balances all body energies, the balance of which automatically ensures good health.

Tibetan Ku Nye massage was formed about 3900 years ago on the territory of the ancient state of Shang-Shung and continuously developed over many centuries along with Tibetan medicine.

In our dynamic and accelerating time, with a high intensity of events and information, when we are forced to live in an environment that is not appropriate, to lead a lifestyle that is not typical for our body, often inactive, spending a lot of time at the computer, effective methods of Tibetan massage Ku Nye are a wonderful gift for the health and beauty of our body, contribute to an energetic, long and harmonious life.

There are two main areas of Ku Nye: the first for therapeutic purposes, to relax and prevent violations of a different nature, the second - for relatively healthy people in order to prevent, relax the body and energy, strengthen overall well-being. When using massage as a preventive measure, the age, gender and type of patient are taken into account, and depending on the desired result, different oils are used and various parts of the body are worked through. Tibetan massage is especially shown in the cold season, as well as people of the constitution of the Wind.

Tibetan medicine considers a healthy body as the result of a harmonious balance of subtle energies, and illnesses as a violation of this equilibrium. Therefore, Tibetan massage is aimed at the whole body as a whole, and not only on individual organs or problem areas, so every kilometer of your body is involved in the Ku Nye massage, from the top of the head to the toes.

The procedure of Ku Nye massage lasts a half to two hours and is a particularly good remedy for stress, insomnia, nervousness and depression, to relieve physical and psychological stress.

Massage is done not on the couch, as is customary in European medicine, but on the floor, on a special coating, so that the masseur can easily be manipulated with the joints and limbs of the patient, and the person could relax as much as possible in the most comfortable position for him.

Contra-indications for Ku-Nye massage: infectious diseases in acute stage, skin disorders and infectious skin diseases, fresh injuries or bruises, spinal injuries, neoplasms, varicose veins, allergic reactions to massage oils, some neurological diseases. It is done with caution to people with the constitution or problems of Slime, Bile, with excessive severity and slowness.

The main stages of Ku-Nye massage:

1. Oil massage. Oil massage is the most effective anti-stress massage, used as a general health and therapeutic remedy, an art that is part of the ancient healing systems of the east: Tibetan medicine and Indian Ayurveda. Oily massage is a very pleasant and relaxing form of massage that suits everyone. Oil massage energizes, gives a good mood, rejuvenates the body and nourishes the skin, improves metabolism, corrects the figure and posture, strengthens the immune system and tones up all the

functions and systems of the body, best removes stress, depression and fatigue, helps with insomnia and excitability, diffuses soft impact on the whole body. The whole body is rubbed with oil, which creates a pleasant feeling of relaxation. This effect is achieved with the help of special techniques, and also due to the action of the oil itself, which contains a lot of nutrients and vitamins, has a pronounced soothing effect, has a beneficial effect on the nervous, cardiovascular, digestive and hormonal system, and also rejuvenates and tightens the skin. Massage is recommended as a rest and relaxation for people who are exposed to stress and nervous disorders, especially women, thanks to their tremendous rejuvenating and cosmetic effect.

The effect of oil massage: calms and relaxes, relieves stress and depression tones up all the body systems, intensively rejuvenates, strengthens immunity, improves, tightens and smoothes the skin, corrects the figure and posture, helps with insomnia and excitability, relieves pain in the lower back, back and neck, improves the mobility of hands and feet, restores after a stroke, restores after severe illnesses, after childbirth, improves metabolism, has an anti-cellulite effect, is useful to pregnant women, it is recommended that children because of the special softness.

2. Muscle massage Muscle massage improves and restores the functioning of muscles, nourishes and lubricates too dry and crunchy joints, relaxes blocks and strains, balances energy. Using the centuries practiced various techniques of Tibetan massage, the master studies the muscles of the back, neck, front surface of the body, hands and feet.

3. Articular massage. Articular massage is a passive yoga associated with breathing exercises, useful for general healing, improving mobility, flexibility and posture.

In the process of massage, you are as relaxed as possible, and the master gently works on the main joints of the body and helps to practice respiratory gymnastics. This is especially useful for restoring the mobility and flexibility of the whole body. Articular massage is useful for relieving tension after training (in the gym, fitness, yoga), liberates and increases the mobility of the body and the elasticity of the ligaments, removes unnecessary stress and strain, eliminates pain and stiffness. Also shown to people who lead a sedentary or sedentary lifestyle to prevent stiffness in the joint area, is useful for relieving undue exercise and for preventing muscle clogging syndrome. This kind of massage is recommended for children to improve posture and prevent scoliosis. Articular massage warms the joints and removes excess Slime, which limits the mobility of the joints. The rotation of the joints, combined with the breathing cycle, saturates the blood with oxygen and enhances the energy circulation, facilitates the development and opening of the joints. The composite yoga massage is one of the traditional Tibetan techniques, works on 12 major joints (shoulders, elbows, wrists, hips, knees, ankles), neck and small joints on the arms and legs.

The action of the joint massage extends to the entire body: it restores the joints, removes pain and discomfort in the joint region, liberates and improves the mobility of the body, improves the elasticity of the ligaments, gives strength and lightness, removes excess stress after classes and under stress, It is recommended for children to improve posture and prevent scoliosis.

Articular massage can be performed separately (the client takes it in light clothing) or in combination with an oil massage.

4. Anti-cellulite peeling massage. After oil massage, it is recommended to remove oil - peeling the entire surface of the body with special natural compounds. This type of massage reduces slime, weight, gives the skin firmness, and the body lightens, softens joints, draws from the skin excess fat deposits, improves blood and lymph circulation in the body, restores natural metabolism substances.

Peeling massage opens skin respiration, creates an anti-cellulite effect, and also removes toxins released during massage through the pores of the skin. Regular peeling massage helps to renew and rejuvenate the skin, aligns its relief, pulling excess fat and moisture. As a result, the skin becomes tender, healthy, supple and beautiful. A pleasant procedure has a strong anti-cellulite and rejuvenating effect.

Additional massage effects. On the basis of oil and muscle massage, other Ku Nye methods and external procedures are added, allowing even deeper and fuller workout of the body, as well as balancing energy at the thinnest level.

Acupressure helps to eliminate the imbalance, disorders of 5 elements (space, wind, fire, water, earth) and three vital principles (doshas), as well as disruption of the organs and body systems. Acupressure is useful for healthy people for prevention, strengthening of immunity, as well as disorders of the nervous system, memory, imbalance, stress, fainting, trembling, fear, relieves pain.

There are two kinds of points - fixed ones, which are associated with channels through which energy flows, as well as with the projection of internal organs and three vital principles (Niepa- in Tibetan medicine or dosha - in Ayurveda) and spontaneously arising, which indicate an imbalance in the body .

In Tibetan massage use more than a hundred different points, described in the atlas of Tibetan medicine "Blue beryl." Especially important are the back points associated with the vertebrae.

With acupressure, various oils are used, as well as the work of Yuk-Cho chopsticks, stones and shells. At many points, special warming is performed, which is called cauterization or moxa therapy. The session of acupressure is very individual and the choice of points depends on each specific case. A special benefit from acupressure is manifested in cases that exclude the possibility of a general, oil massage.

Stroking stones are good for stress, pain, tension and block in the muscles, slow metabolism, weak digestion, frequent exposure to colds, cold feet and weak kidneys (in the absence of acute inflammation).

Compresses. Two types of compresses are used - cold (Agate) and hot. Cold compresses are good for the heat and disorders of Bile. In severe heat, chilled stones are put under the armpits, on the eyes and the side surface of the neck, to the liver and the middle of the feet. Chilled agate plates, placed on special areas of the body, are a great help from the heat and disorders of Bile. Cold stones, especially agates or crystals, are applied to hot spots.

In severe attacks of anger on special points, you can put cold stones or crystals. In case of eye diseases, crystals of crystal can be applied to the corresponding point.

Young children at high temperatures can put chilled crystals or cold-water-soaked underarm cloth, groin and on the side of the neck.

Wet compresses from herbs are ideal for removing any stresses and blocks, with pain and stiffness of the neck and shoulders, warming of the kidneys, back. They have the same indications as baths.

Hot compresses do not impose on the eyes, cheeks, elbows, testicles, stomach, heart area.

7.8 Analysis of simple compositions.

Cola 11

Full name Kakola-11, Black Cardamon-11;

Ingredients: Amomum subulatum, Elettaria cardamomum, Eugenia caryophyllata, Piper longum, Laccifera lacca, Rubia cordifolia, Terminalia hebula, Saussurea lappa, Inula racemosa, Momordica charantia, etc.

Essence: heat and cold are equal.

Helps in any hot or cold, acute or chronic disorders of the spleen and pancreas. Pancreatitis, a feeling of heaviness and swelling in the abdomen, rumbling, flatulence, indigestion, stitching pains over the spleen, tongue and lip irritation, etc.

Contraindications: individual intolerance.

The optimal time of reception is after breakfast, or according to the intended use.

The main ingredient in this "Ka-ko-la" composition is cardamon medium or black, it becomes slightly cool by properties. After digestion heals the coldness of the stomach and the spleen facilitates the evacuation of the intestines. He carries for the heat in the stomach a swelling and enlarged abdomen, is indicated for the treatment of the pancreas and spleen.

However, without proper nutrition and lifestyle, any compounds of Tibetan medicine can have no effect, or only temporary benefits.

It is important to work with the cause, not with the investigation!

Sabra 5

Pomegranate - 5

Ingredients: Punica granatum, Cinnamomum zeylanicum, Piper longum, Elettaria cardamomum,

Zingiber officinalis.

SE-BRU 5, POMEGRANATE 5.

Increases stomachal heat, digestive, carminative, provides heat to extremity, relieves pain in the kidneys and hips due to lack of stomachal heat.

The main ingredient of this composition is the Se-bru. What does pomegranate mean? seeds are used for with pulp without peel. Properties: He sweet, sour. And warm. Cures weakness, digestive fire of the stomach and liver, increases blood and expels the body's worms on which he is mainly directed. This stomach treats the indigestion of ma-ju.

Essence: very warm

Enhances the heat of fire (digesting ability) of the stomach (with indigestion, lack of appetite, swelling and bursting after eating, vomiting, cold stomach tumors), helps with weakness and cold of the kidneys, as well as in the wind in the heart (confusion of thoughts, unreasonable depression, insomnia, conversations with oneself, etc.). Normalizes body weight - reduces excess, helps to pick up the missing.

Excellent food additive for people of the constitution Slime.

Contraindications: fever, gastritis with high acidity, heartburn, peptic ulcer and duodenal ulcer, individual intolerance.

Optimum time of reception before breakfast, or according to purpose.

8.0 Meditation. Healthy lifestyle. Chudleny.

Quotation from "Chzhud-shi": "Rishi Manesjee said the words of such a request:" O great rishi Vidyajnyan! How to learn a place about how to live a healthy person? "Asked to tell the healer Bhai Shajya-guru. The teacher replied:" O great rishi, listen! "The ordinary man, who has no changes in his body, must live without illness and for a long time. First, I'll tell you how to avoid illnesses. All diseases develop from causes under conditions. Without conditions, there will be no consequences from the causes. Therefore, do so that there are no conditions for disease.

Seasons, senses, way of life, tastes and action - from their "lack and excess" diseases are generated, and if they are presented in moderation, there will be no illness. "

Therefore, if the triple - a way of life, food and medicine to rely on as it should, you can live peacefully, without illness.

With the passage of months and years, the strength of the body is weakening, the stock of life is depleted, old age is approaching the illness. A supporting way of life, a place, cares for the body and medicines are saved from them.

The supporting way of life prolongs life, youth, gives the body color and strength, clarifies the senses. We must live in a clean, solitary, soul-pleasing terrain, where nothing hinders.

On the support of the corporeal: until it is completely dilapidated, it is better to give up sensual pleasures. If this is not possible, then enter the woman in the days of favorable standing of planets and stars.

In the treatment activities distinguish between basic and secondary. The main consists of the preparation and the event itself. Preparation includes oil intake followed by relaxation.

"Three fetuses", rock salt, pepper long, hepidium, calamus, turmeric, prutnyak and molasses, mixed with cow urine, cleaned from the inside. If you go to the main tool without cleaning, then there will not be any benefit, it's the same as covering the dirt with paint.

Primary: mix garlic with melted butter, soak in barley for three weeks and take for twenty-one days.

It suppresses wind, sickness and lengthens life.

Mumiye, well-tamed, and ash of gold, silver, copper, iron mixed in iron ware with a suitable medicine and take, gradually increasing the dose.

It suppresses disease and lengthens life.

Pepper red, butter and honey extend life,

The body is straightened, causing an increase in fire and heat.

If they are mixed with cow urine - they treat sha-bkra and mzze.

The oily medicine of the "three fruits" clarifies the senses, strengthens the body, facilitates

old age. Always follow the diet and the regimen corresponding to your type of addition.
Do not eat spoiled, sour and incompatible (foods).
If you live like this for three to six or twelve months, then the fruits will be unquestionable.
But if it is impossible to observe all this, then take the main medicine at dawn,
even this will benefit, at least for a while.

The extract of amrita is the eight-membered tantra of secret instructions. The tantra of explanation.

Chapter twenty-three. How to live without getting sick. "

8.1 Practical advice.

The most important quality of a reasonable person is the ability to distinguish. This ability improves with increasing awareness and attention. Therefore, meditation is the best simulator of awareness for us. However, we also can purposefully train the discrimination in matters of mental nutrition.

It's simple. It is enough only as often as possible during the day to ask yourself two questions:

· "What do I feed my mind now? What kind of mental food do I now absorb? "

· "Do I need this kind of food now?"

If not, then you need to immediately switch to something useful!

8.2. The method of "Cleansing Breath".

The purpose of this technique is to purify the so-called Three Poisons: ignorance, anger and passion. As a consequence, 3 life-points are cleared, and also the old or dead lungs are removed.

The first need to sit in a position with seven characteristics.

Second: you need to visualize your body as empty. It must be presented in the form of a clean shell of light.

Third point. Inside there are three channels the central channel - blue, the right channel - red, the left channel - white.

The central canal is located in the middle of the body, it rises up and opens in the region of the crown, the two lateral canals rise upward parallel to the central canal and pass through the head and open into the nostrils. All three channels meet at a point 4 times the width of the finger below the navel.

Fourth point. The rest of our visualization takes place in the pure measurement of the body, for this we accept the above described position of the hands, place the thumb of the base of the ring finger and fold the palm into the Vajar Fist.

The right channel represents Solar Energy and it corresponds to Wrath - the life principle of Tripa, an element of Fire. The left channel represents lunar energy, ignorance, the life of the Beken, elements - water and earth. The central canal contains lungs, the energy of emotions and affection.

The disturbing emotions of the right, left and central channel are symbolized by a snake, a pig and a cock respectively.

They are "the three poisons of conditioned existence" or disturbing emotions, whose basic roots cause suffering.

Benefit.

You can perform these breaths for several minutes 5-10 or 15 minutes, for example, in order to calm down. The Dalai Lama called this breath the best tranquilizer for modern people. Breathing affects us, in Tibet they say: "If you are able to control your breathing, you control energy. If you are able to control energy, then your Mind is controlled. If there is stress and anxiety, you need to breathe. "

Then, 7 times you practice reading the mantra "Om-Ah-Hung" while breathing. Inhale with white OM, on delay represent red A, exhale blue Hung. This combination of sounds in Tibet is called "the king of all mantras." Along with other properties, this mantra has the ability to be charged with positive energy.

Breathing is done in three phases:

breathing, pronouncing or feel the vibration of OM,

-we are slightly delayed in exhalation in order to spread energy throughout the body and direct it into thin channels. In this phase, vibration A naturally sounds,

-He breathes naturally on the exhale.

There is also an excellent technique of destroying attachment to food "Chudlen", which will help to put in order not only your mind and consciousness, but also your stomach.

Reasons to practice "Chudlen"		
Strengthen the immune system	For rejuvenation	Infertility

Table.2.5 The main reasons for practicing "Chudlen"

These were the main reasons for the physiological state, but more important spiritual goals, in the application of which will also lead to an improvement in physical condition. One of the main goals of Chudlen's spiritual practices is the transformation of our physical body, after which it is possible to transform the mind. Chudlen also helps to reduce our attachment to food and drink. Chudlen will help to weaken emotions, stop the passion for sugar, alcohol, meat, etc. He also acts on thoughts, reducing our desires and attachments.

People become more aggressive when they eat more meat, some feel sad at the same time. The ancient Greeks said: we are what we eat. Similarly, Tibetan Buddhism says: the foods that we eat affect our emotions. For this reason, the miracle-minded on the spiritual level are very much connected with spiritual practices, they provide serious help and support for spiritual practitioners. Traditionally, yogis meditate for many months and years. In such a situation, food becomes a problem, many great yogis and practitioners remained without food and take only chudlen, but their body did not die.

9.0 A few examples of recovery from the cards of my patients and an analysis of how we applied the methods of Sowa Rigpa to this treatment and what the result was.

Case-record patient number 10

Full name: Daria N. Sh.

Date of request: 06.08..2015

A patient is at the age of twenty-four. At the moment he lives in the city of Dnepropetrovsk, neighborhood Babushkinsky. She lived 22 years in the city of Zheltye Wody, near the nickel mines. A year and a half ago I moved to Dnepropetrovsk.

Complaints during treatment: chronic tonsillitis, thyroid problems, reflux disease, allergy, hormone therapy for the thyroid gland.

The lump in the throat was a year and a half ago, as there were rashes on the hands, on the inner surface of the elbows.

The type of food: she does not eat fried food, but she eats porridge, which is cooked in a slow cooker, she is still on the diet there are vegetables, fruit, salads.

In everyday life there are emotional loads, there are loads in the history, chronic pyelonephritis.

The patient has an irregular working day. It mainly affects holidays, such as the New Year, March 8, September 1.

The nasopharynx is aching. Itching during allergic inflammation on the inner surfaces of the elbows and under the knees. Itching occurs after diseases and when chronic tonsillitis worsens.

Getting sick began a year ago. The first symptoms appeared 3 years ago. Associated with the appearance of thyroid disease. The aggravation occurs in mid-May and in the middle of September, namely in the evening and in the morning.

Examination: the face in the area of the kidneys and lungs is struck, the blue color under the eyes, the pale cheeks are too pale. The tongue is brown, mahu ba, brown bile, bite by projection with a light constantly perverted sense of taste of food. Feeling tired in general.

Physiological background: Lung-Tripa.

Antibodies to TPO, with the norm (14) is 2773 units.

Structurally functional formation and system, the pulse of the patient's radial artery:

Lung Beken, Lung liver, Lung's right kidney. Heart Lung, spleen / stomach Trip, reflux esophagitis, gastritis with low acidity, pancreatitis. Left kidney Lung, chronic pyelonephritis.

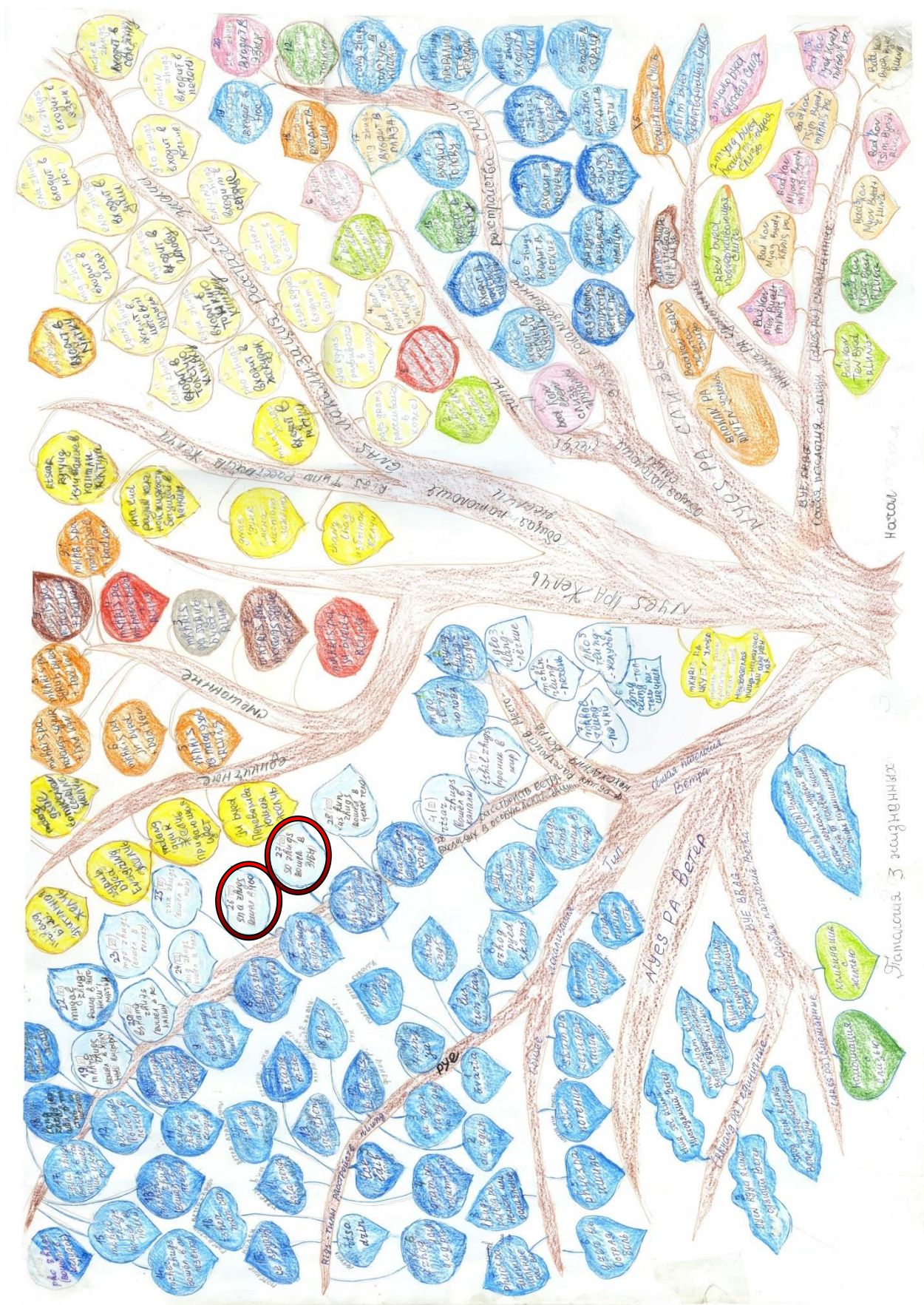
The point of the crier of the heart is emotionally overloaded, the R9 point of the lung is inflamed. Glands are constantly inflamed. There was a constant feeling of fatigue, she felt improvement for the first 3 months, but after that it got worse, now the temperature is 37 degrees Celsius every two weeks. Etiology is associated with airborne droplet loading, every two-three weeks, glimpses of improvement.

Urine: watery and transparent color, odor normal, not sharp, pores not strong, no sediment, mucus, foam in the form of large ordinary bubbles, disappears immediately, the color of urine after the disappearance of the steam becomes lighter. Conclusion: the scenario of cold.

The possibility of an abscess remains, because there was paratonsillitis, the color as pus, in the mornings is expectorated in a dark white, cloudy.

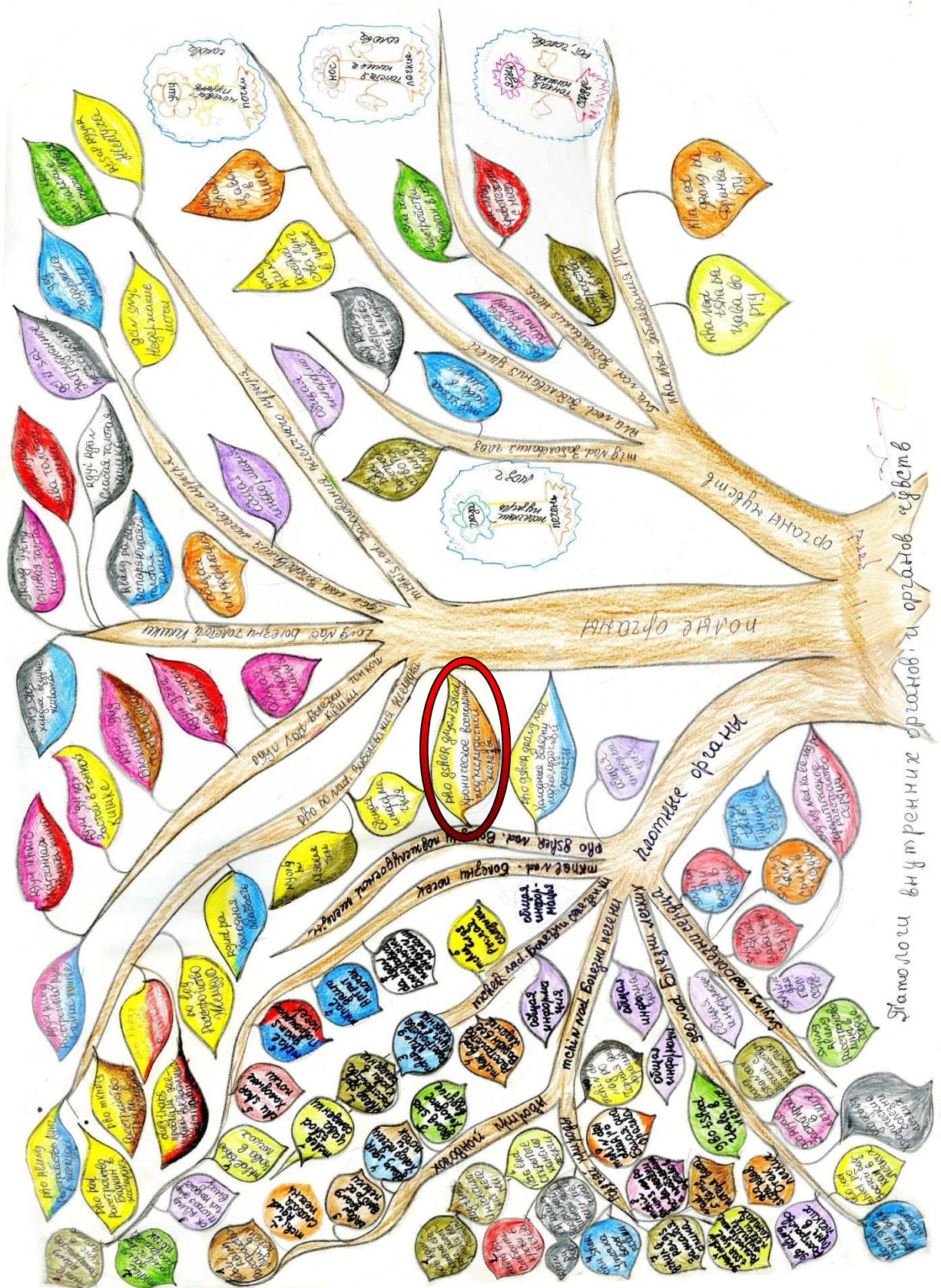
Implemented treatment strategy:

Broth chamomile, sage, St. John's wort in proportions one to one rinse 5 times a day for up to three minutes. Decoction of the vertebra 2 times a day to drink one glass. To the slave - once a day, Cola 19 - 1 times a day, Norbu 7 broth 1 time per day.



Амб. карта 10. Ветер в носу, ветер в зубах – До раб.

Amb. Card 10. Wind in the nose, wind in the teeth - Before the slave.



Амб. карта 10. Хроническое воспаление поджелудочной – Кола 19.

Amb. Card 10. Chronic inflammation of the pancreas - Cola 19.

Case-record number 11

Full name: Tatyana Valentinovna K.

Date of request: 11/11/2013

Age: 48 years old

Address: city Dnipropetrovs'k, Sophia Kovalevskaya st.

Sphere of activity: emotional and intellectual.

At the reference the patient complained about gravity in right hypochondrium, bad color of nails and fibers of eyes. Pain in the head on the left, periodic bleeding. The last two weeks she had a pressure of 125 to 85, a polyp in the nasal zone.

Poll: the climate in which she lives - the city of Dnepropetrovsk, meteorological dependence is small after a traumatic brain injury. When the patient is in Belarus, it becomes easier.

Nature of food: cottage cheese, salted fish, boiled, beet, carrots. Bitter and salty food isn't favourable!

In everyday life there are loads, most of all, the patient is being influenced by them at the dacha.

Working schedule: a day through three. The last 4 years she doesn't often sleep, the nose is cold and the eye area suffers from cold.

Disturbs: pain in the right hypochondrium, namely it feels heaviness. For the first time she felt pain 4 weeks ago, but the first symptoms appeared 7-8 years ago.

The aggravation is felt in spring and autumn, but most of all the spring period. The most painful manifestations of pain is after a heavy and fatty meal in the evening.

After the examination, it was revealed that the face was normal, in the cheek area was greenish hue, the tongue was reddish-yellow, there was a thick yellow coating, the masjub, there were no bites.

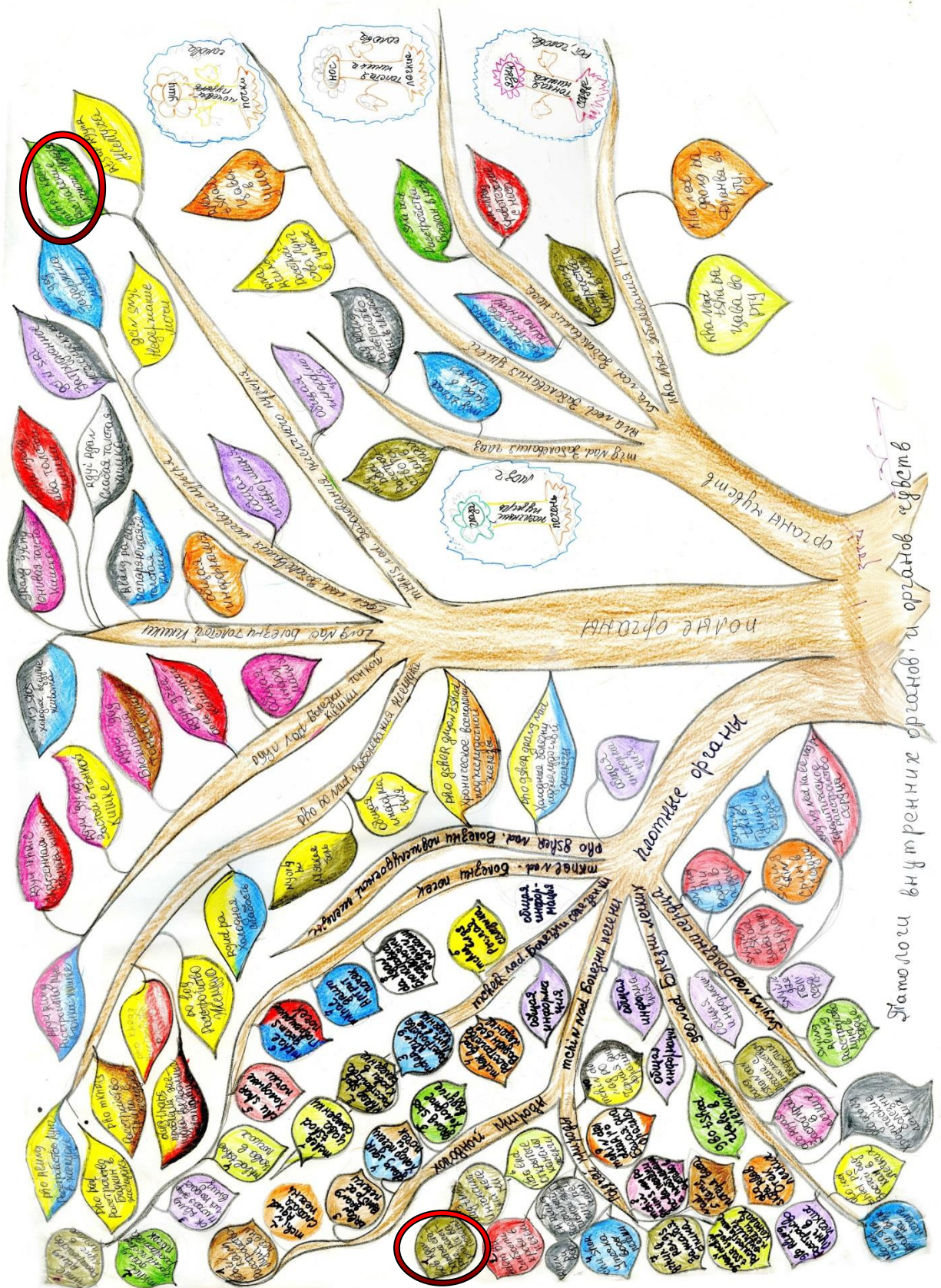
Structurally functional formation and systems. Pulse of the lungs - Backen, pulse of the liver - Backen, pulse of the right kidney - Tripa, pulse of the heart - Tripa, pulse of the spleen - Trip, heartburn present, left kidney pulse - Becken.

Exploring the urine was marked yellowish-white color, resembled furatsilin, closer to light yellow. The smell is sharp, the pairs are insignificant, there is no sediment, so there is no turbidity, t. The dregs went to the top. Bubbles are large. The pair begins to disappear quickly. The color of urine after the disappearance of the vapor is yellow, the clarity of the urine after the disappearance is darker in the upper part.

The patient took Gurgum 13 for two months, Golden Shine 11 for one and a half months, Blue Rinchena once every 10 days, on favorable lunar days 6 pieces for 2 months, Cola 19 was assigned to a double Dose within two months.

The patient followed the diet and lifestyle for Tripa-Beken, complied with the simple requirements for "Geomancy Sae" at home and at work, performed yoga exercises in the Yantra.

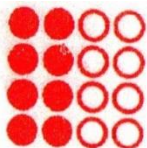
The results of treatment was according to the hepatic complex of 05.02.2014. It is possible to note improvements in gamma-glutamyltransferase by 30% and by total cholesterol by 40%. More you can see the applications.



Амб. карта 11 Скрытые старые расстройства печени и воспаление желчного пузыря

Гургум 13.

Amb. Map 11 Hidden old liver disorders and gallbladder inflammation Gurgum 13.



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Лицензия АВН9511579 от 29.01.2010г., свид-во об аттест. №ПЧ-170/2012 от 06.09.2012г.

Ф.И.О **Кульчицкая Татьяна Владленовна**

Возраст 48 Пол ж

Дата взятия материала: 13/11/2013

Врач-лаборант: Мудракова И. Н.

Материал для исследования: сыворотка крови

Биохимия			
Показатели	Результат	Референсные значения	Анализ выполнен
Печеночный комплекс			
Аланинаминотрансфераза	43.04	до 32 Е/л	13/11/2013
Аспартатаминотрансфераза	29.09	до 31 (дети до 3-5 лет: до 45-50) Е/л	13/11/2013
Гамма-глутамилтрансфераза	128.60	9 - 39 Е/л	13/11/2013
Щелочная фосфатаза	222.87	80 - 306 дети до 15 лет - до 644 дети 15-17 лет - до 483 Е/л	13/11/2013
Белок общий	73.15	Взрослые: 64-83 Дети до 3 лет: 56-75 Дети после 3 лет: 60-80 г/л	13/11/2013
Альбумин	46.75	38 - 53 г/л	13/11/2013
Тимоловая проба	3.35	до 5 ед.	13/11/2013
Холестерин общий	7.40	до 5.7 ммоль/л	13/11/2013
Билирубин общий	13.34	1.7 - 21 ммоль/л	13/11/2013
Билирубин прямой	2.11	до 5.2 мкмоль/л	13/11/2013
Билирубин непрямой	11.20	мкмоль/л	13/11/2013

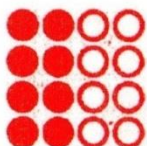
Анализ выдан:

13/11/2013

Подпись:

Myffs

Результаты анализа не являются диагнозом и требуют консультации врача



**Диагностический центр медицинской академии
ООО "Аптеки медицинской академии"**

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Лицензия АВ№511579 от 29.01.2010г., свид-во об аттест. №ПЧ-170/2012 от 06.09.2012г.

Ф.И.О **Кучицкая Татьяна Владленовна**

Возраст 49 Пол ж

Дата взятия материала: 05.02.2014

Врач-лаборант: Мудракова И. Н.

Материал для исследования: сыворотка крови

Биохимия		
Показатели	Результат	Референсные значения
Печеночный комплекс		
Аланинаминотрансфераза	29.76	до 32 Е/л
Аспартатаминотрансфераза	27.49	до 31 (дети до 3-5 лет: до 45-50) Е/л
Гамма-глутамилтрансфераза	91.14	9 - 39 Е/л
Щелочная фосфатаза	193.52	80 - 306 дети до 15 лет - до 644 дети 15-17 лет - до 483 Е/л
Белок общий	76.92	Взрослые: 64-83 Дети до 3 лет: 56-75 Дети после 3 лет: 60-80 г/л
Альбумин	45.15	38 - 53 г/л
Тимоловая проба	3.12	до 5 ед.
Холестерин общий	5.95	до 5.7 ммоль/л
Билирубин общий	14.04	1.7 - 21 ммоль/л
Билирубин прямой	2.62	до 5.2 мкмоль/л
Билирубин не прямой	11.40	мкмоль/л

Результаты анализа не являются диагнозом и требуют консультации врача

Case-record number 12

Full name: Natalia Ivanovna Ts.

Date of request: 11.26.2015

Date of birth 05.08.1973. The patient lives in the city of Dnepropetrovsk, Tverskaya street 9. Intellectual activity. At the appeal there were complaints of allergy all year round, allergy to celery, melon, sunflower oil. The patient took drugs Aleron Diprosan Cetrin.

The climate in which she lives is inherent in the cities of Dnepropetrovsk and Alexandria in the Crimea, where it gets worse. In the diet there is meat, most pork, soups and cereal, citrus fruit, sometimes once a week, wine and champagne.

The patient has a lot of emotional loading. She works in the office, on the computer and lunch is regular, so the work has a normalized schedule. The nasal mucosa swells, the nasopharynx region hurts and itches, but most of all it hurts after stress and after a beer. The first pains appeared in August 2006, and the first symptoms appeared in 2000, the exacerbation was in summer on dust and grass. It should be noted that in May there is no aggravation. Basically, the morning feels aggravated.

Survey of the face showed the cast of Tripa associated with Amy. There is a yellowish coating on the tongue.

Feeling showed the physiological background of Tripa-Beken.

Since childhood, the patient has been taking Nazolvan. When the dust is swept in the street the patient becomes very ill, even if she is at the dacha. Since childhood, problems with the nose have been present. At the age of 6 she attended sports school. She ceased to drink milk at the age of eight; There is no tolerance.

Structurally functional formations and systems by pulse:

Large intestine: chronic Tripicle, liver / gallbladder: cold Bile, gastritis with high acidity, right kidney / bladder: Beken, heart / small intestine: Beken, spleen / stomach: chronic pancreatitis, Left kidney / genital area: Beken.

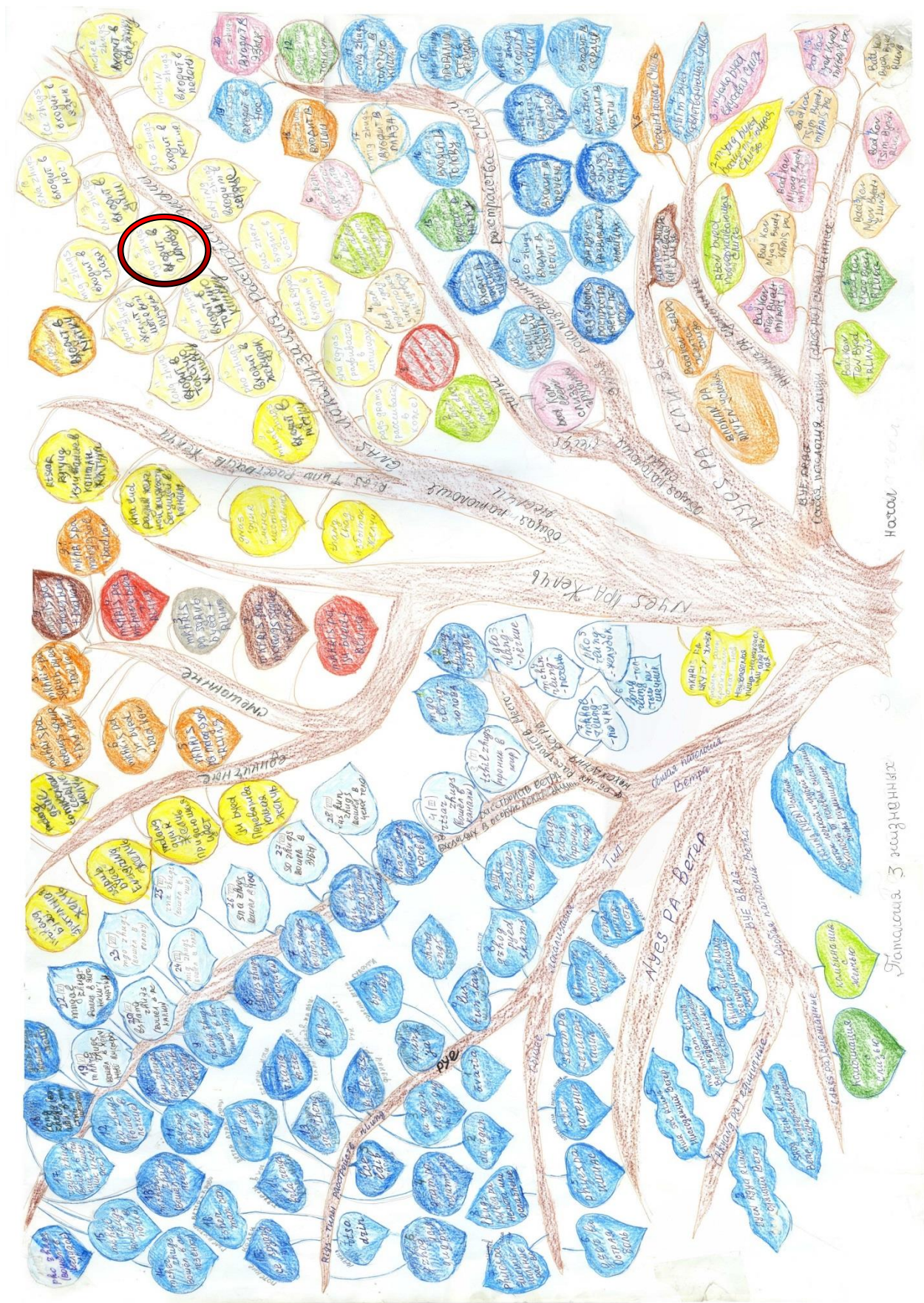
After the fat meals, she always felt sick, loves flour, namely white and black bread. Candies are often present in the diet. Shop buns aren't often eaten.

The family has always had a lot of food and dad loves to eat.

The color of the urine is yellowish, closer to red. The smell of urine is sharp, there is no vapor, the sediment is present in the form of horizontal dashes. In all the volume, the foam and bubbles are small. All the pairs begin to disappear immediately, the color after the disappearance of the steam became darker, and the transparency of the urine after the disappearance of the vapor was more turbid. Conclusion: the scenario of Heat. (Muddy Heat).

The patient took broth Norbu 7 with mummies. After 7 days, Myang-cros-5 broth for 2 weeks. In parallel, Sang-ldang-25 for 2 weeks. Moxu t.4 and 5 three to six times. T. sweetbread on the back of moxa 3 times. T. on the stomach of the moxa 3 times., Moxa moxa 6 times. Visceral chiropractic of the abdominal cavity 11 sessions.

Srod jin 11 course of 30 days. General course lasted 5 months. As a result of the above treatment, there is an allergy to ragweed and high, bitter and common wormwood, as well as sunflower fell from the third hazard class to the first class of danger. The conclusion is enclosed in the annexes.



Амб. карта 12 Желчь в голове Норбу 7+мумие и мокса 3 раза точка печени (живот)

Amb. Card 12 Bile in Norbu's head 7 + mummy and moxa 3 times the point of the liver (stomach)

МЕДИК

Лицензия МОЗ Украины серия АГ №602777
г. Днепропетровск, ул. Бардина, 1
тел. (056) 770-33-53

Взятие биоматериала: 06.11.2015

Результаты распечатаны: 25.11.2015

Ф.И.О. Цимбалистая Н.И.

Год рождения. 1973 Адрес.

Диагноз

B-ES57

Пол жен

**Определение аллерген-специфических
антител класса E**

Панель III

№	Наименование аллергена	Результат МЕ/мл	Класс RAST
1	Амброзия высокая (Ambrosia eliator)	22,9	3
2	Полынь горькая (Artemisia absinthium)	77,8	5
3	Полынь обыкновенная (Artemisia vulgaris)	10,4	3
4	Лебеда (Atriplex lentiformis)	0,61	1
5	Подсолнечник (Helianthus annuus)	58,1	4
6	Кукуруза (Zea mays)	21,6	3
7	Подорожник (Plantago lanceolata)	0,97	1

Интерпретация результата

Концентрация IgE, МЕ/мл	Класс RAST	Уровень специфического IgE
$\leq 0,35$	0	Клинически не значимый
0,36 – 0,50	0 - 1	Очень низкий
0,51 – 1,0	1	Низкий
1,1 – 5,0	2	Средний
5,1 – 25,0	3	Высокий
25,1 – 75,0	4	Очень высокий
$> 75,0$	5	Исключительно высокий

Аллергология

Врач-лаборант Мелешко Л.М.

М. П.

/без печати недействительно/

Лицензия МОЗ Украины серия АГ №602777 Взятие биоматериала: 05.05.2016
г. Днепропетровск, ул. Бардина, 1
тел. (056) 770-33-53 Результаты распечатаны: 06.05.2016

Ф.И.О. Цимбалистая Н.И.
Год рождения. 1973 Адрес.
Диагноз

В-ES75
Пол жен

Определение аллерген-специфических антител класса Е

Панель III

№	Наименование аллергена	Результат МЕ/мл	Класс RAST
1	Амброзия высокая (<i>Ambrosia eliator</i>)	10,7	1
2	Полынь горькая (<i>Artemisia absinthium</i>)	21,8	3
3	Полынь обыкновенная (<i>Artemisia vulgaris</i>)	5,4	1
4	Лебеда (<i>Atriplex lentiformis</i>)	0,61	1
5	Подсолнечник (<i>Helianthus annuus</i>)	12,2	1
6	Кукуруза (<i>Zea mays</i>)	21,6	3
7	Подорожник (<i>Plantago lanceolata</i>)	0,97	1

Интерпретация результата

Концентрация IgE, МЕ/мл	Класс RAST	Уровень специфического IgE
≤ 0,35	0	Клинически не значимый
0,36 – 0,50	0 - 1	Очень низкий
0,51 – 1,0	1	Низкий
1,1 – 5,0	2	Средний
5,1 – 25,0	3	Высокий
25,1 – 75,0	4	Очень высокий
> 75,0	5	Исключительно высокий

Аллергология

Врач-лаборант Мелешко Л.М.

М. П.
/без печати недействительно/

Case-record number 13

Date of request: 03/03/2014

He is 52 years old, lives in the city of Dnepropetrovsk.

Sphere of activity: Captain of the Pacific Fleet, mostly intellectual and emotional charging, since A is a very high level of responsibility.

The climate in which he lives is inherent in the city of Dnepropetrovsk, but at the same time the shift method is located for 6 months a year outside the Southern Equator.

Type of nutrition: eggs and sausages, tea, herring, salad, smoked sausage, borsch at night

In everyday life, there are no loads. The patient feels acute pain in the knees, specifically near the meniscus. Mostly it hurts after physical exertion, namely volleyball, jumping. The first symptoms appeared four years ago, when the patient moved to work in the Pacific Fleet, in a very damp and cold place.

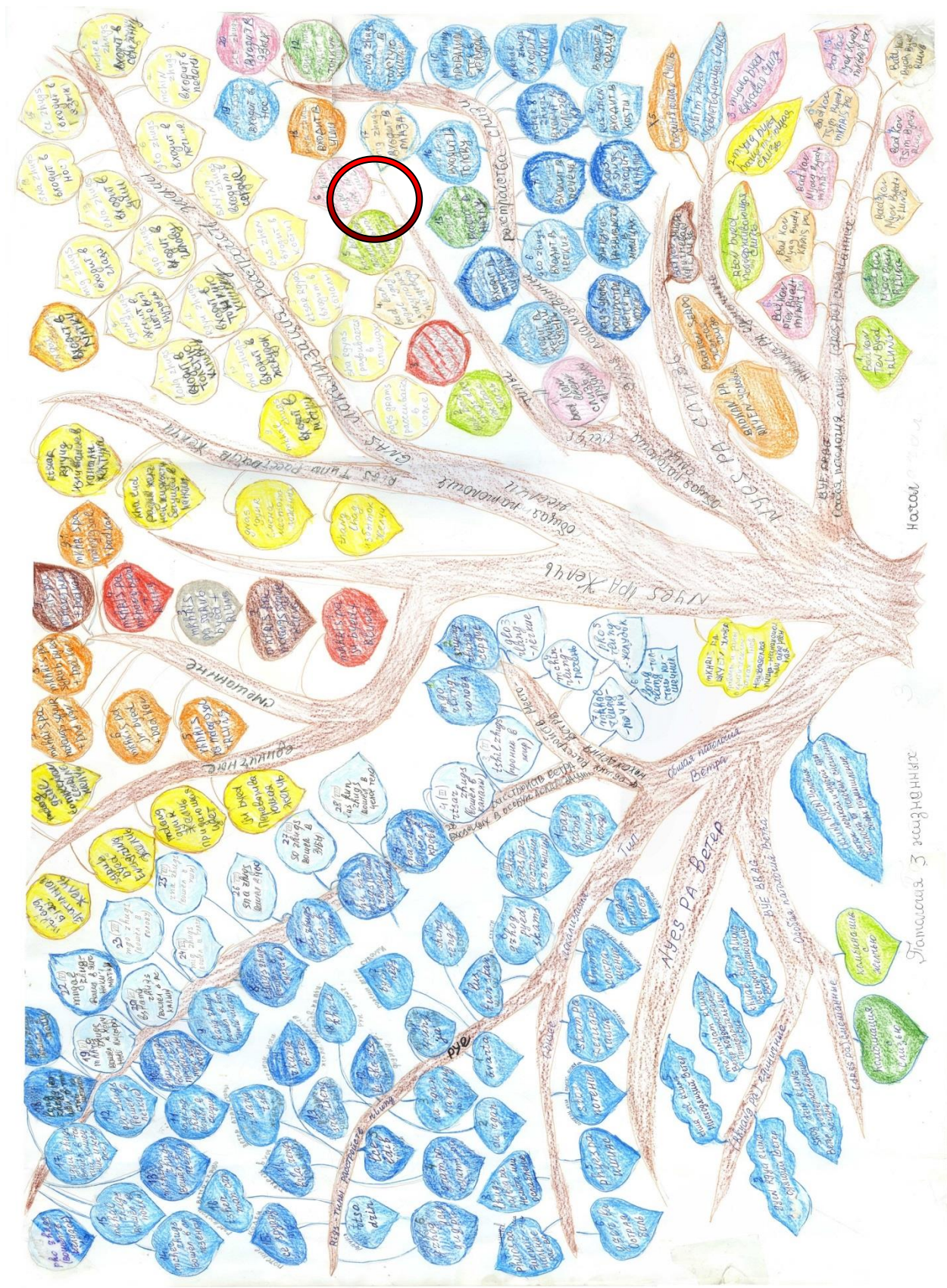
The seasons of the year when there is an exacerbation are autumn and spring. Most of all, there are pains after tropical rains and very severe hypothermia, Storm wind

Face: kidneys are affected, by the tongue. Liver heat and cold of the gallbladder are reflux esophagitis.

Structurally functional formations and systems: according to the lungs, pulse of the strip, in the liver – there is a pulse of the trip, on the right kidney - the pulse of Bikin, on the heart - the pulse of the Trip, on the pancreas pulse - shooting, on the left kidney and itself seine - Tripa.

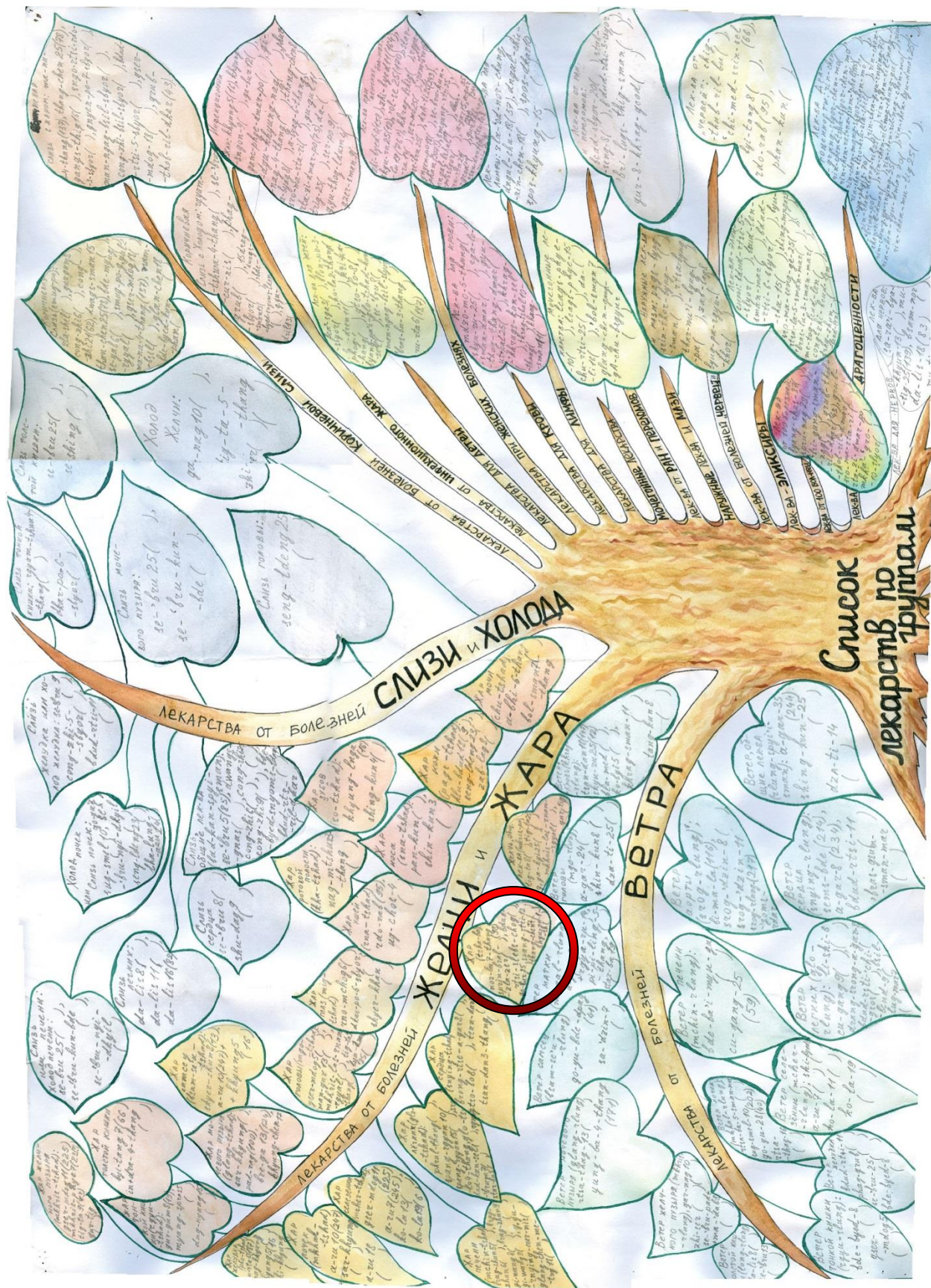
Urine: the light is reddish yellow, the smell is sharp, the urine does not have a strong urine, foam - the bubbles are small, the vapors start to disappear not immediately, within three 6 minutes, the urine is light after the disappearance of the vapor is lighter and after the disappearance of the vapor is transparent. Basing on the data, we can conclude the scenario of Tsa wa + loong heat.

The prescribed treatment: compliance with diet and behavior for Beken-Trip, at all times when the patient is in unfavorable weather conditions he is prescribed the drug "Gurgum 7", "Sebru ru Dane" plus "Garuda 5". In the background, the patient took "Gabour 25" and "Golden Shine 5". The patient took these drugs from March 5, 2014 to January 23, 2017 every three months, then he had a 3 months break. Below there is the confirmatory data from the "Synevo" laboratory for rheumatoid factor.



Амб. карта 13. Коричневая Слизь – Гур гум 8; начальная стадия артрита – Сед ру да не +
Гаруда 5.

Amb. Map 13. Brown Slime - Gur Gum 8; The initial stage of arthritis - Sed Ru no da +
Garuda 5.



Амб. карта 13. Жар Желчи – Га бур 25.

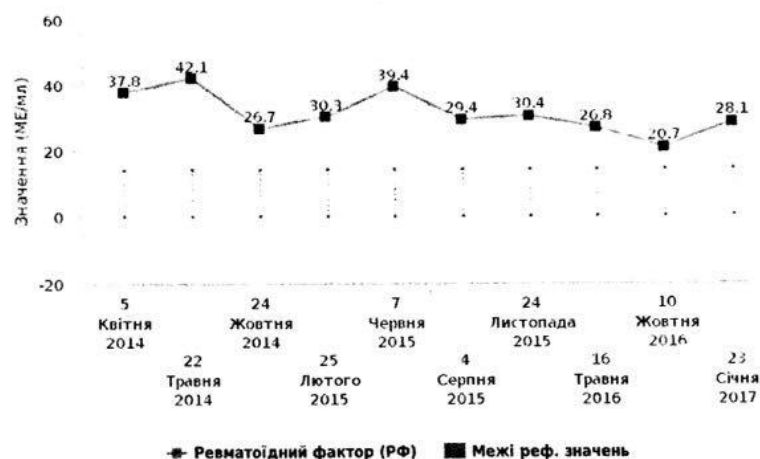
Amb. Map 13. The Fire of Bile - Ha Bur 25.

Пацієнт: Педаш Олег Николаевич

Стать: чоловічий

Дата народження: 17.12.1962 Вік: 54

Ревматоїдний фактор (РФ)



Параметр	Дата	Значення	Од.вим.	Вік на момент здачі	Референтні значення
Ревматоїдний фактор (РФ)	5 Квітня 2014	37.8	МЕ/мл	51р. 3міс.	до 14.0
Ревматоїдний фактор (РФ)	22 Травня 2014	42.1	МЕ/мл	51р. 5міс.	до 14.0
Ревматоїдний фактор (РФ)	24 Жовтня 2014	26.7	МО/мл	51р. 10міс.	до 14.0
Ревматоїдний фактор (РФ)	25 Лютого 2015	30.3	МО/мл	52р. 2міс.	до 14.0
Ревматоїдний фактор (РФ)	7 Червня 2015	39.4	МО/мл	52р. 5міс.	до 14.0
Ревматоїдний фактор (РФ)	4 Серпня 2015	29.4	МО/мл	52р. 7міс.	до 14.0

Case-record number 15

Date of request April 28, 2016 full name: Olga N. Kh.

Date of birth: 08/09/1970

Address Dnepropetrovsk Railway Hospital

Sphere of activity: doctor.

Complaints during treatment: chronic cholecystopancreatitis. Calcifications of hepatosis fat. ALT and AST can feel the pain in the right, hypochondrium was appointed by the belt of the fizomed but it wasn't worn.. Chronic fatigue syndrome cause in barrels allergy to dogs of grade cramps bronchial asthma compensated atopic with stresses arterial pressure hypertensive crisis 170 per 100 sometimes 100 to 60.

Poll a climate in which she lives in Dnepropetrovsk , the character of a food: she tries not to eat fat fried food, earlier she liked sitting and all that with meat in a shish kebab, alcohol is connected but now it's been more than 3 years, since she went on a diet.

In everyday life, she has loads of ordinary cleaning and washing dishes.

A working day is not standardized, sometimes she is at work at night in the case of a childbirth.

What hurts: the area of the right hypochondrium as the dull aching aches in the right side under the ribs, when it hurts after a violation of the diet after stresses, then it began to hurt more than 10 years ago; the season of the year when the exacerbation occurs is usually spring or fall, time of day when the exacerbation happens is after stress, usually in the evening.

Examination of the face in the morning edematic, And it was pale. The tongue is the order of the right and left, the easy on the tongue may be because the Physiological background: Tripa-Beken. Trip leading.

Structurally functional formation and patient's system.

The right hand of the lungs is the large intestine.

The liver is a gallbladder inside 3 of the bile cold and the heat of the liver.

Right kidney bladder, beken salt diathesis

The heart is a small intestine: Becken and Tripa.

Spleen stomach Becken (chronic heat).

The left kidney is the genital sphere of Beken.

Urine:

Color is straw yellow

Odorless odor

Vapors are present

There is no sediment, but dregs and horizontal dashes are floating in volume

Foam bubbles are large

Steam begins to disappear: a long time

The color of urine after the disappearance of the vapor is darker

Transparency of the urine after the disappearance of the vapor: transparent

Conclusion: the scenario of the Heat with the Wind

In general, it's so-called metabolic syndrome: weight-sugar-hypertension.

There was a hypertensive crisis: AD 150/90.

Dali was given: Tripa-Beken

On February 27, 17, Scyru 6 was given in a 2-dose and Gabour 25 in a 2-dose.

As a result, on 09.04 14 the subjective state of health and the best results of the tests, namely the hepatic complex, improved. Indicators improved:

ALT from 1.2 to 0.2

AST from 3.6 to 0.21

Timole sample from 4.0 to 3.0

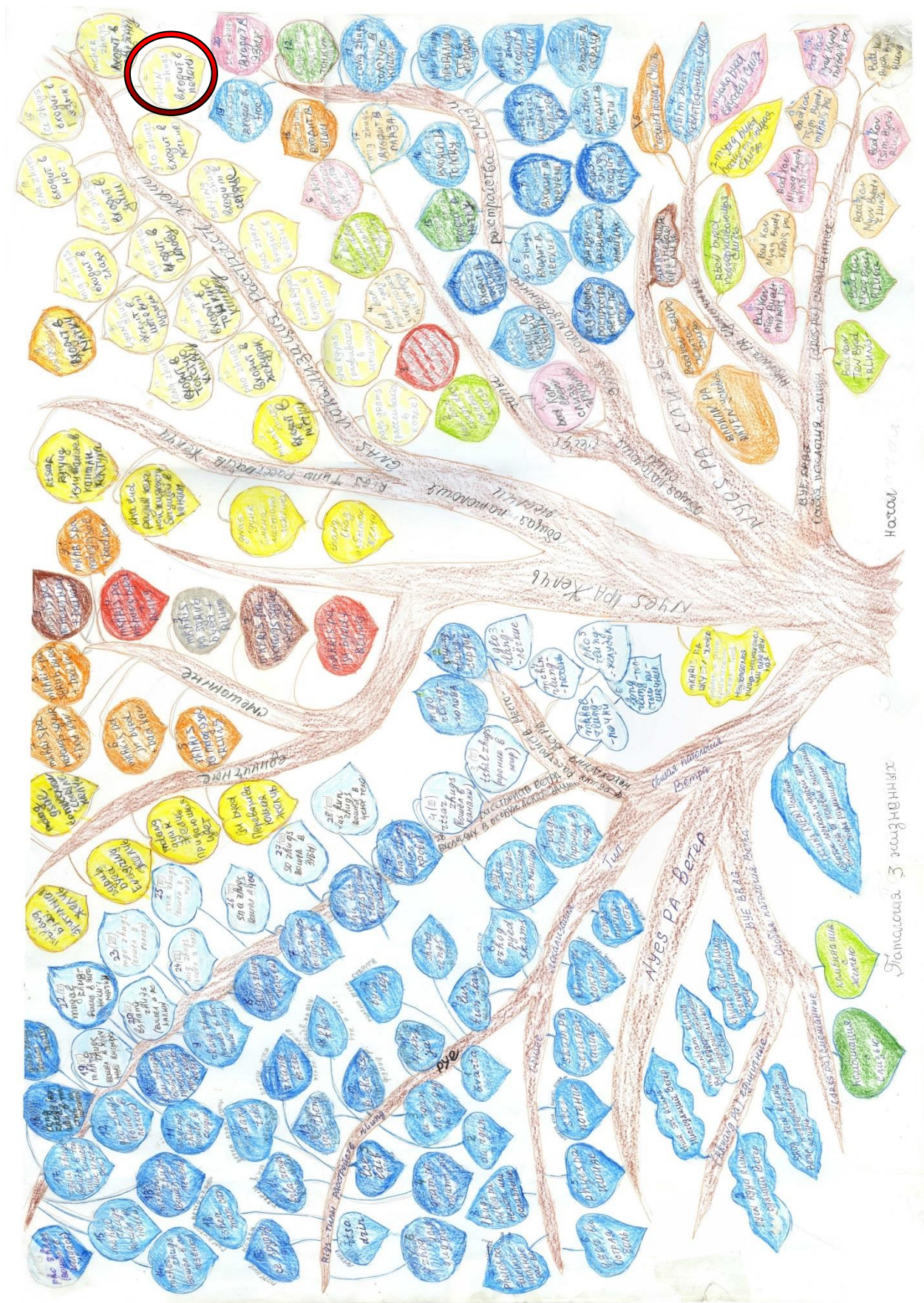
GGT from 1.66 to 0.9

Urea of blood from 5.3 to 4.0

Nitrogen urea from 2.49 to 1.9

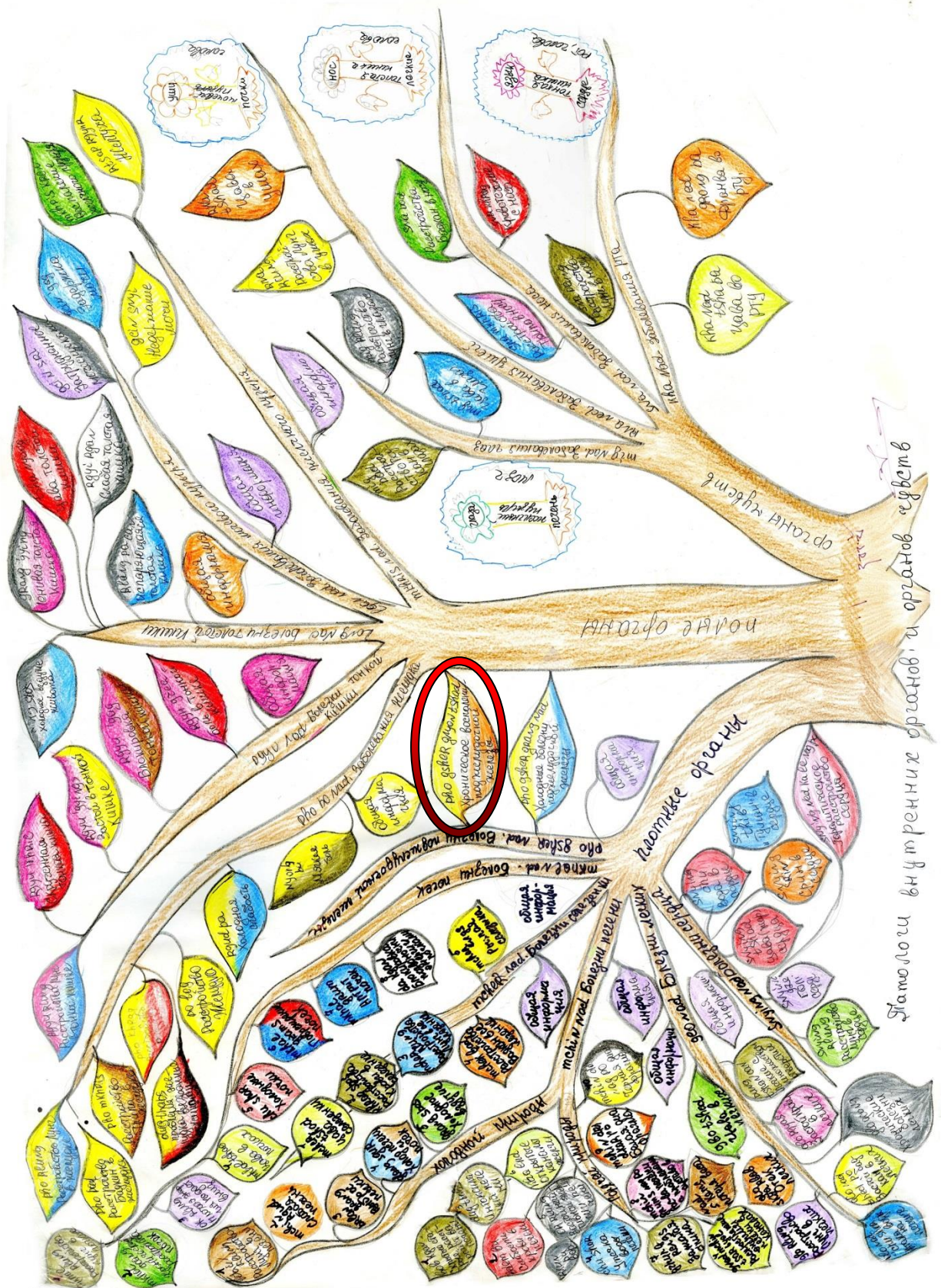
Blood creatinine from 97.0 to 90.0

The results are attached.



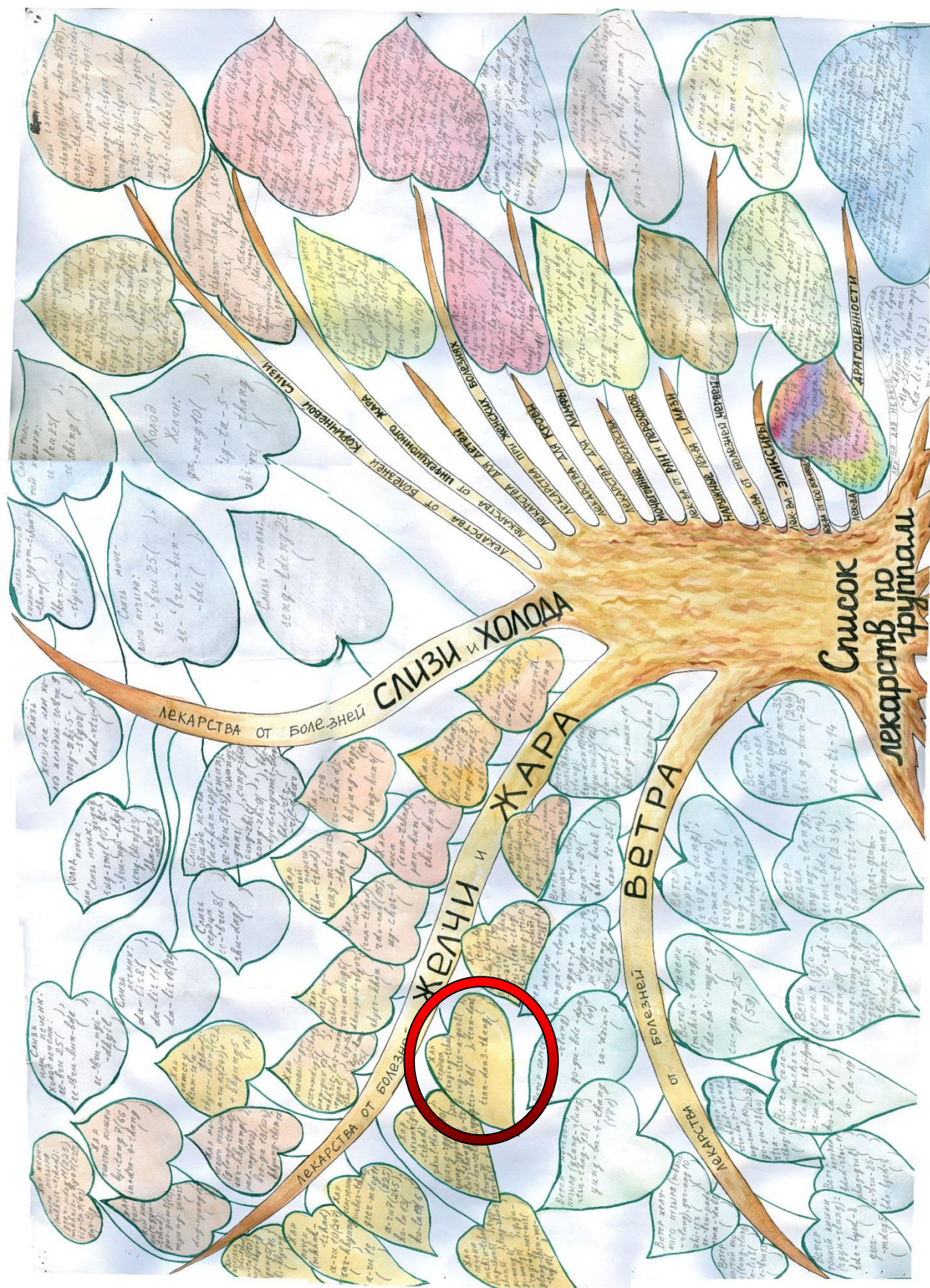
Амб. карта 15. Желчь входит в печень – Га бур 25;

Amb. Card 15. Bile enters the liver – Ga bur 25;



Амб. карта 15. Хроническое воспаление поджелудочной железы – Скью-ру 6

Amb. Map 15. Chronic inflammation of the pancreas - Skew-ru 6



Амб. карта 15. Жар в сердце – Га бур 25.

Amb. Card 15. Heat in the heart – Ga bur 25.

Вид деятельности	Норма	Результат
Промышленный индекс	80-100%	84
АВР	50-70 с.	62
АЧТБ	45 - 55 с.	
Фабричен А	2 - 4 т/л	2/22
МНО	0,75 - 1,38	

Прізвище, ім'я, по батькові _____
 Медична карта № _____
 Клінічний діагноз _____
 Війдіння _____
 Білі _____
 (дата вступу в лікарню) _____
 2017 року

CONCLUSION.

Diseases of the gastrointestinal tract, characterized by damage to the digestive system or its individual organs, are directly related to our way of life and ecology. Incorrect nutrition, irregularities in the regime of the day, inactivity, stress lead to the appearance of "malfunctions" in the body. More often than not, the people of the modern world resort to Tibetan medicine, because the European approach has not yielded the proper result.

The advantage of the methods of oriental medicine is that they all have high efficiency, but at the same time they act on the body with care. The treatment plan is made individually, and not according to the standard scheme. The doctor conducts diagnostics, understanding what led to the development of the disease, and then purposefully working with the cause. As a result, the symptoms are not muffled (as is often the case with a number of synthetic drugs), but are eliminated, as the cause that caused them disappears.

The general objective assessment is that you need to look soberly at the ancient recommendations, understand their essence and adequately adapt to the modern life conditions of patients, while trying to preserve important aspects and not to lose secondary.

In addition, it is important to understand that in order to comply with the principles of information vegetarianism, it makes sense to use not only the optimization of information retrieval in the surrounding world, including the Internet, but use the ancient breathing techniques as indicated in the Yoga Neijan, namely, the breath "Om-A-Hung "And nine cleansing breaths that improve the digestion of the world around us, not only by external methods but also by internal work on oneself, by our body, mind and speech.

To improve the condition of patients in a lifestyle, it is desirable to use not just general recommendations that fit them according to the three regulatory principles of dosha and seven of their combinations, but also a much deeper understanding of the ways and methods of harmonizing the surrounding space at home and at the patient's work presented to us in the collection of experience and knowledge in ancient Germany Sacha, the so-called Tibetan feng shui.

The next conclusion that can be drawn is that it is necessary to continue to conduct extensive educational work in terms of promoting the need to take into account the influence of stars and planets on the patient's biofield, on his psychosomatics, on his subtle channels. Life with this influence in dissonance is and is the distant subtle causes of its very real diseases, and it is these influences that Tibetan astrology has been studying very deeply and deeply for a long time.

It can be said that normal physiology, normal anatomy, pathological physiology in traditional Tibetan medicine has long and deeply studied human diseases and has accumulated a large set of techniques for how to cure these diseases. This can be clearly seen in the example of five disassembled outpatient cards, each of which offers Tibetan infographics, in the form of specific medical trees showing how decisions were made about the ways of treating the diseases in a particular patient. The last five outpatient cards are provided with scientific evidence, from the point of view of modern European medicine, in favor of the correctness of the methods and methods of treatment for patients accepted for implementation.

Proceeding from the above, one can understand that the topic of traditional Tibetan medicine is wide and deep. This subject has not only historical value, as the history of our humanity's culture, but it can also bring tangible real and tangible benefits, both for each individual and for society as a whole.

List of used literature.

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