

Tibetan Medicine in Russia

- Tibetan medicine in the era of tsarist Russia. The history of the Buryat physician of the imperial family Peter Badmaev.
- The history of the first largest in Russia clinic of Tibetan medicine "Naran".

Speaker:

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The founder and chief physician of the first in Russia clinic of Tibetan medicine "Naran", Ph.D., "Honored Doctor of the Republic of Buryatia", a member of the Russian Union of Writers - author of more than 30 books and practical guides on the theory and practice of Tibetan medicine, public assistant of the State Duma deputy . Svetlana Chojinimaeva is a prominent state and public figure, a bright representative of the medical science of Russia, Buryat culture and the Buddhist traditional Sangha of Russia.

Hello, dear colleagues and friends!

Allow me to greet all participants of the III conference on Tibetan medicine. My report is intended to briefly introduce you to the history of Tibetan medicine in Russia. I want to note that in recent years, Tibetan medicine is in high demand in our country and enjoys great interest not only by patients, but also by the professional medical community.

- **Traditional medicine for the Buryats. Customs of healing.**

Traditional medicine of the Buryat people has no written sources. It has long been customary that it is transferred from one carrier of culture to another. In modern scientific literature there are very few materials on national medicine of the Buryats. However, from the available historical sources, it is known that the following medical practices can be distinguished in Buryat folk medicine: shamanic treatment, medical magic, bone-setting, manual therapy and treatment with herbal, animal and mineral origin medicines. Up to now, basically, we have learned the knowledge of the bone setting techniques, with which everything associated within the Buryat folk medicine. The main features of the Buryat folk medicine are the characteristic for the medical traditions of nomadic peoples, namely the use of mainly external non-medicament means of treatment (bone-setting, massage, rolfing, vacuum therapy). This is explained not only by the nomadic way of life, but also by continuous wars in those periods. Constant movements across regions with different composition of flora, obviously, were the reasons for the lack of accumulation of written literature in the use of plant products. The healers in such conditions had to rely more on raw materials from domestic and commercial animals and the art of their hands. Historical materials covering the spread of Buddhism and Tibetan traditional medicine date the first information in the middle of the 16th and 17th centuries, linking with the official acceptance of Lamaism as the state religion. Already at the beginning of the 18th century in Transbaikalia there were skilled healers who used the whole range of medicines and methods of Tibetan medicine and had practiced among the population.

The first doctors were Tibetan missionaries, they tried to teach their art to students of the Buryat heritage. The first head of the Buryat lamas, Tibetan Aghvan Punzog, was known as a good healer. And the first doctor from the Buryats, whose name was well established, Zhimba Akhaldaev, who studied in Mongolia and in Tibet. After him, another well-known Buddhist monk, Lama Damba-Dorji Zayayev, received education in Tibet.

- **The son of the Buryat steppes - a doctor of the Russian emperor Peter Badmaev**

Tibetan medicine became very popular in tsarist Russia at the end of the 19th century, thanks to two Buryats, brothers, emchi-healers, Tibetan medicine doctors Sultim and Zhamsaran Badamev. However, more active political, social and scientific activities in the popularization of Tibetan medicine were carried out by Peter (Zhamsaran) Badmaev. He was the youngest, seventh son of a cattle breeder whose family was considered the eighth of the descendants of Genghis Khan descendants along the female line. To become a doctor young Jamsaran decides after his older brother Sultim, who was an Emchi Lama (Tibetan physician). Therefore, after graduating from the gymnasium, Jamsaran went to St. Petersburg to his brother, who at that time already owned a pharmacy and was engaged in treatment on the principles of Tibetan medicine. In St. Petersburg, both brothers adopted Orthodoxy. Sultim took the name Alexander, and Zhamsaran - Peter in honor of Tsar Peter I. In St. Petersburg, Peter Badmaev graduated from the Faculty of Oriental Studies of St. Petersburg University and the Medical and Surgical Academy. It should be noted that at the end of the medical-surgical academy, he decided not receive a diploma. According to the rules of that time, the graduate had to take on an oath that will treat patients only to well-known European scientific means. Badmaev decided to devote himself to Tibetan medicine. Having graduated from both educational institutions, this "son of the Buryat steppes" became one of the most highly educated people of his time. He was offered the position of an official of the 8th grade in the Asian Department of the Ministry of Foreign Affairs of the Russian Empire, which was connected with trips to China, Mongolia and Tibet. This was in accordance with his plans: to obtain the manuscripts of the book "Chzhud-Shi" - the main guide to the study of medical science in Tibet.

He traveled with the department's instructions to China and Mongolia, met with emch-lama-experts in medical science in Tibet, trying to learn from them as much as possible. Taking advantage of the favorable attitude of the Russian emperor, he made every effort and arranged an unofficial visit of the Dalai Lama to St. Petersburg and a meeting with Nicholas II. In an effort to strengthen Russia's economic relations with China and Tibet, with the consent of the emperor, he founded the trading house "Badmaev and K", in the capital of Trans-Baikal Territory opened a printing house that published the newspaper in Russian and Mongolian-Buryat languages. Along with this, Peter Badmaev was engaged in charitable and educational activities. He anonymously donated funds for the construction of a Buddhist temple in the northern capital of St. Petersburg. This datsan is now a historical monument and a functioning temple for Buddhist parishioners. Peter Badmaev established two scholarships for Buryats at the Oriental Faculty of St. Petersburg University. And he also maintained his own boarding school, where Buryat boys from Transbaikalia were taught. Thanks to his efforts, medical seven-year schools were opened under the datsans, two for the Buryats and one for the Kalmyks. In St. Petersburg, near his own house, a sanatorium was built, where patients were treated, and the Tibetan medicines were stored and prepared. Also, he opened two pharmacies in the center of St. Petersburg, one of them on Suvorovsky Prospekt. There they sold openly in wide access the herbal mixes prepared according to the Tibetan recipe. He received medicinal herbs and recipes of Tibetan medicine from Transbaikalia, Mongolia and China, as well as books and manuscripts in Mongolian and Tibetan languages. After fifteen years of service at the Russian Foreign Ministry, Peter Badmaev left the ministry and gave all his strength to Tibetan medicine. In 1898 he published the first book "Chzhud-Shi" in Russian. Peter

Badmaev outlived the Russian empire. During the revolution of 1917, he was deported to Finland, but soon returned. Under the Soviet regime, Badmaev tried to return to medical practice, but without success. He was repeatedly arrested, but he was always rescued by patients, among whom were revolutionary leaders. The Japanese ambassador even offered him a refuge with his family in Japan. But Peter Alexandrovich did not want to leave Russia. He died at home, with his family. Peter Alexandrovich Badmaev is buried in the Shuvalov cemetery in St. Petersburg. In 2006, the capital of the Republic of Buryatia, the city of Ulan-Ude solemnly celebrated the 155th anniversary of the birth of Pyotr Alexandrovich Badmaev.

- **The history of the first in Russia clinic of Tibetan medicine "Naran"**

In 1989, the history of our cynics began, although the idea of its creation was much earlier. To pursue Tibetan medicine I was motivated first of all by my practice of the classical Western doctor. As a young specialist, talking to patients on a daily basis, I very soon realized that conventional medical education was not enough for more effective treatment of patients, and I began to search for alternative therapies. I studied literature on Buddhism and Tibetan medicine, took over experience from Buryat lamas, emchi-lamas. It was not easy, because many sources were lost, the bearers of knowledge were repressed, or emigrated to other countries: Mongolia, China. It was very difficult for representatives of alternative medicine to react both public services and colleagues that practiced conventional medicine. Bair Chojinimayev, my brother, also a doctor of Tibetan medicine, supported me in my professional searches. And in 1989, when I returned from St. Petersburg after the ending of my clinical residency, there were other circumstances in the country, it was time for a change for the better, we managed to open a small clinic in the capital of Buryatia in Ulan-Ude. Indeed, we managed to create a clinic and it was absolutely helpful - both in time and in importance. Because at that time it was just necessary to revive the lost and destroyed traditions during the times of the Soviet Union. My brother Bair Galsanovic and I collected what was lost by pieces, together, created on new knowledge and each time we were enriching the tradition of alternative medicine. People accepted the science and practice of Tibetan medicine, because this medical science was created for centuries, it is a deep tradition, which is described in the well-known ancient medical treatises. We studied those textbooks and combined that knowledge with personal medical experience, the value of which can not be estimated. Now our clinic has 8 branches: 4 in Moscow , 2 in St. Petersburg , 1 in Kazan and in 1 Yekaterinburg. In Austria my nephew opened his own practice, which also continues our family business tradition, the doctor of Tibetan medicine Vitaly Radnaev. For many years my brother Bair Chojinimayev was engaged in addition to medical practice in the study of phytotherapy (herbal therapy), according to the prescriptions of Buryat emchi-healers and doctors of Tibetan medicine. He managed to recreate many recipes of medicinal teas, and he also developed his own herbal recipes for treating various diseases, for which he used the local unique flora of Buryatia. And in 2013 our clinic opened a small manufacturing company for the production of Tibetan phyto-tea (herbal tea) based on prescriptions of Tibetan healers and my brother Bair Chojinimayev. In 2004, we created the first and only periodical in our country, popularizing the principles and methods of Tibetan medicine - the newspaper "Bulletin of Tibetan Medicine." Our edition comes out with a circulation of 310 thousand copies. The clinic "Naran" in 2013 opened another own informational resource, the purpose of which is the popularization of Tibetan medicine in Russia - the first medical Internet radio "NaranFM". Under the patronage of our clinic "Naran" in memory of my brother and my mother, in Buryatia one of the oldest Buddhist temples of the Zaghustaysky datsan is being revived, the opening of which took place on September 13, 2014. The staff of the clinic "Naran" are professional doctors of modern Western medicine who have been trained in the educational center of our Clinic and in addition educational courses in the specialties "reflexology" and

"neurology" in medical universities. All of them are ethnic representatives of nomadic peoples who studied and practiced Tibetan medicine: Buryats, Mongols, Kalmycks, Koreans, Chinese. For the first time in Russia, we began to treat our patients according to the principles of Tibet's medical science: all diseases we divide into two types: diseases of "heat" and "cold." At the heart of the treatment of our patients is the basic rule of the theory of Tibetan medicine regarding the division of people into three groups: these are the types of people who are divided according to the constitutions or dosha (ayurvedic approach), "Wind", "Slime" and "Bile". As you know, in the European classification of Hippocrates he distinguished 4 types of people (phlegmatic, melancholic, choleric, sanguine). This division is based on a certain similarity in these groups of physical and psycho-emotional states of a person. In Tibetan medicine, in addition to these properties, physiological and pathophysiological features, directly related to the lifestyle and nutritional characteristic of these groups of people, are also taken into account. Changes that occur both in the external environment (climate, weather, season, time biorhythms), and in the internal state of a person, related to: a) the state of the nervous system ("wind" - rolung, watta - ayurved.) - emotions, stress resistance, mental trauma and so on; b) with the nature of nutrition inherent in each individual and connected directly with this process of constitutions (the system - dosha - "bile" - pitta-ayurvedic, lekh-ris - tib.) and "slime" -badkan-tib .; kapha-ayurved.) All practitioners of Tibetan medicine understand this terminology, understand the causes of human diseases caused by the disruption of these human regulatory systems. But unfortunately, doctors of modern medicine, who continue to treat patients pathogenically, do not understand this approach, eliminating the symptoms and syndromes but not the root cause, following certain standards of treatment for both outpatients and inpatients.

In modern medicine, a rather conservative approach remains in the treatment of chronic human diseases: as diseases of internal organs (such as diabetes mellitus, hypertension, cerebral and cardiac ischemia, broncho-pulmonary diseases, tumor processes, etc.) and neuropsychiatric states. The purpose of chemical preparations does not always hit the target, and often, patients "get addicted" to taking medications for prolonged period of time. But complete recovery for moderate pathologies does not occur. The medical practice of the clinic "Naran" for 28 years has proved the high effectiveness of the methods of Tibetan medicine, the successful results of our patients. Now, combining the knowledge of modern Western and ancient Tibetan medicine, its possible to create something that will continue on for centuries.

Thank you very much for your attention!
