

Pallas & Bergmann
 O emchiin manlain-Sumnu
 emchin Sumnu

There exists a domain of Tibetan antiquity which merits careful and even urgent investigation. I am speaking of the ancient science of medicine whose traditions are still being continued in medical schools attached to monasteries throughout Tibet and Mongolia. This vital subject requires urgent investigation for with the advent of modern ages this ancient knowledge tends to disappear and its adepts find it difficult to find disciples. *The difficulties of this field of research are manifold* What can be done to-day, will be impossible to-morrow. Much of this ancient medical knowledge belongs to the domain of folklore and as such has only an historical interest. However some of its vegetable materia medica and the treatment of certain diseases merit a careful investigation. The medicine men of Tibet and Mongolia possess an extensive empirical knowledge of the curative properties of certain herbs growing on the Tibetan uplands and in Mongolian highlands. This empirical knowledge is the result of centuries of patient observations carried out by generations of medicine men and faithfully preserved by their followers and disciples. Frequently the curative ^{properties} of certain plants ~~was~~ discovered through observation ^{the behaviour of} of wild animals. For example, ibexes were observed to breed their young ~~ones~~ in certain localities ⁱⁿ ~~with~~ a certain kind of herb, from this the medicine men of Tibet concluded that the herbs, a kind of Poa, must possess curative properties, and included it into their pharmacopoeia, classifying it under the heading of "herbs possessing a heating effect". Much of this ancient medical knowledge is preserved by oral tradition, from teacher to disciple. Some of it

is to be found in medical text-books published by the principal medical colleges through Tibet and Mongolia, and even here in Beijing. These works incorporate the ancient knowledge of medicine which Tibet owes to ancient India. Most of the fundamental medical texts in the Tibetan language are translations from Sanskrit originals. The ^{ancient} Indian Science of Life or ^{Āyur-}Veda, based on a classification of different kinds of prāna or vital energies which circulate in the nerves and in blood vessels of the human body, has had a long history, from the magic spells of the Atharva-Veda, to the intricate theories of the Caraka-saṃhitā. This Caraka-saṃhitā is considered to be the fundamental text on ancient Indian medicine and chemistry, and is attributed to the famous physician Caraka, a native of Kashmir in North-Western India, said to have lived in the IInd century AD at the court of the great Indo-scythian king Kanishka. To a somewhat later date belongs the ^{Saṃhitā} ^{important work by} Susruta, a ^{the famous Buddhist philosopher} ^{Nāgārjuna is credited with} considerable work on medicine attributed to the great Buddhist sage Nāgārjuna, and containing an interesting chapter on surgery. In the VIIth and VIIIth centuries AD a number of medical works have been translated from Sanskrit into Tibetan, for it is a noteworthy fact that Buddhist missionaries to Tibet and Central Asia achieved much of their success ^{in the propagation of their faith} with the help of their medical knowledge. The late Dr. P. Cordier has given us a very important analysis of Tibetan medical works contained in the Tenjyur, one of the collections of Tibetan sacred scriptures translated from Sanskrit originals. Volumes I18 and I23 of the Tenjyur contain Tibetan translations of several medical works by Vagbhata, and Candragomin. Three of the medical texts incorporated in vol. I18 of the Tenjyur are even

x) The Saṃhitā was revised by Dīkṣhabala, a Kashmirian who lived in the VIII or IX century AD. The work was translated into Persian, and

Now seen before me
In the older Vagbhata n 2
The name of the physician
in the text is given as
Vagbhata in the VIIth century
in the text is given as
Vagbhata in the VIIth century

Aṣṭāṅgahidaya Saṃhitā, Aṣṭāṅgasaṃgraha

The Abella Saṃhitā is passed from the original author to the present one in four traditions.

The work was translated into Persian, and

attributed to the famous Buddhist sage Nāgārjuna, one of the founders of Mahāyāna or Northern Buddhism.

The medical works in Tibet ^{can be} are divided into two main divisions:-

1) so-called fundamental works, mostly translations from Sanskrit originals.

2) commentaries and text-books, mostly the works of Tibetan scholars.

To the first division belongs the fundamental rGyud-bzhi, or the "Four Books", an ancient Indian work, very similar to the Susruta, but whose Sanskrit original has been lost. According to the tradition it has been translated from Sanskrit into Tibetan by the famous lotsaba or translator Paṅḡor Vairocana in the VIII-th century AD. There exist several editions of the Tibetan rGyud-bzhi. The best is that published by the great Medical college on the lCags-po ri in Lhasa. There exists also a Peiping edition of the work. In the XVIII-th century the work was translated into Mongolian. The work besides physiology and pathology, contains several chapters on the treatment of various diseases, as well as chapters on the materia medica listing vegetable, mineral and animal drugs used in Tibetan pharmacopoeia. The work has also a chapter on drug preparation, and lists over 116 powders and about 22 pills. Another important work belonging to the same class is the so-called Lhan-thabs. This considerable and extremely popular work contains eight chapters with something like 156 paragraphs, dealing with physiology, pathology, surgery, nervous diseases, epidemics, etc. Each of the chapters dealing

Each of these chapters on the treatment of diseases is divided into two sections: diseases caused by the disturbance of the vital energies of the body, and bilious diseases. The second division of medical literature is more numerous and contains a number of important works written by Tibetan and Mongol scholars. The most important work of this class is the Vaidurya-sñon-po composed by Sans-rgyas rgya-mtsho, the famous Regent of Tibet in the XVII-th century, and author of several important works on astronomy and on the history of the Buddhist church in Tibet. The Vaidurya sñon-po is a commentary on the rGyud-b^zi, in four books. It has never been translated, nor analysed, but contains much valuable material on the materia medica of Tibet. Another important work of the same class is the so-called rGyud-b^ziif 'grel-pa, or commentary on the rGyud-b^zi.

To the same class belongs the valuable Derge men-dü, containing detailed lists of materia medica, and even atlases of medicinal plants, some of whose drawings are remarkably accurate. This work is printed in Derge in North-East Tibet, and ^{it} remains to be seen how much of it has been influenced by the pên-tsao of China. Very important for the study of the native materia medica are the different sman-sbyor or lists of prescriptions. These men-jy^or are found in manuscript form only and are usually composed by lama-doctors for their own personal use. Such men-jy^ors frequently contain descriptions and drawing of medicinal plants. Such works ^{often} usually contain a detailed description of the plant, ^{their} its habitat, and the proper season for collecting.

Some of these men-jyors or lists of prescriptions often contain interesting material not included in the larger printed works on Tibetan medicine.

Another important work belonging to the same class is the Arya-Pandita'i gsun-'bum or Collection of Works of the Arya-Pandita, a famous author and Incarnated Abbot of the large monastery ^{Dzun Abolla} Pandita-Gegen süme in the ~~Barun-Abaga~~

tribal territory of Inner Mongolia. This extensive work ~~includes~~ ^{contains} an interesting medical atlas. These medical atlases containing botanical sections of the vegetable materia medica greatly help the proper identification of various drugs.

Besides text-books on medicine and lists of prescriptions composed by lama-doctors for their private use, there exists another class of Mongolian and Tibetan medical literature which contains useful knowledge. I am speaking of the manuscript diaries kept by well-known lama-doctors in which they enter the history of various diseases, as well as details of treatment. These extremely valuable texts are unfortunately exceedingly rare, and the author or owner will never agree to part with his manuscript. Such diaries composed by famous physicians are highly prized and sometimes are found to exist in several copies prepared by disciples. The above brief enumeration of the most important and best known works of medical science in Tibet and Mongolia does not purport to be an exhaustive list

on the subject. Until now very little has been done in this domain. Most of this literature remains untranslated. The translation itself presents often considerable difficulties. It is ~~frequently~~ ^{often} extremely difficult to establish a correspondence between our scientific ~~nomenclature~~ ^{terms} and that ^{one} of the Tibetan medical texts. The ideal solution would be to have a Western doctor working side by side with a lama-doctor. One of the principal difficulties is that in Tibetan medical texts different phases of ~~one~~ ^{the same} disease are not unirequently called by ^a different name. For example a general name for cancer in Tibetan is lhog-pa, but the medical texts will tell you that ^{are} there is at least 18 kinds of cancer, and each is known by a special name. In my previous work on the subject, while [✓] engaged in translating ~~of~~ the Lhan-thabs, I have used with considerable success large coloured photographs of cancerous patients. I must say that my informants, Tibetan lama-practitioners very quickly got ^{used} to these photographs, and would interpret each photograph describing the disease in Tibetan. This method helped a lot in identifying Tibetan names of diseases. Considerable difficulty is experienced with identification of the Materia medica. Some of its drugs are sold in powdered forms. Others have ambiguous names. For example the plant Selaginella involvens used in hemorrhages, ^{and leprosy} also known in Chinese materia medica, is known in Tibet ^{under the name of chuan-po} by the name of [✓] chu-srin sder-mo which means the "claws of crocodile". Many students of Tibetan medical science have classified it with other animal drugs.

Another example is furnished by the valuable drug known by the name of yar-tsa gun-pu, which means "grass in summer, and insect in winter", and exported in considerable quantities from Eastern Tibet to China. For a long time this drug was classified with vegetable drugs. In reality it is a caterpillar Cordyceps Sinensis. At least 69% of the Tibetan Materia Medica consist of vegetable products. Many of the Tibetan names of medicinal plants are generic terms applied to various species of the same genus. The lama-doctors as a rule use species of the plant native to the locality, apart from a certain number of vegetable products which are imported from India, for example mirabolan. Some of the drugs of this materia medica have recently been rediscovered and readmitted into Western pharmacology. For example Ephedra. Ephedra or tshe-pad to use its Tibetan name, is frequently used in Tibetan medicine and is prescribed in fevers, colds and asthma. Ephedra or tshe-pad is one of the three precious ones, the other two being sug-pa or Juniperus excelsa or squamosa, and balu or Rhododendron anthopogon. These three are considered sacred and are much used in ceremonies as incenses. Their smoke is said to possess a purifying effect and restores prana or vital energy. Some scholars are of the opinion that species of Ephedra native to North-Western India, Afghanistan and Tibet represent the ancient soma, the divine plant of the ancient Aryans in Vedic India. In ancient graves excavated in Chinese Turkestan, and belonging to an ancient Iranian race were found small bunches of Ephedra, a fact which seems to point out to the existence of an ancient rite in which Ephedra was used.

Kista - Bao
Tung - Ching

These two tables represent columns drawings of the various vegetable & animal products constituting the materia medica of Tibet: -

Star-Sum

in Dolon-no, v
emchi-gu in 1200
photo.

Since ancient times the Tibetan monasteries have been centres of medical learning. Most of the larger monasteries maintain medical colleges where student-monks receive their training. The largest and most famous medical college is the lCags-po ri in the vicinity of Lhasa, capital of Tibet, founded by Sans-rgyas rgya-mtsho, the famous Tibetan Regent and author of the well-known medical text-book, the Vaidurya snon-po. This medical college has its own Press which publishes editions of the most important medical texts, and a dispensary and drug-store. The famous monasteries of North-Eastern Tibet, Kumbum and Labrang, have also well-known medical faculties or sman-gyi grva-tshan. The Mongol monasteries have followed the example of Tibetan monasteries and maintain medical faculties. As matter of fact Buddhism in Mongolia owes much of its success to the medical knowledge of the early Buddhist missionaries in Mongolia. All of these faculties have a four years programme. During the first year the student acts as an assistant to one of teachers of the college, helping him to prepare powders and pills, and in the summer months accompanies his teacher with a group of students to the mountain to collect medicinal herbs. As a rule June and July are spent in the highlands collecting medicinal herbs. It is during these months of field work that the student gets his knowledge of the vegetable materia medica, and is then introduced to the study of the medical text, such as the rGyud-bzi, and the Lhan-thabs.

In order to assist the student in his study of the difficult texts special charts of the human body, as well as atlases of the materia medica are prepared and exhibited during lectures. Several of these tables you see here. After his fourth year the student can present himself for final examination, and if successful receives the degree of men-ram-pa, or Doctor of Medicine.

Some of the well-known lama-doctors maintain private schools of their own. The programme of such schools is similar to that of the medical faculties in the monasteries. Most of the Tibetan lama-doctors obtained their medical training in such private schools.

In Mongolia medical science came under the influence of Chinese medicine, and a number of ^{chinese} medical works have been translated into Mongolian. During the reign of the Emperor K'ang-hsi medical science in Mongolia came into contact with the medical science of the West, through the medium of the missionary fathers working at the Court of the Chinese Emperor. In recent years this influence of Western methods became even stronger, penetrating into Tibet from south, ^{the} through Sikkim and Bhutan. ^{therefore} It is of vital importance to record this disappearing ancient knowledge which has still much to teach us.

གཡེ་ལྗོ་མ

Pyrola rotundifolia L prescribed against nemorrhages.
In Tibet a high alpine Saussurea given as a antibilious medicine.

སྐྱུ་པོ་རམ་སྐྱུ་ལྷོ

Stellaria dichotoma L.v. cordifolia Bge prescribed in lung complaints.

གང་ག་ལྷོ་མ

in Mongolia Leonurus sibiricus prescribed in cases of poisoning.

ཐུ་མོད་ལྷོ་མ

Delphinium moschatum.

སྐྱུ་ལྷོ་མ་རྒྱ་མཚོ་པོ་

Leucanthemum sibiricum prescribed in throat complaints. There are said to exist three kinds of spañ-rgyan known by different names: རི་བོ་ལྷོ་མ། ལྷོ་མ་ལྷོ་མ། ལྷོ་མ་ལྷོ་མ།

It is necessary to consult special dictionaries of synonyms.

ལྷོ་མ་ལྷོ་མ

Lilium, said to cure skull fractures.

ལྷོ་མ་ལྷོ་མ

lit. "Tiger meat" , Oxytropis muricata, prescribed in cases of poisoning.

ལྷོ་མ་ལྷོ་མ

Senecio sagittatus, cures sores and prescribed in cases of poisoning.

ལྷོ་མ་ལྷོ་མ

Bidens cernuus, cures skull fractures, also prescribed in unhealthy granulation of wounds.

ལྷོ་མ་ལྷོ་མ

Phlomis tuberosa, L. prescribed in cases of meat poisoning.

ལྷོ་མ་ལྷོ་མ

Rosa acicularis, prescribed in bilious complaints.

ལྷོ་མ་ལྷོ་མ

Potentilla bifurca cures wounds, prescribed in lung complain

ལྷོ་མ་ལྷོ་མ

Erysimum altaicum prescribed in typhus.

ལྷོ་མ་ལྷོ་མ

Stellaria dichotoma L.v. cordifolia, Bge. prescribed in lung complaints.

ಹೆಸ. ರೆಂ.

Artemisia Absinthium prescribed in throat complaints and lung complaints, also in consumption and fevers.

ಓಂ. ಗ್ರಹ

Cnidium dahuricum prescribed in heart complaints and in cases of poisoning.

ಸೆ. ನೆ. ರ. ವ. ನ

Rosa acicularis, cures poisoning.

ಒಂ. ಗ. ಹೆ. ಸ

Empetrum nigrum prescribed in kidney complaints.

ಸ್ಪಿ. ರ. ಮಿ. ದ.

Spiraea media.

ಜೆ. ಮ. ಪಿ. ಗ. ಲೆ

Geranium pratense cures cataract of the eye.

ಬ. ಸ. ಪ. 5

Arabis pendula L. cures fevers.

ಪೊ. ಓ. ನ. ರೆ. ಕೆ. ವ

Polygonum aviculare cures wounds, itching affections of the skin, also piles. "knot-grass."

ಛೆ. ಲ. ಕೆ. ಕೆ. ನ

Celosia cristata benefits all diseases of the blood and ^sprescribed in hemorrhages.

ಒಂ. ಗ್ರಹ

^{or bitter-seeded Cardamom}
Amomum amereum cures Kidney diseases.
In India it is a white small cardamom,
Alpinia cardamomum, ಸ್ವೇತಮಾಘೆ in Sanskrit.

The drug is known in
Chinese pharmacopoeia
i-chih-tsu.
According to the Pen-tao
the fruits come from
Tibet.

List of Tibetan works in medicine
 exist. Some contain up to 300 items.

ཇམ་འཕྲོག་པ། medicine, medical
 one of the five sciences.

ཇམ་འཕྲོག་པ།

Nambaraso-Sume in the valley of Huay-hu
 in Otok territory - in Western Tibet

ཇམ་འཕྲོག་པ། in Kumbum founded in 1711

There exists two Tibetan traditions which merit
 careful investigation: one maintains that
 rGyud-bzhi was composed by ཇམ་འཕྲོག་པ།

legendary ཇམ་འཕྲོག་པ། ཇམ་འཕྲོག་པ། Kumārajivada.
 rGyud-bzhi

Tibetan therapy

1. anatomy. of a grown up paralysed
2. woman diseases. Gynecology
3. the organs of a child.
4. nervous diseases.
5. wounds and sores.
- 6) poisoning and poison
- 7) organon in old age
- 8) treatment of old age
infirmity. diseases. ailments

ཇམ་འཕྲོག་པ། ཇམ་འཕྲོག་པ། ཇམ་འཕྲོག་པ།

lived in the reign
 of ཇམ་འཕྲོག་པ། ཇམ་འཕྲོག་པ།
 Studied at Nalanda

a biography of
 him printed in
 Shasa and Abohan.