



THE QUANTITATIVE COMPARISON STUDY OF MEDICINES FROM THE LITERATURE “SMAN MING RGYA MTSHO”

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KEYWORDS

Mongolian medical book, Research of literature, Raw materials, Sman Ming Rgya Mtsho, Tibetan medical book

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ABSTRACT

Background: The current study was conducted to investigate the contents of the “Sman Ming Rgya Mtsho”, one of the classic works of ancient Tibetan medicine, written at the beginning of the 14th century, and its influence on the science of pharmacology through determining the exact number of medicines.

Methods: Within the scope of the study, the contents of the book “Sman Ming Rgya Mtsho” were studied using the methods of study of literature, analysis, synthesis, and comparison methods, and the number of plants, animals, and mineral medicinal raw materials mentioned in the book was determined and compared with other pharmaceutical literature.

Results: “Sman Ming Rgya Mtsho” is written as a poem

in the form of seven words of Tibetan praise, clear and comprehensible, easy to memorize, and concise in terms of content. To express the content within seven words, it is written using ancient vocabulary. At the end of the novel, “I have preached the special power of 813 such medicines. These are mostly found in the snowy countries such as China, and Tibet”. But after counting the medicine, we separated the two colors of the same plant with the same power in the text based on the different origins of the plants and different potency in other literature, and by counting the different colors of the same herb with the same potency, a total of 819 medical terms were obtained. Comparing it to the books “Four Tantras of Tibetan Medicine (gso

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rig rgyud bzhi)", "*Jing Zhu Bencao* (shel gang shel phreng)", "*MengYao ZhengDian* (mdzes mtsher mig rgyan)", and "*ShiYaoXue* (sman ngos shes byed)", there are more medicinal raw materials, and numerous medicines that do not appear in these books are mentioned in the "*Sman Ming Rgya Mtsho*".

1. INTRODUCTION

The basis of the development of traditional medicine is to explore and study the old medical books and scriptures created by the physicians and scientists of the previous generation. It is essential to deeply understand the scientific concepts contained in these books and to comprehend the meaning of the guidebooks and charms of doctors and Tibetan medical practitioners.

The development of Traditional Mongolian Medicine has been closely related to Indian Ayurveda medicine in the beginning, and the history of Tibetan medicine since the late Middle Ages. Therefore, it was impossible to study the history of Traditional Mongolian Medicine without considering the historical texts of Tibetan medicine¹.

We translated the ancient Tibetan medicinal classic textbooks: *《DuMu BenCao (sgrol ma sngo 'bum)》*, *《MiaoYin BenCao (vjam dbyangs sngo 'bum)》*, *《ZiTuo BenCao (gyu thog sngo 'bum)》*, *《YaoMing ZhiHai (sman ming rgya mtsho)》* and examined their content, marking an important step forward in the medicine of the next generation. These texts were written between the 8th and 14th centuries and are comprehensive pharmacology works that profoundly influenced the development of pharmacology in Mongolian Traditional medicine after the 14th century.

The author of one of these ancient texts, "*Sman ming rgya mtsho*", is Karmapa Rangbyung rdorje /1284-1339/, the third incarnation of the Karmapa sect of Buddhism. Karmapa Rangbyung rdorje was a famous writer of Tibetan religion and culture, a person who made a valuable contribution to strengthening the foreign relations between Mongolia and Tibet and increasing the influence of the Karmapa Gaajud tradition².

Conclusion The "*Sman Ming Rgya Mtsho*" is one of the four special medicinal texts on ancient Tibetan medicine, but it was also written before Tibetan and Mongolian textbooks which are written after the three previous "*BenCao* (sngo 'bum)" and the "*Four Tantras of Tibetan Medicine*" and it is a specific work of medicine that is a continuation of the previous literature.

His work of significant contribution to medicine is "*Sman ming rgya mtsho*" and at the end of this book, it was written, "May it bring great benefits to animals." "It was composed by Rangbyung Dorje according to the tradition of Arshi on the day of the second month of the year of the sheep", it is considered that the scripture was written in the year of the sheep in 1331. Therefore, the research aims to study the content of this ancient text and determine how it influenced the pharmaceutical science of the next generation by determining the exact number of medicines.

2. MATERIALS AND METHODS

2.1. Materials

Karmapa Rangbyung rdorje. 25page texts in the book "*O vum manji derzod*" (Buman ming rgya mtsho) compiled by Yutog Yuandangongbu, published in 2005 in the Tibetan language of the novel "*Sman Ming Rgya Mtsho*"³.

YuTuo Yuandangongbu "*The Four Tantras of Tibetan Medicine* (gso rig rgyud bzhi)"⁴.

DanZengPengCuo. "*Jing Zhu Bencao* (shel gang shel phreng)"⁵, Zhanbuldaorji. "*MengYao ZhengDian* (mdzes mtsher mig rgyan)"⁶, Luobsangchultem "*ShiYaoXue* (sman ngos shes byed)"⁷.

2.2. Methods

2.2.1. Study of literature

The primary method used in any study is a literature review. We used this method to explore the contents of the "*Sman Ming Rgya Mtsho*" from ancient times.

2.2.2. Analysis and synthesis method

The method of analysis is the act of dividing and analyzing the studied material into several parts. In this way, it is possible to establish the structure, main features, and connections between the parts that

make up the scriptures and books, their strengths, and limitations. Synthesis methods are used together with analytical methods. The method is the act of putting the disassembled parts back together in an optimal way. Using this method creatively, we analyzed and summarized the mineral, plant, and animal remedies found in ancient scripture or “*Sman Ming Rgya Mtsho*”.

2.2.3. Comparative method

Comparison means recognizing how one phenomenon differs from another phenomenon, and what is similar and allows revealing their common and special features. We used this method to compare the contents of the pharmaceuticals used in the study with other pharmacology books and summarize the differences and similarities.

3. RESULT

The written form of “*Sman Ming Rgya Mtsho*” is a poem comprising of seven words of Tibetan praise, thus it is easy to memorize and concise in terms of content. In order to express the content within seven words, it is written using ancient vocabulary. At the end of the novel mentions that “I have preached the special power of 813 such medicines. These are mostly found in the snowy countries such as Tibet and China”. When counting the medicine, we separated the two different colors of the

same plant in the text based on the different origins of the plants and different powers in other literature, and by counting the different colors of the same herb with the same potency, a total of 819 medical terms were obtained.

In the book, 819 medicinal substances were divided into 11 groups, and each group was divided into subgroups 10 by 10, 40 of which were in treasure medicine group, 58 in stone medicine group, 28 in water medicine group, 81 in tree medicine group, and 15 in essence group and there were 113 tree, grass and growing in steppe area herbs, 263 in grass and cultivated herbs, 8 in the three horse of med (in case of to make medical action of drug more quicker add one more ingredient to the principle medicine. Such as brown sugar for wind disease, rock sugar for bile disease and honey for phlegm disease. That is called horse of med in traditional medicine), 21 in salt, 21 in ash, and 171 in animal drugs.

When comparing these plants with the texts of Chapter 20, which shows the medicinal power of the “*Four tantras of Tibetan Medicine*”, “*JingZhu BenCao*”, “*MengYao ZhengDian*”, “*ShiYaoXue*”, due to the differences in some groups, the medicines were divided into treasure, stone and soil, tree and grass, salt and ash medicine groups, and the respective numbers were compared which are shown below.

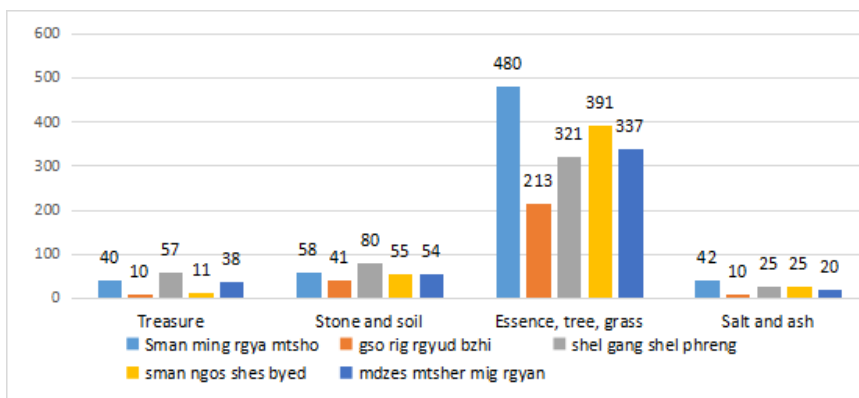


Figure 1. Number of medicinal raw materials: As seen from the graphic above, the “*Sman Ming Rgya Mtsho*” novel was more than the number of medicinal raw materials written in the 4 compared literature, but less than the “*JingZhu BenCao*” in terms of treasure, stone and soil medicine. Furthermore, the following graphic shows how the medicines that appeared in the “*Sman Ming Rgya Mtsho*” by the above category appeared in four compared literature.

Among them, 33 of the 40 herbal medicines recorded in the “*Sman Ming Rgya Mtsho*” are listed in the “*JingZhu BenCao*”, 25 are listed in the “*MengYao ZhengDian*”, and 11 are listed in “*ShiYaoXue*” and the lowest or 9 is published in “*Four Tantras of Tibetan Medicine*”. From this chart, there are 7 treasure medicines, 15 stone and soil medicines, 235 tree and grass medicines, and 25 salt and ash medicines, which appear in the “*Sman Ming Rgya Mtsho*” but are not mentioned in other scriptures.

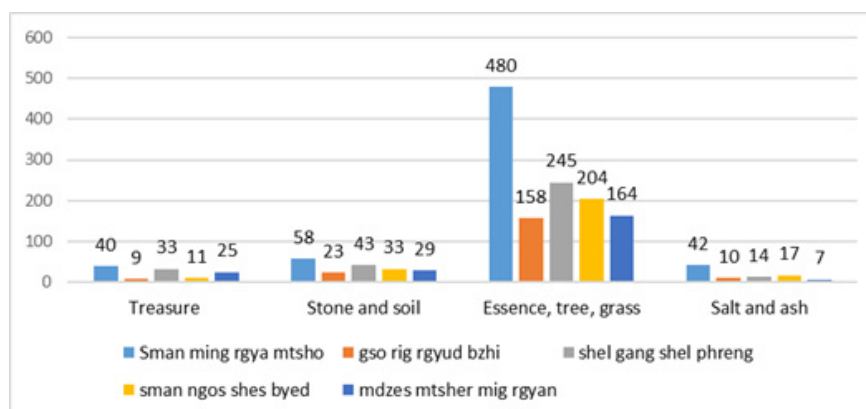


Figure 2. Number of duplicate pharmaceutical raw materials: There are a total of 620 mineral and herbal medicines in the “*Sman Ming Rgya Mtsho*”, 200 duplicates in “*Four Tantras of Tibetan Medicine*”, 265 duplicate medicines in “*ShiYaoXue*”, and 225 duplicate medicines in “*MengYao ZhengDian*”. There was a total of 335 duplicated medicines in “*JingZhu BenCao*”. Furthermore, 233 of the 335 duplicative medicines of the “*Jing Zhu Bencao (shel gang shel phreng)*” are cited from the “*Sman Ming Rgya Mtsho*” and the class of raw materials used is the same as the “*Sman Ming Rgya Mtsho*” and it shows that the *Sman Ming Rgya Mtsho* was the handbook or basic text of Tibetan medicine for the next generation.

In the other 2 Mongolian pharmaceutical texts, there were many medicines quoted from the “*Sman Ming Rgya Mtsho*” as well.

For example:

“*Eriobotrya japonica* (Thunb.) Lindl. 枇杷叶 : ‘Diamonds that come out on their own’ Eliminate oral diseases” can be found in “*JingZhu BenCao*” with the literal translation of the author’s name.

“*Aquilaria agallocha* Roxb. 沉香: To ‘Rangbyung rdorje’ Removing vital veins and heart heyi fever disease” in “*MengYao ZhengDian*” by the author. In “*ShiYaoXue*”, the title of the book was quoted as “Rinsrel (ring bsrel)舍利: In the ‘*Sman Ming Rgya Mtsho*’ the body of God is the supreme treasure and ”. The texts were quoted from “*MengYao ZhengDian*”, “*ShiYaoXue*”, “*Four Tantras of Tibetan Medicine*”, “*BenCao* (sngo ‘bum)”, “*Crystal Bomb*” and “*Sman Ming Rgya Mtsho*”.

4. DISCUSSION

SiQinmandoufu said in his study paper, “We will inherit the precious heritage of Mongolian medicine, raise the level of treatment in Mongolian medicine, thereby contributing to a healthy and peaceful Republic of China, inheriting the original tradition, and creating new, Mongolian medicine. It is essential to expand the academic activities, the ancient reference books are very important for studying Mongolian medicine and hospitals, and if they are handed down, they are the basis for the creation of new ones”.⁸ In the late 16th century, with the widespread dissemination of Tibetan Buddhism in the Mongolian region, there were numerous temples, and some larger temples established the “Mambadacang” - the Medical school, which was a specialized institution for teaching medical science. The “Mambadacang” is not only a fundament for training doctors but also a place for nearby people to seek medical advice and medicine. As a result, many

Buddhist medical books and Tibetan medical books were introduced to Mongolian medicine, and the number of Mongolian people studying and learning Tibetan medical books is increasing. Since the 17th century, the Mongolian physician invented dozens of Mongolian medical books such as “*Four Provinces of the Springs*”, many of which were written in the Tibetan language and published in woodcuts. Research work such as translation, compilation and interpretation of the Mongolian medical reference book has been started under the head of the Mongolian medical specialist of the Mongolian medical educational institution”⁸, it can be seen that the translation and research work of the report has been prioritized for generations.

The “*Sman Ming Rgya Mtsho*” was studied and it is written as “The conclusion of ‘*Yao ming zhi hai*’” which states that “this book was written on February 15th of the Year of the Sheep at the Jiacao Bag Temple (Lug lo zl ba gnyis pai yr tshe rgy mtshosnng gi dgon gsr du sbyr) which was conducted by Cai Rang-nanjia and Meng Xianli. According to the analysis of the life and deeds of Karmapa Rangbyung rdorje, the years belonging to the Year of the Sheep are 1259 in the year of Muiyang, 1307 in the year of Huoyang, 1319 in the year of Tuyang, and 1331 in the year of Tieyang. In 1259 of the year of Muiyang, Karmapa Rangbyung rdorje was 12 years old and did not study Tibetan medicine at this time. In 1331, the Year of the Iron Sheep, Karmapa Rangbyung rdorje was invited by the Emperor of the Yuan Dynasty to preach the Dharma in Dadu. There was no temple called Jiacuobao on his way to Dadu. Therefore, from the above analysis, it can be concluded that the year of Genyang compiled in “*Yao ming zhi hai*” should be the year of Tuyang in 1319. Because most of the works of Karmapa Rangbyung rdorje were written after the age of 30”⁹ concluded that the year of composition of the text is 1319, but we have another reason, “I have preached the special power of 813 such medicines. These are mostly found in the snowy countries such as China, and Tibet” he said. Therefore, it is necessary to consider that it was written at the end of Rangbyung

rdorje’s journey to these countries. “Rangbyung rdorje returned to Uizan in 1331, and that year he received an invitation from Emperor Tuwtumur of the Yuan State (1328-1332) to visit the capital of the Dadu Empire, now Beijing. He arrived in the capital on November 6, 1332”², which makes it more likely that Rangbyung rdorje first wrote his scripture in 1331, identifying medicinal plants on his way to Dadu. In this study, the author of “*Sman Ming Rgya Mtsho*” was studied more closely and the value of the text was studied, while our research team translated the text into Mongolian and analyzed the content in detail, and systematically studied and compared it with other original texts.

In the translated version of “*Sman Ming Rgya Mtsho*” written by MaoJiZu, it is written as “The book ‘*Yao ming zhi hai*’ written by Karmapa Rangbyung rdorje is also a classic Tibetan medicine work, written in the early 14th century AD. It discusses the nature, taste, and efficacy of medicines and is one of the popular medical books at that time, often cited by later medical experts. The book “*Yao ming zhi hai*” systematically classifies medicines, and “*Jingzhu Bencao*” also adopts this classification form for medicines. It can be said that this book is one of the works that connects the three major herbs to “*Jingzhu Bencao*”¹⁰ which is confirmed by the current study that we conducted. Additionally, some of the contents of “*JinGuang ZhuShiJi*” and “*YaoWuXing NengMingShi* (Mes poai dgongs rgyan)” are quoted from “*Sman Ming Rgya Mtsho*” which shows it is a wonderful work that has had a great influence on the modern medicine and pharmaceutical science of the next generation and has also made a valuable contribution to the Mongolian pharmaceutical science.

5. CONCLUSION

The “*Sman Ming Rgya Mtsho*” is not only one of the four specific scriptures on ancient Tibetan medicine, but it was also written after the previous three “*BenCao*” and “*Four Tantras of Tibetan Medicine*” and was written before other Tibetan and Mongolian medicinal books. The book is written in a few pages,

and at the end of the book, “I have preached the special power of 813 such medicines. These are mostly found in snowy countries such as China, and Tibet”. We found out that there are 819 medicinal raw materials in 11 groups.

“*Sman Ming Rgya Mtsho*” contains many medicines in comparison with the pharmacology of the next generation, and medicines that are not listed in the special pharmacology literature show that the value of this work and its contribution to medicine are immeasurable.

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