



# STUDYING THE SPECIAL FEATURES OF SOME RECIPES IN LAMYN GEGEEN'S "MAN NGAG BDUD RTSI ZEGS MA"

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## ABSTRACT

It is very important to highlight the unique experience of transplanting the achievements of Oriental Buddhist culture to the Mongolian land and the unique features that it contributed to Mongolian cultural history from the works of the Lamyn gegeen Luvsandanzanjantsan, written in Tibetan, the scientific and religious language of his time, three centuries ago. At the same time, the study was conducted to demonstrate the validity of the WHO's guidelines for evidence-based development of traditional medicine and to research the works of Mongolian doctors. To identify the medicines written with evidence by comparing the medical work of the Mongolian Lamyn gegeen Luvsandanzanjantsan, "Man ngag bdud rtsi zegs ma." The study was conducted using the comparative method of source literature, the method of source literature classification, the method of analysis-synthesis, and the method of hermeneutics. There are 36 proven recipes in the work "Man ngag bdud rtsi zegs ma," which is 24.2% of the total recipes in the work.

These include: In addition to naming the recipes for treating diseases, it clearly states the additions, side effects, and which diseases are suitable for which diseases. It clearly states the method of preparing widely used recipes. It clearly states the method of preparing and administering medicines according to the stage of chronic and severe diseases, which is of high clinical significance. The recipes in this work are based on his many years of medical experience. The recipes for treating diseases are widely used, accounting for 7.4% of the total recipes in this work. Many secret recipes from Lamyn gegeen Luvsandanzanjantsan's hand are included. It is unique that he used a combination of medicine and mantra to treat. The Lamyn gegeen Luvsandanzanjantsan systematically summarized his observations and experiences in this work, wrote about traditional medicines that had clear treatment results, and was the first to create evidence-based medical education in Mongolia.

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## INTRODUCTION

It is natural to examine the valuable intellectual heritage that the Mongols contributed to Oriental medicine, and in this era of traditional renewal, it has become essential to examine medical sources carefully and work to develop modern medical theoretical thinking and clinical practice. We have taken into account that "It is the urgent duty of today's scholars and later scholars to study and analyze in detail, in each book, the unique and new elements that were introduced into the history of Mongolian knowledge, the experiences of the Tibetan language, which was written by the venerable Lama Luvsandanzanjantzang three centuries ago, and the achievements of Oriental Buddhist culture, written in the Tibetan language, which was the scientific and religious language of the time".<sup>1</sup> In addition, in Mamba Datsangs, Luvsandanzanjantzang's works were included in the list of books to be read and studied.<sup>2</sup> Researchers also believe that Luvsandanzanjantzang is a socio-cultural figure who can be counted after the Iṅḡur gegeen Zanabazar in terms of his contribution to the history of the third spread of Buddhism in Mongolia. On the other hand, in determining the development strategy of traditional medicine in the countries of the Western Pacific, WHO recommends expanding the scope of traditional medicine care services for public health and creating a quality, efficient, sustainable, flexible, equitable, and accountable system.<sup>3,4</sup> Therefore, it is important to find and research the original texts related to traditional medicine written by Lamyn gegeen Luvsandanzanjantsan, and to use them in clinical practice, training, and research. Based on this, it was decided to study the evidence-based medicine field from the small book "Man ngag bdud rtsi zegs ma" written by the first figure of the Lamyn gegeen Luvsandanzanjantsan.

## Research purpose

To identify proven medicinal recipes by comparing a work on medicine by the Lamyn gegeen Luvsandanzanjantsan, with other sources and explanations.

## Research objectives

1. To identify and compare the proven medicinal recipes from the work "Man ngag bdud rtsi zegs ma"
2. To determine what features distinguish the proven recipes from the work "Man ngag bdud rtsi zegs ma." the action of the traditional recipe containing the root of *Paeonia anomala* L.

## MATERIALS AND METHODS

1. The following materials were used in the study. Including: Lamyngegeen Luvsandanzanjantsan's "Man ngag bdud rtsi zegs ma." The paper size of the book is 6x42 cm, a *wooden printing block* with Tibetan script, 18 pp.<sup>5</sup>
2. Research method: 1/ Comparative method of source research (Historical-comparative method), 2/ The study was conducted using the method of source research, analysis-synthesis method, and hermeneutics.

## RESULTS

Erdene sage Pandita, Khanchin Choijil, the first incarnation of Lama Gegeen, Luvsandanzanjantsan, performed wonderful deeds and merits to spread and develop the motherland of Buddhist knowledge. He was a multifaceted scholar, a great master of the Dharma, and a great intellectual benefactor who will not be forgotten throughout the changing ages, as is clear from his books and works. One of such works is the book "Man ngag bdud rtsi zegs ma."

The work "Man ngag bdud rtsi zegs ma" contains 36 recipes written in words and sentences with 34 proofs, such as "A diamond is a hammer that suppresses many diseases, a stream of water that suppresses bacteria, and a stream of water that suppresses warm", which is 24.2% of the total recipes in the work. It is expressed in the following table.

Table 1. 34 proofs in the “Man ngag bdud rtsi zags ma”

№	Note	Recipe
1	We have seen that women’s ailments are like a spring.	Shimshin-6, Darvu-6
2	Everyone is happy because they have stopped graying their hair and have seen that the wrinkles on their foreheads have disappeared.	How to consume Daly
3	“The secret method” is like spring water for eye diseases	Baatar-6: Mix 2 parts of serdog, 1 part of gugel, 1 part of saffron, 1 part of ruda, half of bashiga, deer’s musk, and sugar with boiled water and drink.
4	The medicine given to the king when he went mad with a mixture of poison and poison. “Find the source of Amgalan.”	Add 1 teaspoon of nutmeg and a little frankincense to Chun-5, grind it tightly, and give it when you wake up from your meditation practice.
5	“This is the custom of the wise doctor of the Orient.”	Dejednyomdan
6	There is no king more powerful than this at the root of the disease.	Vomiting treatment
7	The medicine of all that is indigestion	Dogshin ga-9
8	Urine comes out involuntarily	Grind the lish to the size of a chicken egg, put it in cow or goat milk if it is hot, or in yak or sheep milk if it is cold, soak it for 3 days, and give it as a sip in the morning.
9	A spring to cool the warm diseases	Herbal medicine-11
10	The three highest salvation rites	Tsojidshid
11	“Gulo” is a powder for acute disease caused by blood	There is nothing more insatiable than this.
12	The general medicine for all the root causes of infectious diseases	Дэва-5, Дэва-10
13	Spring flow	The first great yellow medicine
14	Spring for the common cold	Great blue Gardi-9
15	A unique remedy for the infectious disease	Ningbo-5
16	Opens joy and happiness	Manchunserbodare
17	Very wonderful to purgative	Manchinserve
18	Cures all 404 diseases.	Dogshin-13
19	Like a diamond, it is a hammer that suppresses many diseases. Especially good for stroke diseases	Mercury-14
20	A stream of water that suppresses infectious heat	Diphtheria and anthrax hard purgative
21	A charm to cure a headache caused by a disease called yam	Add Metod-3, serjom, musk deer, and frankincense to Gьr-gem-13 and bloodletting to the scaly and scaly areas.
22	Hair growth	Apply a mixture of pig tusk ash and apricot kernel oil
23	Eliminate eye diseases without delay	Rinchen-7
24	The best way to eliminate heart wind	Zurh-11
25	Quickly travel to the center of peace	Erkhem-8
26	The virtue of the noble and victorious person	Ar-ur-7
27	If you do not know this, it is like not knowing the medicine to cure kidney disease	Goyu-7

28	The method of the North	Serjijima-8 mixed with child urine
29	Recommended for gout, rheumatism, fever, jaundice, and bacterial fever	The King of Medicine Chun-on
30	The king of fever medicines	Chun-mar
31	Please give it to the children to cure a fever immediately	T̂shmel-3
32	Do it secretly, like the heart. This is very deep.	The incarnation purgative of the great secret thunder
33	We have seen it through experience	Jadjor
34	It is a method to heal broken bones.	Frog stone, rust stone, snowdrop stone, an ancient medicine that revives, and a medicine made with a mixture of turbidity

Compared to the recipes with evidence in the “Man ngag bdud rtsi zegs ma” work, the following features differ from other sources and explanations 6,7,8,9,10. These include:

1. The prescriptions for treating diseases are clearly indicated, along with the names, additions, and which diseases are suitable for them, and the medicinal properties. For example, Agar-8 plus -7 is used to treat wind, blood, stiffness, atirach, empty spasms, foamy cough combined with heart-heat wind, bacterial hot wind, and wind-induced kidney and waist pain.
2. The widely used prescriptions and their preparation methods are clearly indicated. For example, the king of stones and the king of medicine, Arur, and the powerful Manu Guru are the ingredients of the Three Springs (Dudze-3). Deva-5, Deva-10 medicine is stated that a general medicine for all types of typhoid fever.
3. The method of preparing the medicine according to the stage of chronic and severe diseases is clearly indicated, which is of great clinical significance. For example: Shimt-3, which is very useful for phlegm, blood-spreading, and blood-clotting ulcers.
4. The recipes for treating diseases in this work are based on his many years of medical experience, for example. Lamyn gegeen Luvsandanzanjantsan's Darvu-6 and Shimshin-6 were described as “we have seen that it is as good as a spring” for women's diseases such as kidney and liver diseases, back pain, back pain, and heart problems.<sup>6,7,8,9,10</sup>
5. The widespread use of fenugreek in the recipes for treating diseases in the work is related to the fenugreek of “Tsagaan Aguyin” (Bayan-Adrag Bag area of Bayanlig soum, Bayankhongor aimag) in the Lamyn Gegeenii khosuu area of Sain Noyon Khan aimag. For example:

A medicine prepared by taming the ashes of the yol, arur, and fenugreek is called “three white ingredients” or Govo-3, and if it is boiled with hot water, it is useful for anything that is not absorbed, and it can also cure rheumatism, etc. 10 recipes include jonsh, which is 7.4% of the total recipes in the work.

6. It is clear that there are many secret recipes in the hands of Lamyn gegeen Luvsandanzanjantsan. For example, the Baatar-6 recipe, which is a mixture of 2 parts of serdog, 1 part of gugel, 1 part of saffron, 1 part of ruda, half of bashiga, larch, and sugar, is like a healing potion for eye diseases if brewed with boiled water. This recipe is marked as “a secret charm in the mashid”, which indicates that Lamyn gegeen Luvsandanzanjantsan has found a secret recipe.

7. It is unique that he used a combination of prescriptions and tantric medicine. It is said that for cases of madness accompanied by wind, Chun-5 is mixed in equal parts, 1 tsen of nutmeg and a little frankincense are added, and if taken as an elixir, after meditating for 3 days, one will find peace.

In addition, a unique method that is not mentioned in other texts to prevent diseases and prolong life is the “Dalyn judlen,” which combines the methods of instillation and absorption. This is one of the distinguishing features of his treatment.

## DISCUSSION

Lamyn gegeen Luvsandanzanjantsan was taught the secret teachings of meditation by the Tsorj Lindo Luvsanjamts, who was the incarnation of the Yutok Yonten Gonpo. Based on this tradition, one of the main roles of the Lamyn gegeen Luvsandanzanjantsan in further developing

Tibetan tantric practices in Mongolia and in revealing the secret keys to their extensive and meaningful sources is demonstrated by his medical work “Man ngag bdud rtsi zogs ma,” which contains evidence for the use of mantra in combination with medicine.<sup>11</sup> In these works, Lamyn gegeen Luvsandanzanjantsan collected and summarized recipes that he had learned during his studies and his years of medical experience. These recipes have been used to treat diseases in Mongolia since the beginning and are included as mandatory textbooks in the curriculum of the Mamba datsang.

Researchers Sumyatseren. B and Shinegerel. M translated and studied the “Man ngag bdud rtsi zogs ma” sutra and used it as the main material for their research. They noted that Luvsandanzanjantsan’s “Man ngag bdud rtsi zogs ma” sutra made it easier to learn the “The Oral Instruction Tantra” of the “Four Medical Tantras,” a classic work of Indian and Tibetan medicine, and became the main guide for students of medical schools at that time. The medical school that emerged and developed in Mongolia based on Indian and Tibetan medicine continued to expand and, in accordance with its natural tendency to progress, entered a new stage of development in the 18th-20th centuries, creating a comprehensive science called “traditional Mongolian medicine”.<sup>12</sup>

At the same time, Ochirbat.D, Bold. Sh, and Tserendagva. D translated five works of Lamyn Gegeen from the Tibetan original into Mongolian and published them in 2024.<sup>13</sup>

The medical school that emerged and developed in Mongolia based on Indian and Tibetan medicine continued to expand and, in accordance with its natural progression, entered a new stage of development in the 18th-20th centuries, creating a comprehensive science called “Mongolian traditional medicine.”<sup>12</sup> At the same time, D. Ochirbat, Sh. Bold, and D. Tserendagva wrote

that “from the Buman zarlig of Khamba Nomun Khan, the medical shahdir aimag Based on the research findings of the work “Man ngag bdud rtsi zogs ma,” Lamyn gegeen Luvsandanzanjantsan is regarded as the first Mongolian to contribute significantly to the development of evidence-based traditional medicine. His works are research-based, evidence-based, and analytical, and he was the first to systematically summarize his observations and experiences, creating evidence-based medical training in Mongolian medical education, which includes drugs and treatment methods that yield clear results.

In addition, evidence in traditional medicine is considered the best clinical experience (best practice), along with the use of advanced modern medical technology for diagnosis, the analysis of information collected by traditional and modern medicine methods, and the comprehensive state of customer satisfaction (Tserendagva.D, Sesregdorj.S, 2019).<sup>14</sup> Therefore, it is of great clinical importance to produce and use these proven recipes of Lamyn gegeen Luvsandanzanjantsan directly for treatment, prevention, and resource generation, while also focusing on research circulation.

## CONCLUSIONS

1. The work of the Lamyn gegeen Luvsandanzanjantsan “Man ngag bdud rtsi zogs ma” is unique because it provides recipes for treating the disease based on the sources it compares, names them, offers a clear method of preparation, and includes recipes that have proven effective over many years of treatment.
2. From the content of the work, it is clear that the Lamyn gegeen Luvsandanzanjantsan is the first to create evidence-based medical education in Mongolia, systematically summarizing his observations and experiences while using drugs and treatment methods that yield clear results.

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