

UNESCO INTERNATIONAL MEMORY OF THE WORLD REGISTER NOMINATION FORM

1.0 Title of item or collection being proposed

Keep the title short – maximum ten words is desirable.

The Four Treatises of Tibetan Medicine

2.0 Summary (max 200 words)

Give a brief description of the documentary heritage being nominated, and the argument for its world significance

Write this section last, once you have completed all the other sections.

Include all the essential points you have made in the nomination, especially the key arguments you have made in the statement of significance as to why and how the nominated documentary heritage meets the criteria for the International Register.

The Four Treatises of Tibetan Medicine is divided into four parts: *tsagyu* (root Treatise), *shegyu* (explanatory Treatise), *managagyu* (treatise of oral instruction), and *chimagyu* (the last Treatise). It was compiled from 8th to the 12th centuries, and it is the most fundamental classic of *sowa rigpa* (traditional Tibetan medicine).

The Four Treatises fully shows the development and evolution of *sowa rigpa*, and has also played an essential role in the dissemination and development of *sowa rigpa* in the Qinghai-Tibetan Plateau and Himalayan and Mongolian regions. It not only represents the highest level of medical care in Tibet in ancient times, it also reflects the study of humanities, history, tradition, literature, art, and craft in earlier period of Tibet. Four xylograph versions of the Four Treatises are the proofread and revised editions in different historical phases, one gold-ink manuscript version is the best-preserved Rare book. The damage and loss of the woodblock made these culture heritage become more rare and unique.

3.0 Nominator contact details

3.1 Name of nominator (person or organisation)

Mentseekhang, Traditional Tibetan Hospital (Tibetan Medical & Astro Insititute)

3.2 Relationship to the nominated material

The possessor and the conservator

3.3 Address

#26 Niangre Road, Lhasa, Tibet Autonomous Region, China

3.4 Telephone

0891-6377223

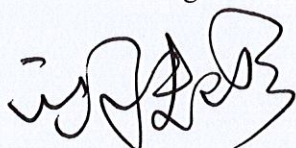
Email

mzkymb@163.com

4.0 Declaration of Authority

I certify that I have the authority to nominate the item, or items, described in this document to the Memory of the World Register.

Signature



Baima Yangzhen, the director of *Mentseekhang*, Traditional Tibetan Hospital

Date

2021. 9. 28

5.0 Legal information

5.1 Name of owner (person or organisation)

Mentseekhang, Traditional Tibetan Hospital (Tibetan Medical & Astro Insititute)

5.2 Address

#26 Niangre Road, Lhasa, Tibet Autonomous Region, China

5.3 Telephone

0891-6377223 email?

Email

mzkymb@163.com

5.4 Name and contact details of custodian IF DIFFERENT from the owner

/

5.5 Legal status

Provide details of legal and administrative responsibility for the preservation of the documentary heritage.

Any relevant supporting documents should be scanned and submitted with the application.

The Government of the Tibet Autonomous Region grants *Mentseekhang*, Traditional Tibetan Hospital (Tibetan Medical & Astro Insititute) the legal and administrative responsibility for the documentary heritage of *the Four Treatises of Tibetan Medicine*.

5.6 Copyright status

If the copyright status of the documentary heritage is known, it should be stated. However, the copyright status of a document or collection has no bearing on its significance, and is not taken into account when determining whether it meets the criteria for inscription.

Images supplied with the nomination must be accompanied by the signed 'Agreement Granting Non-Exclusive Rights' form available on the UNESCO Memory of the World website.

Copyright belongs to *Mentseekhang*, Traditional Tibetan Hospital (Tibetan Medical & Astro Insititute).

5.7 Accessibility (note any restrictions, including cultural restrictions)

Describe how the item(s) or collection may be accessed.

If legal or cultural constraints limit access, describe the nature of these constraints.

Digitisation for access purposes is encouraged. Comment on whether this has already been done, or is planned.

The use and promotion of documentary heritage is not restricted by any laws, regulations, social environment, and cultural factors. Four xylograph versions and one gold-ink manuscript version of *the Four Treatises of Tibetan Medicine* are now preserved in *Mentseekhang*, Traditional Tibetan Hospital. Readers and researchers can not only apply for reading and research in the hospital, but also provide copies if they have special needs. At present, except for the *Tadan* version of *the Four Treatises*, other versions have been

photocopied and published, replacing the circulation of the originals. At this stage, four xylograph versions and one gold-ink manuscript version of *the Four Treatises* have all been online on the “Tibetan Medicine and Astronomical Calendar Digital Platform” established by *Mentseekhang*, Traditional Tibetan Hospital. The next plan is to open it up to the public on some open network platforms for readers all over the world.

6.0 Identity and description of the documentary

Heritage

6.1 Name and identification details of the items/collection being nominated

Give the exact title of the nomination and the institution(s) nominating it.

These will appear on the inscription certificate if the nomination is successful.

The Four Treatises of Tibetan Medicine, nominated by Mentseekhang, Traditional Tibetan Hospital (Tibetan Medical & Astro Insititute).

6.2 Type of document

Examples could include: Books, Codices, Digital, Drawings, Manuscripts, Maps, Music/Audio/Recordings, Papers, Photographs/Images, Postcards, Reports, Videos/Films, etc.

The documentary heritage of this application is the ancient Tibetan medical text *The Four Treatises of Tibetan Medicine*, including four xylograph versions from the 16th to 19th century and one gold-ink manuscript version, namely, Drathang version, Tadan version, Gadan Phuntsok Ling version, Chagpori version, and gold-ink manuscript version.

6.3 Catalogue or registration details

Give the catalogue or registration details for the item or collection.

Provide a physical description of the item(s) if it is relevant to their world significance.

A nominated collection or archival fonds must be finite, with clear beginning and end dates.

If the catalogue or registration details are too unwieldy, provide a description of the contents with sample catalogue entries, accession or registration numbers.

Or you can add the catalogue/registration details as an appendix, or refer

to an online inventory.

The catalog registration number of the four xylograph versions from the 16th to 19th century and one gold-ink manuscript version in the Library of Ancient Books in Mentseekhang, Traditional Tibetan Hospital is as follows:

- (1) Drathang version: storage cabinet No.3-27
- (2) Tadan version: storage cabinet No.2-96
- (3) Gadan Phuntsok Ling version: storage cabinet No.2-37
- (4) Chagpori version: storage cabinet No.2-20
- (5) Gold-ink manuscript version: storage cabinet No.1-1

The Four Treatises of Tibetan Medicine is a masterpiece of medicine combining theory and practice together with a comprehensive description of *sowa rigpa*. It is divided into four parts: *tsagyü* (root Treatise), *shegyü* (explanatory Treatise), *managagyü* (treatise of oral instruction), and *chimagyü* (the last Treatise). In the first part (*tsagyü*), there are six chapters covering the origin, outline, physiology, pathology, diagnosis, and "illustrated trees of medicine" which is visual aids to introduce the general knowledge of physiology, pathology, treatment and health care of *sowa rigpa*. It marks the outline of diagnosis and treatment, and the general summary in *sowa rigpa* system. The second part (*shegyü*) consists of thirty-one chapters in total, and is summarized in the following eleven aspects: general summary, anatomy, pathology, behavior, diet, medicine, medical equipment, health care and disease prevention, diagnosis, therapeutic principle and method, and medical ethics. The third part (*managagyü*) contains ninety-two chapters in total, and is summarized by the following fifteen aspects: the three causes (humours), internal medicine, fever, upper body diseases, visceral disease, genital disease, miscellaneous diseases, spontaneous sores, pediatric care, gynecological care, hysteria, trauma, poisoning, general health care and nourishment, and strengthening stamina.

The four xylograph versions were engraved, casted and printed on the traditional Tibetan paper, being perfectly preserved. This reflects the developed level of Tibetan printing technology at that time. The paper used for the gold-ink manuscript version was indigo traditional Tibetan paper "*tingshok*" made by special technology. This version was handwritten using gold-ink by famous calligraphers of that time, which fully proves the authority and importance of *the Four Treatises* in the cultural environment at that time.

These documentary heritages embody the traditional Tibetan handicraft of that time such as engraving, paper making, ink making, and rubbing techniques.

6.4 Visual documentation (if available and appropriate)

Visual documentation includes photographic images or audiovisual

material where relevant.

Attach photos as jpg files to be submitted with the application, or supply a CD, DVD or USB key for audiovisual material.

6.5 History/provenance

Set out the history of the item or collection - its 'life story' or provenance - from the time when it was created to its place in your institution. This is critical to the item or collection's authenticity. You may not know all the details, but give as comprehensive an account of the item or collection's provenance as you can.

The Four Treatises is a foundational text of *sowa rigpa*. At the end of the eighth century, Yuthog Yonten Gonpo the Elder, the eminent *sowa rigpa* physician, compiled *the Four Treatises* by integrating the *sowa rigpa* of the past two thousand years into a greater whole and absorbing aspects of Chinese medicine, Indian Ayurveda and Persian (Dhakzig) medicine, etc. It was later modified, supplemented, and organized by generations of many other *sowa rigpa* physician-heirs, and became more detailed and complete. Especially in the twelfth century, Yuthog Yonten Gonpo the Younger, the thirteenth-generation heir of Yuthog Yonten Gonpo the Elder, supplemented and accomplished the current form of the Four Treatises. It was also continuously annotated and proofread by many other later physicians and became more complete and explicit.

The Four Treatises contains the complete *sowa rigpa* theoretical system of physiology, pathology, anatomy, diagnosis, treatment, disease prevention, health care, and medicine, etc. Known as the encyclopedia of *sowa rigpa*, the Four Treatises is a traditional Tibetan medical classic integrating the theoretical and practical essences. It is divided into four parts: *tsagyü*, *shegyü*, *managagyü*, and *chimagyü*, one hundred fifty-six chapters in total, depicting sixteen hundred sixteen kinds of diseases and twenty-two hundred fifty-eight kinds of prescriptions. It not only represents the highest level of medical care in Tibet in ancient times, it also reflects the study of humanities, history, tradition, literature, art, and craft in earlier period of Tibet. Over the years it was translated into English, German, Mongolian, Japanese, Russian and other languages.

Currently, the four xylograph versions of the Four Treatises, i.e. Drathang, Tadan, Chagpori, and Gadan Phuntsok Ling and one gold-ink manuscript version are stored at Mentseekhang. Relative histories are all attached in the postscript of each version.

1) Drathang version: In 1546, the eminent Tibetan medical physician Zurkhar Lodro Gyalpo engraved the Four Treatises onto wood blocks according to the manuscript of Yuthog Yonten Gonpo the Younger, and golden annotated version, and it is now known as the Drathang

version. This is the earliest woodcut version of the Four Treatises, thus, is deemed the Ur-text of all the extant versions. Massive copies printed from wood block versions were distributed to Tibetan areas and neighboring countries, which played a crucial role in the transmission, preservation and dissemination of sowa rigpa. This version was collected in Chagpori Sowa Rigpa School (Chagpori School of Medicine; the official medical school established by the Tibetan local government in 1696) in 1698, and was later transferred to Mentseekhang in 1916. Its wood blocks were stored in Drathang Monastery in Lhokha of TAR until the middle of the 20th century; sadly, they were completely destroyed in 1966.

2) Tadan version: In 1640, eminent Tibetan medical physician Jesun Gunga Nyingbo called for a revision, and this version was later engraved onto wood blocks in Nyelam, Shigatse of TAR. Massive copies were distributed to Wutsang areas. This version was collected in Chagpori Sowa Rigpa School in 1698, and was later transferred to Mentseekhang in 1916. Its wood blocks were completely destroyed in 1966.

3) Gadan Phuntsok Ling version: This version was jointly revised by sowa rigpa experts from different areas of Tibet who gathered on the order of the Fifth Dalai Lama, and was engraved onto wood blocks in 1662. It was archived in the Chagpori Sowa Rigpa School in 1698, and was later transferred to Mentseekhang in 1916. Its wood blocks were also completely destroyed in 1966.

4) Chagpori version: This version was jointly revised in the Chagpori Sowa Rigpa School at a gathering of well-known physicians, and was engraved onto wood blocks in 1892. Its wood blocks are currently well preserved at Mentseekhang.

5) Gold-ink manuscript version: This version is the manuscript from Mentseekhang and was made in 1942. Famous calligraphers were gathered by the eminent sowa rigpa physician Kyenrub Norbu to handwrite using gold-ink. Calligraphers were commissioned to copy the Four Treatises using gold-ink for the first time in history. It is currently well preserved at Mentseekhang.

Among the five versions, the four xylograph versions of *the Four Treatises*, which were handed down from generation to generation, were the greatest treasure among all the ancient sowa rigpa texts collected by the Chagpori Sowa Rigpa School from all over Tibet in 1698. They were collected in Chagpori Sowa Rigpa School until 1916, and are well preserved in Mentseekhang, Traditional Tibetan Hospital since then. In regards to the gold-ink manuscript version, it was the first time in the history of Tibetan medicine to organize calligraphers to write *the Four Treatises* in gold-ink. It is well preserved in Mentseekhang since its completion.

6.6 Bibliography

A bibliography provides evidence that the documentary heritage has been used by scholars, and knowledge of its impact and influence is in the public domain. It is a good idea to cite the works of scholars from outside your own country, as well as local scholars, to demonstrate this influence.

- (1) དཔལ་ལོ་གཙུག་ལག་ཟེང་གི་ ཚས་འབྲུང་མཁས་པའི་དགའ་ལྗོངས། [M] བེ་ཅིང་། མི་རིགས་དཔེ་སྟླན་ཁང་། ༡༩༩༥ལོར།
- (2) 包哈申、斯琴其木格，《四部医典》蒙古译文版考证研究 [J]，世界科学技术-中医药现代化，2008. 第十卷，第一期。
- (3) བླ་ཉི་དཔལ་ལྷན་འཛོམས་ཀྱི་ བདུད་ཅི་ཉིང་པོ་ཡན་ལག་བརྒྱུད་པ་གསང་བ་མན་དག་རྒྱུད་ཀྱི་ཕྱི་དོན་ཤེས་བྱ་རབ་གསལ་རྒྱས་པ། [M] རྒྱ་གར་རྟི་ལི་གསར་པ། བླ་ཉི་ལྷན་འབྲུག་ཤིས་གཡང་འཕེལ་དཔེ་སྟླན་ཁང་། ༢༠༠༥ལོར།
- (4) བླ་ཉི་དཔལ་ལྷན་འཛོམས་ཀྱི་ བདུད་ཅི་ཉིང་པོ་ཡན་ལག་བརྒྱུད་པ་གསང་བ་མན་དག་རྒྱུད་ཀྱི་ཕྱི་དོན་ཤེས་བྱ་རབ་གསལ་རྒྱས་པ། [M] རྟི་ལྷན་འབྲུག་ཤིས་གཡང་འཕེལ་དཔེ་སྟླན་ཁང་། ༢༠༡༥ལོར།
- (5) 蔡景峰，《中国藏医学》 [M]，北京:科学出版社，1996.6.
- (6) རྩེ་མིང་སངས་རྒྱལ་རྒྱ་མཚོ། གསལ་རིག་ཁོག་འཁུམས་དྲུང་ཐོང་དཔྱེས་པའི་དགའ་ལྗོངས། [M] ལན་གྲོལ། ཀན་སུའུ་མི་རིགས་དཔེ་སྟླན་ཁང་། ༡༩༩༥ལོར།
- (7) བཟླ་ན་ལོ། རྒྱུད་བཞི་དཔེ་བསྐྱར་མ། [M] བེ་ཅིང་། གྲུང་གོ་བོད་རིག་པ་དཔེ་སྟླན་ཁང་། ༢༠༠༥ལོར།
- (8) བདུད་འདུལ། དཔལ་ལྷན་རྒྱུད་བཞིའི་ཐུབ་ཚུལ་ལ་དབྱེད་པ་ནོར་བུ་གཉིད་ཀྱི། [J] བོད་མཁན་སློབ་གསོ་དང་ཞིབ་འཇུག་ ༢༠༡༥ལོའི་དུས་དཔེ་དང་པོ།
- (9) 端智，从东方到西方-一个布里亚特藏医世家的医学传播史 [J]，青海民族研究，2012 年第 2 期
- (10) བཟླ་ན་པ་དར་རྒྱས། དཔལ་ལྷན་རྒྱུད་བཞིའི་བྱང་ཚུལ་ལྟར་ཟད་དཔྱད་པ། [C] རྩོང་ས་ཡོངས་ཀྱི་བོད་ལྷགས་གསོ་རིག་བཅོ་སྐྱོང་དབྱེད་ཚོམ་ཕྱགས་བསྐྱུལ། དེབ་གཉེས་པ། ལྷ་ས། བོད་རྩོང་ས་མི་དམངས་དཔེ་སྟླན་ཁང་། ༢༠༡༡ལོའི་ཟླ་བ་ལྔཔ།
- (11) གོ་འཛོད་དབང་འདུལ། འཇམ་མགོན་ཀོང་སྤལ་ཟེན་ཉིག་དང་དེའི་ཉར་མཁོའི་ཆ་ལག་ཕྱོགས་བསྐྱུལ་བཞུགས་སོ། །སྤྱི་ཚུལ། [M] བེ་ཅིང་། གྲུང་གོ་བོད་རིག་པ་དཔེ་སྟླན་ཁང་། ༢༠༡༥ལོའི་ཟླ་བ་ལྔཔ།
- (13) མིག་དམར། བོད་ཀྱི་གསོ་བ་རིག་པའི་ལོ་རྒྱུས་གསོང་པོར་བརྒྱུད་པ་དང་སྤྱི་ཚུལ་གཙོ་བོའི་རྒྱུན་བཟང་། [M] གྲུང་གོ་བོད་རིག་པ་དཔེ་སྟླན་ཁང་། ༢༠༡༡ལོའི་ཟླ་བ་༡༢པ།
- (14) 玛莉安娜·温德（著），刘铁程（译），宗喀·漾正冈布（校订），藏医学与古代及中世纪西方医学的比较 [J]，西北民族大学学报（哲学社会科学版），2011 年第三期
- (15) 娜塔利亚·波索克耶娃（著），拉毛吉（译注），宗喀·漾正冈布（校订），阿加-布里亚特地区的曼巴扎仓（赤塔洲）[J]，西北民族大学学报（哲学社会科学版），2011 年第三期
- (16) ཉེ་མ་གསལ་པ། བོད་ཀྱི་གསོ་བ་རིག་པའི་ཆ་བའི་གཞུང་ལྷགས་ཆེན་པོ་དཔལ་ལྷན་རྒྱུད་བཞིའི་བྱང་པའི་སྐོར་ཟད་དཔྱད་པ། [C] རྩོང་ས་ཡོངས་ཀྱི་བོད་ལྷགས་གསོ་རིག་བཅོ་སྐྱོང་དབྱེད་ཚོམ་ཕྱགས་བསྐྱུལ། དེབ་གཉེས་པ། ལྷ་ས། བོད་རྩོང་ས་མི་དམངས་དཔེ་སྟླན་ཁང་། ༢༠༡༡ལོའི་ཟླ་བ་ལྔཔ།

- (17) བྱམས་པ་འཕྲིན་ལས། གངས་ལྗོངས་གསོ་རིག་བརྒྱན་པའི་ཉིན་བྱེད་རིམ་བྱོན་གྱི་ནམ་ཐར་ཚུགས་བསྐྱེགས། [M] བེ་ཅིང་། མི་རིགས་དཔེ་སྐྱར་ཁང་། ༢༠༠༠ལོའི་ཟླ་བ་ཡལ། རྒྱ་བར་གཞི་གཉིས་པོ།
- (18) བྱམས་པ་འཕྲིན་ལས། གསོ་རིག་རྒྱུད་བཞིའི་སྤྲུང་ཐང་བརྒྱན་ཅུའི་དཀའ་འགྲེལ་བེད་ཀྱི་འོད་སྣང་། [M] བེ་ཅིང་། མི་རིགས་དཔེ་སྐྱར་ཁང་། ༢༠༠༠ལོའི་ཟླ་བ་ཡལ། རྒྱ་བར་གཞི་དང་པོ།
- (19) བྱམས་པ་འཕྲིན་ལས། བོད་ལྷགས་གསོ་རིག་རྒྱུད་བཞིའི་ནང་དོན་གླིང་ཆ་ངོ་མཚར་མཐོང་བ་དོན་ལྡན། [M] ལྷ་ས། བོད་རྫོངས་མི་དམངས་དཔེ་སྐྱར་ཁང་། ༡༩༩༥ལོའི་ཟླ་བ་ཡལ། རྒྱ་བར་གཞི་དང་པོ།
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- (21) ཟུར་མཁར་རྩོ་གྲོས་རྒྱལ་པོ། སྤྲུང་པ་ནམས་གྱིས་མི་ཤེས་སུ་མི་རུང་བའི་ཤེས་བྱ་སྤྱིའི་ཁྱེད་འབྲུགས། [M] ཁེན་ཀྱུན། སེ་ཁྲོན་མི་རིགས་དཔེ་སྐྱར་ཁང་། ༢༠༠༡ལོའི་ཟླ་བ་ཡལ།
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- (23) གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། དཔལ་ལྷན་རྒྱུད་བཞི། [M] ལྷ་ས། བོད་རྫོངས་མི་དམངས་དཔེ་སྐྱར་ཁང་། ༢༠༠༥ལོའི་ཟླ་བ་ཡལ།
- (24) གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། རྒྱུད་བཞི་གྲ་ཐང་པར་མ། [M] བོད་ཀྱི་གསོ་བ་རིག་པའི་གནའ་དཔེ་ཚུགས་བསྐྱེགས་དཔེ་ཚོགས། བོད་༢༠༠༥ བེ་ཅིང་། མི་རིགས་དཔེ་སྐྱར་ཁང་། ༢༠༠༥ལོའི་ཟླ་བ་ཡལ།
- (25) གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། རྒྱུད་བཞི་ལྷེ་དགའི་པར་མ། [M] བོད་ཀྱི་གསོ་བ་རིག་པའི་གནའ་དཔེ་ཚུགས་བསྐྱེགས་དཔེ་ཚོགས། བོད་༢༠༠༥ བེ་ཅིང་། མི་རིགས་དཔེ་སྐྱར་ཁང་། ༢༠༠༥ལོའི་ཟླ་བ་ཡལ།
- (26) གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། ལྷ་ཐན་སྤྲུང་ཆེས་ཁང་གི་རྒྱུད་བཞི་གསེར་གླིང་མ། [M] གངས་ལྗོངས་སྤྲུང་ཆེས་རིག་མཛོད་ཆེན་མོ། བོད་དང་བོ། བེ་ཅིང་། གྲུང་གོ་བོད་རིག་པ་དཔེ་སྐྱར་ཁང་། ༢༠༡༥ལོའི་ཟླ་བ་ཡལ།
- (27) གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། རྒྱུད་བཞི་གྲ་ཐང་པར་མ། [M] གངས་ལྗོངས་སྤྲུང་ཆེས་རིག་མཛོད་ཆེན་མོ། བོད་གཉིས་པ། བེ་ཅིང་། གྲུང་གོ་བོད་རིག་པ་དཔེ་སྐྱར་ཁང་། ༢༠༡༥ལོའི་ཟླ་བ་ཡལ།
- (28) གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། རྒྱུད་བཞི་དགའ་ཐན་ལུན་ཆོགས་སྤང་པར་མ། [M] གངས་ལྗོངས་སྤྲུང་ཆེས་རིག་མཛོད་ཆེན་མོ། བོད་བཞི་པ། བེ་ཅིང་། གྲུང་གོ་བོད་རིག་པ་དཔེ་སྐྱར་ཁང་། ༢༠༡༥ལོའི་ཟླ་བ་ཡལ།
- (29) གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། རྒྱུད་བཞི་ལྷགས་པོ་རེའི་པར་མ། [M] གངས་ལྗོངས་སྤྲུང་ཆེས་རིག་མཛོད་ཆེན་མོ། བོད་དྲུག་པ། བེ་ཅིང་། གྲུང་གོ་བོད་རིག་པ་དཔེ་སྐྱར་ཁང་། ༢༠༡༥ལོའི་ཟླ་བ་ཡལ།
- (30) 宇妥·云丹贡布, 马世林等译, 《四部医典》(汉文版) [M], 上海: 上海科学技术出版社, 1987.10
- (31) དབྱངས་དགའ། དཔལ་ལྷན་རྒྱུད་བཞིའི་འབྲུང་ཁུངས་ལ་དབྱུང་བ་མ་གསང་དང་གཏམ། [J] བོད་སྤྲུང་སློབ་གསོ་དང་ཞིབ་འཇུག ༢༠༡༡ལོའི་དུས་དེབ་གཉིས་པ།
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6.7 Names, qualifications and contact details of up to three independent people or organisations with expert knowledge about values and provenance of the nominated material.

Name	Qualifications	Contact details
(email)		
Wang Dui, Professor in University of Tibetan Medicine (awarded “National Famous Traditional Tibetan Medicine Physician”), #6 East Jiangsu Road, Lhasa, Tibet,		1115605655@qq.com
Yang Ga, Professor in University of Tibetan Medicine (PhD from Harvard University), #10 Mid Dangre Road, Lhasa, Tibet,		yanggala@hotmail.com
Ni Ma, Chief Physician at Traditional Tibetan Hospital in Qinghai Province (awarded “Master of National Physician”), #97 East Nanshan Road, Xining, Qinghai,		

Note that the names and contact details of these referees will not be disclosed on the Memory of the World Register, nor disclosed without their permission to any third party. Other authoritative referees should also be contacted to obtain a broad spectrum of opinion for assessment purposes.

7.0 Assessment against the selection criteria

7.1 Primary criteria - significance value to the world. Comment on one or more of the following significance criteria.

Not all the criteria will apply to your documentary heritage. Choose only those criteria that are relevant to your nomination.

7.1.1 Historic significance

What does the documentary heritage tell us about the history of the world? Does it deal with

- Political, economic, social or spiritual movements
- leading personalities in world history
- events of world-changing significance
- specific places of significance
- traditional customs
- relations with other countries or communities
- changing patterns of life and culture
- a turning point in history, or a critical innovation
- an example of excellence in the arts, literature, science, technology, sport, or other parts of life and culture?

The Four Treatises is one of the most well-preserved and influential traditional medical classics. Its cultural value and academic significance are not only reflected in its contribution

to the world cultural exchange at that time, but also an important literature of great research and exploration value.

The Four Treatises and its annotations points out that the embryonic development process goes through the fish stage, turtle stage and pig stage, which is equivalent to the evolution process from aquatic animals to reptiles and to mammals, and it describes in details the weekly development of the fetus, which is basically consistent with the biological evolutionism. The understanding of embryology in *the Four Treatises* is second to none among all ancient traditional medicine. In terms of fetal formation, Tibetan medical theory is very similar to modern medicine in many aspects, and even today, it has many unique features. It can be seen that the achievements of Embryology in Tibetan medicine, which plays an important role in the development of embryology in the world.

Metal smelting, drug processing, and craftsmanship of ceramic vessels and surgical instruments were extensively recorded in *the Four Treatises* and its annotations. It describes in details the methods of various grains being used as medicine after fermentation or acting as mediators to promote chemical reactions between drugs, processing and detoxification methods of various mineral, animal and plant medicinal materials, and production specifications, materials, construction mechanism of all kinds of surgical instruments. Therefore, *the Four Treatises* reveals that advanced scientific technology had been mastered in Tibetan medicine since 8th to 12th century. Through the musk trade and the Silk Road, its influence gradually spread to inland East Asia, Bhutan, Nepal, India in South Asia, and Turkic region in Central Asia.

The Four Treatises strongly advocate the methods of health preservation and anti-aging, recording more than 200 kinds of diets. It is a relatively complete work on nutrition and diet therapy in traditional medical classics. The content is not only detailedly classified attributes of a variety of grains, meat, oil, cooking, vegetables, and beverages and eating specification, but also listed the effects of the incompatibility between food on health as well as the importance of proper diet, providing the public with more comprehensive and effective health guidelines at that time. Furthermore, *the Four Treatises* advocates the spiritual and moral thought of putting others at the expense of own interests and the principle of doctor-patient affair. It believes that the occurrence of physical diseases is related to psychological factors, and positive thinking and good psychological state can promote people's physical and mental health or be as a valuable mean of treatment of physical and mental diseases. The dietary and behavioral standards recorded in *the Four Treatises* had a great influence on Tibetan culture and living habits.

The Four Treatises records the etiological diagnosis and treatment methods of infectious diseases and epidemics such as influenza, measles, smallpox, diphtheria, dysentery, cholera,

anthrax, and leprosy etc. It emphasizes the prevention and control measures and traditional customs of avoiding contacting with the patient's food, bedding, clothes, feces and smell etc. Awareness of the quarantine of those affected has prevented concentrated outbreaks.

During the heyday of the Tibet Empire (from the end of the 6th century to the beginning of the 9th century), centuries of campaigns developed powerful theories of trauma and anatomy in Tibetan medicine, and the medical essence of the practice was collected in *the Four Treatises*, which covers about one-fifth of the book.

The Four Treatises and its commentaries also describe in detail some surgical therapies, such as intestinal perforation, cleft lip, external injury, bone fracture, joint dislocation, and bladder calculus etc. In the 17th century, the Regent Desi Sanggye Gyatso organized Tibetan painting masters to draw eighty thangkas of *the Four Treatises*, and this is one of the earliest medical wall charts in the world. It clearly and precisely demonstrated seventy-four types of surgical instruments in sowa rigpa, which demonstrates sowa rigpa's capacity for complicated surgeries and superb craftsmanship for instrument manufacture.

Being the most vivid medical textbook in the inheritance of Tibetan medicine, the eighty thangkas are consisted of consisting of more than five thousand smaller paintings. Theses thangkas are based entirely on the content of *the Four Treatises*, illustrating the theory and practice Tibetan medicine. The root treatise is illustrated by four thangkas, the explanatory treatise by thirty-five, the treatise of oral instruction by sixteen, and the last treatise by twenty-four thangkas, together with one thangka of famous physicians lineage, making a total of eighty thangkas well-preserved in Mentseekhang currently.

The Four Treatises is a medical classic shared in Tibet and the surrounding Himalayan regions. Due to its practicality and scientific character, it became the medical tradition of Mongolia, Bhutan, India, Nepal, Myanmar and parts of Russia.

In the 18th century, *the Four Treatises* was translated into Mongolian, and it became the origin of Mongolian medicine and basic medical textbooks. The four classics of Mongolian medicine highly respected in modern Mongolian medicine were all written by Tibetan medicine experts. *The Four Treatises* and its annotations have become the core teaching materials of Mongolian medicine. In the 1830s, the Hungarian scholar Csoma de Kőrös, known as the founder of the Western Tibetan studies, introduced the Four Treatises to the West for the first time. It was later translated into English, German, Japanese, Russian and other languages, attracting the attention of overseas researchers on Tibetology.

7.1.2 Form and style

This criterion refers to the physical nature of the documentary heritage.

Much documentary heritage is unremarkable in this respect, for example,

manuscript or typescript paper records. However, some forms of documentary heritage display innovative qualities or high levels of artistry, and it is to these that this criterion applies.

- Is the documentary heritage a particularly fine exemplar of its type?
- Does it have outstanding qualities of beauty and craftsmanship?
- Is it a new or unusual type of carrier?
- Or is it an example of a type of document that has now disappeared?

The nominated four xylograph versions and one gold-ink manuscript version of *the Four Treatises of Tibetan Medicine* are the most precious and representative ones among traditional Tibetan ancient literature.

Four different xylograph versions of *the Four Treatises* stored at Mentseekhang are currently the best-preserved prints in the world. The earliest woodblock version was made in 1546, known as the Drathang version, and it has had a great influence worldwide. Also, it has a high value for collection and research in that it was clearly written and well preserved without any damages and hand-painted color illustrations are inserted in the middle. The gold-ink manuscript version is the only extant gold-ink handwritten version of *the Four Treatises* in Tibet. In Tibetan history, gold ink was used to record important Buddhist scriptures. The importance of the Four Treatises in the medical literature is thus evident. It is comprehensive and very well preserved, and it has a high academic value for sowa rigpa research. Further, it is a rare piece of art showing a perfect combination of papermaking, calligraphy, binding, and aesthetic features, etc. These nominated versions include the Ur-text of *the Four Treatises* and are best quality versions. They are irreplaceable and invaluable for studying the history of various versions of Tibetan medical texts.

(1) Form

The nominated versions are four xylograph versions and one gold-ink manuscript version of the Four Treatises. The dimensions are as follows: (1 leaf (debma) equals 2 pages)

- a. Drathang version: 400 leaves in total, 47.20×7.50 cm, 7 rows in each page, average 80 words per row.
- b. Tadan version: 420 leaves in total, 51.50×9.90 cm, 7 rows in each page, average 71 words per row.
- c. Gadan Phuntsok Ling version: 401 leaves in total, 51.50×9.50 cm, 6 rows in each page, average 94 words per row.
- d. Chakpori version: 367 leaves in total, 57.00×10.50 cm, 6 rows in each page, average 97 words per row.

- e. Gold-ink handwritten version: 372 leaves in total, 59.00 × 10.80 cm, 6 rows in each page, average 93 words per row.

The five different versions of *the Four Treatises* demonstrate traditional Tibetan papermaking skills. The paper used in the four xylograph versions is traditional Tibetan paper, and the paper used in the gold-ink manuscript version is *tingshok* (indigo paper made with special techniques). The raw materials for making paper are mainly *Stellera chamaejasme* L., *Brunsvigia bosmaniae*, wild camellia tree, *daphneodora*, etc. Making these papers requires the following processes: 1) steeping and washing, 2) pounding (separating the bark), 3) boiling, 4) beating, 5) pulping in stone mortars, 6) paper casting, 7) stripping away. The paper made from them have following features: soft and gentle, with fine and long fibers, with high folding endurance, anticorrosive, mothproof, rat-proof, long-lasting, etc.

The four xylograph versions and the one gold-ink manuscript version all demonstrate the ancient engraving, printing, and calligraphic arts. The style of the five different versions of *the Four Treatises* represents the characteristics of the binding and layout of Tibetan ancient books.

(2) Style

The Four Treatises demonstrates pathogenesis, pattern of syndrome, diagnosis, treatment and so on in the structure of roots, stems, branches, leaves, flowers, and fruits in the "illustrated trees of medicine," which is vivid, unique, clearly structured, and easy to memorize. It also implies the philosophy of dependent-arising in Buddhism.

The content of the book is in the form of Q&A: Sage Yi Legyi asks questions and Sage Rigpe Yeshe answers. That way all the contents of sowa rigpa are narrated. Most of the parts are chantable poetry, or alternate between prose and verse. They are easy to remember, with superb structures and perfect contents, and with the style in the same head and tail, which means the end of the text echoes the beginning, without any unnecessary details and contradiction, and with rigorous logic. It is of extraordinary value from the perspective of literature and logic.

In particular, the gold-ink handwritten version is the only gold-ink version in the world. It reflects the contemporary art of painting and calligraphy with exquisite and vivid paintings.

7.1.3 Social, community or spiritual significance

This criterion refers to the attachment to the documentary heritage of a specific community in the present. You must show how this attachment is demonstrated, for example, a community may be strongly attached to

the heritage of a beloved leader, or to the documentary evidence of a specific incident or site. Or it may reverse the documentary heritage associated with a spiritual leader or a saint. Provide information on how this attachment is expressed.

The authors of *the Four Treatises*, Yuthog Yonten Gonpo the Elder (708-833) and Yuthog Yonten Gonpo the Younger (1126-1202), were both influential experts on Tibetan medicine. The former was the imperial physician of the 38th Tibetan King Trisong Detsan, who was recognized as the originator of Tibetan medicine. In Tibetan Buddhism, Yuthog Yonten Gonpo the Younger is regarded as the reincarnation of the Medicine Buddha, and the birth of the book *A Virtuous Hook for the History from Yuthog Heart Essence* opened up the practice of empowerment, oral teaching, medicine empowerment ritual etc. Depending on the advantaged religious environment of Tibet, *the Four Treatises* have been better protected and passed down.

During the Tibet Empire, the King of Tibet invited many famous doctors from neighboring countries to spread medical science in Tibet, constantly absorbing the essence of other medicine on the basis of the original theories of Tibetan medicine. The profound communication lasted for several centuries, which created the integrity and diversity of Tibetan medical theories. The book still contains some words in *shangshong* language, Sanskrit, and Persian etc, as well as medical, cultural and regional information of ancient civilizations, which is a vivid proof of the interchanges between ancient civilizations.

During the period of the 33rd King of Tibet Empire, Songtsan Gambo, he invited medical ancestors from India, China (Tang Dynasty) and Persia, together with local Tibetan medical experts to jointly compile the medical classic *Fearless Weapon*. In order to promote the social status of doctors, the king awarded doctors the title "Life-saving Division" and ordered the whole country to honor doctors. During the period of the 37th King of Tibet Empire, Chede Tsugtsan, he invited the famous doctor Tsanba Shehala from Khotan, and conferred him the title of imperial physician, whose descendants started the Bhiji medical lineage. The King also married princess Jincheng of the Tang Dynasty, and ordered the Tibetan medical experts at that time to translate many classical works of Traditional Chinese Medicine together with Maha Jingde, a monk doctor of the Tang Dynasty who was invited by the King, and included these content in *Collection on Health: Royal Medical Treatise*. During the period of the 38th King of Tibet Empire, Trisong Detsan, he invited famous doctors from India, Persia, Kashmir, Nepal, and Turkic, Dhobo, China (Tang Dynasty), ask them to translate and compiled dozens of classic works, and listed them in *Brown Text: Royal Medical Treatise*, and awarded doctors the title "lhaje", meaning beyond the king. The King also promulgated and implemented the national regulations of "Thirteen Edicts", taking the development of Tibetan

medicine as a key theme of promoting political and cultural exchanges.

The Four Treatises was born in the golden period of ancient Tibetan history, and absorbed a great deal of the essence of these medical classics in the process of its compilation. The book records the level of local medical treatment and cultural integration at that time, revealing the important status of Tibetan culture in Central Asian civilization during that period.

The precious spirit of advocating medicine during the Tibet Empire has been inherited by the Tibetan people for thousands of years, and Tibetans believe in such concept till this day, for example, putting the medical books on high and clean place, avoiding walk above medical books, doctors not learning *the Four Treatises* are regarded as unorthodox inheritance of Tibetan medicine. In temples, *the Four Treatises* are even placed in the same column with the *Tripitaka* for worshippers to pay homage, having the same level spiritual status. Although different schools of Tibetan Buddhism practice different classics, *the Four Treatises* is still practiced by all schools. This tradition of advocating *the Four Treatises* has been continuously passed down to the present by oral teaching, and the learning tradition of reciting *the Four Treatises* is still retained at present. The book is still regarded as the criterion of Tibetan medicine, the core content of modern education and research of Tibetan medicine, and the classic courses of Tibetan medicine offered by many modern colleges and universities.

In The history of Tibet, the inheritance and development of *the Four Treatises* were closely related to the major families that controlled the political and economic lifeblood of Tibet, such as the Yuthog family (8th-13th century), the Changdi family (8th-16th century), and the Chang School and Zur School (after the 14th century). Some important historical figures played an important role in promoting the inheritance and development of *the Four Treatises* in various stages of Tibetan history. At the time of the Fifth Dalai Lama and Regent Desi Sanggye Gyatso, Chakpori Sowa Rigpa School, which is the official medical school of the Tibetan local government, was established. Some outstanding scholars of the same age were gathered to revise Drathang version of the Four Treatises and subsequently the Gadan Phuntsok Ling version and Chakpori version were completed, and they were set as major courses. The Regent Desi Sanggye Gyatso wrote supplementary teaching materials such as annotations for *the Four Treatises* and *the Blue Beryl* in person, and organized Tibetan painting masters to draw eighty sowa rigpa thangkas, which are one of the earliest medical wall charts in the world. In view of the differences in the identification of medicinal materials recorded in *the Four Treatises* and the differences in the treatment expertise of common diseases in different regions, there emerged two major schools, i.e. Chang School and Zur

School, during the 14th to 15th century in the transmission of sowa rigpa. Scholars from both schools wrote books and propounded medicinal theories and ideas, and sowa rigpa therefore entered its heyday.

Tibetan medical experts from different periods and schools have compiled more than 200 annotated editions of *the Four Treatises*. There are ninety-one commentaries included in *The Compendium of Traditional Tibetan Medicine* (2012) alone. The annotations on *the Four Treatises* by ancient scholars account for a large proportion in ancient Tibetan medical books, and new annotated editions of *the Four Treatises* by contemporary scholars are still being published, demonstrating the irreplaceable position and role of *the Four Treatises* in the field of traditional Tibetan medicine.

The Four Treatises is a medical classic shared in Tibet and the surrounding Himalayan regions. It systematically and completely conveys the sowa rigpa theoretical system of physiology, pathology, diagnosis, treatment, and medicine, etc. and it became the medical tradition of Mongolia, Bhutan, India, Nepal, Myanmar and parts of Russia thanks to its practicality and scientific character. Massive copies printed from the Drathang version of *the Four Treatises* were distributed to Tibetan areas and neighboring countries, which played a crucial role in the transmission, preservation and dissemination of Tibetan medicine. In the history of Tibet, sowa rigpa was inherited and spread mainly within medical colleges in major monasteries, and the main teaching textbook used in them is *the Four Treatises*. These colleges are distributed in Tibet Autonomous Region, Qinghai, Sichuan, Gansu, and Yunnan provinces, as well as Yonghe Temple in Beijing founded in the 18th century and Ruiying Temple Tibetan Medical College in Liaoning Province. In the middle of the 18th century, Khoshe Mingyur Dorje translated the Four Treatises into Mongolian, engraved it onto wood blocks, and printed it for distribution. Thereafter, more than thirty monasteries in Mongolia founded Tibetan medical colleges to study *the Four Treatises*.

The Four Treatises advocates the cosmology of harmony between man and nature, the health concept of balance between Yin and Yang, and the concept of both internal and external cultivation, and practices the medical concept of harmony and unity. The book emphasizes the concept of physical and psychological balance, harmonious coexistence among human beings and between man and nature, attaches importance to human ethics, and advocates compassion, benefit, equality, kindness and positive outlook on life. Its dissemination promotes mutual respect between communities and individuals. As a green, economical and safe medical system for the benefit of mankind, *the Four Treatises* is not only the concentration of the conservative and introverted Eastern ancient civilization, but also the embodiment of the eastern philosophy of the integration of nature and man. The precious regional culture it carries is irreplaceable.

7.2 Comparative criteria. Comment on one or more of the following comparative criteria:

7.2.1 Rarity

Is the item or collection rare? Is it one of a kind (the only one ever created), or the last survivor of a form of documentary heritage that was once widespread? Do similar items or collections exist?

Over the past several centuries, the Four Treatises has been translated into many languages, and published and printed countless times. However, Drathang version engraved in 1546, Tadan version engraved in 1640, Gadan Phuntsok Ling version engraved in 1662, and Chakpori version engraved in 1892 are rare, surviving, and well-preserved precious documents. Particularly, the gold-ink manuscript version made in 1942 is the one and only handwritten version using gold-ink in the world. These ancient books are either wood blocks or manuscript with a very high value for collection and research. They are extremely rare and basically priceless. The damage and loss of the woodblock made these culture heritage become more rare and unique.

7.2.2 Integrity, completeness, condition

Is the documentary heritage complete, or are sections or pages missing?
Has part of the documentary heritage become lost, or are supplementary parts being preserved elsewhere? If so, give details.
What condition is it in?

In the course of its historical development, *the Four Treatises* was copied and reprinted many times. Many versions have been lost and damaged over time, but the four xylograph versions and one gold-ink manuscript version of *the Four Treatises* in the collection of *Mentseekhang*, Traditional Tibetan Hospital (Tibetan Medical & Astro Insititute) are still intact and well preserved. Under the protection measures of anti-insect, anti-theft, fire prevention, moisture-proof, anti-rat and so on, *the Four Treatises* have kept their original intact appearance, and have been kept in good condition with various safety measures.

7.3 Statement of significance

Summarise the points you have made in 7.1 and 7.2, and make the case for authenticity based on the provenance of the documentary heritage.
What has been the impact of this documentary heritage material on world history and culture?

Why is this documentary heritage important to the memory of the world?

What has been its impact on life and culture beyond the boundaries of

a nation state or region? State why the documentary heritage is

important to the memory of the world, and why its loss would impoverish

the heritage of humanity.

The Four Treatises is one of the most systematic and complete medical classics in ancient times. It was written by the eminent sowa rigpa physician Yuthog Yonten Gonpo the Elder in the 18th century, and was supplemented and perfected by Yuthog Yonten Gonpo the Younger in the 12th century. Yuthog Yonten Gonpo the Elder was the imperial physician of the 38th Tibetan King Trisong Dezan, who was recognized as the originator of Tibetan medicine. In Tibetan Buddhism, Yuthog Yonten Gonpo the Younger is regarded as the reincarnation of the Medicine Buddha. Depending on the advantaged religious environment of Tibet, *the Four Treatises* have been better protected and passed down. It is the standard for all diagnostic and treatment methods in Tibetan medicine, and is an indispensable document in the study of Tibetan medicine. It has been translated into English, German, Mongolian, Japanese, Russian and other languages. The book is still regarded as the criterion of Tibetan medicine, the core content of modern education and research of Tibetan medicine, and the classic courses of Tibetan medicine offered by many modern colleges and universities.

The Four Treatises is a medical classic shared in Tibet and the surrounding Himalayan regions. During the Tibet Empire, famous doctors from neighboring countries were invited to spread medicine in Tibet, and the profound exchanges lasted for several centuries, resulting in the integrity and diversity of Tibetan medical theories. The book well preserves the level of medical treatment and cultural integration in these regions, revealing the dominant position of Tibetan culture in Central Asian civilization at that time. It has preserved some medical, cultural and regional information of ancient civilizations, which has certain reference value for the study of the interaction between ancient traditional medicine and the development history of world medicine, and it is also a vivid witness of the exchanges between ancient civilizations.

Diagnosis and treatment of some frequently-occurring plateau diseases are recorded in the *Four Treatises*, including polycythemia, hypertension, apoplexy, rheumatism, hepatic hydatid, etc.. Also some special external therapies such as bloodletting, cleaning of the channels, and medicated baths are written in it. Most of the medicinal herbs recorded grow on the Qinghai-Tibet Plateau, being distributed in different elevations. Because of the complex geographical features, abundant natural resources, and its unique natural conditions such as high altitude and cold climate, hypoxia, strong ultraviolet rays, and long duration of sunshine, there exists a great number of frigostable, anti-anoxia and biologically active medicinal herbs

and plants in the Plateau. With 1,002 kinds of herbs and 2,258 prescriptions recorded in the book, it is the most comprehensive and complete highland medicine guide among the foundations of traditional medicine. According to the different sources, growth environment, texture and drug parts, eight scientific drug classification methods were developed. The book puts forward the rule of compatibility formulation based on 6 tastes, 8 attributes and 17 effects. The records of special diseases, therapies and the medicinal herbs carry the distinctive regional characteristics of the Qinghai-Tibet Plateau and the Himalayan regions.

The four xylograph versions and one gold-ink manuscript version are the proofread and revised editions of *the Four Treatises* in different historical stages. Due to the age, the earliest printing plate and similar copies have been lost, and these are now the only surviving copies. The Drathang version is particularly important among them. It is the earliest xylograph version and the ancestor of all extant versions made by Zurkhar Lodro Gyalpo, a famous Tibetan medicine scholar. He engraved it in 1546 based on the original manuscript of Yuthog Yonten Gonpo, the Younger and the gold script. The original materials and information at the time of writing the book are well preserved. Drathang version is a rare art work integrating papermaking, calligraphy, literature, binding and aesthetics. It is also an important embodiment and witness of ancient engraving, printing, calligraphy and papermaking skills.

The embryonic development process of the fish stage, turtle stage and pig stage, the weekly development of the fetus pointed out in *the Four Treatises*, has some influences on the understanding of biological evolutionism and the development of embryology. Techniques such as metal smelting, drug processing, and craftsmanship of ceramic vessels and surgical instruments is a reflection of the craftsmanship development of the Eastern civilization. The awareness of quarantine advocated in *the Four Treatises* prevented the concentrated outbreak of the plague.

The Four Treatises strongly advocate the methods of health preservation and anti-aging, and attaches great importance to nutrition and dietary therapy. It is a relatively complete work on nutrition and dietary therapy among traditional medical classics, providing the public with more comprehensive and effective health guidelines at that time. The dietary and behavioral standards recorded in *the Four Treatises* had a great influence on Tibetan culture and living habits. *The Four Treatises* advocates the spiritual and moral thought of putting others at the expense of own interests and the principle of doctor-patient affair, the cosmology of harmony between man and nature, and practices the medical concept of harmony and unity, and compassion, benefit, equality, kindness and positive outlook on life. *The Four Treatises* is not only the concentration of the conservative and introverted Eastern ancient civilization, but also the embodiment of the eastern philosophy of the integration of nature and man. The precious regional culture it carries is irreplaceable.

Tibetan medical experts from different periods and schools have compiled more than 200 annotated editions of the Four Treatises, accounting for a large proportion in ancient Tibetan medical books. New annotated editions of the Four Treatises by contemporary scholars are still being published. Eighty thangkas were painted by Tibetan medicine experts for the purpose of teaching the Four Treatises in the seventeenth century, which are the most vivid teaching materials in Tibetan medicine. These thangkas are based entirely on the content of the Four Treatises. It clearly and precisely demonstrated seventy-four types of surgical instruments in *sowa rigpa*, which demonstrates *sowa rigpa*'s capacity for complicated surgeries and superb craftsmanship for instrument manufacture. The Four Treatises demonstrates pathogenesis, pattern of syndrome, diagnosis, treatment and so on in the structure of roots, stems, branches, leaves, flowers, and fruits in the "illustrated trees of medicine," which is vivid, unique, clearly structured, and easy to memorize. It also implies the philosophy of *k* in Buddhism.

Based on the integrity of theory, the continuity of inheritance and the richness of practice, Tibetan medicine stands out among traditional medicine in the world and is a medical system that is completely preserved and continuously developed. On November 28, 2018, 藏医药浴法—中国藏族有关生命健康和疾病防治的知识与实践 "Tibetan Medicinal Bath Method -- Knowledge and practice of Life, Health and Disease Prevention and Treatment among Tibetans in China" was nominated on UNESCO's List of the Intangible Cultural Heritage of Humanity. Tibetan Medicinal Bath Method is one of the 18 treatment methods recorded in *The Four Treatises*.

To sum up, if the literature heritage of *the Four Treatises* disappears without effective protection, it will be a great loss of human civilization.

8.0 Consultation with stakeholders

8.1 Provide details of consultation with relevant stakeholders about this nomination

Relevant stakeholders include:

- Owners/custodians of the documentary heritage
- Communities with involvement in the documentary heritage
- Scholars who research the documentary heritage

In the declaration process, we asked for opinions from Lu Guoqiang, director of the State Archives Bureau; Mi Ma, president of University of Tibetan Medicine; He Benlin, director of the Archives Center of Tibet Autonomous Region; and Jue Dan, director of the Potala Palace Management Office. They all strongly supported the declaration of world memory list of *the*

Four Treatises, and agreed to share China's precious literature heritage with the rest of the world. We also consulted with experts such as Master of National Physician Zhandui and Nima, famous traditional Tibetan medicine Professor Wang Dui, Dr. Yanga from Harvard University, Dr. Mingji Cuomu from Oxford University, Professor Natsagdorji from Atoch Manramba University in Mongolia, doctor Angren Nima Zhaxi, doctor Soxue Zhaxi Qunpei etc. They all expressed their support for the preservation of memory of the World documents and heritage, and informed consent to this application. In addition, professional advice and guidance were sought from the Memory of the World Committee.

9.0 Risk assessment

9.1 Detail the nature and scope of threats to the nominated material

Is the documentary heritage at risk from:

- Climatic conditions
- Poor storage
- Economic issues
- Potential political interference

If your documentary heritage is at risk, say so - UNESCO needs to know its true situation.

The four different xylograph versions and one gold-ink manuscript version of *the Four Treatises* inherited from the 16th to the 19th century are currently kept in Mentseekhang in the traditionally preserved way. So far, it has not suffered serious and direct threats, yet, because of the preservation of a long time, the paper is gradually deteriorating, therefore, further measures to strengthen protection will play an important role in the survival of the literature.

10.0 Preservation and access management plan

10.1 Describe, or attach as a scanned document, any existing plans. If no plans exist, provide details about proposed conservation, storage and access strategies.

The four xylograph versions of *the Four Treatises* are the highest quality among ancient literature of Tibetan medicine, and are the main objects for protection among ancient books in Mentseekhang. At present, they are preserved in a special wooden bookcase, and there is 24-hour monitoring system with auto save. There is fire protection equipment, emergency measurements to deal with hazardous conditions, well-trained staff, and a strict management

system, as well as professional personnel for scheduled maintenance for the purpose of guaranteeing the safe preservation and integrity of the texts. The gold-ink manuscript version has been stored in a box with a solid wood bottom and glass shield. Except for the Tadan version, all the other versions have been published in the form of photocopies, which promotes circulation of *the Four Treatises*.

In order to ensure further digital preservation and replication with scientific methods and modern technology for research and promotion, four xylograph versions and one gold-ink manuscript version of *the Four Treatises* have been online on the “Tibetan Medicine and Astronomical Calendar Digital Platform” established by Mentseekhang, Traditional Tibetan Hospital.

Protection, preservation and utilization plan: (1) Establish a professional library of rare books and fine works. (2) The unique plateau climate in Tibet is a favorable external condition for the preservation of documentary heritage. We will further strengthen and formulate the management of temperature and humidity in the storeroom based on the actual changes of precipitation and humidity in Tibet. (3) The Tadan version of *the Four Treatises* was photocopied and published. (4) The five versions are all digitized and open to the public on relevant open network platforms for readers all over the world to read. (5) Set up a display cabinet for the gold-ink manuscript version for external display.

11.0 Any other information that may support the nomination

11.1 Note below or attach scanned documents as appropriate.

This may include statements from supporters, plans for promoting the documentary heritage if it is inscribed, or scanned news items relating to the documentary heritage.

How do you see this documentary heritage being used for education and research?

If this declaration was fortunately included in the Memory of the World Register, we promise to develop a series of communication and promotion strategies so that more people can understand and share the achievements of Memory of the World.

Archives management departments and heritage storage departments at all levels keep quite high enthusiasm for the affairs related to the documentary heritage of *the Four Treatises*, and the government departments at all levels attach great importance to this event, which can effectively promote the protection and utilization of the literature heritage. We will organize

and participate in documentary heritage exhibitions. Make use of media to advocate and report, so that more people understand and pay attention to. We also plan to attract social enterprises to participate in the development of cultural products of *the Four Treatises* by holding academic seminars and publishing cultural products, so as to activate the documentary heritage and expand social influences.

(1) Specific communication and promotion plan is as follows:

- Actively participate in all kinds of documentary heritage exhibition activities held at home and abroad.
- Different versions of *the Four Treatises* will be displayed, including 80 thangkas and various annotations of *the Four Treatises*.
- Advocate and report the work related to *the Four Treatises*'s declaration into the Memory of the World Register in real time with the help of various media, and advocate the health preservation culture of *the Four Treatises*.
- The literature heritage special column of the documentary heritage "*the Four Treatises*" will be set up on platforms such as official website of Mentseekhang, Traditional Tibetan Hospital, "Tibetan Medicine and Astronomical Calendar Digital Platform", Journal of Tibetan Medicine & Astro-Science, and "Yuthog Forum" WeChat official account
- Compiling books such as *Health Guidelines from the Four Treatises* to guide people to take care of themselves.
- The same scale photocopy of *the Four Treatises* will be published for easy collection and gifting.
- All the collected versions of *the Four Treatises* will be digitized and opened to the public on open network platforms for readers all over the world to read.
- In order to better spread and promote the documentary heritage of *the Four Treatises*, the next step is to apply 80 pieces of thangka to Memory of the World Register.

(2) Documentary Heritage Utilization plan of *The Four Treatises*:

- On the basis of the establishment and improvement of institutions for the dissemination and research of *the Four Treatises*, training courses for the protection and inheritance of *the Four Treatises* should be held often.
- Enhance the awareness of protection and inheritance among young people. Organize experts to compile reading books related to *the Four Treatises* for students, and organize experts to explain and generalize the history, culture, inheritance and other contents of *the Four Treatises* in schools, and carry out various promotion activities.
- Organize relevant experts and scholars at home and abroad to hold academic seminars on *the Four Treatises*, and invite experts to hold academic lectures on the documentary heritage of *the Four Treatises*.

- Collect and sort out the different versions, annotations and historical documents of *the Four Treatises*, and we plan to carry out the following research topics: (1) On the basis of the existing historical literature research, extensively collect data and organize relevant experts to further research the origin and history of *the Four Treatises*. (2) More than 20 different xylograph versions of *the Four Treatises* were engraved in China, Mongolia, Bhutan and other places in history. Based on four xylograph versions and one gold-ink manuscript version collected in Mentseekhang, collect other editions of *the Four Treatises* from all over the world, and relevant experts will be organized to conduct comparative studies on the different versions, and the results will be published and promoted in the form of papers. (3) More than 200 annotated editions of *the Four Treatises* have appeared in the history. The historical evolution and content differences of the annotated editions will be studied by collecting literature and organizing experts. (4) Based on 80 thangkas of three sets of *the Four Treatises* collected by Mentseekhang, Traditional Tibetan Hospital, a comparative study will be conducted with facsimiles of various Tibetan medical thangkas collected at home and abroad.

12.0 CHECKLIST

Summary completed (section 2); ☐

Nomination and contact details completed (section 3); ☐

Declaration of Authority signed and dated (section 4); ☐

If this is a joint nomination, section 4 is appropriately modified, and all Declarations of Authority obtained; ☐

Legal information (section 5); ☐

Details of custodian if different from owner (section 5); ☐

Details of legal status completed (section 5); ☐

Details of accessibility completed (section 5);

Copyright permission for images completed (section 5);

Catalogue and registration information (section 6);

History/provenance completed (section 6);

Bibliography completed (section 6);

Independent referees identified (section 6);

Significance – primary criteria (section 7);

Significance – comparative criteria (section 7);

Statement of significance (section 7);

Details of consultation with stakeholders completed where relevant (section 8);

Assessment of risk completed (section 9);

Summary of Preservation and Access Management Plan completed or strategy proposed (section 10);

Any other information provided – if applicable (section 11);

Additional scanned documents, including suitable reproduction quality photographs identified to illustrate the documentary heritage (300dpi, jpg format, full-colour preferred);