

MANASE Dōsan (1507-1594)

If we are to name the most famous physician from the end of the Muromachi era to the Azuchi-Momoyama period, no one surpasses MANASE Dōsan (1507-94). Dōsan, who introduced the Chinese medicine of the time to Japan and helped it become established, has been called the restorer of Japanese medicine. Dōsan was a native of Kyoto and a priest of Rinzaï school of Buddhism. In 1528, while studying at Kantō Ashikaga school, he met TASHIRO Sanki and decided to major in medicine.

In 1545 he returned to Kyoto, established the Keiteki-in school, engaged in medical education and gained the trust of contemporary authorities such as ASHIKAGA Yoshiteru, MŌRI Motonari, ODA Nobunaga, TOYOTOMI Hideyoshi and INABA Ittetsu and thus was put in charge of their medical care. He also made ties with cultural figures such as SEN-NO Rikyū.

He authored many texts, of which the most important works probably were the 8 volumes of “Keiteki-shū” (“啓迪集”), 1574. This set is a compilation of main points of Chinese medicine at that time in the same style as “Ishin-hō” (“医心方”) of the Heian period (Tang medicine) and “Man-an-ho” (“万安方”) of the Kamakura period (Sung medicine).

Although generally “Keiteki-shu” was considered to be excerpts of Li Zhu medicine in the Jin and Yuan dynasties, this was rather indirect and it is more accurate to say, that it is an integration of medical texts preceding the Jiajing era and the Jiajing era (1368-1567) of the Ming dynasty. Since medicine is a practical science, the introduction of advanced information is always desirable. TASHIRO Sanki’s return from Ming is said to have been in 1498, but it has been recognized that a major portion of the “Keiteki-shū” compilation uses medical texts published in Jiajing era.

Although Dōsan’s medical attitudes were determined by Sanki, after Dōsan’s return to Kyoto he sought the latest Chinese medical texts and after much research wrote “Keiteki-shū”. Herein Dōsan covered a wide range of topics including pharmaceuticals, nutrition, acupuncture and moxibustion. “Shinkyū-shūyō” (“鍼灸集要”), the work dealing with acupuncture and moxibustion, contained quotations from “Shinkyū –taizen” (“鍼灸大全”), “Irin-shūyō” (“医林集要”), “Shinkyū-shūei” (“鍼灸聚英”), “Shinkyū-setsuyō” (“鍼灸節要”) and “Shinkyū-shisei-kyō” (“鍼灸資生經”).

The MANASE style medicine based on the Yin-Yang and Five Phase theories with its skilled use of empirical formulas succeeded through the efforts of its successors to actively absorb later Ming medical texts such as “Manbyō-kaishun” (“万病回春”), etc. It flourished most during the early Edo period and continued to be used until the end of that period. This school of medicine was called the Goseihō-ha (後世方派) school as opposed to the Koho-ha (古方派) school which later developed.

Figure 1

Portrait of Dōsan

The collection of Kyō-u-sho-oku library of Takeda Science Foundation



Figure 2

Portrait of TASHIRO Sanki

The Collection of Kyō-u-sho-oku library of Takeda Science Foundation



Figure 3

“Keiteki-shū” (“啓迪集”)

The Collection of Kyō-u-sho-oku library of Takeda Science Foundation

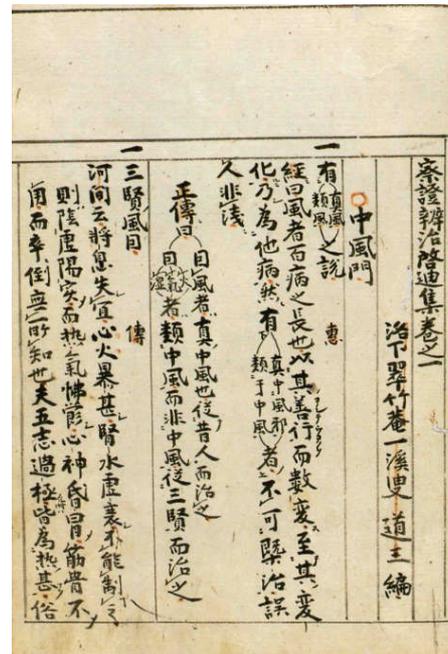
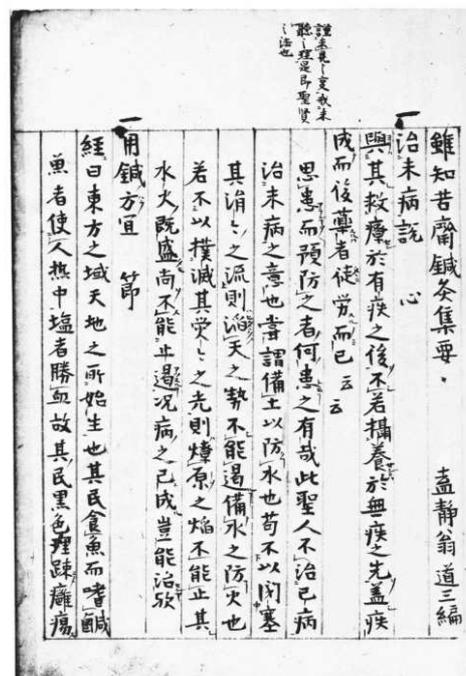


Figure 4

“Shinkyū-shuyō” (“鍼灸集要”)

The collection of Fujikawa Bunko of Kyoto University Library



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