

## KAJIWARA Shōzen (1266-1337)

During the Kamakura period (the samurai era), the political power shifted to Kamakura and the new supporters of medicine transferred from the aristocratic society of the court to student monks studying new Chinese classics and talented priest doctors with a particularly high level of medical knowledge.

We cannot speak of the reception of Chinese medicine from the Kamakura to the Muromachi period without acknowledging the activities of Zen monks and priests. The focus of medical treatment expanded from the upper classes to the general public and medical texts written in Japanese appeared. KAJIWARA Shōzen, a monk with a thorough knowledge of medicine who lived in Kamakura, read extensively the newly introduced Sung (960-1279) medical texts and compiled the greatest medieval Japanese medical complete set, “Ton-ishō” (頓医抄) and “Man-ampō” (万安方).

The 50 volumes of “Ton-ishō” (1302-04) classification of disease were based on the former “Shobyō-genkōron” (諸病源候論), but generally were influenced most by the “Taihei-seikei-hō” (太平聖惠方). Shōzen seemed to rely on the books printed in Fujian in Southern Song dynasty (1147) imported to Japan at the time. Several formulas were also transcribed from other Sung medical texts. It can be considered a ground-breaking text interpreting the latest Chinese medical literature of the time with Japanese vision. It was written in easily comprehensible Japanese style. Some parts also described personal experiences.

On the other hand, the 62 volumes of “Man-ampō” were compiled mostly from materials found in “Seizai-sōroku” (聖濟總錄) printed in Yuan dynasty in 1300 which KAJIWARA discovered after writing “Ton-ishō”. In contrast with “Ton-ishō”, the purpose of which was to offer medicine to the populace, “Man-ampo” was written especially for students, in Chinese characters, double in content and volume, to convey necessary standard medical texts. The writing of “Man-ampō” was begun only 13 years after “Seizai-sōroku” was published in Yuan dynasty.

The 42nd volume of “Ton-ishō” is “Satsuyō-dōjin-shinkyū-ketsu” (撮要銅人鍼灸穴). The 57th volume of “Man-ampō” (万安方) is comprised of writings on acupuncture and moxibustion meridian points. The writings contain quotations from newly published Sung

acupuncture and moxibustion works such as “Shinkyū-shisei-kyō” (“鍼灸資生經”) and “Dōjin-yuketsu-shinkyū-zukyō” (“銅人膾穴鍼灸図經”). In addition, quotations also came from other former texts such as “Kōtei-daikei-meidō” (“黃帝內經明堂”), “Kō-otsu-kyō” (“甲乙經”) and other former texts.

**Figure 1**

Anatomical chart from “Ton-ishō” (“頓医抄”) |  
 Referred from “Sonshinkan-chūzu” (“存真環中図”)  
 by Yang Jie of Northern Song dynasty  
 The Collection of Naikaku Bunko of  
 National Archives of Japan



**Figure 2**

The 42nd volume of “Ton-ishō” (“頓医抄”)  
 The Collection of Naikaku Bunko of  
 National Archives of Japan

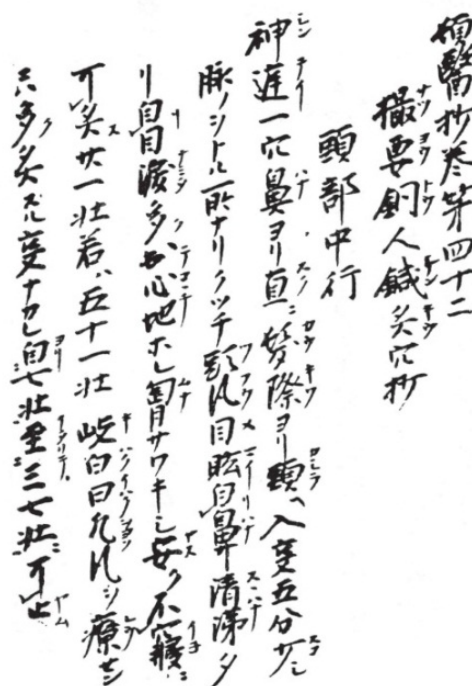


Figure 3

The 57th volume of "Man-ampō" ("万安方")

The Collection of Naikaku Bunko of

National Archives of Japan

覆載萬安方第五十七  
 頭部諸穴 以資生經為本以銅人明堂據之  
 神庭一穴 在髮直入髮際五分灸二七壯止七  
 壯岐伯云凡欲療風分令灸多緣風性輕  
 多即傷惟宜灸七壯止三七壯禁針即  
 發狂忌坐冷雞猪酒麵動風等物明堂云  
 舉火之時忌熱食不宜熱衣銅人者療癩  
 疾風痛戴目上不識人頭目眩暈吐清涕

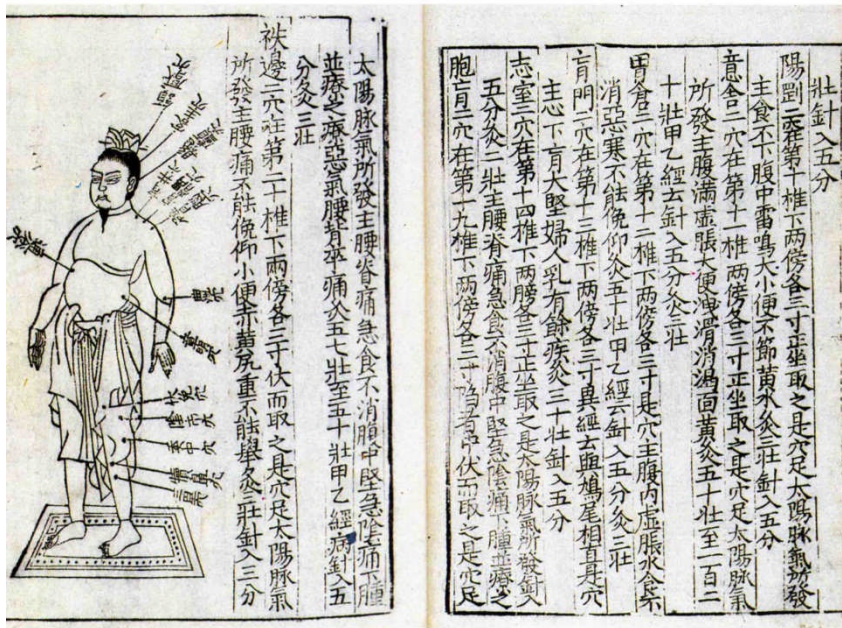


Figure 4

"Taihei-seikei-hō" ("太平聖惠方") published in 1147 in Southern Song dynasty

The Collection of Hōsa Library, City of Nagoya, Important Cultural Property

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