

# Ministry of Health and Sports



## Milestones of Traditional Medicine in Myanmar

December 2019

Department of Traditional Medicine

Myanmar traditional medicine is a truly genuine Myanmar traditional heritage which has developed in parallel and in correlation with Myanmar's natural environment, climate, traditional thinking, beliefs and society.

The Union Government is giving encouragement and protecting Myanmar traditional medicine to ensure that it endures for a long time and develops systematically as a traditional cultural heritage as well as a medical practice which can provide the healthcare needs of our citizens.

(Extract of Message sent by President HE U Win Myint to honor opening ceremony of 19<sup>th</sup> Anniversary Myanmar Traditional Medicine Practitioners Conference and Seminar held on 28 December 2018).

## **Ministry of Health and Sports**

### **Preface from the Union Minister**

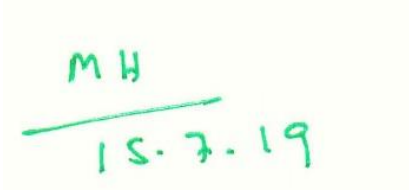
In Myanmar, Traditional Medicine has been regarded as invaluable national heritage and flourished significantly as a major part of the Myanmar culture. In line with the direction of the Government, the Ministry of Health and Sports has accorded it, as one of the priority activities and exerted all-out efforts from all perspectives for strengthening the provision of Traditional Medicine services to the people. To attain its objectives and to nurture its promotion, the services are being extended as a distinct entity in the health care system of the country.

It was chronicled that Myanmar Traditional Medicine has been considered a prestigious service in the earliest history of Myanmar, such as Tagaung, Srikitra and Bagan periods which was about 600 BC. Myanmar Traditional Medicine is a broad, deep and delicate branch of science covering various basic medical knowledge, different treaties, a diverse array of therapies and potent medicines.

The Provision of traditional medicine services at the basic health services level with the objective of making essential Traditional Medicine easily accessible for the benefit of both urban and rural population. It also supports and uplifts the health status of the people of Myanmar in the context of primary health care. Particularly for the rural population, Traditional Medicine is still a priority and has been carried out in the mode of preventive focus, getting along with the traditional values and the traditional art of treatment.

The cultural values of the Traditional Medicines have been handed down for generations, sustaining its potent therapeutic milestones, till to the current era. In continuing to attain its historical development, “Milestones of Traditional Medicine in Myanmar”, has been developed with technical inputs from members of the Traditional Medicine Technical Advisory Group (TM – TAG), members of Myanmar Traditional Medicine Council, members of the Myanmar Traditional Medicine Practitioners Association, members of other domains, Director General, Deputy Directors General and other professionals from the Department of Traditional Medicine.

My sincere appreciation to all the respected professionals in the field of Traditional Medicine in contributing to develop this book on milestones, which will be a valuable historical package in Traditional Medicine for future generations and in the promotion of accessing the traditional medical care services of all the people.



MH  
15.7.19

*Dr. Myint Htwe,  
Union Minister,  
Ministry of Health and Sports*

## **Department of Traditional Medicine**

### **Message from the Director-General**

The Myanmar traditional medicine is a branch of medical studies that stand out firmly and solidly for thousands of years in the chronicle of history as the Myanmar cultural heritage highlighting as national medicinal arts. For many centuries, the Myanmar people have lived their lives under the healthcare of Myanmar traditional medicine in successive eras.

The focal and central root of Myanmar traditional medicine derives from four main streams such as that of the Day Tha Nar Naya (the teachings of Lord Buddha); the Bay Thit Za Naya (the disciplines of medicine) the Weiz Za Da Ra Naya (the knowledge and wisdom; term for a person who is an expert in a particular branch of knowledge; person with supernatural powers); and the Net Khat Ta Naya (the aspects of astrological science), and that they are based on practical treatment with cured records.

Records on treatment methods and the cases of cured illnesses were put up on the Pae (version found in palm leaves); the Parabeik (The palm leaves book); the literary testimony; and the medicinal statement in the eras and kingdoms of Tagaung, Sri Ksetra, Bagan, Innwa or Ava, Nyaungyan, Konbaung, and Yadanabon.

The authentic records were being written by the Myanmar traditional physicians themselves in connection with the application of definite treatments of the kings, the princes, the ministers, the military commanders, and the public.

In the Myanmar era 1133, during the reign of the Third King Hsinbyushin Min Tayar of Konbaung Dynasty, authorized and legal traditional royal physician U Myat Tun of Khway Saung Ywar had submitted “Maha Di Gar Yu Say Kyan Medicine Treatise”, a conditional manual, which remains until today as reference dissertation by the Myanmar traditional practitioners.

According to the references found in these documents, there are many books and records on most renowned physicians and the medicine books during different eras and kingdoms.

During the reign of King Mindon Min, the Glass Palace Chronicle of the Kings of Burma had mentioned that ten royal physicians were assigned on duty for (24) hours, with the high titles of “Nay Myo Bi Tat Ka Raja”, which reflected the significant and vital position of the Myanmar traditional physicians.

In the Buddha era literatures, it could be found that there was traditional medicine university where professors taught medicine subjects to scholars such as Saya Gyi Zi Wa Ka, who clarified the remedial potency of the creepers, the grass, and the herbal shrubs, and eventually had spelled out the adage such as “When the utterance of oral words and quotation are serious and solemn, then the creepers, the grass, and the herbal shrubs bring curative potency.”

The University of Traditional Medicine, Mandalay (UTM), has been opened with a view to nurturing human resources with qualified healthcare skills in conjunction with the aim for the development of Myanmar traditional medicine in sound and firm foundation in similar growth and expansion of the past.

Like Disapamaukhas (Professors) who produced outstanding physicians similar to sayargi Jivaka. Recently, those persons who had earlier served at the University of Traditional Medicine and eventually retired from the service such as that of the rectors, the professors, the lecturers, the professional traditional physicians have been appointed as the Professor Emeritus, the Honorary Professors, the Honorary Associate Professors, and visiting lecturers.

This book on the “Milestones of Traditional Medicine in Myanmar” has been compiled, printed and distributed with the intent to hand over and disseminate to the new generation youth, as the documents happened to be very much instrumental throughout successive eras in the Myanmar traditional medicine sphere.

In this regard, allow me to express my sincere thanks to those persons who endeavored in the task of making this book for publication.



Dr. Moe Swe,  
Director-General,  
The Department of Traditional Medicine

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## 1. Prehistoric era of Myanmar traditional medicine and before Bagan era

### BC 9000

- The earliest population residing in the Union of Myanmar was Stone Age inhabitants, according to the researchers. The populace took shelter at caves.
- Stone Age tools and utensils used by the early inhabitants have been found in places of Ayeyarwady River Basin such as Amarapura; Myingyan; Pakokku; Yenanchaung; Tayet area as well as some districts namely Rakhine, Bago, and Tanintaryi; especially Padah-Lin Caves.
- In the time of Stone Age, Myanmar inhabitants were sure to have the awareness and knowledge of healthcare. Wakefulness on healthcare of the human beings might be much higher than the animals.

### BC 800

- The earliest city-states of the Tibeto-Burman era were Tagaung Pyay or Thinn Dwe of the Thet ancestral people. Suwunnabumi or Sudhammapura of Mon people had been called Thaton Pyay. The Pyu people resided in Sri Ksetra or Pyay Myo and also Han Lin and Beiktano Myo. The Kanyan people inhabited in Danyawaddy or Rakhine Pyay.
- In the Glass Palace Chronicle and other history books, during the life time of Lord Buddha, King Ahbiya Zar of Mizzima Region lost the war and migrated and moved in a mass to Tagaung Pyay and built the city.
- Tagaung is believed to be the very first capital of Myanmar according to the adage “Myanmar asa Tagaung ga”. It is therefore could be assumed that the traditional medicine had been brought into Tagaung from India.



### **BC 524**

- After the coronation of King Thadoe Zabu Dipa Daja Raja of Tagaung Second Dynasty, a total of (1060) motley assortments of royal titles had been conferred to palace senior ministers, junior ministers, staff members of palace, royal mahouts, royal stablemen, infantry soldiers, aristocrats, Brahmins, soothsayers, medical practitioners, and carpenters, according to the chronicles of Myanmar.
- During the eras of Myanmar kings, the arts of medical treatment have developed to certain degree of that period, and therefore, they were appointed as royal physicians along with the appropriate titles.
- The arts of traditional medical treatment of the local people in Myanmar had reached to a certain level in accord with the society and culture, even before the arrival of curative method and technique of Ayurveda Medical Treatment, literally translates to life science or knowledge, an ancient healthcare tradition that has been practiced in India for at least 5,000 years.

### **BC 504**

- During the pinnacle of Sri Ksetra, Prince Bay Rein Da, who later became the king, had studied many arts subjects outside the local university. He learned various mantras for health healing along with the astronomical impact on health management, according to historical records.

## 2. Bagan era traditional medicine (AD 107 to 1298)

### AD 107 -1077

- It could be assumed that some of the traditional therapeutic terms mentioned in the medicinal treaties of Ava era and Konbaung era have had already been existed as medical terms of Bagan era.
- A total of 34 medicinal substance and material terms have been referred in the document which was believed to be common since Bagan era.
- Total of 21 items of medicinal minerals (dat) [a solid and naturally occurring inorganic substance] has been mentioned.
- Total of six systems or traditional medicine formulae were unveiled in the document.
- Total of sixteen types of ailments and diseases (Yaw Gar) were described in the paper.
- Total of (10) references of materia translated from Sann Thu on the sign and symptoms.
- It is believed that most of the terms under referral had been used since the era of Bagan period.
- In Myanmar terminology, the medical practitioner (Tamar / Tamarr) is visibly seen on stone inscriptions such as that of on the (23<sup>rd</sup>) line of the stone slab at the southern gate of Arr Ma Nar Monastery; that of on the (19<sup>th</sup>) line of the stone block at the Sar Bwe Hmauk Pagoda; that of on the (4<sup>th</sup>) line on the stone pillar of Hti Lu Kone Pagoda; that of on the (19<sup>th</sup>) line of the stone mass at Saw Hla Wun Pagoda.
- During the prime years of Bagan era, the arts subject and theme such as that of the astrology; that of the medicine; that of the alchemy have had been under taken by the Ar Yee Gyi Monks (unorthodox and anomalous) in the first place. Later, during the reign of King Anawratha, Theravada Buddhist Monks had managed and handled the matters, according to chronicles.

### **AD 1078 – 1298**

- A famous thesis appeared during the Bagan era called Ar Di Kappa (Early World) which is still legendary until today. It was composed by Buddhist monk named Ashin Ar Ra Ha Tha Mi of Ta Ywin Mountain, being revered and respected by King Kyaswa Min. It was the authoritative oral exposition and instructions of a hermit or recluse called Law Kar Ti Weid Da.
- As Bagan had such valuable thesis and treatises on worldly matters, it could be assumed that there might be traditional medicine documents in Bagan era.
- In the stone inscription about the magnificent and grand event of palace construction of King Kyan Sit Thar Minn Gyi written in Mon language, the writings elaborated that the pillars and materials had been cleaned and polished by the Brahmins and the traditional practitioners.
- It is quite obvious that the traditional practitioners during Bagan era have had participated at important and significant ceremonial events. Moreover, the remote areas of Bagan City proper had produced indigenous drugs and also therapeutic items, according to Baw Di Win Di Kar Nigone records.

### **3. Pinya era and Sagaing era traditional medicine (AD 1299 to 1364)**

#### **AD 1299 -1364**

- Palace Senior Minister Satu Ringa Bala Amat of Pinya era was a Myanmar learned person throughout the successive period being loved and respected by the people. He had translated most well-known documents on Buddhist instructions in ethics; variety of knowledge in Sanskrit; and collected and compiled Magadha Dictionary.
- The Senior Minister even clarified with more detailed on dictionary interpretation.
- Senior Minister Satu Ringa Bala Amat was well versed in the dictionary of woody perennial plant such as trees and also in the dictionary of medicinal elements.
- In connection with the “mantra” (originally in Hinduism and Buddhism, a word or sound repeated to aid concentration in meditation) number (324) on “Hteik Kat Nar” (sinusitis) mentioned in the “Dee Gar”, dictionary of enlargement on explanation, the Senior Minister had skillfully blended and referred with other “mantras” being defined in additional three treatises and thesis.
- Moreover, the Senior Minister had expertly defined and referred over many “mantras” such as that of “heavy metal”; that of “bitter water melon”; that of “Nat cucumber-bitter gourd”; and that of “bird cucumber”.

#### **4. Innwa or Ava era traditional medicine (AD 1365 to 1555)**

##### **AD 1365 – 1555**

- During the first Innwa era, one salient information was noticed that evidence based medicinal development was properly recorded. During the reign of King Na Ra Patti (804 – 830), the list of medicinal documents was inscribed on the stone slab at the Tet Nwe Monastery.
- During the reign of king NaYaPati, Taungdwin Min Thiri Zeya couple donated a monastery near Tetnwe chaung. The other stone mass also described about the donation of a monastery and the religious documents. On the third and fourth page of the stone inscription, the list of the medicinal treatises and the astronomical thesis was recorded.
- During the reign of Second King Min-gaung of Ava era, the most revered monks namely Kan Daw Min Kyaung Sayadaw; Ashin Ma Ha Thi Lar Wun Tha; Ashin Ma Ha Rah Hta Tha Ra; and Ashin Agga Sama Di were very famous literati, and that they had composed many verses on medicinal subjects.
- Kan Daw Min Kyaung Sayadaw had written in paragraph (48) of Law Ka Thar Ya Pyo namely the “worldly predictable” (poem of epic proportion verses) about the arts and factors that the traditional medicinal practitioners must closely pursue and practice.
- The poem of epic proportion in verses included such as that of the world in the earliest period; that of the skillful physicians and the soothsayers that understand the planetary system; that of the devotional offering; that of the performance of the Brahmin; that of the symptom of mental disorder due to diseases; that of the useful treatise called the “Thar Ra Thin Gyo”; that of the (96) types of various illnesses and diseases; that of the necessity of the top notch traditional physicians to make correct diagnosis and treat the patients in best possible method.
- As mentioned in the poem of epic, the first Ava era had gracefully embraced the arts of traditional medicine with high degree. The treatise mentioned as the “Thar Ra Thin Gyo” had been the most instrumental documents in referring for the treatment of all illnesses. The document under referral had been mentioned on the stone slab at the Tet Nwe Kyaung Monastery for its popularity.

- The “Par Rame Kham Pyo” or “Poem of Epic Proportion on Acquired Virtue” [behavior showing high moral standards] was composed by Shin Maha Sila Wun Ta. In paragraph (128), factors on Tauk Shyu Cosmic Star and medicinal elements had been clarified along with their inter-relation.
- Some of the terms mentioned in the poem of epic were properly interpreted with the terms being used in the “Boke Da Win Ahta Ka Htar” or “Life of Buddha”.
- Shin Maha Sila Wun Ta had mentioned the Cosmic Star (relating to the universe or cosmos, especially as distinct from the earth) in many appropriate terms. The scholar also identified and unveiled some stars for the timely preparation of curative medicine with the purpose of getting most potent effects from the stars. In other words, the physicians should prepare the medicine when the star is seen in the sky. These factors were mentioned by the learned scholars.
- Ashin Ma Ha Rah Hta Tha Ra had written “Satu Dhamma Thar Ra Koe Kham Pyo” (Nine Chapter Poem of Epic Proportion Verses). In the paragraph (148-159) of the Epic, the preparation of curative medicine were mentioned in different ways and at different times such as that of the monsoon, the winter, and the summer. The proportions of minerals or compounds to put together were mentioned in the documents.
- In the post Ava era, famous scholar Ashin Agga Samadi had written “Nay Mi Bon Khan Pyo” (Poem of Epic Proportion), and that the paragraph (80) mentioned the ailments that might had occurred at different seasons should be treated with diverse treatment including eye drops and nasal drops. The arts of medicinal compositions and the caliber of the physicians were considerably higher in degree during the time of Ava era.

## **5. Taungoo era traditional medicine (AD 1556 to 1612)**

### **AD 1556 – 1612**

- During the reign of King Mingyi Nyo, father of King Tabinshwehti, in Taungoo era, the development of traditional medicine was insignificant. In that era, Taung-phi-lar Sayadaw Gyi had compiled and written medicinal treatises namely the Kun Char Dat Kyan; the Sam Pan Na Dat Kyan; the Kam Ma Za Yoke Kyan; the Maha Na Yee Kun Char Dat Kyan; the Ah Htar Dar Tu Kane Upa Day Ta Kyan.

## **6. Nyaungyan era traditional medicine (AD 1613 to 1752)**

### **AD 1613 – 1752**

- Some medicinal treatises appeared during the Nyaungyan era which was also known as Second Ava era, and that the documents still remained until today. The texts under referral were compiled and written by renowned Sayadaws during the reigns of King Anauk Phet Lun Min and King Tharlun Min Tayar Gyi, according to the chronicles.
- Taung-phi-lar Sayadaw Phayar Gyi had a contemporary scholar named Shwe Oo Min Sayadaw at that time. The said Sayadaw had compiled and written a medicinal treatise named “Datu Weizza Maya”, according to records. Moreover, Mani Yadanar Rama Nay Yinn Sayadaw was famous since the Ava era, and that the Sayadaw had compiled and written “Rupa Dar Tu” medicinal treatise.



## 7. `Konbaung era traditional medicine (AD 1753 to 1885)

### AD 1753 – 1759

- Konbaung Dynasty was founded by King Alaung Min Tayar Gyi. Traditionally, there were many monks and citizens who were interested in the arts of medicine, and many more practitioners engaged in treating patients. Physicians served for the king and the royal officials. When King Alaung Min Taya Gyi moved towards Hantharwaddy for the first attack, the king travelled along with his large boats and vessels. Among them were physician Dewa Kyaw Thu Ba Nyar De Wa; architect Seitta Lin Gar; blacksmith Einda Ba Nyar; bronze caster Nga Thar Tun; the expert in pharmacy; the expert in mantra, and the supervisor of vessels.
- In a sleep hallucination while at Myan Aung Palace, King Alaung Min Thaya experienced that physician Tu Yin Yaw Yar had treated the illness with some liquid believed to be urine, according to chronicle. It was certain that there were palace staff members working as medical practitioners and senior physicians with royal titles.
- A new medicinal treatise called Dar Tu Di Pa Ni had prevailed during the reign of King Naung Daw Gyi Min in Konbaung Dynasty, which still remained until today. In the document called Na Ra Tu Ki, the characteristic and feature with the disturbance and disorder of “Ar Kar Tha Dat” (action which promotes exhalation to excess heat from the body) had been explained in similar terms mentioned in “Dar Tu Di Pa Ni”. It is therefore, the said treatise called “Dar Tu Di Pa Ni” was commonly referred those days.

### AD 1760 – 1762

- During the reign of King Naung Daw Gye Min, son of King Alaung Min Thaya, the most prominent physician appeared in the name of Taung Dwin Sayadaw Khin Gyi Phyaw, who had compiled and written medicinal treatise and also mineral/inorganic exposition. Sayadaw was the legendary “Pantomath”, who knew everything, and thus the records had termed him as “a person having all the knowledge”.

- The medicinal treatise and also mineral/inorganic description had been written by the same Sayadaw. A large collection of treatises were composed by Sayadaw Khin Gyi Phyaw.
- After the demise of King Naung Daw Gyi Min in Myanmar era 1125, a scholar had written “Da Nun Ta Ree Nate Ta Ya” treatise. Since early Konbaung Dynasty, “Beinn Daw” medicinal treatise (herbal medicine) had already been commonly used, and later, the “Net Khat” medicinal treatise (astronomical medicine) had evidently appeared.
- The “Net Khat” medicinal treatise had elaborated three spheres of different subjects such as that of astronomical medical field on the branch of science which deals with celestial objects, space, and the physical universe as a whole; that of four earthly elements namely the “pa hta we”, “tay zaw” “ar paw” and “wa yaw” [Earth, Water, Fire and Wind] and that of the timing of celestial body ascending and descending conditions.
- Among three spheres of different subjects of the “Net Khat” medicinal treatise, the astronomical medical field suggests and guides to prescribe drugs, diets, dos and don’ts for the patient.
- Written in the format of verse, such as “Based on the positions of the moon and the sun, the prescribed drugs and the diets would surely cure the illness” was found in the treatise. Sayadaw Khin Gyi Phyaw was the person who created the arts of “Net Khat” medicinal treatise.
- During the reign of King Hsinbyushin Min of the First Konbaung era, Sayadaw “Thet Pan” had compiled and written “Dartu Dipani Say Kyan” Renown person U Myat Tun, residing at 23 miles south of Ava City in Khwe Saung Village, in the year 1133 Myanmar era, had compiled and written a physician manual popularly known as “Treatment and Therapy for Physicians” or “Di GarYu Treatise” or “Khwe Saung Shout Htone” It was written in “zagabyay” or prose.
- The treatise highlighted on the treatments for the illnesses such as that of the obstetrics and gynecology; the infant diseases; the high fever related sickness; the pile and hemorrhoids; the paraplegia; the diarrhea and the urinary tract infection; ulcer and the measles, pox related sickness; mental disorder, and etc. During the reign of King Hsinbyushin, “Dar Lin Gar Ra Say Kyan” was written in 1133 Myanmar era, and the “Bay Thit Za Dar Tu Di Pa Ni Medicinal Treatise” was written in 1135 Myanmar era.

## **AD 1763 -1818**

- During the reign of King Bo Daw Ba Don Min Tayar Gyi, many learned individuals among the lay persons and the monks came into the fold. Among the prominent persons, Maung Htaung Sasana Paing Sayadaw (Head of Religious Order) namely “Nyana Bi Wunsa Dhamma Tay Nar Pati” had taken up individual role as well as the lead role in the translation into Myanmar simple prose. When the Sayadaw had left or stepped out from the religious order and become a lay person, he was well known as Consultant Minister to the King in the name of Maha Dhamma Thingyan.
- In the Myanmar era 1147, Maung Htaung Sasana Paing Sayardaw had forwarded a letter requesting the king to acquire treatises from India such as that of the Thadar treatise that of the Sann Kyan treatise; that of Alin Gar treatise; that of Astrology treatise; that of medicinal treatise. All the relevant treatises were dispatched by (10) Brahmins headed by senior Brahmin Siri Zeyar Dhamma Guru including the appraiser named Siri Sandar Rut, all residing at Na Wa Di Pa Town of Varanasi also known as Benares, Banaras or Kashi of India. The treatises written in Naga Siri alphabets were translated into Myanmar alphabets, and the completion of the project was being reported by Maung Htaung Sasana Paing Sayar Daw to the Royal King.
- According to the report being submitted in Myanmar era 1148, the first batch of treatises received from India were Dra Bya Gu Na Treatise; the Dra Bya Gu Na Di Pa Ni Kyan; the Nagizzuna Pariseda Kyan; the Thar Ra Ri Tu Ka Na Kyan; the Ma Du Kaw Ta Kyan; Ati Thar Ra Kyan; the Bay Thizza Ni Gan Du Medicinal treatise; the Datu Pya Tanta Kyan.
- In Myanmar era 1176, King Bar Ya Na Si Min had conveyed some gift items to King Bo Daw Pa Don Min, and that some treatises were included namely Thoke Tu Ta Say Kyan; the Wai Dra Zi Wa Na Say Kyan; the Thar Ra Man Za Ri Say Kyan; the Ta Moke Saya Say Kyan.
- Ayurveda, the traditional Hindu system of medicine, drug treatises written in Sanskrit from India were conveyed to Myanmar for several occasions and that the manuals namely Dra Bya Gu Na Pya Kar Ta Treatise; Thar Ra Kaw Mu Medicinal Treatise; and other (12) treatises were included. All the treatises were translated by Maung Htaung Sasana Paing Sayadaw.

- Sayadaw also translated treatises on the dictionary; on the astrological treatise; in addition to medicinal treatises. In Myanmar era 1174, Maung Htaung Sasana Paing Sayadaw stepped out from the way of life as monk, and remained as lay man and served to the King as Consultant Minister with the title Maha Dhamma Thingyan. He had compiled, identified and written (700) numbers of woody perennial trees and herbal shrubs.
- In Myanmar era 1160, during the reign of King Bo Daw Ba Don Min, Buddhist monk Ashin Mu Neindar Bi Da Ja Thero (senior Bhikkhu) of Min Kun Monastery had taken up Dar Tu Wi Ba Ga Dipani Medicinal Treatise and re-written in simple prose in separate nine chapters for the easy reference of the upcoming physicians. It was originally written by Tet Pan Sayadaw during the reign of King Hsinbyushin in Konbaung Dynasty.
- Na Ra Tu Khee Kyan was among the five sets of medicinal treatises, and it was the first and foremost document among the five. It was compiled and written in Myanmar era 1177 by royal senior clerk U Kaung, who served under the Innwa City Mayor Min Ye Zeya Kyaw.

#### **AD 1819 – 1836**

- After the demise of King Bodaw Phayar (or) King Ba Don Min, King Sagaing Min ascended the throne, who later known as King Ba Gyi Daw/ Bagyidaw. Similar to King Ba Don Min, King Ba Gyi Daw supported and encouraged the translation tasks on the medicinal and Dat treatises.
- In Myanmar era 1198, during the reign of King Ba Gyi Daw, Na Ra Aw Tha Da Kyan was compiled and written in verse, and the treatise was referred and printed in the same name.

#### **AD 1837 -1845**

- Among the treatises being called Five Sets of Na Ra, the Na Ya Mar Lar Kyan had appeared in Myanmar era 1199, which coincided with the events of the fall of King Ba Gyi Daw, and the ascended to the throne of King Nyi Daw Tharyawaddy Min.
- The treatise under referral called the Na Ya Mar Lar Say Kyan was filled with motley assortment of treatments such as that of the procedures of the old hermits on Ayurveda paradigm; that of the plan of actions laid down by the royal physicians throughout of successive eras of different kings; all written in verses.

- Na Ra Tan Saung Kyan was one of the treatises among the Five Sets of Na Ra, presumed to have appeared during the Second Konbaung Dynasty. In that treatise, diets to prescribe and food to be avoided to the patients based on the season of the year marked by changes in weather, ecology, and amount of daylight. Medicines and diets profusely used at the royal palace of Amarapura Kingdom had been recorded in the treatise.
- In the Na Ya Seasonal Kyan of the Five Sets of Na Ra, the different curative treatments were being mentioned for the management of diverse diseases.

### **AD 1846 -1852**

- In Kongbaung era, during the reign of King Bo Daw Phayar, the “Beinn Daw” herbal medicine from Varanasi (also known as Benares, Banaras or Kashi City of India) arrived at Amarapura of Myanmar. The treatise was named Dra Bya Gu Na Pa Kar Ta (herbal medicine) compiled and written by hermit Thiri Ra Zein Dra Tay Na. During the reign of King Bo Daw Phayar of Second Konbaung Dynasty, resourceful and versatile scholar Kyee Kan Ko Yin Gyee (senior novice) had compiled and written Sanna Wu Ti Say Kyan Medicinal treatise.
- In the Li Nat Ta Dipani Kyan (Treatise of Terminology) compiled and written by Hlay Thinn Atwin Wun Min Zeya Thin Kha Yar (U Chein), the discourse clearly referred and mentioned the Na Ga Zone Na Medicinal Treatise. It was presumed to have arrived Myanmar during the second Konbaung era.
- Bay Thit Za Myintzu Tha Medicinal Treatise had been translated into Myanmar language during Mandalay era by Lin Kar Rama Sayadaw and Ashin Dhamma Ra Ta Na.

### **AD 1853 – 1877**

- Sayardaw Ashin Di Par Lankar Ra Maha Thero had painstakingly translated Bay Thit Za Myintzu Tha Medicinal Treatise (or) medicinal treasure box into Myanmar language for the easy use in healthcare of the people of Myanmar. Out of (60) chapters, the Sayadaw had translated (40) chapters.

- On the portion of Ra Thar Ya Na of the Bay Thit Za Myintzu Tha Medicinal Treatise, monk Ashin Dhamma Ratana Maha Thero, a citizen of Sri Lanka residing in Mandalay had translated into Myanmar language. The monk was the disciple of Lin Kar Rama Sayadaw Gyi, and that the translation task was carried out at the appeal and request of Mong Kung Mayor (U Yan), who was the Superintendent of Buddhist scriptures.
- Bengal Sayadaw was the Head of Religious Sector, being sponsored, patronized and revered by the Royal consort of King Min Don Min of Yadanarbon. In Myanmar era 1243, the Sayadaw went to India and studied Sanskrit language for five years.
- In Myanmar era 1247, Sayadaw returned to Myanmar and brought in many original treatises written in Sanskrit on medicine; grammar; prosody; rhetorical composition; maxim; directive; and advice. He resided at Bengal Monastery in the premises of Bahan Kyaung Dawyar Taik.
- Bay Thit Za Myintzu Tha Medicinal Treatise and Hee Taw Pa Day Ta Ni Ti Treatise into Myanmar language. Thein Phyu Sayadaw was the third scholar that translated Bay Thit Za Myintzu Tha Medicinal Treatise into Myanmar language.
- During the Mandalay era, Yaw Atwin Wun U Pho Hlaing had compiled and written many medicinal treatises on the Ayurveda aspect, the Myanmar traditional characteristic, and the western feature. As he was interested and fascinated in modern science, his writings included contemporary science system, process and procedure.
- In Myanmar era 1236, Yaw Atwin Wun U Pho Hlaing had used the terms (32) parts of the body as referred in the three repositories Buddhist Scriptures; the anatomical interpretations in the Ayurveda Treatise; and the anatomical assumptions of the western medicine.
- Yaw Atwin Wun U Pho Hlaing had also written Udu Baw Za Na Thin Ga Ha Kyan/ U-du-baw-zana Thingaha kyan. In line with the title of the document, it elaborated on the living lifestyle of person according to weather and seasons; and on the healthy diets including the potencies and benefits of meats, fruits, leaves, and roots, blending the ideas mentioned in the religious treatise, the Ayurveda treatise, and the western documents. The dissertation was written in prose for the benefit of ordinary people, which was lauded and respected by the scholars of Mandalay era. He had compiled and written a book on Modern Science Treatise being translated from French.

- During the third part of Konbaung Dynasty, the aspect and characteristic of Myanmar in the context of Abhidharma or Abhidhamma, ancient Buddhist texts, had been unveiled with new approach and termed as Taung Tar Medicinal Principle also known as Chauk Lone Kauk Medicinal Treatise (Diagnosed on six evidential situations).
- Taung Tar Medicinal Principle is based on Abhidhamma, crafted and created by Myanmar national on our own soil.
- Taung Tar Medicinal Principle was the brain child of Sayar Gyi Saya Hmote, hailed from Taung Tar area.
- Despite the diverse diseases prevailed in many names, Taung Tar Medicinal Principle diagnosed the illnesses only as six kinds of diseases, three types due to excessive heat, and other three maladies due to undue coldness.
- Final diagnosis was carried out on the examination of six circumstances over the patient, and determined the “dat” (four elements: earth, water, fire, wind) whether it was in excessive situation or in deficient condition. Then the appropriate diets along with the medicines were prescribed. Due to the curative popularity, the positive news was spread to the Nay Pyi Taw, Royal Capital of the nation.
- At the time when the Taung Tar Saya Gyi celebrated his (55) birthday, an illness was giving trouble to King Min Don Min Gyi, with hemorrhoid. Despite taking treatment for (6) months from the royal physicians, the illness was not healed. Next, Taung Tar Saya Gyi U Hmote was called in to the palace, and that he treated the hemorrhoid in just two and a half day by prescribing some diets and medicine, making the physician instant celebrity in the nation.
- The successful treatment of Saya Gyi U Hmote had earned the trust and confidence of the King Min Don Min, and therefore, in Myanmar era 1228, he was conferred with “Ti Kate Sa Ka Say Ka Bi Tatka Raja” (Title of Royal Physician) in a grand event among the royal ministers.

- At the directive of King Min Don Min, Saya Gyi U Hmote had compiled and written Taung Tar Medicinal Principle on (12) sheets of palm leaves based on the system of Abhidhamma, ancient Buddhist texts which contain detailed scholastic reworking of doctrinal material appearing in the Buddhist sutras, according to schematic classifications.
- On the third period of Konbaung era, renown scholar specializing on “Dat” (four elements: earth, fire, water, wind) in the name of Saya Gyi U Po. In the introduction of the treatise called Nar Nar Na Ya Dar Tu Thin Ga Ha Kyan, Saya Gyi U Po was mentioned as the physician serving to the Duke of Bagan. During the reign of King Min Don Min, total of (24) Royal Physicians were appointed in the palace, and that U Po was the Chief Physician.
- Saya Gyi U Po had compiled and written three treatises such as that of the medicinal, the “Dat” (four elements: earth, fire, water, wind) and the “Di Gar” (enlargement and comprehensive explanation). The documents unveiled the characteristics of the “Dat” from (5) elements to (154) elements, and their potencies.
- Based as foundation on (45) sets of Sanskrit language medicinal treatises, many information and references had been included in the Sabba Pa Kein Na Ka Dat Kyan. Total of (154) elements and their potencies were clarified. Moreover, introduction of other diseases and the curative treatments were also written.
- Many facts, particulars and information taken from Myanmar medicinal treatises were depicted in the treatise called Tri Tat Di Gar Kyan (enlargement and comprehensive explanation). Sometimes, particulars from Buddha literatures were also seen in the treatise.
- In Myanmar era 1248, Mong Khine Atwin Wun (the minister of the interior in the days of Myanmar monarchy), who was also Buddhist scriptures Superintendent named Min Gyi Maha Siri Zeya Thu had put on records all the available information, facts, and particulars with regards to medicine from the early Myanmar epoch up till the abdication of King Thibaw in Myanmar era 1247. The records included the titles of the diverse treatises, the names of the authors, and the year of completion. About (160) medicinal treatises of Ayurveda in Sanskrit had been found in the royal archive of King.



- In the report prepared by the Investigation Committee on Arts of Medicine, it had been clarified concerning the selection of royal physicians in conferring regal titles, and the entitlements during the reign of King Min Don Min Tayar Gyi.
- During the time of ancient Myanmar kings, it was not an easy situation of affairs in acquiring the title of royal physician. A royal physician must have following qualifications, and above all, one needed to undergo rigorous inquiry and scrutiny. The requirements were termed such as that the candidate must be the descendent of the royal physician; that the candidate must show his talents and skills on theory and practice of treating the patients on pragmatic way by sitting near the patient; that the candidate must answer the questions raised by royal physician team composed of (3) to (9) persons, and needed to pass the examination; that the candidate must have the recommendation of the interior minister; the treasurer; the “Tan Daw Sint Min” (the officer of the court who received and transmitted the king’s orders); the royal clerk; and the royal superintendent. The treasurer was the Chief Minister that administered the selection process.
- The candidate that passed the hard examination was entitled to affix “Royal” after their name, and moreover, the physician can don and wear the appropriate and befitting attire of as physician. The specific titles were “Nay Myo Thet Ka Raja”, “Min Htin Bi That Ka Raja”, and “Maha Bi That Ka Raja”. The physicians were entrusted to enjoy as the duke of certain independent towns and villages, and that the certain amount of taxes levied from the town and village was set as honorarium for the physicians. During the reign of King Min Don Min and King Thibaw Min, the regular salaries or emolumenta had been disbursed.
- The Royal Physicians had the privilege to be invited to attend the imperial ceremonies held at the palace. They were entitled to wear the white head gear and the long royal jacket/ coat, similar to the ministers, and were allowed to appear before the king without any hindrances.
- With a view to easy identification and recognition of the royal physicians by the common public, they usually carried the medicinal bag made of velvet with shredded golden decorations. The registered physicians with the government had the obligation and responsibility to take care and provide treatment to the wounded warriors and soldiers in the war, and consequently, they had to march along with the king’s army to the frontline. It was therefore, many physicians refused and denied to be recognized by the palace as registered physicians.

- In the memoirs of Hmawbi Saya Thein Gyi, it was narrated that an aspirant to become a medical practitioner needs to carry a small box or casket of medicine for the whole year round following after his master or mentor. The entire physical characteristic and the experiences were to be properly recorded. On the other hand, one needed to study medicinal literature. In the following year, the protégé had to explore, search and record herbal shrubs, medicinal leaves, and curative plant for one whole year. Next, the candidate had to answer relating to smell, taste, and main potency of the roots, the leaves, and the bark of the plant. Subsequently, the trainee made home visits to the patient on trial basis and reported back the entire job to the master. When the outcome deemed to be safe and sound, the fresh medical practitioner was assigned to take up for treatment.
- In the dissertation of administrative composition authored by Bagan U Tin, the physicians and the medicinal practitioners were customarily appointed according to tradition, and that some persons in that profession denied becoming registered country doctor as they were not desirous to take part in the war.
- During the reigns of King Min Don Min Tayar Gyi and his son King Thibaw Min, the names, status and entitlements of royal physicians in connection with insignia of office or accessories were recorded by Konbaung era historian U Maung Maung Tin in his dictionary named Royal Golden Palace terminology. The names recorded were U San Win, U Hnaung, U Hmaing, U Khaie, U Su, U Net, U Phate, U Tu, U Khae, and U Paw. The royal physicians customarily carried with them large box or casket made of Myanmar lacquerware put inside the velvet bag tied up in velvet string being handled and managed carefully by a protégé.
- They could be easily identified as royal physicians since they donned long hair style knotted at the corner, topping white head gear, long sleeves jacket, wrap in traditional Myanmar sarong in royal style. There were ten serving physicians at the palace, and that each enjoyed (53) kyat per month. They were assigned night duty on the left turn alert and the right turn alert at the Zay Ta Wun Palace Hall. Among the ten physicians, U Hmaing was the most prominent physician specializing in gynecology, and U Khaie was the most outstanding pediatrician (“Thu Ngae Nar” infantile ailments resulting in nervous disorders and muscular dysfunction); literally he was termed as Zi Wa Ka [Jīvaka was the personal physician (Sanskrit: vaidya) of the Buddha and the Indian King].

- In one occasion, royal physician U Tu made a difficult and delicate treatment to a minor queen who was in deteriorating disease and could not walk. U Tu, in tricky and risky treatment, pulled the hair of consort queen in rough manner and scolded “As a queen consort; you are arrogant and rude”. The lesser queen was raged and chased after the physician in great anger. The royal physician ran around the glass palace hall in circle, and the queen hounded after him. Eventually, U Tu appeared before the king and supplicated that his medical treatment to the queen was just accomplished. On the following day, royal physician made courtesy call and pay obeisance on the queen with “Kadaw Pwe” (banana bunch and offertories) as an apology. In fact, the queen was happy for being relieved from debility and weakness, and even awarded one thousand kyat to the royal physician.
- During the reign of King Min Don Min Tayar Gyi, “Ancient Chinese Medicinal Treatise” (Gan Dar La Rit) was seen in the country, in both Chinese and Myanmar languages. The potency and effectiveness of the flesh, blood and bone of animals had been mentioned such as the tiger, the elephant, the rhino, the wild pig, the chicken, and the sparrow.
- During the reign of King Bo Daw Phayar of Konbaung Dynasty, there were many professional massage therapists (the rubbing and kneading of muscles and joints of the body with the hands, especially to relieve tension or pain) who were referred and called as tribal “Kar Tair” coming from neighboring Manipur. During the reign of King Min Don Min Tayar Gyi, Manipuri massagers called “Gi Ri Seit Ta” were also there.
- There were ten male massagers headed by Saya Lu and Saya Na Pan San, and seven female massagers headed by Ma Nhyar, and that (17) therapists were enjoying (35) kyat per professional. In Myanmar era 1238, the chief queen of King Mindon Min Tayar Gyi was suffering from illness, and that royal physician Nay Myo Thet Ka Naw Ya Htar and royal physician Meikhtilar Saya teamed up and provided treatment, and cured the disease. It was recorded on page (421) in the third volume of Konbaung Dynasty Mahar Yaza Wun Daw Gyi.
- “Home for the Aged” or “Old People’s Home” was vividly recorded during the reigns of Myanmar kings since second Ava era of King Tar Lun Min Tayar Gyi-The Lawka Dat SayKyan Nigone had written by physician Yaw Min Gyi, the inventory and upkeep of medicines at the “Home for the Aged” for the vulnerable elders had been recorded.

- Vulnerable and marginalized older people sheltered at the “Home for the Aged” or “Old People’s Home” were provided with food and clothing. Medical practitioners were assigned to take care of the sick and ill elderly people. In the exposition of Myanmar king’s administrative structure, it was learned that successive Myanmar kings had maintained this tradition of caring the older people since the reign of King Thar Lun Min Tayar Gyi. In ten “Old People’s Home” functioning in the nation, three traditional physicians were assigned at each venue along with professional therapists in massage.
- During the Konbaung era, Myanmar diplomatic missions were dispatched abroad where the physicians and the massagers were included in the team. Thesis at that era had mentioned that in Myanmar era 1216 during the reign of King Min Don Min at Amarapura Capital, palace minister Min Gyi Maha Min Gaung Raja led a diplomatic team to Bengal, and that the medicinal practitioners, the massage therapists, the painters, and the youth were included as members.

#### **AD 1878 – 1885**

- During the reign of King Thibaw Min Tayar, the princesses suffered from smallpox, an ancient disease caused by virus, and that the palace physician, the Italian medical consultant, the “Beindaw” or Ayurveda practitioners, and “Dat” practitioners provided treatments to the patients, but the third and fourth princesses passed away according to Konbaung chronicles. With this information shown in the records, the royal physicians had embraced the tasks of healthcare to outsiders including the older people at the “Old People’s Home”. The Myanmar physicians and the foreign healthcare professionals were treating the patients with western treatment methods, and it was therefore, multifaceted treatments had been accepted in that era.
- During the rule of King Min Don Min Tayar Gyi, the most prominent physicians were Taung Tar Saya Gyi U Hmote, Dat Sayar Gyee U Po, and their protégées Myo Pyin Gyi Saya U Chan Thar, Mandalay Dat Saya Gyi Saya Daaw, Saya U Yar Kyaw, Pattar Saya Gyi U Thar Kywe, Second Taung Tar Saya Gyi U Hmai, the Third U Ba Thein were reputed in their own way of treatments.
- In Myanmar era in 1242 (AD 1880), during the reign of King Thibaw Min, a medicinal treatise named Za Na Thu Kha Nate Di Hta Say Kyan, compiled and composed in modern aspect of medical science, was widely accepted in Lower Myanmar. Illnesses namely the malaria; the

syphilis; and the chest pain; and other (27) diseases were mentioned. During the successive Myanmar kings till King Thibaw Min; the Myanmar kings' administrative structure dissertation paper mentioned that there were (5) indigenous medicinal systems such as (1) Beindaw system (Herbal Medicine); (2) "Dat" system (four elements: earth, fire, water, wind) (3) Astrological aspect system; (4) "ba yin gye" and (5) "Pa Yaw Ga" treatment system (witchcraft and sorcery related illnesses).

## 8. Colonial Period traditional medicine (AD 1886 to 1948)

### AD 1886 – 1927

- In Myanmar era 1247, the whole of Myanmar had fallen under the colonial rule, and even in that time, Taung Khwin Head of Religious Order with the title Wi Thode Da Thi Lar Sa Ra Thi Ri Pa Wa Ra Dhamma Tay Nar Pa Ti had compiled and written a treatise on Ayurveda medicine with all the practical treatments being used by successive physicians in the format of collective notes.
- In the collective notes, “Buddha Variety Section” and “Ar Sa Ri Ya Variety Section” had been seen in Winaya Pihtaka Mahar Watga Baythitza Khantaka Treatise, therefore, the physicians could easily have extracted the curative methods for the patients. The treatise was also called “Bay Thit Za Kappa Du Ma”.
- Taung Thar Saya Gyi Saya Hmote had explored and written “Chauk Lone Kauk Medicinal Treatise”. He imparted practical skills and handed down to his sons namely Monk U Ar Sa Ra (Taung Tar Myo Ma School old student) and physician U Hmaie, and also taught, tutored and coached to others namely U Pan Thar, U Pho Min, Saya Kai, and U Chan Thar.
- Saya Gyi Sayar Hmote passed away in Myanmar era 1239. Although Taung Thar Saya Gyi was gone, his method and techniques of treatments still prevails until today since King Thibaw Min era.
- After the demise of Saya Gyi Sayar Hmote, his sons U Ar Sa Ra and Sayar Hmaie tried their best in spreading and propagating Taung Thar Medicinal Treatment Technique in the country. Saya Hmaie had endeavored in writing a clarification of steps on Taung Thar Chauk Lone method; in which he detailed three types of illnesses due to excessive heat and other three types of sicknesses happened out of extreme coldness with all the characteristics and the curative methods.
- Chauk Lone Kauk Di Gar Kyan was one of the treatises among the eleven medicinal documents being included in the examination syllabus prescribed for the government exam for five consecutive years starting from 1962 during the administration of the Revolutionary Council. Moreover, at the request of (6) prominent elders in Mandalay, a medicinal treatment treatise with regards to plague (pneumonic plague -- a contagious bacterial disease characterized by fever and delirium) had been compiled and written.

- One of the prominent protégé of Taung Tar Saya Gyi U Hmote was U Pann Thar of Tonze Sub-Township, a well wisher and donor of monasteries. He compiled and written a treatise named “Da Tu Wi Nate Sa Ya Rupa Kanda Hsei Kyan” in Myanmar era 1245 at the age of (51) years.
- “Da Tu Wi Nate Sa Ya Rupa Kanda Hsei Kyan” elaborate that of the four elements of physical body (The Four Elements are primarily and magnificently found in different parts of the human body in the following ways: Earth, Water, Fire, Wind); that of the “Yoke” (physical form; matter; material; appearance); that of the diseases; that of the year round seasonal conditions; that of the curative treatments; formulae and method of indication that of the potency of herbs. During the administration of the Revolutionary Council beginning 1962, the document was prescribed for the government examination as the Desana-naya System. A treatise named “Bya Mi Wi Tay La” was written in Myanmar era 1256 for the treatment of “pox”
- In putting up records on the Taungthar Medicinal Methods, the thesis titled “Paramatta Lakkhana Taungta Chauk Lone Di Gar Aphyay Kyan” written by Saya Gyi U Chan Tha, residing at Okkan Village of Bago Township, should not be left behind. Saya Gyi U Chan Thar was well known as a medical practitioner who had successfully treated almost all patients in his career. Despite the document was mentioned as Paramatta Lakkhana TaungThar Chauk Lone Digar Aphyay Kyan (six items), it was in fact, clarified as (12) items on (6) extreme heat related diseases, and (6) severe cold connected diseases. Saya Gyi also compiled and written a treatise entitled “Da Tu Wi Nate Sa Ya Di Gar” in Myanmar era 1313 [AB: 2485 the year based on the Buddhist Era (reckoned from the time Lord Buddha attained nirvana in BC); AB (Anno Buddhae)].
- A monk in the name of U Na Ga was the close and inside assistant in pragmatic treatment tasks and protégé of Taungtha Saya Gyi U Hmote, Saya Hmaie, and Saya Myaing. He was one among the inheritance of treatment technique and system. He had compiled and written “Ti Pha La Sein Tar Da Tu Theidi” in Myanmar era 1284.
- U Kair was the medical practitioner who resided together with Taungtha Saya Gye Saya Hmote and Saya Hmaie, and acquired on-the-job training, a hands-on method of teaching the skills, knowledge, and competencies. Later, he developed the Taungtha original (3) excessive heat related diseases and other (3) unwarranted cold related diseases into more detailed characteristics of (6) heat illnesses and (6) cold maladies, and that innovation could be termed as Taungtha system significant milestone. Based on “Da Tu Dipani” and “Bay Thin Za Myint Zu Thar Say

Kyan”, he extracted some treatments and included in the fresh “Zi Wi Ta Wut Da Na Medicinal Treatise”.

- Galon Saya San also spelled Hsaya was a physician, former monk and the leader of farmers and workers. He fought for independence as the leader of the 'Saya San Rebellion' of 1930- 1932 in British era. At the same time he treated the people wherever he travelled and had taken care of the public health. In Myanmar era 1278, he compiled and written a treatise called “Lek Ka Nu Zu” medicinal document, which could be interpreted as “phyaunt hman thaw” (honest and truthful) “Dat” treatise.
- U Shwe Thar, with residence in Tharsi Township, was the protégé of Saya Hmaie, and well known medical practitioner and well versed in Abhidhamma Pitaka. U Maung Ga Lay, born in Mandalay and with residence in Pyaw Bwe, was also the protégé of Saya Hmaie, well known in Kyaukse area. Saya Gon, born in Taungtha, was also a follower of Saya Hmaie and always accompanied and assisted his master in treating patients. Saya Nyo, born in Yan Aung Village of Yamethin District, and Saya Pywar, born in Pyuntaza small town with residence at Mawlamyine, were trusted disciples. Saya Lu, born in Mandalay, was known with the title Min Hla Zeya Thu. He served as royal clerk of chief queen Satkya Devi. U Thar was the father of Saya Lu, who had written Chauk Lone Kauk Di Gar in Pali language at the suggestion of Saya Hmaie. Saya Hlaing was the son of Popa Town Head who was also the protégé of Saya Hmaie. Residing at Mandalay with the reputation of skillful medicine practitioner, who successfully handled critically ill patients that required intensive care.
- Saya Gyi U Bay Thein, with residence at Mandalay, had taught and trained a lot on Buddhist scriptures while he was a monk. He was the protégé of monk U Ar Sa Ra. During the rule of British, U Thein was prominent as a Taungtha medicinal practitioner. Saya Thein was also the follower of Taungtha group member Htanaung Taing Saya Gyi U Thet Tin, Saya Lu, Saya Hlaing. Saya Thein moved to Pyawbwe and then back to Mandalay, while propagating and promoting Taungtha medicinal treatment system.
- Monk Khan Bu Sayadaw lived at the Khan Bu Vihara (Monastery), (12) miles north of Meiktila Town. Khan Bu Sayadaw did not accept the medicinal treatment just on the calculation of numbers such as that of taking the current age and divided by (7) or (8) and took the remainder for reference in prescribing the diet. He did not favor such treatment. He had compiled and written a document namely “Na Ra Thu Kha Ka Ri”, also known as “Khan Bu Practical Treatment



Technique” as well as “Life Saving Medicinal Treatise”. In Myanmar era 1288 first warso, Sayadaw elaborated in detailed on the difficult subject of “Lay Myo Shit Sal Di Gar.

- Sayadaw Gyi U Na Rein Da, with territory at Kyauk Dagar Vihara of Min Hla Township in Tharrawady District, had compiled and written “Da Tu Sein Dar Dat Kyan”, which was categorized as one of the most instrumental treatise created and locally grown. In line with the name of the treatise, it approached in a new way of analysis on “Dat” (four elements: earth, fire, water, wind) It also dealt on physical and bodily characteristics mentioned in Buddhist scriptures, with main focus on “heat nature”, and thus bringing out a new version of treatise. The theme grasped in and also enveloped the concept Ayurveda doctrines such as the originating of diseases and the Myanmar health motto such as “A good stomach never bring headache”.
- Moe Tar U Pyin Nyein Da was prominent as a monk, and also famous in the name of Saya Gyi U San Tint, well versed in Ayurveda medicine. His medicinal treatise called Mar Da Wa Ni Dan was interpreted in the format of “Nate Ta Ya” by his disciple named Ashin Nya Na Wun Ta Thero. Moreover, two disciples of Saya Gyi in the name of Saya Hmee and Shree Hla Tin had added more treatment methods and written down in plain words, which were called “Mar Da Wa Ni Dan”.
- Saya Gyi Saya Ba of Sagaing had taken up “Bar Wup Pa Kar Ta Medicinal Treatise” and translated into Myanmar language. Saya Gyi Saya Min of Kyaukse had compiled and gathered all of his medicinal lectures on treatments of Ayurveda since Myanmar era 1298, and written down “Ayurveda Thi Raw Ma Ni Medicinal Treatise”. May Myo Saya Chinn (Pwin Oo Lwin) had compiled “Ba Ya Say Gon Paunn Gyoke Treatise” which describe (Gone, WiBarKa, PaBarWa of herbal medicines). Moreover, he had written “Ni Gan Tu Bu Ta Na Say Kyan” in Pali language. All his works had contributed in the promotion of Ayurveda medicine.
- Saya Gyi U Kyaw Yan of Mandalay had endeavored in many spheres for the interest of Myanmar people in addition to spreading and promoting of Myanmar traditional medicine. In a broader aspect of plan in the development of home grown herbal plants, and established herbal garden The Myanmar Traditional Medicine Practitioner Association was founded and that Saya Gyi gave guidance and past took as a chairman In honoring the selfless endeavors for the development of traditional medicine, Taung Khwin Head of Religious Order Sayadaw Phayar Gyi had conferred U Kyaw Yan with the titles namely “Thi Ri Bi Tat Ka Ka Wi Da Za” and “Bi Tat Ka Theidi Ze Ya Kyaw Htin”.

- Agga Maha Pandita Second (Hinthada) Ledi Sayadaw Phayar Gyi of Hinthada had compiled and written “Bay Tit Za Ka Ra Na Kyan” and an instruction booklet for Health Guide. Agga Maha Pandita Abhidajja Maha Rathta Guru Dwa Ra (Head of Religious Order) Sayadaw Phayar Gyi had translated the “Thoke Tu Ta Say Kyan Gyee” into Myanmar language and taught to his followers. A thesis on Health Guide was also compiled and written.
- Pyinmana Saya Thin had compiled and written many treatises namely “Pa Ra Mat Hta and Bein Daw Alin Pya Kyan”; “Pa Ra Mat Hta Alin Pya Than Kheik Di Gar”; “Dar Tu Rat Ta Alin Pya Kyan”; and “Bay Da Theik Pan Kyan. He completed the “Bein Daw Alin Pya Kyan Say Kyan” in Myanmar era 1293. Saya Gyi was one of the founding members of “Government Sponsored Pilot Traditional Medicine Practitioners Association” in 1953. He took part in the opening of (9) Myanmar Traditional Medicine Free Clinic in the county, and then he passed away.
- “Tha Bar Wa Dhamma Say Pyin Nyar” was evolved, developed and introduced by Sayadaw U Ein Da Ri Ya. Sayadaw had re-fixed the Taungtha categorization of (3) types of extreme heat related diseases as (Ka Gyee) group; and then the other (3) types of excessive cold related diseases as (Kha Gway) group. He also re-defined the (4) types of heat related diseases as (Ka Gyee – 1); (Ka Gyee-2); (Ka Gyee-3); and (Ka Gyee – 4). In similar manner, he re-fixed the (4) types of cold related diseases as (Kha Gway – 1); (Kha Gway-2); (Kha Gway-3); and (Kha Gway – 4). He had defined the characteristics of the diseases, then created and invented the fresh curative methods. Sayadaw had written and printed “Thar Bar Wa Dhamma Da Tu Ra Tha Khan” (Medical Thesis). After the demise of the Sayadaw, his protégés and disciples namely Htee Dan Thar Bar Wa Dhamma Second Sayadaw U Seindar; Thar Bar Wa Dhamma U Tin Win; and Thar Bar Wa Dhamma Saya Than had tried their best in spreading the Thar Bar Wa Dhamma Arts of Healing Techniques.

## **1928 – 1940**

- On 14 January 1928, during the British administration, the Ministry of Education had formed an “Assessment and Study Committee on Traditional Medicine” vide Notification number 148/1928. The committee was to analyze, investigate and research on the traditional medicine and submit a report of its findings. The Committee was chaired by Lieutenant Colonel Ba Khet, and members were Dr. Thar Nu, Dr. Maung Galay, Dr. Thein Maung, Taungtha Saya Hla (Thaton), Saya Maung Maung Latt, Saya U Kyawe, Saya Saing, Saya Sing, Saya Nyo, and the

Secretary of the Committee was Dr. Shwe Khair. The Committee shouldered the investigation task for (2) years, and submitted a report in January 1930, and that the report was released and published to the public. (The report was well known as “Colonel Ba Khet Report” in the country).

- The recommendations in the report suggested for the development of traditional medicine such as that of (1) To carry out examinations for the medicine practitioners; (2) To make registrations to the medical practitioners; (3) To establish traditional medicine institutes; (4) To open traditional medicine clinics and traditional medicine hospitals; and (5) To establish herbal and medicinal plant gardens.
- In establishing traditional medicine institutes, the subjects recommended to be prescribed were (1) Day Ta Nar (Desana System); (2) Bein Daw (Herbal Medicine); (3) Bay Din (Astrology); and (4) Pa Yaw Ga (Occultism; Knowledge of the Paranormal). With regards to the Desana System, it was strongly recommended on the treatises of Taungtha practitioners as the documents were based on the three repositories Buddhist Scriptures.
- In connection with the Bein Daw methods (Herbal Medicine), it recommended to include Ayurveda Treatises namely “Da Non Ta Ree Bay Thit Za Mint Zu Thar” and “Dar Tu Wi Bar Ga Di Pa Ni”. With regards to the Astrology, it highly recommended to include the treatises namely “Tan Deik Hta Byo Hard”, “Ar Di Kappa Dwa Da Teim”, and “Tri Tat”.
- In the context of Pa Yaw Ga it advised to include the treatises namely “Pa Ri Taw Ka Wai Thar Ra Kappa Lin Gar Ra Ta Ra Hpu Inn Ingothto” Moreover, the arts of anatomy of western approach were to be included such as the scientific study of the body and how its parts are arranged. (Advised by Sayar Kyawe)
- At the behest of Galon U Saw, (Prime Minister of British Burma during the colonial era before the Second World War), the Indigenous and Traditional Medicine Association chaired by Saya Gyee U Kyaw Yan, had been integrated with All Myanmar Medicine League in Yangon. Since then, the name called “All Myanmar Medicine Society” had been switched into “Mandalay Traditional Medicine Society”. In addition to the well known two entities, there existed other medicinal clubs.

- In 1932, the original document of “Myanmar Traditional Medicine Examination Report”, and the “Analysis and Review over the Report by Major Min Sein” had been assessed and evaluated by Prime Minister Galon U Saw. It was concluded that the intended project had not been able to accomplish as desired. Therefore, Myanmar physicians from Mandalay and Yangon had been consulted and sought suggestions. Next, in consultation with Minister for Health U Tharyawaddy Maung Maung, U Saw called a meeting with well versed and professionals of the western medicine and the Myanmar traditional medicine. After the meeting, a new committee was formed, as a first and basic step, for the implementation of the desired tasks.
  
- The Committee had laid down the following tasks to be managed.
  1. Methodology, process and technique with regards to Myanmar medicine system were to be managed, and that a Central League of Medicine covering whole of Myanmar was to be formed.
    - (a) The approved medical institute must be recognized; and if necessary cash must be assisted to the institute. When required both actions could be accorded to the institute.
    - (b) Inspection Officers must be appointed for assessment.
    - (c) Curriculums and lessons for teaching were to be prescribed.
    - (d) The Customary Tests as well as the Final Examination were to be conducted.
    - (e) The establishment of hospitals was to be encouraged.
  2. In teaching nursing subjects and the anatomy subjects, the cooperation and collaboration of the doctors were to be sought.
  3. Consideration had to be made on what kind of assistance was to be accorded to those who achieved course certificates.
  4. Consideration had to be made to provide assistances to the recognized hospitals, and also to provide cash assistances.
  5. The Committee had been entrusted with the authority in implementing and realizing any broader goals for the projects.

### **1941 – 1948**

- On 21 July 1941, a meeting was held at the Office of Galon U Saw, and it was attended by the members of the Committee, namely Prime Minister Galon U Saw, Minister for Health U Tharyawaddy Maung Maung, Chairman Saya Nyein of Myanmar Traditional Medicine Central League.

- At the meeting, Prime Minister Galon U Saw said that it was very important for the traditional medicine practitioners to be united, and therefore, it was time to call a nationwide conference of medicine practitioners within one month. Moreover, he added by calling to cooperate in forming a single and united medical practitioner league in the nation. When the aim was achieved, then the government would aid with assistances. Subsequently, a Conference on All Myanmar Medical Practitioners was convened at Methodist High School in Yangon. The conference was attended by Prime Minister Galon U Saw and the members of the Cabinet.
- Since the release of the Report of the Traditional Medicine Analysis and Assessment Committee in 1930, the British Administration accorded and fulfilled the recommendations in the report. The arts of western medicine and its subjects were imparted to Myanmar traditional practitioners by opening courses in Mandalay and in Yangon. The courses being opened in Mandalay were attended by Saya Hmai (Mandalay) and Shwebo Sayar Aw, who recounted as follows.
  1. Those Myanmar medicine practitioners that had already well versed in the medical field were trained with the western method of medicine, and then sent them to the rural areas.
  2. When they were assigned to the rural areas, they were provided with a medicine box; (It depend on the preference of the practitioner such as that the Myanmar medicine or the western medicine).
  3. At the village, the medical practitioner was lodged at the house of the village headman for about (10) days or (one) month for providing medical treatments to the patients.
  4. The primary objective of the village tour project was to honor the practitioner with monthly pay. Those who were assigned to the villages were provided (75) Myanmar kyat per month with the yearly increment of (5) Myanmar kyat up to the maximum of (125) Myanmar kyat.
- The eligible persons to attend the training courses must have the following five qualifications.
  1. One must be the descendent of Myanmar national medicinal practitioner.
  2. One must be the incumbent Myanmar traditional medical practitioner.
  3. Must have good moral character.
  4. Must be fully qualified as Myanmar medicinal practitioner.
  5. Must have the written recommendation of the registered persons for that purpose.
- Those who had attended the training courses during 1938 – 1940 were invited for about (6) months and shared their experiences and imparted fresh trainings. Those (8) practitioners were Ponnar Saya Thin, Ponnar Saya U Ba Yin, Saya Thaw, Thaugtha Saya Tin of Mandalay, Taunggoo Saya Pyar, Mandalay U Gaw Yar, Maddhaya Saya Sein, Kyaukse Saya Min.

- During the year 1938 to 1940, those who had the opportunity in attending the courses were U Ba Sin (Mandalay), U Aw (Shwebo), Saya Nyunt (Monywa), Saya Shaan (May Myo), Saya Thaw (Mandalay), Saya Ba San (Kyaukse), Saya San (Madaya), and U Gaw Ya (Pathein Gyi).
- The trainees were imparted with the subject on anatomy for about (3) months. Subject on pathology, the science of the causes and effects of diseases, was taught for about (6) months. Drug therapy, also called pharmacotherapy, was taught for (2) months. Moreover, the use of stethoscope, the use of thermometer for fever, and the method of injection were being taught. The trainees were given the opportunity to view the operation procedures in the operation theater, but they were not allowed to perform the surgery by themselves.
- The senior consultant instructors for the courses were from Mandalay General Hospital namely Dr. U Tin, Dr. Ar Yu, and Dr. U Kyu. Each senior consultant instructor had taught the trainees for one week in turn. The Medical Superintendent of the Mandalay General Hospital was Colonel Dr. Moffatt, and his assistant Dr. Diyan Singh, according to U Ba Sinn.
- During the Second World War, the Imperial Japanese Army entered Myanmar. The Japanese Officers actively and positively supported the tasks of Myanmar Traditional Medicine in cooperation with Thakin Ko Daw Hmine, other national leaders, and medicinal professionals at the Thabarwa Dhamma Central Medicinal Directorate Head Quarters.
- During the Japanese occupation period, the Thabarwa Dhamma Medical Dispensaries were opened at cities and towns namely Yangon, Htee Dan, Zay Ga Lay, Ba Han, Kan Daw Gyee, Tar Mway, Insein, Hmaw Be, Tharyawady, Mawlamyine, and Dedaye.
- In the Japanese era, foreign drugs were scanty and in short supply. Therefore, the Myanmar people had relied and depended upon traditional medical practitioners and Myanmar traditional medicines, except on serious surgery cases.
- In the post war era, those who earned their livelihood as traditional medical practitioners took their own reputation based on their group or sect such as the Thaingtha, the Thabarwa Dhamma, and the Paramatta. Renowned practitioner Mo Htar U San Tin (including the protégés and followers of Monk U Pyin Nyein Da) had established his own grouping, and that some individuals stood as Bein Daw (Herbal Medicine) practitioners.

- All medicinal practitioners rallied into united front and formed the Central Myanmar Medicinal Practitioner League (Acronym as ABIMC) in Myanmar era 1306 (1944). Joining in the confederation were many leagues and persons namely Buddhist Kalyana Bi Thetka League headed by Mandalay Saya Kha; the Traditional Physicians League headed by Saya Gyi U Maung Galay; the Paramatta Alin Pya Medicinal League headed by Saya Gyi Saya Thin; the Ashae Tine Eastern Medicinal League headed by Dr. U Ba Chit; the Thabarwa Dhamma Medicinal League; the Mon Physician League; the Executive Members of Abhidhamma Medicinal League headed by Saya Gyi U San Tin of Yangon; the individual persons without any affiliations such as Saya Gyi U Aung Myat Htut; Nay La Weizza Saya Khine.
- The Confederation was chaired by Paramatta Alin Pya Saya Thin; subsequently chaired by Saya Chone; and then chaired by Mandalay Saya Kha. The Vice-Chairmen were Saya U Soe Min and Saya U Maung Galay.
- With regards to the development of Myanmar traditional medicinal system (including Ayurveda medicine), Theinbyu Sayadaw was one among the persons to be grateful. Sayadaw entered the Myanmar medicinal sphere in Myanmar era 1309, just one month before the independence, and studied Myanmar medicine for (5) years. Next, Sayadaw left for India and studied various medicinal methods for (4) years.
- In Myanmar era 1318, Sayadaw returned back to Myanmar from India. He brought many documents namely (4) subjects on Ayurveda; (31) treatises on pathology or study of diseases; (54) treatises on medicinal dictionaries; (27) treatises on “Dat” (four elements: earth, fire, water, wind;); (53) treatises on curative care or curative treatments; (14) treatises on general knowledge. On (4) subjects of Bein Daw (Herbal Medicine) treatises had been translated into Myanmar language.
- In the post war era, the arts of Poke Ka La Pyint Nyat Dat and the arts of Nay La Weizza (Arts connected with Sun and Moon) had started to develop and spread in the country. Eine Ka Laung Saya Gye Saya Hlaing and Nay La Weizza Saya Khine had revitalized and refresh the arts of Poke Ka La Pyint Nyat Dat. Some people used to say that the system and technique was first invented by Shin Araham. Subsequently, the Poke Ka La Pyint Nyat Dat treatise was found embedded with the extracted terms used by Ledi Sayadaw Phayar Gyi such as “Paramatta Tan

Khate”. The treatise was also referred with the term such as that the “committees were combined together” for the task.

- Some people used to say that Makarya LawPa Taung Dwin Sayadaw Khin Gyi Phaw had created and produced the Aw Htar Ri Ka Tu Khu Ma Dat Medicinal Technique, and that the method was spread out and disseminated by Paramatt Dat Saya Gyi U Po. Aw Htar Ri Ka Tu Khu Ma Dat Kyan was printed in Myanmar era 1272. In AD 1971, Sar Pay Law Ka Press had reprinted the book. This treatise is being commonly used as it included the “pa hta we”, “tay zaw” “ar paw” and “wa yaw” “Thee Chae”, “Ahar Ra” and “Ar Kar Ta”.
- The traditional treatment also included with the use of figures using the arithmetical value from (one) to (seven); such as (2) is greater than (1), and (3) is greater than (2). The numbers such as (1) (3) (4) and (6) stand out for earth column; fire column; Wind column and nourishment column] which combined into Aw Thar Ri Ka Heat Pillar. Next, the numbers such as (2) (5) and (1) stand out for Water column, Thee Chae column, heat exhalation column] which combined into Thu Khu Ma Cold Pillar. The treatment reciprocated each other by Heat Pillar diseases are treated with Cold Pillar diets, and that Cold Pillar diseases are treated with Heat Pillar diets.



## **9. Post-Independence Period traditional medicine (AD 1949 to 1961)**

### **1949 -1952**

- After the Second World War, on 23 July 1952, the Government had formed a Myanmar Indigenous Medical Committee (in other words) the Medicinal Practitioners Forerunning Committee for the Revival of Traditional Medicine. It was meant to implement the recommendations mentioned in the Analysis and Assessment Report on Myanmar Traditional Medicine being released earlier in the country. The Committee was formed with (18) members. It was chaired by Dr. U Maung Galay (Director of Medical and Health of Myanmar) with Thakhin Kodaw Hmine as Vice Chairman, Dr. Wunna (Medical Superintendent of Insein General Hospital) as Secretary of the Committee.
  
- Paramatta Alin Pya Saya Thin, Thabarwa Dhamma U Tin Win, Saya Kywe (with residence at Ye Da Shae Street of Bahan) were included as members. The Committee drafted the Indigenous Myanmar Medical Practitioners Board Act 74. The system of classification was essentially based on the division of Myanmar medicine into four branches: Daythana, Ayurveda, Astrology, and WeizarDaya.
  
- The forerunner Committee had been assigned to implement the following tasks.
  1. To implement the recommendations mentioned in the 1930 Analysis and Assessment Report of Traditional Medicine.
  2. To draft a bill for the formation of Myanmar Medical Council.
  3. To register traditional practitioners who were well versed in Myanmar medicine.
  4. To implement the following tasks immediately after the formation of Myanmar Medical Council.
    - (a) In establishing two Myanmar Traditional Medicine Institutes.
    - (b) In prescribing the subjects to be taught and the duration of teaching time at the Myanmar Traditional Medicine Institute.
    - (c) In establishing Traditional Medical Hospitals in conjunction with the Myanmar Traditional Medicine Institutes.

## 1953 – 1954

- The Vanguard Committee had drafted a bill that was enacted as the Indigenous Myanmar Medical Practitioners Board Act 74, which was passed in 1953. The Act established the Indigenous Myanmar Medical Practitioners Board by the authority of the President. The board comprised one Chairman, one Secretary, and (8) registered traditional practitioners appointed by the President and another (8) registered traditional practitioners chosen and selected by the traditional practitioners, totaling (18) members in the Committee. The Committee was assigned to implement the following tasks.
  1. To eliminate charlatans, quacks and bogus medical practitioners.
  2. To train and nurture knowledgeable and well versed traditional medical practitioners.
  3. To develop, spread and revival of Myanmar traditional medicine.
  4. To uplift the healthcare of the people.
  5. To explore ways and means in developing the system of traditional Myanmar medicine, and to submit advice and recommendations to the Government.
  6. To implement work programs such as that of prescribing subjects in the examinations of traditional Myanmar Medicine; that of opening and managing medical schools, medical institutes, medical dispensaries, and hospitals; that of preparing question papers for the examinations; that of checking and scoring answer papers; that of appointing faculty members and conducting examinations; that of awarding certificates, medals and special certificates; that of conducting research programs and projects; that of managing and spending the aid assistances and donations; that of registration for the traditional medical practitioners; that of standardizing and ranking of the levels of the medical practitioners.
- The Preliminary Pilot Committee was dismantled on 2 April 1953 in accordance with the Indigenous Myanmar Medical Practitioners Board Act 74, which was passed in 1953. During the tenure, the Preliminary Pilot Committee had opened the Government funded free dispensaries (Traditional Healthcare centers). In Yangon, there were (9) dispensaries, and in Mandalay there were also (9) dispensaries, totaling (18) units. The list of (18) dispensaries were attached as Annexure.
- On 14 January 1953, the Yangon Development Affairs Organization (DAO) (si-bin tha-ya-ye apwe in the Myanmar language) had opened one Traditional Myanmar Free Dispensary at AFPFL Ward and another unit at Min Ma Naing Ward. Medical Officer in Charge and one assistant Medical Officer had been appointed at each dispensary.

- Beginning 1953, (9) Traditional Medicine Dispensaries were opened for the people in Yangon, and another (9) units in Mandalay. The dispensaries were allocated with (57) kinds of medicines for use in the treatment.
- On 2 April 1954, the Temporary Traditional Medical Practitioner Association was formed with (18) members, which was released in Myanmar Official Gazette (Part one) on 10 April 1954. The association had drafted a by-law on the procedures of registration of medicine practitioners, and that the Parliament passed the by-law in 1955.

### 1955- 1961

- In accordance with the Indigenous Myanmar Medical Practitioners Board Act 74 and that of the Indigenous Myanmar Medical Practitioners Board Rules of 1955 (194), those who had (7) years experiences as medical practitioners were being asked to register themselves in (6) categories beginning 1 March 1955. Total of (22,583) medical practitioners had registered as of 18 March 1962. The classification of (6) categories were as follows.
  - (a) A traditional medical practitioner who could provide treatment either one, two or three diseases.
  - (b) A traditional medical practitioner who could pragmatically and sensibly provide treatment to patients without sorting out over (4) original types of divisions such as “Dat Bein Daw”, “Bay Din”, “Net Khat”, and “Pa Yaw Ga”
  - (c) A traditional medical practitioner who was well-versed in (one) type of treatment among the (4) original types of divisions, and pragmatically providing treatment.
  - (d) A traditional medical practitioner who was well-versed in (two) types of treatment among the (4) original types of divisions, and pragmatically providing treatment.
  - (e) A traditional medical practitioner who was well-versed in (three) types of treatment among the (4) original types of divisions, and pragmatically providing treatment.
  - (f) A traditional medical practitioner who was well-versed in (four) types of treatment among the (4) original types of divisions, and pragmatically providing treatment. Moreover, the traditional medical practitioners, who are undertaking thesis, had been registered in (3) categories, as worth recognizing and rewarding.
    - (aa) A traditional medical practitioner, who involved either in “Day Ta Nar Na Ya” or “Bay Thit Za Na Ya”, but less advanced in caliber, had been considered as worth recognizing and rewarding.

- (bb) A traditional medical practitioner, who involved both in “Day Ta Nar Na Ya” and “Bay Thit Za Na Ya”, with modest and medium competence, had been considered as worth recognizing and rewarding.
  - (cc) A traditional medical practitioner, who involved in (4) branches of system, with highest competency, had been considered as worth recognizing and rewarding.
- In accordance with the By-law of the Election Procedure for Traditional Practitioner Association issued on 24 February 1959, the election of members for All Myanmar Traditional Medical Association was held on 15 June 1961 in the whole of the country. The registered medical practitioners had elected (8) committee members, and the President of the Union of Myanmar had appointed (9) committee members. The Officer on Special Duty of Traditional Practitioner Upgrading Department had been assigned as the Secretary of the Committee, totaling (18) members. The President of the Union of Myanmar had appointed Sayar Gyi U San Tint as the Chairman of the Committee.

## **10. Traditional Medicine after Independence Era (1962-1973)**

### **1962-1968**

- After the Revolutionary Council of Burma took office, with the amendment of Traditional Medicine Practitioners' Association Act, the Traditional Medicine Practitioners' Association was formed on 11 March 1962 with 6 Medicine Practitioners. The Chairman was Dr U Wunna.
- Ministry of Health directly supervised the Traditional Medicine Promotion Office in 1962. There was no exam in early registration of traditional medicine practitioners. Therefore, the previous registrations were revoked on 19 March 1962, and an exam was held for the first time in December 1962 with 11 medical treaties in 3 Na Ya (DayThana Naya, BaythitZa Naya and Natkheta NaYa).
- Only those who are over 25 years old with 3 years' experience in traditional medical practice were allowed to sit for the exams in 1962-1963 and 1964-1966. The traditional medical practitioners (except monks) who were over 50-year-old on 17 December 1962 were exempt from sitting the exam.
- The Traditional Medicine Practitioners' Association chaired by Dr U Wunna entered fifth anniversary on 11 March 1968. Then, the Traditional Medicine Practitioners' Association was formed again with Chairman U Pe Kyin on 25 June 1968.
- The free traditional medicine clinics previously run by Municipal Committee of Rangoon (Yangon) in Pa-Sa-Pa-La Ward and Min Ma Naing Ward were handed over to Traditional Medicine Promotion Office on 1 September 1963.
- On 1 August 1964, one more traditional medicine clinics were opened in each of the six cities -- Sagaing, Magwe, Bago, Patheingyi, Mawlamyine and Sittwe. Out of 9 traditional medicine clinics in Yangon, 6 clinics in Htoon Gyi, Sit Kwin, Oakkan, Thein Sien and Thonegwa Thada Ywar were relocated. Out of 9 traditional medicine clinics in Yangon, 5 clinics in Kume, Kyemon, Han Zar, Ella and Mi Chaung Ye were also relocated. (Many traditional medicine clinics were also additionally opened.)
- *In 1964, Advisory Committee on Manufacturing Myanmar Traditional Medicine was formed. The committee advised Burma Pharmaceutical Industry (BPI) on formulating and distributing effective traditional medicines.*

- According to the advises, one of drug among (57) kind of drug which is effective for phlegm named Thaymaputika was renamed as Metlingin (tablet form) was popular in that time.

### **1969-1973**

- Those who were interested in traditional medicine and over 25 years old were allowed to sit for the fifth batch of the exam in April 1969. In the first-to-fifth batch exams, a total of 7,462 people including 2,284 monks and 11 nuns passed the exams.
- With the aims of developing traditional medicine, preserving effective traditional medicine techniques and traditional medicine practitioners being in unity, traditional medicine practitioners including divisions and districts representatives organized a traditional medicine conference at the Convocation Hall of Yangon University on 5 and 6 April 1969, reading and discussing 54 papers.
- Under the supervision of Traditional Medicine Practitioners' Association, the conference was held with Union Minister for Health Dr Hla Han, Deputy Minister Dr Thein Aung and Department of Health's U Pe Kyin in attendance. Union Minister Dr Hla Han also delivered a speech at the meeting.
- With the aim of establishing a traditional medicine institute in Mandalay, a 5-acre land plot near Mandalay Hill was bought and the construction of the Institute of Traditional Medicine on it with 5 buildings -- two for administrative office and lecturing, and three for hospital -- began in 1966 and finished in 1970.
- Led by Deputy Minister for Health Joint Secretary Let-Col Hla Moe, Medical Superintendent of Insein Railway Hospital Dr Tin Oo and drug and registration officer of Traditional Medicine Promotion Office U Kyaw went to India from 24 September to 15 October 1970 to study Ayurveda medical subject. The delegation studied Ayurveda clinics, hospitals, medical institutes, medical research departments and drug production factories.
- They studied at the Ayurveda hospitals and medical universities in Kolkata, Patna, Varanasi, New Delhi, Ahmedabad, Ganganagar, Bombay and Madras cities. The teams particularly studied curriculums, subjects, medical books and constitution. A report which includes the experiences of the delegates in India was submitted for the development of traditional medicine in Myanmar.

- The report includes important suggestions for the development of traditional medicine in Myanmar as follows;
  - (1) Forming a Preparatory Committee for setting up traditional medicine university and hospitals.
  - (2) Conducting refresher course for potential practitioners.
  - (3) To establish a medical university only after the completion of curriculum, teaching materials, buildings and herbal gardens.
  
- According to the suggestions of the report, a Preparatory Committee for setting up the University of Traditional Medicine was formed with 14 members on December 31, 1970. The Chairman of the committee was Joint secretary Lt-Col Hla Moe.
  
- The committee held its first meeting on 11 January 1971 and discussed the tasks on setting up a traditional medicine university.
  
- On 1 March 1972, the Traditional Medicine Practitioners' Association was reformed for the third time with Chairman Lt-Col Hla Moe and seven members. In June 1972, Deputy Minister for Health Dr Thien Aung performed as the chairman of the association.
  
- In 1972, Department of Health set up a traditional medicine division.
  
- From 5 to 7 June 1972, a traditional medicine conference was held at Kyaikasan Hall in Yangon with two sessions a day. In the opening day of the conference, Deputy Minister for Health Dr Thein Aung and Chairman of Traditional Medicine Practitioners' Association Lt-Col Hla Moe delivered opening speeches. Eight motions were approved at the conference. They were as follows;
  - (1) The motion submitted by U Hla Shwe from Rakhine Division to conduct personal hygiene training and environmental health training.
  - (2) The motion submitted by U Aye Chan from Yangon Division to conduct regional teachers of training courses under the supervision of Traditional Medicine Council.
  - (3) The motion submitted by U Tin Aung from Bago Division to dissolve separate formations of traditional medicine practitioner's associations.
  - (4) The motion submitted by U Tun Pe from Shan State to systematically manage advertised medical practice and selling medicines.
  - (5) The motion submitted by U Kyaw Hla to systematically supervise so-called free clinics.

- (6) The motion submitted by U Sam from Kaw Thu Lay to receive patients and making medical records.
  - (7) The motion submitted by U Soe Min from Ayeyawady Division to discover local raw materials for traditional drug making, formation of drug co-operative and systematic research.
  - (8) The motion submitted by U Nyunt Aung from Yangon and U San Aung from Sagaing to promote traditional medicine and recruitment. The motions were confirmed with the approvals of attendees. The conference was attended by 11 representatives from Yangon, 6 from Mandalay and two each from other divisions and states. Many observers were also present at the conference.
- In preparation for setting up the Institute of Traditional Medicine, refresher courses were also conducted. Each course lasts 3 months with 450 teaching hours. There are two parts in the course -- traditional medicine and western medicine. Field trips were organized after the complement of each course. Admission to the course is (1) being the person who already passed three-subject exam (2) over 10 years' medical practice experience (3) Pathamagyi examination or Monastic examinations or basic education high school should be passed. It also needs to pass writing test and interview.
  - A refresher course for 25 traditional medicine practitioners who were serving as the heads of clinic was also conducted from 25 April to 5 May 1973. The course was conducted by seven senior traditional medicine practitioners.
  - During December 1973 and January 1974, Ministry of Health formed a committee for drawing up curriculum and lesson for the Institute of Traditional Medicine. That was first opened with one superintendent and three lecturers. The superintendent was U Han Tun and three lecturers were U Nyan Tun, Dr Aung Naing and U Myint Lwin who have been selected by the Civil Service Selection and Training Department.



## 11. Traditional Medicine after Independence (1974-1988)

### 1974-1988

- The Institute of Traditional Medicine has been the first ever traditional medical school in the history of Myanmar. It was opened in 31 January 1976. The 25-bedded Traditional Medicine Hospital, Mandalay was also opened on 4 October 1976 affiliated with the institute. A medicinal herbal garden and a traditional medicine manufacturing factory were then established.
- Mandalay Traditional Medicine Manufacturing Factory and Yangon Traditional Medicine Manufacturing Factory were opened for the hospitals and clinics to get medicines. The Mandalay Traditional Medicine Manufacturing Factory was a drug production and distribution division under Institute of Traditional Medicine, Mandalay. The drug production department was opened on 24 October 1976 with eight staff.
- The Institute of Traditional Medicine has trained 30 students in its diploma course No. 1 to No. 3, 50 students in the course No. 4 to No. 16, and 100 students in the course No. 17 to No. 30. The Diploma in Traditional Medicine (Dip. T. Med) were conferred on the students who completed the course. There were 2,187 Dip. T. Med holders from the institute.
- The Traditional Medicine Teaching Hospital, Yangon was opened first as a 16-bedded pilot research hospital on 2 July 1980 at No. 180/184, the corner of *Bogyoke Aung San Road and Theinbyu Road*, and then relocated at No. 90, Nga Htat Gyi Pagoda Road, Bo Cho (2) Ward, Bahan Township in Yangon.
- In the compound of Traditional Medicine Teaching Hospital on Nga Htat Gyi Pagoda Road, Bahan Township, Yangon Traditional Medicine Manufacturing Factory got a plot of land in 1982. With the aid of World Health Organization-WHO, the operation of the factory with *drug grinding machines and tableting machine* then began to operate.
- Yangon Traditional Medicine Manufacturing Factory and Mandalay Traditional Medicine Manufacturing Factory distribute traditional medicine needed at traditional medicine hospitals and traditional medical clinics in states and regions.
- The first edition of “Myanmar Traditional Medicine Formulary” was published in 1982.

- With the aid of United Nations Development Programme (UNDP) and WHO, Department of Medical Research conducted a scientific research in the formulations of Myanmar Traditional Medicine Formulary under a five-year programme (1984-1989). The following five books could be recorded from the research.
  - Pharmacognosy of Plant Ingredients of Myanmar Traditional Medicine Formulations
  - Handbook of Botanical and Physico-chemical Characterization of Myanmar Traditional Medicine Formulations
  - Pharmacological and Toxicological Evaluation of Myanmar Traditional Medicine Formulations
  - Myanmar Traditional Medicine Formulary
  - Catalogue of Crude Drug Museum

## **12. Traditional Medicine in present era (1989-2019 August)**

### **1989-1996**

- The Union Government formed Department of Traditional Medicine on 3 August 1989, opening offices of the department in states and regions.
- The second edition of “Myanmar Traditional Medicine Formulary” was published in 1989.
- The third edition of the book was published in 1990.
- The four-subject traditional medicine exam was held two times, one in December 1993 and another in May 1995. Fourteen medical texts were prescribed in the textbooks for the exam.
- A total of 912 students – 543 students from Yangon Examination Centre and 369 students from Mandalay Examination Centre – passed the first batch of the exam. In the second batch, a total of 1,232 students – 752 students from Yangon Examination Centre and 480 students from Mandalay Examination Centre – passed the exam. A total of 2,144 students passed the exams in the two batches.
- The four-subject traditional medicine diploma certificate presenting ceremony was held for the first time on 4 April 1995 and the second time on 18 May 1996 at the Institute of Traditional Medicine, Mandalay.
- Traditional Medicine Law was enacted on 25 July 1996 by State Law and Order Restoration Council (SLORC) with the Notification No. 7/1996.

## 1997-2008

- The department was upgraded Department of Traditional Medicine as first grade level on 29 January 1998.
- On 28 November 1998, it was upgraded into a 50-bedded Traditional Medicine Hospital in Mandalay.
- On 14 January 2000, State Peace and Development Council issued Notification No. 2/2000 and enacted Traditional Medicine Council Law with the formation of Traditional Medicine Council that includes 11 members.
- *On 19 and 20 December 2000, the first Myanmar Traditional Medicine Practitioners' Conference was held at the Kyaikasan Hall in Yangon, and traditional medicines and medicinal equipment exhibition was held at the Tatmadaw Exhibition Hall in Yangon. The Myanmar Traditional Medicine Practitioners' Conference was held annually. From the first conference to 13<sup>th</sup> conference, paper reading sessions were included.*
- *In 2000, “Medicinal Plants of Myanmar Volume-I” and the fourth edition of “Myanmar Traditional Medicine Formulary” were published.*
- *University of Traditional Medicine, Mandalay (UTM) was opened on 19 December 2001. The duration of the course was 5 years – 4 years of theoretical and practical studies and one-year internship. The Bachelors of Myanmar Traditional Medicine (B.M.T.M) were conferred on those who successfully completed the course.*
- *One-year traditional medicine practitioners’ courses were also conducted for five times from 1998 to 2002 in Mandalay and three times in Yangon.*
- On 8 January 2002, Traditional Medicine Hospital, Yangon was upgraded into a 50-bedded Traditional Medicine Hospital.
- In June 2002, Myanmar Traditional Medicine Practitioners Association was established.
- In January 2003, Collection of Commonly used Herbal Plants Volume-I was published in collaboration with World Health Organization (WHO).
- In January 2007, Medicinal Plants of Myanmar Volume-II was published.

- On 4 January 2008, Traditional Medicine Museum of Department of Traditional Medicine was opened.
- In June 2008, Handbook on Traditional Medicine for Basic Health Education was published.
- In June 2008, A Manual of Myanmar Traditional Medicine for Primary Health Workers was published in collaboration with WHO.
- In July 2008, A Manual of Myanmar Traditional Medicine for Primary Healthcare was published in collaboration with WHO.
- In September 2008, with collaboration of WHO Myanmar Traditional Medicine Standard Therapy was published.
- In October 2008, Myanmar Traditional Medicine Handbook (Myanmar and English versions) was published.

## **2009-2019**

- *Since 2009, the University of Traditional Medicine, Mandalay has organized traditional medicine research paper reading sessions annually.*
- *In 2009, The Use of Herbal Medicines in Primary Health Care Workshop was held in Yangon in collaboration with World Health Organization-WHO.*
- *In December 2010, Collection of Commonly Used Herbal Plants Volume-II was published.*
- *In 2012, Master of Myanmar Traditional Medicine (M.M.T.M) and Bachelor of Myanmar Traditional Medicine (B.M.T.M) bridge courses were conducted.*
- *On 9 February 2012, the Traditional Medicine Hospitals, Yangon and Mandalay were upgraded into 100-bedded traditional medicine hospitals.*
- *Three 100-bedded traditional medicine hospitals, nine 50-bedded traditional medicine hospitals, ten 25-bedded hospitals, nineteen 16-bedded hospitals, fifteen offices of state/region department*

*heads, 50 offices of district department heads and 210 townships traditional medicine clinics have also been opened in Nay Pyi Taw, Yangon and Mandalay.*

- *Yangon and Mandalay traditional medicine manufacturing factories have manufactured 10 kinds of systematically packed traditional medicines.*
- Standard treatment of Myanmar Traditional Medicine version was published in March, 2013.
- In 2013, Myanmar Herbal Pharmacopoeia Volume-I was published.
- In March 2013, Myanmar Traditional Standard Therapy 3<sup>rd</sup> version was published.
- Inter-sessional ASEAN TMHS Scientific Committee (ATSC) and Task Force on Regulatory Framework Meetings was hosted at Zabu Thiri Palace Hotel in Nay Pyi Taw from 11 to 15 March 2013.
- The 19<sup>th</sup> Meeting of TMHS-PWG was also held at Aureum Palace Hotel in Bagan, Myanmar from 24 to 29 June 2013.
- The 4<sup>th</sup> Meeting of ASEAN Task Force on Traditional Medicine was held at the Central Hotel in Bagan, Myanmar, from 8 to 11 October 2013.
- The 5<sup>th</sup> Traditional Medicine Conference Pre-Meeting was held at Panda Hotel in Yangon, Myanmar on 31 January 2014.
- The 5<sup>th</sup> Conference on Traditional Medicine in ASEAN Countries was held at the Summit Park View Hotel in Yangon, Myanmar from 8 to 10 August 2014.
- The Inter-Sessional Meeting was held at the Hotel Shwe Pyi Thar in Mandalay, Myanmar from 18 to 22 January 2015.
- The 100-bedded Nay Pyi Taw Traditional Medicine Hospital was opened on 4 November 2015.
- In 2005, Myanmar Traditional Medicine Formulary was published.
- Myanmar Traditional Medicine Formulary, version 5 was published in 2015.

- The Continuing Traditional Medical Education (CTME) programme has been conducted at the traditional medicine hospitals in states and regions since June 2016.
- In July 2016, the sixth edition of departmental use medical methodologies and medical formularies of practitioners was published.
- In September 2016, a capacity building training in Myanmar Traditional Medicine philosophies and treatment was conducted at the Nay Pyi Taw 100-bedded Traditional Medicine Hospital.
- Nine herbal gardens were also established under the Department of Traditional Medicine.
- With the aim to develop e-Governmental processes, a website named [www.dtm.gov.mm](http://www.dtm.gov.mm) was also established in 2016-2017.
- Physiotherapy training (1/2017) was conducted at Mandalay 100-bedded Traditional Medicine Hospital from 21-2-2017 to 7-3-2017. A Desana Na Ya course (1/2017) was conducted at the Myitkyina 50-bedded Traditional Medicine Hospital from 21-2-2017 to 22-3-2017. A Physiotherapy training and Desana Na Ya course (1/2017) was conducted at the Yangon 100-bedded Tradition Medicine Hospital from 6-3-2017 to 6-4-2017.
- Workshops on research methodology and teaching method have been held annually at the Mandalay Traditional Medicine Hospital since 2017.
- In 2016 and 2017, supervised by Department of Traditional Medicine, the literary contests on ancient Myanmar traditional medicine texts were held, with the aims of preserving the ancient traditional medicine texts and improving the capacity of teachers. (Traditional Medicine Practitioners)
- On 9 June 2017, the Traditional Medicine Technical Advisory Group (TM-TAG) was formed with 15 members including a Chairman.
- On 20 November 2017, The opening ceremony of The 8<sup>th</sup> Meeting on Indigenous Medicine in the Greater Mekong Basin was held at the Novotel Hotel in Yangon, and the meeting was held at

the Summit Park View Hotel in Yangon. A total of 87 delegates from Mekong region countries Cambodia, China, Laos, Myanmar, Thailand and Viet Nam—attended the meeting.

- The 8<sup>th</sup>-Greater Mekong Basin on Indigenous Medicine and Medical Equipment Fair was also held at the Tatmadaw Exhibition Hall in Yangon from 21 to 24 November 2017.
- In January 2018, Myanmar Herbal Pharmacopoeia Volume-II was published.
- In March 2018, the Basic Concept of Myanmar Traditional Medicine was published.
- Since 19 December 2001 when University of Traditional Medicine, Mandalay was opened, 1,583 students graduated with Bachelor of Myanmar Traditional Medicine (B.M.T.M) and 59 students graduated with Master of Traditional Medicine (M.M.T.M) were produced till 2018.
- The Training of ASEAN Guidelines on GMP for Traditional Medicines and Health Supplements (TMHS) (1/2018) was held at the main building of National Herbal Park in Nay Pyi Taw from 10-10-2018 to 15-10-2018 with Union Minister for Health and Sports Dr Myint Htwe in attendance. The training was attended by 61 trainees.
- Department of Traditional Medicine, Ministry of Health and Sports, also published No.31 issue of Traditional Medicine Magazine in January 2019.
- The 2<sup>nd</sup> Meeting of BTFTM (BIMSTEC Task Force on Traditional Medicine) was held at the M Gallery Hotel in Nay Pyi Taw on 24 and 25 January 2019. A total of 40 representatives from Bangladesh, Butan, India, Myanmar, Nepal, Thailand and Sri Lanka attended the meeting.
- New Myanmar Traditional Medicine Council Law was enacted on 25 January 2019 with 2019 Pyidaungsu Hluttaw Law No.1 after the old Myanmar Traditional Medicine Council Law enacted with State Peace and Development Council Notification No. 2/2000 was abolished.
- On 19 March 2019, the Traditional Medicine Manufacturing factory, Mandalay was upgraded.



- The “Integrating Traditional Medicine into Primary Health Care of Myanmar” article was published in the Global New Light of Myanmar newspaper, and “Traditional medicine records from Tat Nwe Kyaung Stone Inscription” article was published in the Myanma Alinn.
- On 8 June 2019, Union Minister for Health and Sports Dr Myint Htwe conferred 3 Professors Emeritus, 3 Honorary Professors, 1 Honorary Associate Professor and 1 Visiting Lecturer on a total of 8 retired rectors, professors, lecturers and traditional medicine practitioners who helped in the teaching, treatment, research and development and administration sectors throughout the earliest history of University of Traditional Medicine.
- With the aid of WHO, Hospital Management and Leadership training (1/2019) was conducted at the main building of National Herbal Park in Nay Pyi Taw from 10-6-2019 to 14-6-2019. There were 24 trainees in the training which was opened by Union Minister for Health and Sports Dr Myint Htwe.
- The “A Historic Day for University of Traditional Medicine, Mandalay” article was appeared in the Global New Light of Myanmar newspaper on 24 June 2019.
- In 2019, the Myanmar Traditional Medicine Practitioners Association selected new executives of regions, district and townships and central executives for the fifth time.
- In order to improve Myanmar Traditional Medicine sector, Department of Traditional Medicine is cooperating with Traditional Medicine Technical Advisory Group, Traditional Medicine Council, Traditional Medicine Practitioners Association, related departments, Myanmar indigenous medicine producers and medical equipment businessperson association (provision) and indigenous medicine departments in ASEAN countries.

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## 14. Appendix

### 14-1. Myanmar Traditional Medicine Clinics List

The followings are nine clinics opened in Yangon in 1953.

<b>No.</b>	<b>Head of the clinics</b>
1. Pazundaung, TadaU	- Saya Thaw
2. Chris Road, Ye Kyaw	- U Tun Myint
3. Mawtin Market, Lanmadaw	- U Tun Tin
4. Superpin Road, Alone	- U Soe Hlaing
5. Kyimyindine	- Saya Chit
6. Myaynigone (near A Wine Gyi)	- U Saw Maung
7. Yedashe Street, Bahan	- Saya Than
8. Magit Street, Tarmwe	- U Ba Khin
9. Horse Race Course Road, Tarmwe	- Saya Thein

### Nine Traditional medicine clinics in Mandalay

<b>No.</b>	<b>Head of the clinics</b>
1. U Tar Ye Market (De Boe Street)	- Daw Aye (granddaughter of Practitioner Saya Khe and daughter of Saya Nyo Gyi)
2. Phaya Gyi Zay (84 <sup>th</sup> Street, Mintha Su Yat)	- Thiwun Saya Chit
3. Myat Par Yet Market ( Shwe Chi Htoe Yat)	- Ahyuka Saya Tin
4. Mingalar Market ( Taung Pyin, Mingala Street)	- Saya Aye Gyi
5. Nan Taw Shae Market ( Dar Laung Yat)	- Saya Sein
6. Thaye Market (Myauk Pyin, Darwei Yat)	- U San Htaik
7. Nyaungbin Market ( Palae Ngwe Yang Yat)/Anauk Pyin	- U Lu Kalay (grandson of Practitioner U Tu)
8. C Building Market (B Building Market, Pwe Gone Yat)	- U Ei Sar ( grandson of King's physician Saya Moe Gyi)
9. Kanar Zay ( Sein Pan Yat)	- Saya Yit

## **Traditional Medicine Refresher Courses**

### **Refresher Course No. 1**

The course was conducted at the Traditional Medicine Office in Yangon from 11 October 1971 to 15 January 1972. The subjects of the course and lectures are as follows;

#### **Traditional Medicine Subject**

<b>No.</b>		<b>Head of the clinics</b>
1.	Anatomy (Ayurveda)	- U Han Tun (Principal)
2.	History of Indigenous Medicine	- U Tha Tin ( Ma Ga)
3.	Massotherapy	- U Tun
4.	Examination of pulse	- U Maung Maung
5.	Therapy of Ulcer and Sore	- U Nyein
6.	Materia Medica and Pharmacology	- U Nyien
7.	Fundamental Principle of Traditional Medicine	- Phatama Kyaw Saya Thein
8.	Glossary of Medicine	- U Maung Maung
9.	Traditional Medicine Formulae	- Phatama Kyaw Saya Thein, U Boe Kyar (B.P.I)
10.	Introduction of disease and treatment principle	- Sayagyi U San Tint (Medicine council member) Saya Kyaw (drug and registration officer) U Panna Wa (Medicine council member) U Han Tun U Nyein Dr U Ba Thein
11.	Clinical Methods	- Dr U Ba Thein
12.	Seasonal diseases and treatment	- Saya Kyaw

There were a total of 309 class hours for the above 12 subjects.

### Western Medical Subjects

<b>No.</b>		<b>Head of the clinics</b>
1.	Anatomy( western)	- Dr U Tin Oo ( Railway Physician, Insein)
2.	Physiology	- Dr U Tin Oo
3.	Fundamental Physics	- U Hla Maw (Central Medical Research)
4.	Fundamental Chemistry	- U Hla Maw
5.	Fundamental Botany	- U Hla Maw
6.	Fundamental Psychology	- Dr U Tin Oo
7.	Massotherapy (western)	- Dr Daw Mya Sein (Yangon General hospital)
8.	Mental Disorder	- Dr Nay Win ( Mental Health Hospital Superintendent)
9.	Infectious diseases	- Dr U Thaung
10.	Medical record and statistical Methods	- Dr Daw Yin Mya (Director's Office, Department of Health)

There were a total of 77 class hours for the above 10 subjects.

### Other subjects

1.	Formation of local and international Red Cross committees	- U Ko Ko
2.	Ideology	- Botataung Party Unit
3.	First aid coach	- Red Cross Federation

There were a total of 20 class hours for the above 3 subjects.

### General subjects

1. Duty of Physicians - *Lieutenant Colonel* Hla Moe  
(Joint Secretary, Ministry of Health and Sports)
2. Public Health and Traditional Medicine sector - Dr U Aung Thein  
(Director of Department of Health)
3. Practical Therapy - Thaungtha Sayagyi U Tun Tin,  
Tharbarwa Dhamma Saya Than, Tharbarwa Dhamma  
Thaing, U Ba Thwin
4. Herbal medicine distribution - Captain Tin Tun, Commerce  
(10)
5. Practical herbal medicine - Devva Gone Saya Nyunt
6. Formation of Indigenous medicine office - U Soe Maung (Administrative  
Officer)

There were a total of 22 class hours for the above 6 subjects. There were a total of 428 teaching hours for the all subjects. The refresher course No. 1 was attended by 45 students. On Sundays and other holidays, field trips to (1) B.P.I, (2) University of Medicine (2), (3) Department of Medical Research (Centre), (4) Kandawgyi Myay Padaetha Island, (5) Theinbyu Medical Centre, (6) Sukhita Yama Sayadaw Medical Centre, (7) Sayagyi U San Tint Medical Centre and (8) Htee Tan Tharbarwa Dhamma Medical Centre were organized.

### Refresher Course No. 2

The refresher course No. 2 was conducted at the Traditional Medicine Office in Yangon from 29 February to 10 June 1972. There were a total of 45 trainees. The subjects and lecturers of the course are as follows.

### Traditional Medicine subjects

1. History of Traditional Medicine - U Tha Tin (Maga)
2. Anatomy (Ayurveda) - U Han Tun
3. Fundamental Principle of Traditional Medicine - Saya Kyaw
4. Examination of pulse - Theinbyu Sayadaw

- |  |   |
|--|---|
| 5. Massotherapy                                    | - Saya Hteik<br>( Bangalisu)  |
| 6. Clinical Methods                                | - Dr U Ba Thein   |
| 7. Materia Medica and Pharmacology                 | - Phatama Kyaw Saya Thein   |
| 8. Traditional Medicine Formulae                   | - Saya Thein, U Bo Kyar (BPI),<br>U Thein (drug manufacturing)                |
| 9. Introduction of disease and treatment principle | - Sayagi U San Tint,<br>Saya Kyaw<br>Dr U Ba Thein,<br>U Panna Wa,<br>U Nyien |
| 10. Therapy of Ulcer and Sore                      | - Sukhita Yama Sayadaw  |
| 11. Glossary of Medicine                           | - U Maung Maung   |

There were a total of 295 class hours for the above 11 subjects.

### **Western Medical Subjects**

- |  |                   |
|--|-------------------|
| 1. Anatomy (Western)                       | - Dr U Tin Oo     |
| 2. Physiology                              | - Dr U Tin Oo     |
| 3. Fundamental Botany                      | - U Hla Maw       |
| 4. Fundamental Chemistry                   | - U Hla Maw       |
| 5. Fundamental Physics                     | - U Hla Maw       |
| 6. Fundamental Psychology                  | - Dr U Tin Oo     |
| 7. Massotherapy (Western)                  | - Dr Daw Mya Sein |
| 8. Mental Health <i>Psychiatrology</i>     | - Dr U Nay Win    |
| 9. Infectious diseases                     | - Dr U Thaung     |
| 10. Medical record and statistical methods | - Dr Daw Yin Mya  |

There were a total of 91 class hours for the above 10 subjects.

### Other subjects

1. Formation of local and international Red Cross committees - U Thi Hla
2. Ideology - Botataung Party Unit
3. First aid coach - Red Cross Federation

There were a total of 47 class hours for the above 3 subjects.

### General subjects

1. Duty of Physicians - *Lieutenant Colonel* Hla Moe (Joint Secretary, Ministry of Health and Sports)
2. Public Health and Indigenous Medicine sector - Dr U Aung Thein (Director of Department of Health)
3. Practical Therapy of freelance physicians - Indigenous Medical Practitioners
4. Herbal medicine distribution - Captain Tin Tun, Commerce (10)
5. Practical herbal medicine - Devva Gaing Saya Nyunt
6. Formation of Indigenous medicine office - U Soe Maung

There were a total of 19 class hours for the above 6 subjects.

### Educational field trips

1. University of Medicine and Anatomy Department
2. Myay Padaetha herbal medicine plantation
3. Myanmar drug production
4. *Burma* Pharmaceutical Industry (*BPI*)
5. Kanbae Research Centre
6.
  - a. Saya U San Tint Medical Centre
  - b. Htee Tan Tharbarwa Dhamma Medical Centre
  - c. Sukhita Yama Sayadaw Medical Centre
7. Mental Health Specialists Hospital and Insein Railway Hospital.

There were about 24 field trips during the course.



### **Refresher Course No. 3**

The refresher course was conducted at the Institute of Traditional Medicine in Mandalay from 1 October 1972 to 3 February 1973. There were a total of 43 trainees. The subjects and lecturers of the course are as follows.

#### **Indigenous Medicine subjects**

- |  |   |   |
|--|---|---|
| 1. History of Traditional Medicine               | - | U Tha Tin (Maga)                                  |
| 2. Anatomy (Ayurveda)                            | - | U Han Tun   |
| 3. Fundamental Principle of Traditional Medicine | - | U San Tint, Phatama Kyaw<br>Saya Thein, Saya Kyaw |
| 4. Examination of Pulse                          | - | U Nyein   |
| 5. Massotherapy                                  | - | U Maung Tint (Paungte)                            |
| 6. Clinical methods                              | - | Dr U Ba Thein                                     |
| 7. Materia Medica and Pharmacology               | - | Saya Thein  |
| 8. a. Traditional Medicine Formulae              | - | Saya Thein  |
| b. Medicinal oil                                 | - | U Thein (Drug Manufacturing)                      |
| c. drug tablet                                   | - | U Thein (Drug Manufacturing)                      |
| 9. a. Introduction of disease and treatments     | - | Sayagyi U San Tint<br>(Medicine council member),  |
| b. Introduction of disease and treatments        |   | Dr U Ba Thein,                                    |
| c. Introduction of disease and treatments        | - | Sayagyi U Ohn Shwe,                               |
| d. Introduction of disease and treatments        | - | U Nyein   |
| 10. Blister Treatment                            | - | U Ohn Shwe  |
| 11. Glossary of Medicine                         | - | U Han Tun,<br>Saya Kyaw                           |

There were a total of 292 class hours for the above 11 subjects.

### **Western Medical Subjects**

- |  |   |  |
|--|---|--|
| 1. Anatomy (Western)                     | - | Dr U Tin Oo  |
| 2. Physiology                            | - | Dr Brahamana Shwe Lin<br>(UMT, Mandalay)                     |
| 3. Fundamental Botany                    | - | Dr Daw Khin Sein (Wa/Tha<br>University)                      |
| 4. Fundamental Chemistry                 | - | U Win Maung (UMT,<br>Mandalay)                               |
| 5. Fundamental Physics                   | - | U Kyi Myint<br>( Wa/Tha Mandalay)                            |
| 6. Fundamental Psychology                | - | Dr Mya Mya Win   |
| 7. Massage ( Western)                    | - | Dr U Myint Han   |
| 8. Mental Health Psychiatry              | - | Dr Daw Mya Mya Win   |
| 9. Infectious diseases                   | - | Dr U Aung Thein  |
| 10. Medical record and statistic keeping | - | Department of Medical Record<br>of Mandalay General Hospital |

There were a total of 91 class hours for the above 10 subjects.

### **Other subjects**

- |  |   |  |
|--|---|--|
| 1. Formation of local and international Red Cross committees | - | U Thi Hla<br>(RC Federation)                   |
| 2. Ideology  | - | Northwest Township Party Unit                  |
| 3. First aid coach   | - | U Aye Myint (Mandalay Red<br>Cross federation) |

There were a total of 24 class hours for the above 3 subjects.

### **General subjects**

1. Duty of Physicians - U Toe Hlaing (Joint Secretary of hospital Committee of medicine university)
2. Practical Therapy of freelance physicians - U Lu Kalay, U Thuta, Thiwun Saya Chit, Saya Han, Sagaing U Tin Oo
3. Herbal medicine distribution - U Tin Tun
4. Practical herbal medicine - Devva Gaing U Nyunt
5. Formation of Indigenous medicine office - U Soe Maung

There were a total of 25 class hours for the above 5 subjects.

### **Educational field trips**

1. Anatomy Department of University of Medicine, Mandalay.
2. Medical Record Department of Mandalay General Hospital
3. May Myo Medicinal Herb Garden

There were about 14 field trips to the places during the course.

### **Refresher Course No. 4**

The refresher course was conducted at the Institute of Traditional Medicine in Mandalay from 21 June to 19 September 1973. There were a total of 37 trainees. The subjects and lecturers of the course are as follows.

### **Indigenous Medicine subjects**

- |  |   |  |
|--|---|--|
| 1. History of Indigenous Medicine                  | - | U Han Tun  |
| 2. Anatomy (Ayurveda)                              | - | U Han Tun  |
| 3. Fundamental Principle of Traditional Medicine   | - | Sayagyi U San Tint, Saya Thein, Saya Kyaw                                    |
| 4. Examination of Pulse                            | - | U Thaung Nwe (Yamethin)  |
| 5. Massotherapy                                    | - | Shan Kalay U New and U Than Maung  |
| 6. Clinical methods                                | - | Dr U Ba Thein  |
| 7. Materia Medica and Pharmacology                 | - | Sayagyi U San Tint and Saya Thein  |
| 8. Traditional Medicine Formulae                   | - | Saya Thein   |
| 9. Introduction of disease and treatment Principle | - | Sayagyi U San Tint, Saya Thein, Dr U Ba Thein, Sayagyi U Ohn Shwe, Saya Kyaw |
| 10. Therapy of Ulcer and Sore                      | - | U Ohn Shwe   |
| 11. Glossary of Medicine                           | - | U Han Tun  |
| 12. Traditional Nursery                            | - | Dr U Ba Thein  |

There were a total of 282 class hours for the above 12 subjects.

### **Western Medical Subjects**

- |                          |   |  |
|--------------------------|---|--|
| 1. Anatomy (Western)     | - | Dr U Tin Oo                                    |
| 2. Physiology            | - | Dr Brahamana Shwe Lin                          |
| 3. Fundamental Botany    | - | Dr U Tin Myint (Wa/Tha University, Mandalay)   |
| 4. Fundamental Chemistry | - | U Win Maung (University of Medicine, Mandalay) |
| 5. Fundamental Physics   | - | U Kyi Myint ( Wa/Tha University Mandalay)      |

- |  |   |   |
|--|---|---|
| 6. Fundamental Psychology                  | - | Dr Mya Mya Win Psychiatric Department, Mandalay General Hospital      |
| 7. Massotherapy (Western)                  | - | Dr U Myint Han ( Mandalay General Hospital)                           |
| 8. Mental Health Psychiatry                | - | Dr Daw Mya Mya Win ( Mental Health Clinic, Mandalay General Hospital) |
| 9. Infectious diseases                     | - | Dr U Kyaw Khaing  |
| 10. Medical record and statistical Methods | - | Department of Medical Record of Mandalay General Hospital             |

There were a total of 92 class hours for the above 10 subjects.

#### **Other subjects**

- |   |   |  |
|---|---|--|
| 1. Formation of local and international | - | U Thi Hla (RC Federation)                  |
| 2. Ideology                             | - | Mandalay Northwest Township Party Unit     |
| 3. First Aid                            | - | U Aye Mtyint, Mandalay Red Cross Committee |

There were a total of 24 class hours for the above 3 subjects.

#### **General subjects**

- |  |   |   |
|--|---|---|
| 1. Duty of Physicians                        | - | U Toe Hlaing (Secretary of Hospital Committee of Medicine University.           |
| 2. Practical Therapy of freelance physicians | - | U Lu Kalay, U Thuta, Thiwun Saya Chit, Saya Han, Sagaing U Tin Oo from Mandalay |
| 3. Herbal medicine distribution              | - | U Tin Tun   |
| 5. Formation of Indigenous medicine office   | - | U Soe Maung   |

There were a total of 20 class hours for the above 4 subjects.

### **Educational field trips**

1. Anatomy Department of University of Medicine, Mandalay
2. Traditional Medical Clinics
3. Medicinal Herb Garden at Institute of Traditional Medicine

There were 11 field trips to the places during the course.

### **Refresher Course for Head Traditional Medicine Practitioners**

The course was conducted from 23 April to 5 May 1973.

The following are trainees' list who attended the course.

- |                     |   |              |
|---------------------|---|--------------|
| 1. U Myat Tun       | - | Yangon       |
| 2. U Han Thein      | - | Pathein      |
| 3. U Sein Win       | - | Mawlamyine   |
| 4. U Than           | - | Bago         |
| 5. U Hla Maung      | - | Sagaing      |
| 6. U Aung Myint     | - | Han Zar      |
| 7. U Naga           | - | Kyemon       |
| 8. U Paw            | - | Yangon       |
| 9. U Maung Maung    | - | Yagon        |
| 10. U Mya Win       | - | Yangon       |
| 11. U Khin Nyo      | - | Yangon       |
| 12. U Mya Sein      | - | Mi Chaung Ye |
| 13. U Han Nyunt     | - | Mandalay     |
| 14. U Se            | - | Mandalay     |
| 15. U Win Maung     | - | Mandalay     |
| 16. U Dwe           | - | Mandalay     |
| 17. U Kyaw Sein     | - | Sittwe       |
| 18. U Hla Aung      | - | Htoo Gyi     |
| 19. U Thein Zan     | - | Tada Village |
| 20. U Mya Thwin     | - | Magwe        |
| 21. U Tun Yin       | - | Kume         |
| 22. U Sein Kywel    | - | Okekan       |
| 23. Daw Myint Thein | - | Thein Seik   |
| 24. U Tin Shwe      | - | Paungdale    |

25. U Maung Maung Aye - Ayla

**Lecturers and subjects of the course**

- |  |   |               |
|--|---|---------------|
| 1. Fundanmental Principals of Traditional Medicine (Pancabote and Tridosa) | - | Saya Thien    |
| 2. Materia Medica and Pharmacology   | - | U Han Tun     |
| 3. Clinical methods -  | - | Dr U Ba Thein |
| 4. Paediatric  | - | U San Tint    |
| 5. Obstetrics & Gynecology   | - | Saya Kyaw     |
| 6. Paralysis   | - | U Ba Thein    |
| 7. Therapy of Ulcer and Sore   | - | U Ohn Shwe    |
| 8. Office discipline   | - | U Soe Maung   |

**Refresher Course No. 5**

The refresher course was conducted at the Institute of Traditional Medicine in Mandalay from 5 August to 6 November 1974. There were a total of 60 trainees. The subjects and lecturers of the course are as follows.

**Indigenous Medicine subjects**

- |  |   |   |
|--|---|---|
| 1. History of Indigenous Medicine                | - | U Tha Tin (Magga)                         |
| 2. Anatomy (Ayurveda)                            | - | U Han Tun                                 |
| 3. Fundamental Principle of Traditional Medicine | - | Sayagyi U San Tint, Saya Thein, Saya Kyaw |
| 4. Examination of pulse                          | - | Saya Kyaw, U Thaug Nwe (Yamethin)         |
| 5. Massotherapy                                  | - | U Nwe and U Than Maung                    |
| 6. Clinical Method                               | - | Dr U Ba Thein                             |
| 7. Materia Medica and Pharmacology               | - | Sayagyi U San Tint and Saya Thein         |
| 8. a. Traditional Medicine formulae              | - | Saya Thein                                |
| b. medicinal oil                                 | - | U Phoe Kyar<br>(drug manufacturing)       |
| c. drug tablet                                   | - | U Thein                                   |

- |   |   |  |
|---|---|--|
| 9. Introduction of disease and treatments | - | Sayagyi U San Tint, Saya Thein, Dr U Ba Thein, Sayagyi U Ohn Shwe, Saya Kyaw |
| 10. Therapy of Ulcer and Sore             | - | U Ohn Shwe   |
| 11. Glossary of Medicine                  | - | U Han Tun  |
| 12. Traditional Nursery                   | - | Dr U Ba Thein  |

There were a total of 299 class hours for the above 12 subjects.

### **Western Medical Subjects**

- |                             |   |  |
|-----------------------------|---|--|
| 1. Anatomy (Western)        | - | Dr U Tin Oo  |
| 2. Physiology               | - | Dr Brahamana Shwe Lin  |
| 3. Fundamental Botany       | - | U Nyunt Lwin (Wa/Tha University)                                     |
| 4. Fundamental Chemistry    | - | U Win Maung (University of Medicine, Mandalay)                       |
| 5. Fundamental Physics      | - | U Kyi Myint ( Wa/Tha Mandalay)                                       |
| 6. Fundamental Psychology   | - | Dr Mya Mya Win (Mental Health Department, Mandalay General Hospital) |
| 7. Mental Health Psychiatry | - | Mental Health Department of Mandalay General Hospital                |
| 8. Infectious diseases      | - | Dr U Kyaw Khaing (Divisional Head Mandalay)                          |

### **Appendix**

- U Han Tun (Principal)
- Saya Kyaw (Drug and Registration Officer)
- Dr Tin Oo (Medical Doctor Railways Hospital, Insein)
- U Hla Maw (Medical Research, Central)
- Pathama Kyaw Saya Thein
- Captain Tin Tun (Commerce (10))
- U Soe Maung (Administrative Officer)
- Dr Ba Thein



**14-2. Meeting and paper reading session of Traditional Medicine Practitioners in regions and states**

<b>No.</b>		<b>Date</b>	<b>Venue</b>
1.	First	5-4-1969 to 6-4-1969	Convocation Hall, Yangon University.
2.	Second	25-4-1997 to 27-4-1997	Mandalay.
3.	Third	16-11-1997 to 17-11-1997	Myitkyina.
4.	Fourth	26-4-1998 to 27-4-1998	Taunggyi.
5.	Fifth	2-3-1999 to 3-3-1999	Patheingyi.

**14-3. Conferences and paper reading sessions of Myanma Traditional Medicine Practitioners**

<b>No.</b>		<b>Date</b>	<b>Venue</b>
1.	First	19-12-2000 to 20-12-2000	Pyidaungsu Hall, Kyaikasan Stadium, Yangon.
2.	Second	16-12-2001 to 17-12-2001	Pyidaungsu Hall, Kyaikasan Stadium, Yangon.
3.	Third	15-12-2002 to 16-12-2002	Pyidaungsu Hall, Kyaikasan Stadium, Yangon.
4.	Fourth	16-12-2003 to 18-12-2003	Pyidaungsu Hall, Kyaikasan Stadium, Yangon.
5.	Fifth	13-12-2004 to 17-12-2004	Pyidaungsu Hall, Kyaikasan Stadium, Yangon.
6.	Sixth	2-12-2005 to 3-12-2005	Pyidaungsu Hall, Kyaikasan Stadium, Yangon.
7.	Seventh	24-11-2006 to 26-11-2006	University of Nursing, Yangon.
8.	Eighth	28-11-2007 to 29-11-2007	University of Nursing, Yangon.
9.	Ninth	2-12-2008 to 3-12-2008	Meeting Hall of Department of Health, Nay Pyi Taw.
10.	Tenth	7-11-2009 to 8-11-2009	Meeting Hall of Department of Health, Nay Pyi Taw.

11.	Eleventh	5-12-2010 to 6-12-2010	Meeting Hall of Department of Health, Nay Pyi Taw.
12.	Twelfth	7-12-2011 to 8-12-2011	Meeting Hall of Department of Health, Nay Pyi Taw.
13.	Thirteenth	27-12-2012 to 28-12-2012	<i>Myanmar International Convention Center II, Nay Pyi Taw.</i>
14.	Fourteenth	28-12-2013 to 29-12-2013	<i>Myanmar International Convention Center II, Nay Pyi Taw.</i>
15.	Fifteenth	2-12-2014 to 3-12-2014	<i>Myanmar International Convention Center II, Nay Pyi Taw.</i>
16.	Sixteenth	29-12-2015 to 30-12-2015	<i>Myanmar International Convention Center II, Nay Pyi Taw.</i>
17.	Seventeenth	18-1-2017 to 19-1-2017	<i>Myanmar International Convention Center II, Nay Pyi Taw.</i>
18.	Eighteenth	12-1-2018 to 13-1-2018	<i>Myanmar International Convention Center II, Nay Pyi Taw.</i>
19.	Nineteenth	28-12-2018 to 29-12-2018	<i>Myanmar International Convention Center II, Nay Pyi Taw.</i>

**14-4. Paper reading session on Traditional Medicine**

No.		Date	Venue
1.	First	21-2-2009 to 22-2-2009	Convocation Hall, University of Traditional Medicine, Mandalay.
2.	Second	24-2-2011 to 25-2-2011	Convocation Hall, University of Traditional Medicine, Mandalay.
3.	Third	21-2-2012 to 22-2-2012	Convocation Hall, University of Traditional Medicine, Mandalay.
4.	Fourth	27-5-2013 to 28-5-2013	Convocation Hall, University of Traditional Medicine, Mandalay.
5.	Fifth	6-5-2014 to 7-5-2014	Convocation Hall, University of Traditional Medicine, Mandalay.
6.	Sixth	4-12-2015 to 5-12-2015	Convocation Hall, University of Traditional Medicine, Mandalay.
7.	Seventh	15-2-2017 to 16-2-2017	Convocation Hall, University of Traditional Medicine, Mandalay.
8.	Eighth	23-3-2018 to 24-3-2018	Convocation Hall, University of Traditional Medicine, Mandalay.
9.	Ninth	18-2-2019 to 19-2-2019	Convocation Hall, University of Traditional Medicine, Mandalay.

**14-5. List of the established herbal gardens**

<b>No.</b>	<b>Established Date</b>	<b>Name of the Garden</b>	<b>Location</b>	<b>Remark</b>
1.	1993	Ywarthargyi Herbal Garden	Yangon	
2.	1997	Yezin Herbal Garden	Pyinmana	
3.	1997	Yaythagon Taung Herbal Garden	Mandalay	
4.	1998	Phaungtaw Herbal Garden	Pyin Oo Lwin	
5.	1998	Gyogone Herbal Garden	Hlegu	
6.	1998	Sel Pauk Herbal Garden	Kyaukpadaung	
7.	1999	Kantharyar Herbal Garden	Myeik	
8.	19-12-2001	Herbal Garden (demonstration) of University of Traditional Medicine	Mandalay	
9.	4-1-2008	National Herbal Park	Nay Pyi Taw	

**14-6. List of traditional medicine hospitals and clinics opened in the present era**

No.	Established Date	Region/ State	Traditional Medicine Hospital/ Clinics	Remark
<b>Three 100-bedded Traditional Medicine Hospitals</b>				
1.	9-2-2012	Mandalay Region	100-bedded Traditional Medicine Hospital, Mandalay	
	9-2-2012	Yangon Region	100-bedded Traditional Medicine Hospital, Yangon	
	4-11-2015	Union Territory	100-bedded Traditional Medicine Hospital, Nay Pyi Taw	
<b>Nine 50-bed Traditional Medicine Hospitals</b>				
2.	25-4-1998	Shan State	50-bedded Traditional Medicine Hospital, Taunggyi.	
	3-12-1999	Kachin State	50-bedded Traditional Medicine Hospital, Myitkyina.	
	20-10-2000	Mon State	50-bedded Traditional Medicine Hospital, Mawlamyine.	
	19-11-2000	Rakhine State	50-bedded Traditional Medicine Hospital, Sittwe.	
	8-5-2001	Sagaing Region	50-bedded Traditional Medicine Hospital, Monya.	
	25-2-2002	Kayin State	50-bedded Traditional Medicine Hospital, Hpa-an.	
	28-6-2002	Magwe Region	50-bedded Traditional Medicine Hospital, Magwe.	
	12-2-2004	Kayah State	50-bedded Traditional Medicine Hospital, Loikaw.	
	27-2-2018	Bago Region	50- bedded Traditional Medicine Hospital, Bago.	

<b>Ten 25-bed Traditional Medicine Hospitals</b>				
3.	20-3-1998	Taninthayi Region.	25- bedded Traditional Medicine Hospital, Myiek.	
	1-7-2000	Bago Region.	25- bedded Traditional Medicine Hospital, Pyay.	
	18-11-2015	Mon State.	25- bedded Traditional Medicine Hospital, Thaton.	
	14-12-2015	Sagaing Region.	25- bedded Traditional Medicine Hospital, Shwebo.	
	13-7-2017	Magwe Region.	25- bedded Traditional Medicine Hospital, Pakkoku.	
	28-7-2017	Mandalay Region.	25- bedded Traditional Medicine Hospital, Kyaukse.	
	29-7-2017	Mandalay Region.	25- bedded Traditional Medicine Hospital, Yamethin.	
	20-3-2018	Shan State.	25- bedded Traditional Medicine Hospital, Kengton.	
	27-5-2018	Mandalay Region.	25- bedded Traditional Medicine Hospital, NyaungU.	
	26-7-2019	Sagaing Region.	25- bedded Traditional Medicine Hospital, Kale.	
<b>Nineteen 16-bed Traditional Medicine Hospitals</b>				
4.	9-11-1992	Ayeyawady Region	16- bedded Traditional Medicine Hospital, Pathein.	
	25-5-2004	Sagaing Region.	16- bedded Traditional Medicine Hospital, Mingun.	
	9-7-2012	Chin State	16- bedded Traditional Medicine Hospital, Haka.	
	8-9-2015	Sagaing Region.	16- bedded Traditional Medicine Hospital, Myinmu.	
	21-3-2016	KaChin State	16- bedded Traditional Medicine Hospital, Mokaung.	
	28-3-2016	Kayar State	16- bedded Traditional Medicine Hospital, Demoso.	

	12-7-2017	Magwe Region	16- bedded Traditional Medicine Hospital, Yenanchaung.	
	1-10-2017	Magwe Region	16- bedded Traditional Medicine Hospital, Pauk.	
	1-11-2017	Mandalay Region	16- bedded Traditional Medicine Hospital, Mogok.	
	25-1-2018	Kachin State	16- bedded Traditional Medicine Hospital, Mansi.	
	16-2-2018	TaninTharYee Region	16- bedded Traditional Medicine Hospital, Dawei.	
	29-3-2018	Ayeyarwady Region	16- bedded Traditional Medicine Hospital, Mawlamyinegyun.	
	3-6-2018	Bago Region	16- bedded Traditional Medicine Hospital, Yedashe.	
	6-7-2018	Mandalay Region	16- bedded Traditional Medicine Hospital, Pyawbwe.	
	8-7-2018	Bago Region	16- bedded Traditional Medicine Hospital, Phyu.	
	14-12-2018	Rakhine State	16- bedded Traditional Medicine Hospital, Kyauktaw.	
	15-1-2019	Bago Region	16- bedded Traditional Medicine Hospital, Gyobingauk.	
	17-3-2019	Bago Region	16- bedded Traditional Medicine Hospital, Nyaunglebin.	
	21-3-2019	Bago Region	16- bedded Traditional Medicine Hospital, Paungde.	
5.	Region/State Departmental Head Office		- 15	
6.	District Departmental Head Office		- 50	
7.	Township Traditional Medicine Centre		- 210	



## 14-7 Additions

### **1. Basic concepts of the Myanmar traditional medicines are prescribed in the third-year curriculum of the universities of medicine (From 2003 to 2017)**

The basic concepts of the Myanmar traditional medicines are prescribed in the third-year curriculum of the universities of medicines in Myanmar from 2003 to 2017. Teaching hours set 36 hours and completion certificate are conferred on the students by the universities.

### **2. Distribution of Emergency Traditional Medicine Kits (From 2007 to 2018)**

With the aim of providing first medical aid with traditional medicine to the people in the far-flung areas and who are not easily accessible to the health care services, the Traditional Medicine Department and Japan's Nippon Foundation cooperated in distribution of traditional medicine kits to the people from 2007 to 2018.

### **3. Introducing the Myanmar traditional medicine milestones book and appointment of traditional medicine ambassadors**

The Traditional Medicine Department of the Ministry of Health and Sports held a ceremony to introduce the Myanmar traditional medicine milestones book and to appoint traditional medicine ambassadors on 19 August, 2019 at the Office No. 4 of the Ministry of the Ministry of Health and Sports in Nay Pyi Taw.

At the ceremony, Actor Thuriya, the fifth-generation of the Sein Bayat Traditional Medicine Manufacturer and Distributor in Bago, was appointed as a male ambassador and Ma May Khin Hsu, the third-generation of the Yoke Pyo Traditional Medicine Manufacturer and Distributor in Shwebo, Sagaing Region, as a female ambassador. At the ceremony, Union Minister for Health and Sports Dr. Myint Htwe and Deputy Minister Dr. Mya Lay Sein presented sashes to be worn as insignia of the ambassador and letters of appointment to them.

### **4. Reporting on Introducing the Myanmar traditional medicine milestones book and appointment of traditional medicine ambassadors to Pyithu Hluttaw Health and Sports Development Committee (in August, 2019)**

Dr. Than Lwin Tun, Deputy Director-General of the Traditional Medicine Department of the Ministry of Health and Sports, reported on introducing the Myanmar traditional medicine milestones book and appointment of traditional medicine ambassadors to Dr. San Shwe Win and members of the Pyithu Hluttaw Health and Sports Development Committee.