

Crude Drugs for Face Beauty: From Ancient Medical Books

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ABSTRACT

Introduction: In the last ten years, Mongolia has established the foundations for the intensive development of cosmetic science. At the same time, research on medicinal plants, the main crude drugs for producing herbal cosmetic products, is being conducted on a large scale. Almost 900 species of medicinal plants grow in Mongolia. However, it is important to determine which plants are used for beauty. **Aim:** From the ancient medical books written by Mongolian lama medical practitioners and scientists from the end of the 17th Century to the beginning of the 20th Century, select medicinal plants used in beauty and explain. **Materials and Methods:** Six books on traditional Mongolian medicine, including the most famous and ancient "Bdud rtsi'i bzhi" and "Shel dkar me long" by Ishbaljir (1752), and "Man ngag rin chen 'byung gnas" by Jambal (1829), were used in this study. The source research method was used in the research. In this method, first, the authors' dates, months, days, and ancient literature are researched in chronological order from the earliest times. Then, in line with the research aim, innovative and creative ideas are compared with other original medical works. **Results:** To address the issue, we identified medicinal plants used in beauty from ancient medical scriptures written by Mongolian Lama medical practitioners and scientists from the end of the 17th Century to the beginning of the 20th Century. The research used 40 ancient medical books of Mongolian lama medical practitioners from the end of the 17th Century to the start of the 20th Century. In particular, the classification and treatment of skin diseases were most clearly presented in the books written by Luvsandanzanjantsan (1639-1704), Ishbaljir (1704-1788), Jambal (1789-1838), Jambaldorj (1792-1855), Luvsanchoinpil (19th Century), and Jigmeddanzanjams (19th Century). Medicinal plants and ingredients for treating facial skin diseases were determined from each book collected. However, some ancient books did not contain relevant herbal or medicinal ingredients. **Conclusion:** Six books on herbs and medicinal ingredients used in beauty were selected. The authors of these books are briefly identified one by one with their birth dates, and then the Latin and English names of the plants used in beauty are determined. The names of the books are written in Wylie, a transliteration of Tibetan. We selected 16 medicinal plants and 7 animal-oriented medicines used in beauty and explained them from 6 ancient medical books written by Mongolian lamas, medical practitioners.

Keywords: Cosmetic Science, Medicinal Plants, Beauty, Ancient Medical Books, Mongolian Lama.

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INTRODUCTION

Buddhism spread in Mongolia three times: first, middle, and late. It is believed that the later expansion began in 1578. From this period, Tibetan medicine, based on Indian Ayurvedic medical knowledge, spread to Mongolia along with Buddhist knowledge. In particular, the book "Four Medical Tantras" became popular in the Tibetan language, which made it necessary for Mongolian lama medical practitioners to master the Tibetan language at a high level. Mongolian lama medical practitioners and scientists have done this very well and have created the Mongolian method

of learning the Tibetan language and the literary direction of the Mongolian language with Tibetan characteristics.^[1]

The first medical school in Mongolia was founded in 1685, with the book "Four Medical Tantras" as its main textbook. Since then, tens of medical schools have been opened near major Buddhist temples and monasteries to train Mongolian lama doctors and practitioners. Among them, Namkhajamts (1559-1662), Luvsandanzanjantsan (1639-1704), Luvsanperenlei (1642-1715), Gombojav (1680-1750), and Ishbaljir (1704-1788), Jambalchoijidanzanperenlei (1789-1838), Jambaldorj (1792-1855), Luvsanchoinpil (19th Century), Jigmeddanzanjams (19th Century), Ishdanzanvaanjil (1852-1906), Agvaangenden (19th Century), Yondon (19th Century), Dandar (1831-1920), Choijamts (1860-1928)^[2] composed dozens of medical books in the Tibetan language.



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Mongolia has established the foundation for the rapid development of cosmetic science over the last 10 years. In addition, medicinal plant research, the main raw material for producing herbal cosmetic products, is being carried out on a large scale. Almost 900 species of medicinal plants grow in Mongolia. However, it is important to determine which of these plants are used for beauty. The main way to solve this problem is to identify a selection of medicinal plants used in beauty from ancient medical books written by Mongolian lama medical practitioners and scientists from the end of the 17th Century to the beginning of the 20th Century.

AIM OF THE STUDY

From the ancient medical books written by Mongolian Lama medical practitioners and scientists from the end of the 17th Century to the beginning of the 20th Century, select medicinal plants used in beauty and explain.

MATERIALS AND METHODS

Research materials

The following ancient medical books were used as research materials.

- "Man ngag bdud rtsi zogs ma" by Luvsandanzanjantsan, date unknown,
- "Bdud rtsi'i bzhi" and "Shel dkar me long" by Ishbaljir (1752),
- "Man ngag rin chen 'byung gnas" by Jambal (1829),
- "Mdzes mtshar mig rgyan" by Jambaldorj (1851),
- "Gces bsdus snying nor" Luvsanchoinpil, date unknown,
- "Mthong ba dga' byed" by Jigmeddanzanjants (1888).

These ancient medical books with Mongolian authors were all written in Tibetan. Currently, they are stored in the researcher's library, Bold Sharav.

Research method

Source-study method

The source-study method initially includes research activities on books, sources, and papers. We conducted a source study on the dates of authors and their ancient books in order of the written time, starting from the earliest, thus comparing special, innovative, and creative ideas in terms of content and mentality with other original medical works by using research materials according to the research aim.^[3]

RESULTS

In our research, we first found and used 40 ancient medical books written by Mongolian lama medical practitioners from the end of the 17th Century to the beginning of the 20th Century. Medicinal

plants and ingredients for treating facial skin diseases related to beauty were determined from each book collected. However, some ancient medical books did not contain herbal or medicinal ingredients used in beauty. There were 6 books in the selection of books on herbs and medicinal ingredients used in beauty. The authors of these books are briefly identified one by one with their birth dates, and then the Latin and English names of the plants used in beauty are determined. The names of the books are written in Wylie, a transliteration of Tibetan. In particular, the classification and treatment of skin diseases were most clearly presented in the books written by Luvsandanzanjantsan (1639-1704), Ishbaljir (1704-1788), Jambal (1789-1838), Jambaldorj (1792-1855), Luvsanchoinpil (19th Century), and Jigmeddanzanjants (19th Century). These scholars were all medical writers and practicing physicians, but they were all Buddhist monks, lamas.

Luvsandanzanjantsan (1639-1704)

Luvsandanzanjantsan, the first figure of the incarnation of the Lamyn Gegeen, was born on the XV of the first spring month of 1639 in Ulziit Ovo in Sain Noyon Khan province (near Khangai Khan in present-day Uvorkhangai province of Mongolia). He wrote 5 books in the field of medicine. In his 18-page book "Man ngag bdud rtsi zogs ma," he described the treatment methods for human head, eye, ear, mouth, nose, throat, and skin diseases. In addition, he wrote a summary of his experience treating some diseases that mainly occur in children and women.^[4] This is a brief description of the "Oral Instruction Tantra" of the "Four Medical Tantras." In Luvsandanzanjantsan's chapter "Skin Diseases" of the "Man ngag bdud rtsi zogs ma," the following fact relates to facial beauty. It is written that the combination of *Pyrola incarnata*, ginger (*Zingiber officinale*), and *Curcuma longa* will remove freckles and dermatophytes on the face. The causes and conditions of skin diseases are not written in this text, but the treatment methods are generally described in verse.^[5]

Ishbaljir (1704-1788)

According to the biography written by Ishbaljir himself, he is a native of Tol Gatsa, on the banks of the Khatan River in Khökhnur province. He was born in the fall of 1704, on the morning of the August lunar season, as the 4th son of Dorjdash of the Baatud tribe of Oirad Province, Mongolia. From a young age, Ishbaljir traveled to his local and other places and countries to study medicine and acquire medical knowledge. In particular, in the course of his knowledge and practice, which penetrated the classical texts of Indian and Tibetan medicine, he accumulated much experience in the treatment of diseases commonly encountered by Mongolians. He wrote 7 large and small medical books.^[6] The most famous of these books are "Bdud rtsi'i bzhi" and "Shel dkar me long." These books contain several ingredients for treating facial freckles and acne. For skin diseases and facial freckles, wash the face with the juice of *Butea monosperma* boiled in a brass kettle. Also, one of the *Yellow orpiment* and *Realgar*

mineral medicine mixed with the roots of *Liquidambar formosana Hance* and *Podophyllum emodi wall* mixed with oil and stuck to a milk container will cure sunburn. Also, freckles will be treated by applying the above medicines mixed with cow's urine.

In Ishbaljir's book "Shel dkar me long," *Paeonia anomala* L is called a skin flower. It treats skin diseases, freckles, and acne on the face. Yogurt extracted from cow's milk removes old skin diseases and stops the loss of vitality. It refers to the sediment or coating in the container where milk is stored. This sediment or coating treats face skin diseases and acne. The hoof ash of a white horse removes skin diseases such as spots.^[7]

Jambal (1789-1838)

Jambal was born in 1789 to the family of Dondovtseden, a herdsman in Tol Gatsa, on the banks of the Ulaan River in Khokh Lake, Upper Mongolia. From 1830 to 1832, he wrote many collaborative works, including "Dzam gling rgyas bshad" (The Detailed Description of the World), which has been translated into English, Russian, and French. At the same time, the book "Man ngag rin chen 'byung gnas" was published in 1829 in the Tibetan language with woodblock print.

The book divides the methods of treating diseases into 112 chapters, including basic diseases, fever diseases, bacterial diseases, five vital organ diseases, six solid vessel diseases, skin diseases, and external ulcers, and summarizes and compiles 2528 medicinal ingredients.^[8] In this book, *juniper* (*Juniperus sabina* L) and *red sandalwood* (*Pterocarpus santalinus*) are ground into decoction to extract their oil. Applying the extracted oil on the skin and face will treat skin diseases such as itching, dermatophytes, and freckles. Oil extracted from pine trees (*Pinus Sibirica*), human, pig, and horse bones, and applied to facial freckles can heal.^[9]

Jambaldorj (1792-1855)

Jambaldorj was born in 1792 as the second son of his father Balchog, a descendant of Chinggis Khan, and his mother Balmo, and his parents gave him the name Jambaldorj. There are reports that Jambaldorj was comprehensive in the five wisdoms of Buddhism, was fluent in Mongolian, Manchu, Chinese, and Tibetan languages, and wrote many works on the discipline of the temples, regulation of the dharma, the religious ritual for a sacrifice to the Buddha, religious teaching, and medicine.

Jambaldorj wrote two main ancient books on pharmacognosy and traditional medicine between 1817 and 1851 (1911).^[10] The books cover natural drugs obtained from organisms such as plants and animals and include more information about mineral-oriented medicine than other ancient medical books.^[11] The first book is a wooden printing block with a Tibetan script called "Mdzes mtshar mig rgyan" in Tibetan. The second one has images of blocks or plates called "Sman gyi 'khrungs dpe mdzas mtshar mig rgyan" in Tibetan and "Brief Beautiful Eye Ornament" in English. This book contains images of minerals, precious medicine,

plants, animal-oriented medicines, instruments of bloodletting, moxibustions, surgical therapy, point position, as well as the method for the medicinal symbolic tree in "Root Tantra" of the "Four Medical Tantras."

The book "Brief Beautiful Eye Ornament" describes *pine resin* (*Pinus cembra Sibirica*) as yellowish and transparent. It removes swelling and yellow water, drying the scabs on the face. *Atragene Sibirica* L cuts rotten flesh and dries yellow water. *Siberian Apricot* (*Armeniaca Sibirica*) promotes hair growth and dries yellow water from facial wounds. *Polygonum aviculare*, or in Mongolian, is called *Malgain zalaa grass*. Draw blood and yellow water from the skin and face.^[12]

Luvsanchoinpil (19th Century)

Lived in the 19th Century. He was born in Tsetsen Khan Province (in Munkhaan Sum of Sukhbaatar Aimag, Mongolia). His father was a nobleman, and he wanted to make his son a monk and follow the path of the Buddhist religion, so his son became a disciple of a lama. It said that Luvsanchoinpil composed several books and scriptures on medicine. Among these books is a 234-page medical book called "Gces bsdus snying nor."^[13] In the skin disease chapter of this book, burn white horse hoofs and mix the ashes with oil to apply to freckles and dermatophytes. Alternatively, oil of *Pyrola incarnata*, *Molasses*, *Liquidambar formosana Hance*, *Belamcanda chinensis*, and honey boiled with cow's urine can remove dermatophytes and freckles.^[14]

Jigmeddanzanjamt (19th Century)

Jigmeddanzanjamt was born in the eastern Suned province of the Shiliin River District of Inner Mongolia (currently the eastern Suned Province of the Shiliin River Aimag of the People's Republic of China). He lived in the late 19th and early 20th Centuries. In 1888, he wrote his medical book "Mthong ba dga' byed." This book says that *Molasses* and *Honey* mixed with cow's urine and applied to the face will remove dermatophytes and freckles. Freckles, dermatophytes, and cuticles can also be cured by applying white horse hoof ash mixed with oil. In addition, *Curcuma longa*, *Sympegma Regelii*, *Aucklandia lappa Decne*, *Momordica cochinchinesis Lour*, and *Asparagus Dahuricus* are prepared to treat freckles, dermatophytes, and cuticles.^[15]

DISCUSSION

From 1937 to 1990, the development of traditional Mongolian medicine's diagnosis, treatment, and accessory therapy was interrupted. However, traditional medicine has been revived and developed since 1990. The research carried out by our researchers in the last 30 years has determined that traditional Mongolian medicine has a history of more than 5000 years,^[16] and this medicine is one of the valuable intellectual and scientific heritages of Mongolian ancestors. The achievements, experiences, and challenges of traditional Mongolian medicine over the

past Century have impacted the development of some areas of Mongolia's health sector in the 20th Century and on improved the population's health and quality of life. One of these areas is cosmetic science.

This time, we researched and found 40 books on ancient medicines and treatments of traditional medicine, which are highly sought after by researchers and are very rare today. In 6 of these books, cosmetology has determined that 7 animal-derived and 16 plant-derived medicinal raw materials are used to treat skin diseases, some skin diseases of the face, and inflammatory and non-inflammatory diseases that impair beauty. The Mongolian names of the medicinal raw materials were studied, and Latin names and their uses in medical practice were also determined.

Among the raw materials of seven animal medicines: white horse hooves, cow's milk, human bone, pig bone, horse bone, cow urine, and honey, only human bone is not used in modern medicine. Others are in use. However, one thing to emphasize is that human bones were used in medicine until the end of the 19th Century, and then they stopped being used. In the early days, when it was used, instead of the bones of a sick person, the bones of a young person who had been executed for some reason were taken to extract the poison. The following medicinal plants used for skin and beauty have also been identified. Herein:

Arts (*Juniperus sabina* L),

Ulaan zandan (*Pterocarpus santalinus*),

Nars mod (*Pinus sibirica*),

Nars modny davirkhai (*Pinus cembra* Sibirica),

Yemon (*Atragene Sibirica* L),

Sibiriin güils (*Armeniaca Sibirica*),

Malgain zala *üvs* (*Polygonum aviculare*),

Shumkhan (*Pyrola incarnata*),

Buram (*Molasses*),

Boigar (*Liquidambar formosana* Hance),

Shar tsakhildag (*Belamcanda chinensis*),

Shar gaa (*Curcuma longa*),

Shar mod (*Phellodendron amurense* Rupr),

Ruda (*Aucklandia lappa* Decne),

Temeen khüikh (*Momordica cochinchinesis* Lour),

Nishin (*Asparagus Dahuricus*),

To improve the quality and potency of medicine, the ancient lama medical practitioners of traditional Mongolian medicine paid special attention to correctly identifying the medicinal substance and discovering its therapeutic action from all sides. A clear example of this is the book "Shel dkar me long" by the Mongolian scientist Ishbaljiri (1704-1788) and "Mdzes mtshar mig rgyan" by



Figure 1: Examples of ancient medical books with Mongolian authors were used in the study (All six books were stored in Bold Sharav's private library).

Jambaldorj (1792-1855), books used in this study. In Ishbaljiri's "Shel dkar me long" book, 968 types of medicinal raw materials, food, and drinks are briefly recorded.^[17] On the other hand, Jambaldorj's books "Mdzes mtshar mig rgyan" contain more than 800 medicinal raw materials from plants, animals, and minerals.^[18] The medicinal raw materials used in cosmetics were sampled from these medicinal raw materials. "Man ngag bdud rtsi zogs ma" by Luvsandanjanjantsan (1639-1704), "Gces bsdus snying nor" by Luvsanchoinpil (19th Century), and "Mthong ba dga' byed" by Jigmeddanjamts (19th Century) include the classification and treatment of skin diseases, especially drugs and medicinal ingredients used in beauty. But "Man ngag rin chen 'byung gnas" by Jambal (1789-1838) describes the use of 2,528 types of drugs and medicinal ingredients in a very interesting way.^[19] In particular, he taught a precise method of distinguishing between good and bad quality of certain raw materials and medicinal ingredients, which greatly contributed to traditional Mongolian medicine. The six ancient traditional Mongolian medicine books used in our research were all written in Tibetan by Mongolian scholars (Figure 1).

In the future, it is important to identify the therapeutic methods used in beauty in other ancient medical books that have not been studied. In addition, it is necessary to determine the chemical composition of the currently discovered medicinal plants and conduct pharmacological research. This is believed to increase the practical application of the development of the cosmetic industry of traditional medicine and create the opportunity to use the research results in training. It is also important to ensure the safety and quality of traditional medicines, starting from correctly identifying medicinal raw materials, which are the main requirements of countries with a highly developed cosmetic industry, and cleaning, processing, taming, and storing them at the right time.

CONCLUSION

The 6 ancient medical sutras, written by Mongolian lama medical practitioners and scientists from the end of the 17th Century to the beginning of the 20th Century, explain a selection of food and drink used in beauty and medicinal raw materials of animal and plant origin. In the last 10 years, Mongolia has established the foundation for the rapid development of beauty science. Along with this, there is a need to identify and research medicinal plants, the main raw materials for producing herbal cosmetics. One of the main resources and opportunities for discovering evidence-based traditional knowledge is the study of ancient medical books.

Book image description

The first book at the top is "Man ngag rin chen 'byung gnas," written by Jambalchoijidanzanprelei in 1829,

Second, "Man ngag bdud rtsi zogs ma," written by Luvsandanjanjantsan, date unknown.

Third, "Mdzes mtshar mig rgyan," written by Jambaldorj in 1851, The final book is a colored manuscript version of Jambaldorj's "Mdzes mtshar mig rgyan" book, date unknown.

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CONFLICT OF INTEREST

The authors declare that there is no conflict of interest.

SUMMARY

In our study, we identified medicinal plants used in beauty from ancient medical scriptures written by Mongolian medical practitioners or Buddhist lamas from the end of the 17th Century to the beginning of the 20th Century. The research used 40 ancient medical books of Mongolian lama medical practitioners from the end of the 17th Century to the start of the 20th Century. In particular, the classification and treatment of skin diseases were most clearly presented in the books written by Luvsandanjanjantsan (1639-1704), Ishbaljir (1704-1788), Jambal (1789-1838), Jambaldorj (1792-1855), Luvsanchoinpil (19th Century), and Jigmeddanjamts (19th Century). Medicinal plants and ingredients for treating facial skin diseases were determined from each book collected. However, some ancient books did not contain relevant herbal or medicinal ingredients. Six books on herbs and medicinal ingredients used in beauty were selected. The authors of these books are briefly identified one by one with their birth dates, and then the Latin and English names of the plants used in beauty are determined. The names of the books are written in Wylie, a transliteration of Tibetan. We selected 16 medicinal plants and 7 animal-oriented medicines used in beauty and explained them from 6 ancient medical books.

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