



LGWPF
Lama Gangchen World Peace Foundation

Seeds for Enlightenment

LINKS XI

*Towards the Self-Sustainability of the Micro and Macrocosms
To uphold the humanitarian aims of the United Nations,
Unesco, Unicef and related agencies*

"Borobudur 2019"

*"The United Nations is the expression of the world countries' renunciation of war:
The Nations collective root commitment to world peace"*

T.Y.S. Lama Gangchen - World Healer



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“Borobudur 2019” Proceedings “Physical - Mental - Spiritual Health”

An education for the third millennium

International Conference,
Manohara Conference Hall, Borobudur, Java, Indonesia
held from the 25th of February to the 3rd of March 2019

Lama Gangchen World Peace Foundation annual report of events around the world

*“The United Nations is the expression of the world countries' renunciation of war:
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TY.S. Lama Gangchen - World Healer

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Conference Proceedings

Borobudur 2019: "Physical - Mental - Spiritual Health" an education for the third millennium &

Lama Gangchen World Peace Foundation annual report of events around the world

T.Y.S. Lama Gangchen - World Healer

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Kunpen Lama Gangchen

Lama Gangchen Peace Publications

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Author's Prelude

Dear Friends:

*Here is a spectator's view of events, since I,
as an artist, do not create, but materialize
where humanity is much more than mere species –
it is always a historical development.*

*I hope that all who read this book and the unfolding
stories in the pictures told, will share its message.*

Isthar



“Together we Can”

T.Y.S. Lama Gangchen - World Healer





Preamble

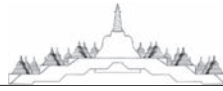
“If you look on Borobudur when you go around it, you will see not only hundreds but thousands of lotuses, under the male Buddhas, under the female Buddhas; many Dhevas and Buddhas throwing flowers; there are Lotuses everywhere if you look closely, if you look on the pillars; that is the Buddha garden.”

“The most important thing as we go through the Mandala, as we go through this wisdom mandala as we go through this Buddha garden, is we request the blessings of all the buddhas, it is like receiving the nectar from one container to the other, without dropping any outside - the whole container. So similar to that, we request to receive all the love and wisdom from all the buddhas, so that basically as we go through the Mandala we are cultivating and developing our own qualities of love, of wisdom, of generosity, of humility and so on.”

“When we touch the Borobudur, it is not a normal stone, this is really blessed stone, we get the blessings from the stone. It is not that we are to touch to take any piece but we take to receive the blessings of the temple.”

T.Y.S. Lama Gangchen - World Healer





“Once a man approached Buddha and asked him, “Oh, Buddha, what do you do?” and Buddha answered, “My disciples and I, we walk, we sit and we eat.” Then the man looked at him and said, “I also walk, I also sit, I also eat. What’s so special about that?” Then Buddha replied, “When I walk, I am walking; when I sit, I am sitting; when I eat, I am eating. That’s the difference.” Normally whatever we do, we are doing something else - the mind is going around and around. When we sit, our mind is not there, it is around and about somewhere else. Instead, we need to be present in the present. OK?”

Lama Michel Rinpoche

“What we need to do now is practise what Lama Gangchen Rinpoche has taught us.”

Lama Caroline - Dorje Kanyen Lhamo



Introduction

T.Y.S. Lama Gangchen - World Healer

The ancient and sacred stupa Mandala of Borobudur - Palden Drepung, Sri Danakot, - radiates love and compassion. The stupa has been restored and reopened as a UNESCO world heritage site for which we are forever grateful owing to the immense kindness of the country of Indonesia as well as all the supporting countries and individuals. We are deeply grateful and thank Professor Pandit Lokesh Chandra for his personal request to the Indonesian Government with a proposal to have the stupa reconditioned, which was received positively by President Suharto in 1967. In 1969, the restoration of Borobudur became part of the first "Five Year Plan" declared by the Suharto Government.

Borobudur is today one of the best preserved monuments in the world and one of the most popular, counting over one million visitors from all corners of the world every year. We are eternally thankful to the Indonesian Government for taking such good care and for offering the stupa to the world; to tourists, to believers and non-believers alike, because this spiritual love and compassion wisdom mandala generates something positive, some good feelings, including for those with disabilities, blindness; each one feeling something different. Every day, all day long people circumambulate or just walk straight up to the top the stupa, and each one has some feeling, their own experience of the Borobudur stupa mandala's many positive energy levels.

We have been on annual pilgrimages to Borobudur for almost 30 years and each year more countries have been represented by peace messengers from all over the world. We have written books and practices as well as made CDs and DVDs relating to the ancient wisdom Mandala of Borobudur.

Let me emphasize that during our journeys to Borobudur we need to feel the temple, we need to feel the conference and the teachings; we need to develop feelings in many different ways. When I first met each one of you there was each time also some feeling - this is important; it is so important to develop feelings in a positive way. This works also to overcome any kind of fear.

Every day we gather at the foot of the mandala with incense and flowers. We begin like this together feeling the energy rising like the morning sun as we walk in this precious garden. A different feeling arises at each stage of the retreat throughout the spiritual opening of the mandala.

Also, **our conferences are different from other conferences, as we cover many subjects like health, environment, science, nature, education, together with our spiritual teachings and practical teachings like NgalSo trulkor yoga. Then we have sound and music therapy subjects and colour therapy with paintings and drawings, and we ourselves colour the mandala each day: the outer mandala and the body mandala. Then we have Lama Caroline teaching about connecting the planets and Lama Michel teaching about Tibetan astrology and Tibetan medicine.**

So, let me take this opportunity to give our special thanks to our annual temporary home: the Manohara Hotel, for their constant care and kindness each year. We are always made to feel incredibly welcome and the facilities and conference hall are better each year. Thank you to all the staff and management.

With sincere and dedicated effort we can learn by using Borobudur's ancient wisdom and share this precious message of peace education with more feeling now and in the future, towards a better society and world peace in the 21st century.

We can solve all our personal, family and international conflicts and the other thousands of different days of fighting, by choosing inner peace. Fighting is too expensive; of course war is too expensive; even thinking about fighting is too expensive. On the other hand, the way of peace costs almost nothing. We have to develop a non-violent culture; it is very important for the development of the global village in the third millennium. Peace is our best friend and love. Other friends change from this day to that, but peace always helps us. Other remedies help us temporarily but peace "medicine" always heals us. Other protections sometimes fail: with inner peace we always have protection. Peace is very precious, but we need to recognise this. Peace is the bridge between



all religions. Peace is the one morality that everyone agrees upon because everyone needs it. People who do not believe in anything can still believe in peace. Peace creates good feelings. If we achieve something through violent means, the result is shaky and unstable. We need to create a peace foundation for our lives and culture.

Inner peace is the most solid foundation for world peace.

We need to integrate peace into all aspects of our lives: we need to become peace messengers, peace culture ministers and ambassadors of peace. We need to make peace with ourselves. If we promote inner peace education, then the different forms of fighting and conflict will gradually stop. Many of our personal problems, family, social and environmental problems will be solved. Please take responsibility to transform our culture of violence into a culture of peace, through non-violent education. We all choose a philosophy to live by:

Please, for the sake of the present and future generations ...

... CHOOSE PEACE WITH FEELING!

Transforming a culture of violence
Into a non-violent culture

Peace culture
Peace religion
Peace society
Peace politics
Peace times
Peace forum
Peace World

Please!
Peace with everything
Everything with Peace
Om Bishwa Shanti Hum!

A happy mind is the most economic way of life
Always try to have a comfortable mind
Always try to have a relaxed mind
Breathe to relax your mind
Buddhism gives us courage in life, because it is a method for inner growth
Buddhism gives us courage in life, because it is a method for inner growth
Deal with your problems in a positive way
Delusions are our biggest enemies and not those who deluded us
Detachment means to be more at ease and less worried
Develop the compassion that you have inside
Develop your inner smile
Do not attached to or reject anything, then everything will become clear
Do not be afraid to take responsibility for your own happiness

INTRODUCTION

Do not deny suffering, try to recognize it
Do not let anger dominate you
Do not try to change your life, change your attitude towards life
Effort without perseverance is futile
Emptiness is full of bliss
Every thing that is not offered is lost
Everything becomes easy if you have inner peace and mental space
Fear complicates every thing
Generosity gives meaning to life
Give happiness, only with happiness
Hope is a strong medicine for the body and mind

How to eliminate anger? By not letting your body, speech and mind become uncontrolled
Identify your self with the solution and not with the problem
Identify yourself with the solution and not with the problem
If we give a positive direction to our mind, people will come to us like friends to help us
If we wish to continue to experience happiness, we should continue to great positive causes
If you cannot benefit others at least try not to harm them
In order to help some one, it is necessary for that person to want to be helped
In the Absolute we are only one mind, one mental continuum
Inner blockages make you aggressive and create difficulties
Inner peace is the best company you can have
Inner peace is the best investment you can make
It is not enough to be nice with people, we need to benefit them
It is possible to liberate yourself from fear
Keep your mind beautiful in every moment
Learn how to use fully your mental space
Make a commitment to not mix your mind with negativity
Move towards the future with trust
Obtaining inner peace is easy if you accept everything with patience
Once you have solved a problem, do not forget to say "bye bye" to it
Patience is the best virtue, therefore nothing is ever wasted
Pay attention to what you do but remain relaxed
Peace and bliss now and for ever
Peace and compassion is always in fashion
Peace with every thing, every thing with peace - Please!
Positive experiences are needed in order to repeat them
Problems are not problems if you treat them as small difficulties
Problems: Face them or you will be destroyed by them
Protect your mind with prayer
Regenerate the true values of friendship and faith in others



Rejoicing is an investment in which nobody can harm us
Renunciation means not to be under the influence of the object of renunciation

Respect your level of growth each and every day

Space is emptiness

The antidote to attachment is having a mind that is satisfied for itself

The darkness of negative thoughts can be illuminated by inner light

The most divine thing you can hope for, is to realize equanimity

The right moment changes every thing

The spiritual path is based on research and not blind faith

The worse suffering is the attachment to suffering

Thinking about Impermanence creates energy to meditate

Thinking about Impermanence is to think about the precious opportunity of being a live

Through meditation you can heal yourself and others

To control the mind means to observe it, not to block it

To deal with problems directly is a precious opportunity to solve them

To have a relaxed mind is beneficial both for your self and for others

To make people laugh is also a way to accumulate merit

To meditate is to start to do something really useful in our lives

Transform aggressive looks into looks of love

Transform violent gestures into peaceful gestures

Transform your mind into an indestructible diamond

Transform violent sports into peace sports

True beauty is that of the mind

True education teaches you how to overcome fear

True freedom is the liberation from mental defects

Union is the inseparable energy

Use your five senses peacefully

We should always put our trust in the state of self-confidence

We should always put our trust in the state of self-confidence

What the mind accepts does not hurt

When you meditate you do something really useful for your life

With inner peace you attract good fortune and live happily

With the blessings of the holy beings, nothing is impossible

You are the only one responsible for your happiness

You can choose to be happy and peaceful or sad and angry

You can learn from every obstacle that made you fall, in order to stand up again

You can only obtain inner peace by cultivating it every day

You need to know how to give but also how to receive

Your health is in your own hands

Your inner strength is your most powerful protection

Your mind needs space

TY.S. Lama Gangchen – World Healer

His Activities To Promote Inner And World Peace Education, Non-Formal Education, Tantric Self-Healing And Care Of The Environment

Lama Gangchen was born in western Tibet in 1941. He was recognized at an early age to be a reincarnate lama healer and was enthroned at Gangchen Choepeling monastery at the age of five. When he reached the age of twelve he received the “Kachen” degree which is usually conferred after twenty years of study. Between the ages of thirteen and eighteen, he studied medicine, astrology, meditation and philosophy in two of the major monastic universities of Tibet: Sera and Tashi Lhumpo. He also studied in Gangchen Gompa, Tropu Gompa, and Neytsong monastery.

In 1963 he went into exile to India where he continued his studies for the next seven years at the Varanasi Sanskrit University (Bishwa Vhidhyana) in Benares.

In 1970 he received the Geshe Rigram diploma from Sera Monastic University situated in South India.

After his graduation, he worked as a reincarnate lama healer among the Tibetan communities in Nepal, India and Sikkim, during which time he saved the lives of many people and was named private physician to the royal family.

In 1981, Lama Gangchen visited Europe for the first time and has since become a resident and Italian citizen for almost ten years. In the same year he also established his first European centre: Karuna Choetsok in Lesbos, Greece, where he is known to have planted a bodhi tree in the ‘Buddha Garden’, and in the centre of which he consecrated what was to become the first of a long line of World Peace Buddha statues, thankas and images.

Since 1982 he has travelled extensively, both healing and teaching in Italy, Spain, Greece, Switzerland, Germany, Holland, Belgium, France, England, Ireland, U.S.A., Brazil, Chile, Argentina, Ecuador, Nepal, Malaysia, Myanmar, Vietnam, Singapore, Thailand, Indonesia, Sri Lanka, India, Mongolia, China, Tibet, Russia and Buriyatia, etc.

During these years he has led many pilgrimages to some of the most important holy places of the buddhist tradition, in India, Indonesia, China, Thailand, Mongolia, Nepal, Sri Lanka and Tibet, guiding large groups of friends and disciples from all over the world, the majority of whom have reported many physical and mental benefits from the experience.

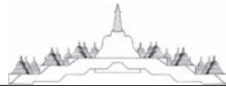
In addition to these pilgrimages to buddhist holy places, Lama Gangchen has visited many holy sites in Europe, including that of Assisi, Italy the home of Saint Francis; the ancient temples of Delphi and Athens in Greece. In England he has visited the sites of Stonehenge and Avebury as well as visiting many Western buddhist centres and temples. During all these pilgrimages he has met many high Lamas, throughout both the East and the West.

In 1988 he opened his first residential dharma centre outside of Asia: “Shide Choe Tsok” Peace Dharma Centre in São Paulo, Brazil. At present he has 85 Inner Peace Education Centres worldwide.

Since coming to the West in 1982, and later becoming both a resident in Italy and eventually an Italian citizen, Lama Gangchen’s activities have taken on an ever increasing worldwide scope towards the achievement of World Peace.

Chiefly, it began with the founding of:

- The Kunpen Lama Gangchen Institute for the propagation and preservation of the Tibetan medical tradition in Milan, Italy in 1989, founding member of the Italian Buddhist Union (UBI). Here Lama Gangchen has initiated the first extensive programmes of Himalayan medical and astrological studies for western students. Also concerned with the preservation of the Himalayan culture, the centre holds courses in buddhist



philosophy, thangka painting and other arts. Lama Gangchen has invited many groups of Tibetan monks to Europe such as the Ganden Shartse monks, the Sera-Me monks, the Nyalam Phengyeling monks and the Segyupa monks to make sand mandalas and perform sacred Cham dances; all of their activities are dedicated to world peace.

The Institute is also the Western Headquarters of Lama Gangchen's activities and his Western residence.

- The **Lama Gangchen World Peace Foundation (L.G.W.P.F.)** - United Nations Affiliated NGO in Special Consultation with ECOSOC International Friendship for the Support of Himalayan Medicine, Vajrayana Buddhist Philosophy, Inner Peace Education, Non-Formal Education, Environmental care and Self-Healing for World Peace, established in 1992 following an International conference of doctors, healers and therapists held in Milan, Italy. The foundation, whose headquarters are in Italy, is legally registered in Spain and was officially recognized by the Spanish government in November 1993.

Each year, the L.G.W.P.F. holds International congresses/conferences in Spain, Nepal as well as Italy and Indonesia, which provide a forum for discussion between scientists, doctors, therapists and philosophers. One of the major aims of the Foundation is to provide documented scientific evidence about the benefits of ancient Tibetan Himalayan healing methods, other natural healing methods and the energetic qualities of spiritual healing. The foundation also gives a base for constructive dialogue between different cultures in order to create and promote education methods to develop Inner Peace and World Peace. Moreover, since 1995, the LGWPF has been actively promoting and supporting the creation of a permanent United Nations Spiritual Forum for World Peace which was initiated by T.Y.S. Lama Gangchen in June of that year.

- The **Himalayan Healing Centre** in Kathmandu, Nepal that provides minimal cost western medical care alongside Traditional Tibetan and Ayurvedic medical care for local inhabitants. The Healing Centre offers many different facilities enabling the use of many therapeutic systems, space to hold residential courses in Tibetan medicine, lectures, conferences and so on, with the aim to create a base for the exchange of verbal information and clinics for the actual medical practice between the Eastern and Western medical sciences.

In 1994, the Kunpen Lama Gangchen institute and the Himalayan Healing Centre jointly financed a one year project of a leprosy station in Kathmandu and another station which is linked to the Sanku hospital, 20km outside of Kathmandu.

- The LGWPF, through the "Help In Action" Association, financially supports the construction and upkeep of schools, clinics and monasteries in India, Nepal and Tibet/China, supplying them with different therapy systems, trained Western doctors and facilities, materials and medicines.
- In 1994, Lama Gangchen founded the **Peace Radio** "la Radio della Pace" and **Lama Gangchen Peace Publications**, both situated in Milan, Italy. Their aim is, respectively, to broadcast and spread positive information about Inner and World Peace Education, Self-Healing, self-responsibility and self-morality; natural therapies, environmental awareness and inter-religious cooperation.

Lama Gangchen World Peace Foundation-LGWPF - Non Governmental Organisation associated with the United Nations in special consultation with ECOSOC

"...the only negotiable route to global peace and cooperation goes by way of the United Nations".

Nobel Committee 2001

Chiefly,

Organisation aims

Actively committed to the development of a culture of peace and better living for world peace by cooperating in the humanitarian fields of health, education, the environment, spirituality and preservation of indigenous cultures, engaged in voluntary service in support of the United Nations programmes devoted to helping developing countries towards self-sustainability.



Conferences dedicated to International United Nations years or decades include: Annual conferences on Non-Formal Education and Alternative Medicines; February in Kathmandu, Nepal / March in Borobudur, Indonesia / May in Madrid, Spain

1999: International Year for Older Persons; 2000: International Decade for the Culture of Peace; 2001: International Year of Dialogue among Civilisations; 2002 International Year of Mountains and ecotourism; 2003 International Year of Fresh Water and International Decade for Literacy: Education for all; 2004 International Decade of the World's Indigenous People; 2005 International Decade of Education for Sustainable Development; 2006 International Year of Deserts and Desertification; 2007 International Polar Year; 2008 International Year of Planet Earth and international Year of the Potato; 2009 International Year of Reconciliation and International Year of Astronomy; 2010 International Year for the Rapprochement of Cultures; 2011 International Year of Forests; 2012 International Year of Cooperatives and Sustainable Energy for all; 2013 International Year of Water Cooperation; 2014 International Year of Family Farming; 2015 International Year of Light; 2016 International Year of Pulses; 2017 International Year of Sustainable Tourism for Development; 2018 International Year of the Bird and International Year of Environmental Literacy. (The United Nations did not declare an international year 2018; 2019 International Year of Indigenous Language.

Publications: "Peace Times" good news for the world quarterly printed, founded on the 9th of October 1996, the International Day for Natural Disaster Reduction, distributed worldwide, including regular reports on United Nations conferences, programmes, special days and decades and other related activities.

Projects include:

- International Medical cooperation to promote Health Projects in Tibet, India and Nepal (including DOT programme and mother and child clinic); int. congress in Beijing, China to promote natural medicines; in support of WHO programmes and "Health for All..."
- Water project in Tibet, China in support of UNEP fresh water campaign
- Planting of trees in Tibet, China in support of Agenda 21 and UNEP "One billion trees for life"
- Children educational programmes in Nepal in support of the decade of a Culture of Peace and Non-Violence for the children of the world
- Healing journeys to the Amazon rainforest in Brazil in support of the Decade of the World's Indigenous people, to help preserve their environmental, cultural and spiritual traditions
- Schools in Nepal for carpet factory workers in support of ILO convention on child labour
- Revitalisation of rural and alpine cultures such as the Albagnano mountain village in Italy
- Cultural education programmes to promote and sponsor heritage sites such as Lumbini and Borobudur in support of the UNESCO culture preservation campaign.
- Co-sponsors of a bronze elephant statue placed in United Nations headquarters gardens, gift presented by Kenya, Namibia and Nepal, as a "tribute to the environment and commitment to the preservation of the natural world: forever expressing the hope that all animals and human beings may exist in harmony and peace with nature"
- Support the creation of a permanent Spiritual Forum intended to provide a neutral and democratic permanent space at the global public level, where all those religious institutions and spiritual movements which are willing to join forces with the United Nations in the task of building and consolidating peace around the world could meet and jointly develop useful ways of cooperation, hence:
- Founding member of the Steering Committee and the coalition promoting the initiative for the launch of a United Nations International Decade for Interreligious Dialogue and Cooperation for Peace. www.faihtdecadeforpeace.net.





“BOROBUDUR 2019” PROCEEDINGS

“Physical - Mental - Spiritual Health”

Borobudur:
an education for the third millennium

Towards the Self-Sustainability of the Micro and Macrocosms



SPECIAL CELEBRATION OF THE SIXTH UNITED NATIONS WORLD INTERFAITH HARMONY WEEK
Interfaith Celebrations to be held in the Borobudur "Temple of Heaven on Earth" in Albagnano, Lake Maggiore - Italy

Special Interreligious Prayer Dedications and Blessings
with Venerable Indonesian Buddhists

Prayers and Welcome Speeches

Speakers

T.Y.S. Lama Gangchen Tulku Rinpoche -World Healer (*Himalaya*)

Lama Michel Rinpoche (*Brazil*)

Lama Caroline (*England*)

Tseten Gyurman (*Nepal*)

Franco Ceccarelli (*Italy*)

Elkana Waarsenburg (*The Netherlands*)

Rogier Hoenders (*The Netherlands*)

Yvonne Ulrich (*Germany*)

Adine Gavazzi (*Unesco, Italy*)

Jose Bastante (*Peru*)

Tania R  (*Unesco, Italy*)

JUNTOS PODEMOS * GEMEINAM KOENNEN WIR * TOGETHER WE CAN
INSIEME POSSIAMO * ENSEMBLE NOUS POUVONS

"Inner Peace is the most solid foundation for World Peace"

T.Y.S. Lama Gangchen - World Healer



“We are committed to the implementation of the
Sustainable Goals of United Nations Agenda 2030”

Lama Gangchen

Tibetan Medical and Healing practices



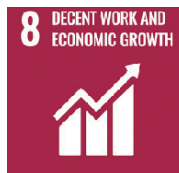
implemented in a World Heritage Site

Teaching and Transmission of traditional



Tibetan knowledge

A Community based improvement and



development of local economy

Environmental care and good practices to



preserve woods and healing landscapes





United Nations
Educational, Scientific and
Cultural Organization



Cattedra UNESCO "Antropologia della Salute - Biosfera e Sistemi di Cura"
Università degli Studi di Genova
Museo di Etnomedicina A. Scarpa

PEACE MEDAL

SINCE WARS BEGIN IN THE MINDS OF MEN AND WOMEN, IT IS IN THE MINDS OF MEN AND WOMEN THAT THE DEFENSES OF PEACE MUST BE CONSTRUCTED.

Genoa, 7th July 2019

The UNESCO Chair Research Group of "Anthropology of Health – Biosphere and Healing Systems" of the University of Genoa, Italy represented by Dr. arch. Adine Gavazzi, Dr. arch. Gianni Perotti and Dr. ant Tania Re, is happy to award the

UNESCO Peace Medal

to the NgalSo Tibetan healing tradition transmitted by Lama Gangchen Rinpoche at the ancestral landscapes of the World Heritage Sites of Borobudur, Indonesia and Sacri Monti of Ghiffa, Italy while promoting inner Peace as the best foundation of world Peace.

The successful implementation of four Sustainable Development Goals of the UN Agenda 2030: Goal 3 "Good Health and Well Being"; Goal 4 "Quality Education"; Goal 8 "Decent Work and Economic growth"; Goal 15 "Life on Land" deserves further recognition: the work of Lama Gangchen Rinpoche and Lama Michel Rinpoche at Albagnano Healing and Meditation Center contributes to the local territory development as well at a global scale to peace and security, promoting collaboration among communities through education and culture fostering fundamental freedoms. These values are to be found at the core of the constitutional principles of UNESCO.

Dr. arch Adine Gavazzi

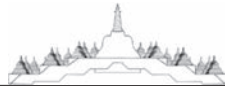
Dr. arch Gianni Perotti

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.... Lama Gangchen is for me more than a father,
because I can speak about everything happening in my
life with him, which I could not do with my own father! ...



Tseten Gyurman, Nepal

Recalling early days with Lama Gangchen Tulku Rinpoche

We are so fortunate that we are all gathering together in this very holy place by the grace of Lama Gangchen and I have been very, very lucky to see the Lama, to meet the Lama and also through him I met many beautiful friends like yourselves.

So, first of all I would like to say a few things that most of you have already heard. Anyway, I will say them again: The relationship with Lama Gangchen to my family started from my grandparents. When my grandfather was very sick - and also my grandma, they were trying to get medical treatment everywhere, yet they could not get better. Eventually they found someone called Kachen Sapen-la, which is the former reincarnation of Lama Gangchen Rinpoche. They were cured by that Lama Kachen Sapen-La Rinpoche and after that the relationship became such, that they stayed with him all the time. My mother told me that when Rinpoche was young, she was visiting all the places where the rich people lived, so she got a lot of presents also, you know, so she was receiving benefit from that early time.

Lama Gangchen is for me more than a father, because I can speak about everything happening in my life with him, which I could not do with my own father! Anyway, according to the history of the former lama... big noble man who was in charge of Shigatse at that moment - Shigatse was the dome that governs Gangchen, Shigatse and all those prefectures.

When Kachen Sapen-La passed, his body was cremated. It is said that the heart, body and speech substance is in the heart organ - there were three things: his skull, heart and tongue remained unburnt. So this is what the lama left.

Actually anyway, regardless whether any lama left signs like this or not, I have never met any lama like Lama Gangchen; He is kind, He is patient.

His maiden voyage to Europe was first of all, when Lama Gangchen was invited to Greece by a friend of mine in 1982.

You know, I have to admit that I did not have so much belief in religion before, the reason being that our entire constitution was changed, the monastery was destroyed and all those things. Then, after that I moved to Nepal and in 1973 I started to travel from Nepal all the way to Europe overland. Everywhere I saw different cultures, different religions and so I thought this is part of culture.

However, before that journey to Greece, in 1982, we were having a guru puja in my house - in my factory actually, it was a small one - all the Tibetans saw there that time a Greek man, very kind and, he was helping me to sell my carpets. So then that day he brought some friends.

Actually, the day of the long-life puja, Rinpoche asked me to make Him a Nepali passport and through family and friends we got His passport. Then he wanted to have a worldwide visa. These visas cost money and I was poor at the time (not as rich as I am now). Today I am rich, but spiritually even more rich maybe; however, I told him that whenever he wanted to travel, that I would give him a visa for that country, but not all of them now. He said, 'No, no, you please make me, I will give you money'. The day before the long-life puja we received his passport, with several visas.

Then, on that very day, my friend came to help me sell some carpets and I could not show a single carpet because my showroom was of full friends of my parents - all people from Tibet. Then he asked me if he could have a quick look? I said 'Of course', and asked him to come in and, as I was explaining what was happening, at one point I could see that tears were rolling down his face and

at the tea break he said he wanted to see the Lama. I asked and the Lama said to bring him, so we stayed next to him and my Greek friend wanted to ask a question to the Lama. Rinpoche was happy to oblige, and the question was, 'I had a very strange feeling today, what do you think that could be?' Lama immediately replied that for many generations we have been connected and, this is why you feel like you do today'. My friend was very convinced and by the end of the puja, he wanted to invite the Lama to Greece; so how about that then: yesterday he got a passport, today he is invited!

The Lama did not accept immediately, he said, 'There are many, many lamas in the West, why me?'. My friend said, 'Yes, there are lamas, but I want you to come'. So, Rinpoche made a condition, he said 'only If I can come and heal people's minds and physical sicknesses that could not be cured in the hospitals and things like that'.

For this he said, 'Okay for this I have to work out'. After a month or two he sent us free tickets for myself, Gunilla (my wife) and Rinpoche.

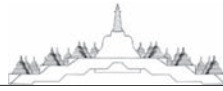
In those days Rinpoche liked to carry a lot of puja books and I said they were too heavy, that it would be too expensive to take, so just to take what was needed; but Rinpoche wanted to take them (Rinpoche says 'Ancient mind!'). He made it no choice for us and, then when we arrived in Greece, a very majestic looking lady with full dress and big flowers approached us to greet us. The Lama said, 'Look the lady is coming for us'. We did not know her. She was called Mairi Hronopoulou. We found out later that she was a famous actress in Greece. She came straight to Rinpoche and offered the flower saying 'I have made a place because Yoga told me to make special arrangements for you'. She arranged everything - took and managed the passport things straight from inside the airport.

Anyhow, now the story begins for me because up till now my faith was not that strong as the relationship between me and Rinpoche was due to my parents. So, Mairi asked me twice during the day - the morning session we start from 9 o'clock until lunch and then we rest a little bit and then another session from 3 till 5 o'clock? Every day we had so many people coming and so many things happening that it raised more and more questions in me - I guess you guys understand this also?

So many magical things happened; so many people were healed - some were severely ill; there were even more when we were travelling in Europe. Anyway, I am just telling you from my point of view: things like that were happening. I asked Lama if he was really the incarnation of the former one? He said, 'I have doubt also'. So, I mentioned, 'When you have doubt, why do you accept the 'Lama''? Rinpoche said that he went to his Guru, Trijang Rinpoche and said to Trijang Rinpoche, 'You must have made a mistake with my incarnation?' His teacher told him, 'No, no mistake, Lama, you will slowly see in your life how things will happen in a different way, by feeling etc.' Anyway that was the answer and my questions were getting bigger!

Gradually, during the second year he went, I was not there, but somebody who was very sick called Giusi Gardenghi was there - probably many of you Italians know her? Prior to Giusi coming we had very many magical healings; we went to a hospital where there was a sick child, friends of Mairi. She asked Lama if he could help also and, go and check. We went there together, we were not allowed to show any credentials like doctor or anything like that, but acted like simple visitors - it was a very big hospital for children.

The child was very sick with serious medical problems, he had swollen muscles too. When we arrived, the child chuckled at Rinpoche because (I thought) he had a beard and looked like Father Christmas! The parents asked if Rinpoche can do anything. Those days Rinpoche recited only mantras, Muni, muni, with mineral water. The child was not able to eat anything (all hooked up to machines) and then Rinpoche said that if he can drink a little bit, let him drink, if not you can put on his arms - so this is what happened. The surprise came after midnight about 3 o'clock - the telephone was ringing - Mairi was not there, there were only three of us there; it rang and rang so eventually I had to receive the call. It was the parents of the child, in the excitement I became really



scared, I thought that maybe the child had passed away, you know? Anyhow soon I learned that the child had not slept of ten days and that night when we put the water on the arms and a little bit to drink, the young boy had slept so peacefully. The mother got more hope and wanted to see the Lama the next day. At that time when we met the parents, Rinpoche said to leave it for three days. Then I went immediately to Rinpoche's room, he was in a puja - I was so excited, I said that the child's parents were so happy, looks like something good was happening and they want to see us tomorrow morning. Rinpoche said he would go in three days as he had previously arranged, but the next morning when we were having breakfast, Mairi came with a fire! She said that 'This child is very, very sick, lama. If I have to die for him I will do it, but you must visit'. So, on that condition we went immediately. All this happened in Athens - then we had to go to a place (Korinos) where my friend was staying.

During this time in Europe, Rinpoche also went to Switzerland and I had to go and see Gunilla's parents in Sweden. After perhaps ten to fifteen days I went back to Zurich where my brother lived and we got a phone call again from the parents of the boy in Greece. This had a strong impact on me, I cannot forget it. The parents were saying exactly the words 'Where is my god-lama?' So we talked a little bit, Rinpoche was not with me at that time and the child's parents said that the child was to be taken out of the hospital after a week, on the condition that he came back for check-ups. What had happened to the child was that he had a stomach ulcer. When they operated they found it was full of cancer. This is what happened there; this is what I learned from the parents. Then, after the week that he was staying at home, he went back to the hospital to get checked again and they found no trace of the cancer. The hospital thought they had done a good job, but anyway they were also surprised at what had happened; they were not exactly sure what had happened!!! The parents, however, were very sure that the Lama had done this.

Okay, this is how Rinpoche has been helping a lot and during that time he was there, he was invited by Giusi Gardenghi to travel to Italy; it was hard for her because she also had cancer. She was a very strong woman and she told the hospital staff that she did not mind to die, but had no time because she was a business woman, with a lot of things to settle and she wanted to know how much time she had left. It sounded like she had only three months to live. She tried everything and then she found Lama and this is how they invited him to Italy.

Then after that so many doctors were connected and so many patients were coming day and night to us - all of us working under him could not bear it - not enough sleep, as they were not permitted to close the door. The patients can come day or night, anytime they have to come and see the Lama.

Gradually over the next few years, I said to Rinpoche that maybe he needed some other doctor friends to join Him in Italy. Initially, Dr Lobsang Shresta joined the Kunpen Lama Gangchen Centre in Milan.

I also have a relative who was one of the best doctors, who was trained in Dharamsala - called Chungla and the other one was called Dr Pasang.

Rinpoche accepted and from then on we had many like that, Lama Lhawang, Dr Dawa, Dr Tseten, and so forth. Anyway he had one of the best students from Dharamsala, Dr Pasang and his wife, who is also my relative, and herself one of the best students from Dharamsala.

Maybe after two or three years, I came to visit His place in Milan and I asked Dr Pasang how everything was going and you know what he explained to me? He said it was impossible from the point of view of the 'doctor' how much they have been healing. He said that in this case, the people who are sick - as a doctor, if I can cure two or three, I will have a good name. He said that they registered everything, and more than 65 persons were healed! This is the data the doctor told me. Then anyway after ten year of his tenure, Rinpoche wanted to give a chance to all the doctors and he called a meeting, organizing a special medical conference at Franco's hotel (the Blaise and Francis in Milan) and at

that time there were no less than 120 doctors there, coming from all over. Lama said that if he was really helping he would continue; if not, then he would go back and go for meditation to the East. Somehow all the doctors assembled asked him to please stay, since he had been very helpful. So, he has continued to stay.

Many people were dedicated, our friends over here now, have been dedicated body-wise, spiritual way wise, material way wise and from every point, people have been helping very, very much and, I am really thankful because I feel this has been very helpful for people. Anyhow, Lama has been coming many times to Nepal for his family and for my family. Once I asked him in Nepal, to please not build a monastery - we have too many! Instead I wanted to have a hospital and schools, if I could be helped with that? Of course, I was running a carpet industry, so I have a lot of people and my intention was to make whatever money I have to work, to employ more people and so on; this was my principle. There were a lot of people from the villages, I trained them there and like that. Then, with the second generation, I wanted to have a school, a small school. In the beginning I also sent my children there too, so I wanted to have a good quality school. Lama has been helping of course, with "Help in Action" Association and through "Help in Action" they have been supporting a lot of children all over, especially in India, Tibet and also in Nepal, many, many schools and my school was like his too - under his name, Gangchen Samling School - Samling is the factory and Gangchen is of course, you all know.

In the beginning we were only taking the poor children into the school, children who could not pay for school fees and things like that and, it started with the factory workers' children. I think the Help in Action (I heard say) have been helping several thousand people. However, in this school we have today, this year we have new children coming and of course, many children have passed the school leaving certificate, after 11 years old. Then they go to different universities, so we are not connected, but many have super results. I think until now every year [with the results] only one pupil is in the second division, the rest are in first division and with distinctions. I was very, very proud and happy. Today we have almost 800 children in the school and, of course I am more dedicated to the school than my business today; I am more or less retired today.

Through the Lama I have been meeting so many different friends, I have found all of you that have gradually become like brothers and sisters, helping each other, trusting each other. We all have good teaching from Lama. In my life, at first it was difficult to believe, but slowly I learned something as, when I get up in the morning I tell myself 'Be a good man', so I am trying and with this I have made many good friends and also less enemies.

Sometimes a bad force comes along that cannot be avoided or helped - it must have been my bad karma. However, I have really enjoyed our Lama's teachings and, this is the most effective in my mind. Myself, because I was very short tempered - if I had to do a lot of things and if these could not be done in time, I was very tough; in the East it is not easy to have people who have the style of working like people in the West - so they were very lazy. Anyway, gradually we found a system that could work and, was working.

Today of course, the Lama has constantly been working for others, like you see. He is building the Temple of Heaven on Earth in Albagnano and there he has been an accumulating of lots of old friends, those that are not able to go around travelling and also, they take refuge within their houses, living very harmoniously, and I think this also has become a very good place for those of old age.

So, to share and relive stories to newer friends, because most of us do not know what happened in the past. I am super happy to meet all of you here, thank you very much. This has become an important issue I think for our old age (gradually) because maybe in the West of course their system is very good, with old age homes, where young and old can visit; they have developed so well in the material world. However, something is missing inside that has been enriched here by our spiritual leader, Lama Gangchen. He shows us how to love and be patient and so this is all we know, and I



hope that one day there can be these very important places for the old folks. Presently, he is building the Temple of Heaven on Earth in Albagnano and, he has always been making those kinds of things, magically. He has no money but then, lots of friends are coming from here and there to support this project; I don't think he has 1000 rupees in his pocket when we are travelling. Anyway, he does not focus on that, he is caring for something for the people who need his help.

Right now I heard that he is also going to raise some money; so I would like to say thank you very much first of all to Franco Ceccarelli because he has been constantly helping, for many, many years and also there are many friends of ours here who have been dedicating their lives. Also, Shirley has been very kind in helping to build the Temple of Heaven on Earth. This will all be a virtue of course, but also will remain in the history of our Temple of Heaven on Earth, okay.

There is a lot of people here, and all of you are so dedicated - there are the doctors from Holland, I see every time, many of these people are always very kind, very helpful and I always see a smile and kindness. This is what we are reaching for. So, all of you, thank you very much. This is not the least, not the last, okay. Also, for the Temple of Heaven on Earth, we start to think what we do something from Nepal; we had a meeting, a small session there which was dedicated and we would like also to contribute some money for the Temple of Heaven on Earth! It will not be much, but this is all we could do - it will be between 200,000 - 300,000 Euros. Some have been dedicating much more, anyway I appreciate and envy you, I wish I could do that also one day. It was said that the more you give, the more you receive - this I think is the teaching of Buddha.

I really hope it will happen to them also. Thank you very much. I am thanking my friend, my partner, my brother - Franco. We all have sorrows of course - these are human characteristics, but this one person I think I believe and trust completely of anything that I have.





... My dream is for the persons who have ideas or
who can help Lama Gangchen to meet once a year in Albagnano,
to talk about our problems in the world ...



Franco Ceccarelli, Italy

Thank You Lama Gangchen!

"Good evening everyone; first of all I want to thank Lama Gangchen for making my life so meaningful, interesting and full of adventure, I have found my new brother Tseten - we have done so many things together for us all and also for Lama Gangchen.

With Borobudur, I had the opportunity to come with Rinpoche in 1989, when we came here for the first time and, we made a long walk from that time until now. It was very nice with the energy here - the energy was that of moments, a place completely forgotten by Buddhists people and I believe that Lama Gangchen planted the seeds in Borobudur to make this huge mandala come alive again, where for 30 years he has been coming to each year. Now for many years we are involved in many other projects that Lama Gangchen really wants to realise soon - as soon as possible.

"I would like to say some words, for example Lama Michel is not here because this year he is following the job and as everybody knows, Lama Michel likes very much to teach, but was obliged to take other kinds of work. Today Lama Michel is an architect, he is an engineer, he is a lawyer and he does not like to be a counter, but even like that he has to learn because he is young and will be our future. I want to make one point, energy is the same - Lama Gangchen really takes care of Albagnano, so I make it to come here every year and enjoy some nice trip, but my trip is to develop Albagnano. Albagnano has the same energy as Borobudur, there maybe it is not so nice like Borobudur because Borobudur has the statues but the energy is the same. Lama Gangchen is most of the time there.

We are doing not only in Albagnano, there are projects in Brazil and maybe sometimes is coming in other places. So we are building our Borobudur, because the time here is going to change a lot and will be a touristic place because people they like and you know when a lot of tourists come to a place, the place loses a little bit of this energy. This energy will not be lost in Albagnano or in Brazil because this belongs to us, so we can keep this energy and everybody who likes the job of Lama Gangchen has to contribute. There are many people who contribute, not only with money, with mind, with jobs, spreading what Lama Gangchen is doing, not in a bad way because Lama Gangchen does not need so many disciples, rather He needs people who trust an honest job. I trusted from the beginning because when I met Lama Gangchen I wanted to know a master who was close by; I had this opportunity, we lived together for many years - he is my master and he is my best friend and I have never seen anything wrong. In the buddhist world I have seen a lot of things wrong, it doesn't mean that if you are 'Tibetan' its okay.

Lama Gangchen is a really trustful and meaningful person and I think that to have the opportunity to stay with him, you check, because like the Buddha says, we should not accept a master just like that, we should check what he is doing, how he is doing and the way that he is doing. Lama Gangchen is a really pure person; he has many people that they don't like, but I never heard from him that he does not like the others and, that's half the quality because we can have a lot of enemies, but not the anger for our enemy; I never saw Lama Gangchen with anger - [people] did many wrong things against him. So I think that is the person, is the person that I love, is the person that I trust and we hope to do many other things together. Also we have many foundations and I want to say something about these foundations.

My dream is that for persons who have ideas or who can help Lama Gangchen to meet once a year in Albagnano and to talk about our problems in the world, because every nation has problems for example, Brazil, England, everywhere you go they have these problems and the unique can solve all these problems, if everybody wants to do it by himself or thinking Lama Gangchen can solve all the problems, it is not true. We need to help him to solve the problems; we have the arms, he has the

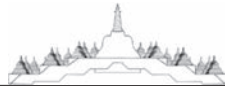


mind. So I like to be his arms and I invite everybody to try to make something for him, not only in terms of money but also in the terms of ideas and especially in the terms of jobs.

Lama Gangchen is an old man and I hope his life is long, much longer than mine and, we need to think that our practice is not to stay attached to Lama Gangchen - he does not want us to be glued to him, he wants that our minds and bodies are free; if we like his job, we help him - so arms with mind, not arms with attachment. Because the life is impermanent - people are here today and gone tomorrow.

Lama Michel is a very nice person, very high lama but different quality and, we cannot compare the qualities of Lama Michel with those of Lama Gangchen - two different persons, same teachings, same happiness to help the others - this is very important I think and we should be somebody helping, helping with mind and arms. That's all what I say: Tsetan is my best friend, he is too kind with me but he is really like my brother: I find not only a friend but also a brother. We have done together many things and I hope we are going to do many other things in the future. Most of you I know, we are friends for many years; I love you all.

Sorry I wanted to add something: also Lama Caroline is a very important person, because all what we read, all what we know is passing through Lama Caroline (Applause). We have known Lama Caroline for many years and, I tell you that without her job we should have less and less information. Thank you very much.

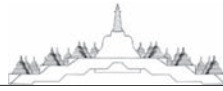




LAMA GANGCHEN:

BY THE POWER OF THE TRUTH
BY ALL THE HUMAN BEINGS ATTENTION
BY ALL THE HOLY BEINGS BLESSINGS
SPIRITUAL MEDICINE NOW AND FOREVER
BY INNER SCIENTIST SHAKYAMUNI BUDDHA'S BLESSING

OUR DOCTORS' TALKS GIVE US MORE HOPE!



Elkana Waarsenburg, The Netherlands

Treating Body and Mind in Cancer Care through Lifestyle and NgalSo Self-Healing

Today I would like to start by sharing with you one of my experiences with Lama Gangchen during one of these journeys. In 2006 Lama Gangchen invited my husband Rogier and me to join him for medical consultations in Switzerland. I had just started my training as a family doctor. I was in the middle of learning how to make contact with my patients, how to make an anamnesis, how to get to a right diagnose.

So, there we were in a small room at a private house in Switzerland and one of the patients came in the room. Instead of going through the whole standard general questions (the way we are trained in Western Medicine to get a clear picture of the problem), Rinpoche started to ask very precise and detailed questions. From my perspective often the questions had nothing to do with the actual problems or sickness they had. But seeing how the people emotionally or verbally reacted to these questions, it was very clear that Rinpoche touched the essence of their problem. Lama Gangchen was able to give within 5 minutes very precise advice about medicine by feeling the pulse, looking at the tongue; or just connecting with or being together with the person in the same room.

I got introduced into a complete new and at the same time very old healing system called Tibetan Medicine and witnessed Lama Gangchen working aside from Tibetan Medicine, also as a Tibetan Lama Healer. Besides specific advice for each person, he also taught to everyone the mantra: 'Om Muni Muni Maha Muni Shakyamuniye Svaha'. He gave water and cream pills and the '7 limitless prayers'.*

Looking back, these consultations were a starting point that shifted my mind towards new paradigms, new concepts and a completely unknown field of an ancient traditional medical system and spiritual medicine. From that time on I had two teachers, one was the University in Groningen, in the Netherlands and the other Lama Gangchen Rinpoche, Tibetan Lama Healer.

Over the years, working as a family doctor and as practitioner in Dharma, I tried to integrate some little parts of this incredible vast knowledge in my daily work.

In 2009, I had one 44-year-old patient with a very aggressive brain tumor (glioblastoma grade IV). She was married and had four children. She was treated with chemotherapy and radiotherapy, but the tumor did not respond well to the therapies. The doctors had told to her that she could live for a maximum of one-two years.

At that time, I was following teachings by Lama Michel Rinpoche about the Four seals of Buddhist Philosophy. The First Seal is about all composed phenomena are impermanent; causes and conditions, about change through interaction, about permanence and impermanence. This inspired me very much, personally, and in relation to my work.

I did not have any hope that I could cure this lady but at least I wanted to try to reduce some of her deep suffering of body and mind. And I thought that if she could change only one thing into positive either physically or mentally it could already be of help to her. She was very down; had severe anxiety and she became very inactive and passive. Over the weeks we had some good exchanges and I noticed that she was interested in a healthy lifestyle. One of my suggestions was to read the book, 'Anti Cancer; a new way of life' by David Servan-Schreiber. He was professor in Psychiatry and got diagnosed in

1992 with the same aggressive brain tumor as she had. But instead of dying immediately he could transform his sickness through different forms of lifestyle. Despite a life prognosis of 1-5 years, he lived for another 19 years! David also met Lama Gangchen in Holland in 2006 and 2010 at the congress of Integrated Psychiatry, in the Netherlands in his house and came to Albagnano with his son.

My patient was very touched by his book and lifestyle advices and got more and more interested in therapies that she could do by herself to improve her health. She started with psychotherapy, exercise, eating healthier, going again to church. Slowly, slowly she was improving.

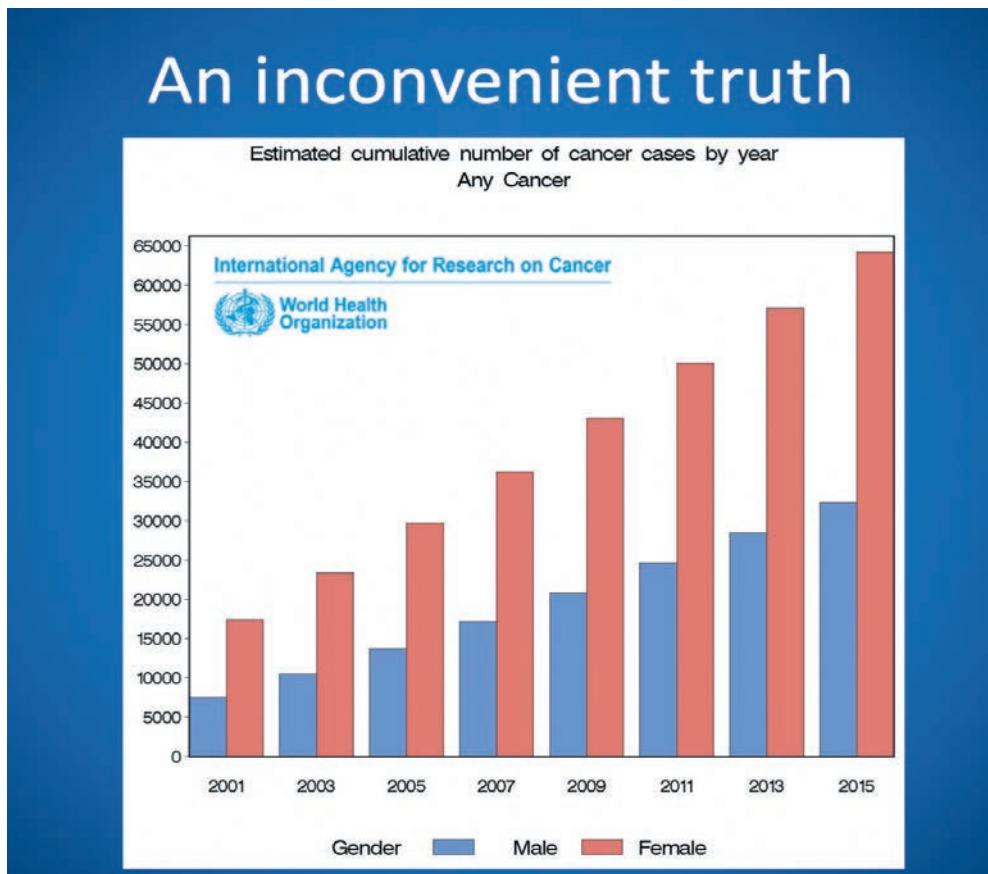
I also had found one article on homeopathy in India called the Banjeri project. In India they treat cancer in many different ways like Ayurvedic medicines and homeopathy. So, on her request, I ordered specific homeopathic treatment in India.

Finally, I also asked Lama Gangchen for advice. He said I could teach her the seeds syllables of the pure elements: Eh, Yam, Ram, Lam, Bam/ Space, Wind, Fire, Earth/ Water/

So, 6 months passed by as she was doing all these different treatments. She was feeling bit by bit better. But then she mentioned that she had a big pain in her leg. I thought that this was the beginning of the end: a metastasis of the brain tumor? So, I phoned her neurologist and asked her if she could please do a quick check by MRI? She said: 'We do immediately!' Then she phoned me and said, 'This is a miracle, I cannot find any trace of the tumor anymore! This super aggressive tumor would have been the size of a tennis ball now after 6 months but instead the tumor is gone!'

Now 9 years later she is still healthy; the tumor did not return. This experience was a starting point for me to look for new solutions in preventing and treating cancer. I would like to share with you some of my work in this field. First let us go to some general data in relation to cancer.

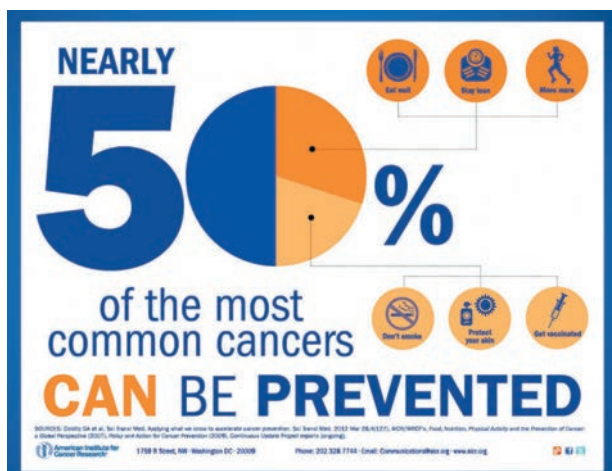
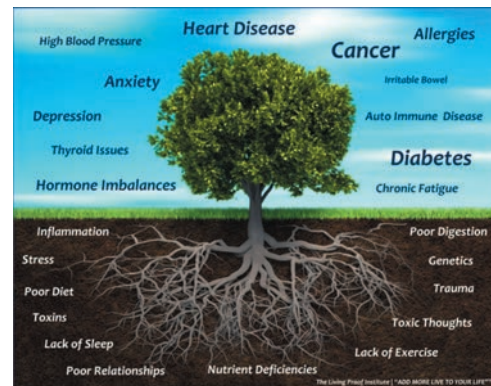
We are facing an inconvenient truth; over the years we can see there is an increase of cancer worldwide.





Cancer seems to appear out of the blue for most people. Mostly, it is attributed to a defect in the genes. But from extensive research we know now that genes are a minor cause. A much greater cause to cancer is our lifestyle! For example, poor digestion, trauma, lack of exercise, lack of sleep, toxins, overweight, nutritional deficiencies, alcohol, smoking, stress, chronic low-grade inflammation - are all these parts increases the risk of sicknesses like cancer, diabetes, heart diseases, psychic problems.

After the diagnosis of cancer patients are mainly treated by surgery, chemo-radio therapy, medication and sometimes some psycho-somatic support. But is that enough to treat this disease? Only 5% - 10% of all cancer is caused by a genetic defect. The American Cancer Research states that 50% of the most common cancers can be prevented only by lifestyle.

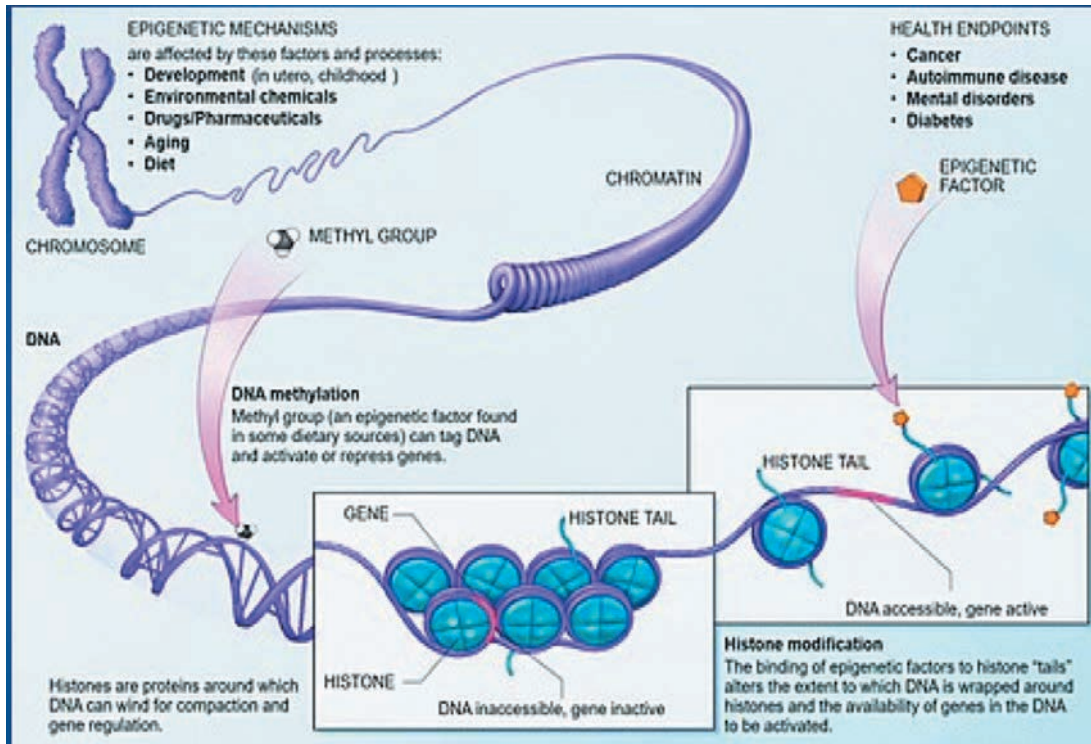


So, lifestyle is extremely important. What and how do we eat, how do we think, how do we live and how do we relate to the environment. If we pollute the outer elements, so too we pollute our inner elements! Lama Gangchen has mentioned during these days that we are killing our elements by not taking care of the outer environment. We really need to take care of nature because there is a direct and very important link in relation to the health of our inner elements. Through a healthy lifestyle we can see the effects!

How is it possible for lifestyle to have such a big impact on (preventing) cancer?

One of the answers is epigenetics. Epigenetics, as a simplified definition, is the study of biological mechanisms that switch genes on and off. What you eat, where you live, with whom you interact, when you sleep, how you exercise, even aging - all of these can eventually cause chemical modifications around the genes that will turn those genes on or off over time. Additionally, in certain diseases such as cancer or Alzheimer's, various genes will be switched into the opposite state, away from the normal/ healthy state. Healthy lifestyle can interact in a positive way on genes.

There are now a growing number of (academic) medical institutions worldwide who focus specifically on lifestyle in relation to oncology. In America there is the Integrative Oncology Society; the Ornish Lifestyle Medicine, the Anderson Centre and the Dana Faber Cancer Centre. What they are doing is quite amazing in fact because these are great Western institutions and they have started to integrate all different kinds of treatments / lifestyle factors to treat and prevent cancer. They call this approach integrative oncology.



What is integrative oncology? It is a patient-centred way of cancer care that uses mind
There are now a growing number of (academic) medical institutions worldwide who focus specifically on lifestyle in relation to oncology. In America there is the Integrative Oncology Society; the Ornish Lifestyle Medicine, the Anderson Centre and the Dana Faber Cancer Centre. What they are doing is quite amazing in fact because these are great Western institutions and they have started to integrate all different kinds of treatments / lifestyle factors to treat and prevent cancer. They call this approach integrative oncology.

What is integrative oncology? It is a patient-centred way of cancer care that uses mind and body practices, natural products and lifestyle modifications from different traditions alongside conventional cancer treatments. The aim is to optimize health and quality of life and clinical outcomes across cancer care to empower people to prevent cancer and become active participants before, during and beyond cancer treatment. What is their treatment besides the operation, medication, chemo or radio therapy? When someone is diagnosed with cancer, they focus on diet and nutrition, they give massage, fitness and physical activity, musical creativity therapy, mindfulness, acupuncture, yoga, tai-chi, chi-gong, some herbs and supplements.

So, bearing all this in mind and with the story I shared with you about this patient, I thought I would like to start such a project as well in the Netherlands. An integral approach was not yet adopted as a treatment in Holland at that time. I made a small try-out in the outpatient clinic for family medicine I was working in - this was in 2015. I did a research into a program on lifestyle, exercise and psychology, oncology and health and diet. With a team of physiotherapy, nutritional counsellor, psychologist and me as a family doctor, we sustained 10 patients for one year. After one year we looked at the data that we had collected over this period of time. We could see that there was a decline on the stress level, reduction in anxiety, experiencing more comfort, got a better stamina. We did not have any drop out (normally it is very common that people stop after some time with their program). For the last three years we continued this program.

Last year in 2018 I got an invitation from the board of family doctors from the province of Drenthe in Holland. They offered me a job to continue with this work and make the program more accessible for many more cancer patients. Presently, we have started a new group with 20 cancer patients in a city called Assen. Next year we will again analyse the effects and contribute to lifestyle related cancer care in Holland.



Let us go a little further on this topic of lifestyle. Over the years, we can see worldwide a tendency in health care to take lifestyle more seriously; taking care of our gross body and mind (emotions/psychology). From the Asian perspective (e.g. Tibetan, Chinese, Indian), we should cultivate health, longevity and healing not only through the gross body, but we also need to learn to take care of our subtle and very subtle body, our mind and subtle and very subtle mind, of our speech and subtle speech. This area is for most people not so known yet.

My title for this lecture today is 'Treating Body, Mind and Spirit in Cancer Care through Lifestyle and NgalSo Self-Healing'.

For 14 years now, I am practising NgalSo Self-Healing and Making Peace with the Environment compiled by Lama Gangchen Rinpoche in 1992. Self-Healing contains many different relaxation and meditation techniques, such as concentration, visualisation and archetypes, mudras (hand gestures), mantras (repeating words or sentences), mindfulness, compassion, breathing exercises and many more. Lama Gangchen has adapted ancient Tantric practices to the present time, Western culture and mindset. I started doing this practice with no background in Buddhism, only curiosity and a wish to improve my own health. In the beginning, I had a lot of difficulties to sit still for even 5 minutes or keeping my attention and concentration on the meditation. Over time I started to like the meditation very much!

What are the effects of the practice? In the beginning I gained more relaxation, slept better and got more energy during the days. Over the years, I started to learn more about the deep different levels of profound Self-Healing. In the beginning of the NgalSo Self-Healing we purify the elements, so too we do these days when going around the Borobudur Stupa Mandala. We chant 'Eh, Yam, Ram, Lam, Bam'; the syllables of the five pure elements (space, wind, fire, earth, water). Why are elements so important? If we look at this slide, we can see a small overview of Tibetan Medicine; it is interrelationship with body and mind.







Rogier Hoenders, The Netherlands

Healthcare in Crisis (NGAL): SO-lutions

Good afternoon everyone. The year 2003 was a really difficult year for me: the relationship I had had for 8 years was broken and I had to leave the house where I had lived for many years and also my job was lost. I went through a lot of difficulties then. My friend Edzard, who is sitting over there - we have been friends since high school. We moved through life together, sometimes a lot of joy, but it was sometimes really difficult and very samsaric.

Then on the 26th March 2004, I met Rinpoche during a workshop in Baarlo in the south of Holland. I had a strange sensation when I was introduced to him: as if I 'fell into his eyes into a great space'. Since then there has been some kind of positive explosion in my life in many different ways. I'd like to share with you some things related to my work, how I tried to integrate what we receive from Rinpoche to benefit the patients and colleagues.

The title as my talk is: 'Healthcare in Crisis', which refers to 'Ngal', the suffering, and the 10 'So'-lutions. So trying to find 10 possible solutions to the problems facing our healthcare at this time. Actually I feel a little bit nervous standing here; it somehow feels a little bit like an exam. Some weeks ago when we were with Rinpoche in Thailand, Rinpoche was mentioning that in this life he felt they he was doing exam to show that he could adapt the dharma and benefit people both from East and West. He has passed his exam. Now, as I stand here, I also feel a little bit like I am doing an exam. Each year here at Borobudur we have an opportunity to give a summary of one year, what we have done to achieve something positive in this world. I hope I will pass this exam today.

Ngal: crisis in (mental) healthcare

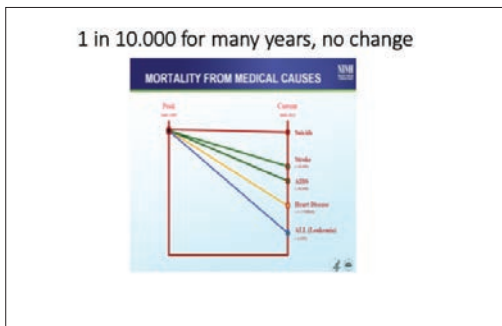
- Increase life expectancy, but also increase in chronic diseases
- Sickness care instead of healthcare
- Focus on fast reduction of symptoms by medication and cognitive approach, not on deeper causes
- Negative side effects of medication
- No functional or personal recovery
- Cold impersonal approach (computer)
- Violent treatments (ECT, DBS)
- Too costly (6% versus 24%)
- Bureaucracy takes 25% of budget (1 bin)
- Long waiting lists
- Suicide rates high
- Mental health workers have high rates of sickness and burn out
- Can we be healthy on a sick planet? We are committing eco-ide!

I work as a psychiatrist in the north of Holland where we are running a small outpatient clinic, where patients are coming who have some difficulty with their symptoms but also with psychiatry as a profession. I have to say I do not always feel so proud to say I am a psychiatrist because I often feel our profession is in a crisis; we really try to help, but in a desperate attempt we sometimes cause more problems than we solve. We are getting older all the time but with more problems and sickness. The

amount of 'expected healthy life years' is going down and our total life years are going up. Chronic diseases are increasing. One third of them are related to mental health care. When we try to help patients with mental health, we often focus on a fast reduction of symptoms based on a cognitive rational approach. We often do not go to the deeper causes and we do not address all parts of the human being. This is one of the explanations why it does not always work so well. Medications are very strong but also cause a lot of side-effects and we have developed treatments that are a desperate attempt to achieve something, but its a kind of violent, for me. To give an example, we use electro-shock therapy (EST) which basically induces an epileptic insult, using electricity to 'reset the brain', which sometimes improves depression, but it gives a lot of problems. To give one example, a few months ago I saw one woman in her early 40's, the mother of 2 children who had been treated with this EST for 30 sessions and she was referred to me from the Academic Medical Centre - the cradle of modern psychiatry. I asked her what had happened to her in her life and I was so shocked because she had a history of trauma from very early since she was a baby and repeated trauma in many different situations. There was no therapy for that offered and as a result of these traumas she was depressed and suicidal. Giving EST did not really solve that. It can sometimes be useful in a small selected group of therapy resistant patients, but it is rather violent and can cause cognitive problems. Another example is deep brain stimulation, where we put electrodes inside the brain and treatments like these, I'm sure you know

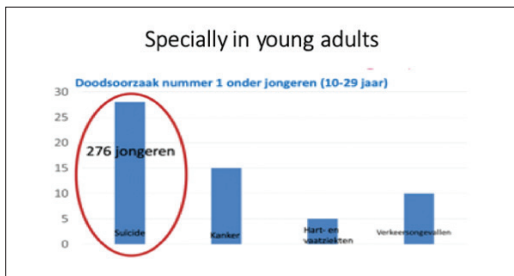
about them? I am not sure this is working so well. These treatments also cost a lot of money. We also lose a lot of money in healthcare because of all kinds of procedures - filling out forms - we lose 1 billion euros each year, only in the Netherlands for filling out forms and doing procedures; so this is something we really have to stop. From my point of view, our own mental health care system is sick itself. Many therapists are now burned out, I will show you some shocking data about that later.

I was talking to Alfredo these last few weeks - a pleasure to travel with him to Nepal and Bangladesh. We were speaking about how we have this limited vision of how we treat one patient, which is of course useful and important, but how can we be healthy when our whole world is sick, when the planet is sick? Rinpoche was saying something that really touched me some days ago on the stupa he said, 'The elements are dying'. We really need to include also the environment and ecological perspective on health if we truly want to achieve integrative health.

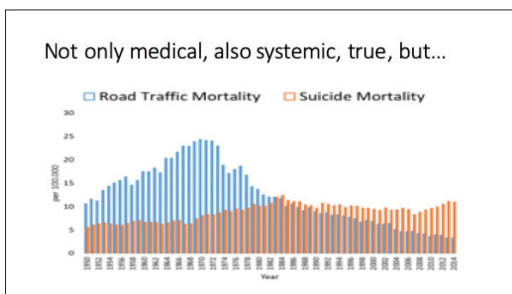


There are a few uncomfortable slides here I need to show (Ngal) and then I will go to the Solution part. You can see from here that the upper part of these slides the red bar, this represents the numbers of suicides from the last 50 years and, as you can see the change is just about zero. That means that despite everything that we have been doing, finding new medications, new treatments, awareness campaigns, nothing has been solved - the suicides are still 1 person in 10,000 in the population. All the other sicknesses below are serious sicknesses which we

have been able to make less strong, like AIDS, stroke, cancer - many things can be treated now in a better way. Yes there is more cancer, but then it can be treated and then people do not die from it. With suicide, we did not fix anything until now.



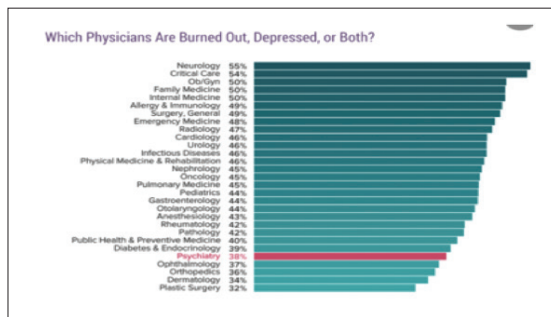
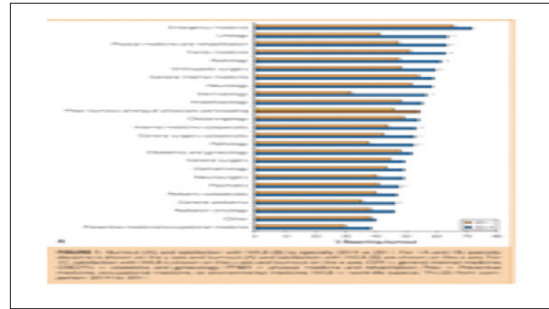
This is the amount of young people from 10 to 30 years old who die of suicide. This is the number 1 cause of death in young adult people. Besides this, you also see the number of deaths caused by cancer and traffic accidents. By far the main cause of young people dying is suicide. Is suicide really a medical condition? That also depends on life situations, it's like a systemic problem - this is true, but also systemic problems can be solved.



Here you can see in the blue in the 1970s there was large increase in death by traffic accidents because of drunk driving and lack of regulations. Then there was a huge effort in many countries (and as you can see) since there 1970s there has been a very steady decrease in death by car accidents in all countries, (but in red) you can see the suicides. So no change and even a little bit of an increased in the last 40 years.



Here, finally the healthcare workers - this is the percentage of burn-out in medical specialist across all different specializations and on the top (you see) surgeons working in emergency departments and psychiatrists are quite well off, there are only 30% of psychiatrists who are burned out, but it is between 40% - 50% - 60% of other specialists. That means that almost half of doctors say, 'I am sick' - they say it to themselves. Maybe you might not believe - I did not believe it when I saw it for the first time.



There was a replication some years later, a questionnaire of 18,000 doctors in 20 countries and again the same numbers - up to 30% - 60% of medical specialists are sick because of their work and working system.

Even more worrying, this is a slide about psychiatrists. I show you the pink color there, it says that these psychiatrists themselves are suicidal! They are supposed to treat patients with suicide ideation, but 16% of psychiatrists say that they feel suicidal and, 8% did not want to answer the question, which might hint that they also belong to the same group. So it looks like almost 25% of western psychiatrists have thoughts about suicide! I think that this demonstrates that we have a big problem.

So we need to find solutions. I try to give you a few simple examples, just small steps in our attempt to find - going from the 'Ngal's, the problems I just showed you, to 'So' - 10 solutions that we will try to find.

ACADEMIC CONSORTIUM FOR INTEGRATIVE MEDICINE & HEALTH

- (1) reaffirms the importance of the relationship between practitioners and patients,
- (2) focuses on the whole person,
- (3) is informed by evidence, and makes use of lifestyle changes and all appropriate therapies, healthcare professionals and disciplines
- (4) to achieve optimal health and healing.

Consortium Academic Health Centers of North America; 2016
www.imconsortium.org

Integrated medicine, I have mentioned many times before, is a new approach in health care for 20 or 30 years which tries to solve some of these problems by putting the patient central in the approach and a more humane, warm approach to the patient, looking at the whole patient and using also alternative medicines. Not only looking at problems but also about health and healing; the positive side. However, even with integrative medicine the part of the environment is missing.



This slide is from last week, showing the loss of the biodiversity in our world. For instance, the coral, in the seas has been reduced by 20% now and the bees pollinating our crops have been decreased by 17% and, it goes on and on. We also need to heal the environment if we want to have true health in our world.

Ecology and spirituality

- When 'I' becomes 'we'....
- then illness,
- becomes Wellness

Rinpoche often asks us to sing the 'ego' song, remember? We have to go from ego to 'eco' because we are looking at our resources, at wild life, at minerals as though we are on top - as if we're the boss of the earth and that we can just exploit it however we want. The result is a world which is dying; the elements are dying. We have to go to the right side, where we are part of the ecology amidst wild life; we are part of the earth, if we kill our earth, we kill ourselves. One of our mutual

friends, Steve Goldfinger many years ago at our conference gave a beautiful talk where he explained this very powerfully by saying: 'Ecocide, because of the illusion of separateness, we are collectively committing suicide through the ecological system - that means ecocide because we have this fantasy that we are not part of nature, but in fact can possess and exploit it. If we feel that we are a part of it then we will know that we are harming ourselves if we harm the environment. But generally, there is not this awareness. It would be good to change this to be healthy. Our guru helps us in many ways, especially here at Borobudur, but also in different countries throughout the world. I feel so fortunate and so happy that after my crisis here in 2003 and meeting Rinpoche in 2004, we had the good fortune to travel with him everywhere around the world - many times to Tibet and it's the 11th or 12th time now in Borobudur, Sri Lanka and Nepal; many different countries and we have given so much healing and inspiration and healing ourselves that we really feel like we have to bring this to the problem - so let's go to the solutions.

So: 1. Center for integrative psychiatry

- Since 2007; from 2 to 34 employees (department of Lentis)
- Specialized mental healthcare
- 400 adult outpatients in current treatment (> 2000)
- 200 new admissions a year
- 'Last resort'; average 13 years, many suicidal (or request euthanasia)
- Mainly trauma, mood and anxiety disorders with concurrent personality disorder and or somatic problems
- Patient care, research, teaching

So', number 1, with Rinpoche's help and blessings we started in 2007 a clinic for integrative psychiatry where we tried to do things a little bit differently and not to go too much towards all the aggressive treatments, but to use more natural medicines and to use meditation, herbal supplements for patients to heal. Basically we found ourselves in a slightly similar position to Rinpoche because Rinpoche was treating when he came to patients who could not be helped by the

hospitals and doctors. For us its similar in that respect: Patients who have been everywhere in mental health care, who have been treated on average for 13 years and have basically every medication we have, every psychological treatment and, most of them have trauma, anxiety and depression and many of them are suicidal. At least 3 of my patients requested euthanasia because they do not know what to do anymore; they are completely hopeless. So we try to offer them treatment in a different way. I am going to show you a few examples.



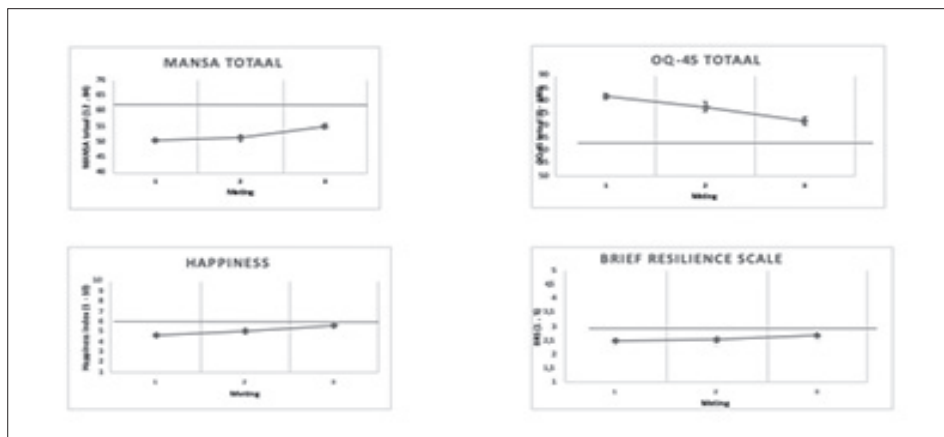
Outpatient clinic (2)

- Conventional and natural medicines
- Psychotherapy: ACT, CBT, EMDR, IPT, relation/system
- Somatic screening and medication control
- Relapse prevention and social psychiatry
- Body based interventions
- Creative expression
- Selfhelp group, and use of experience experts
- Mindfulness, compassion and yoga training
- Non-violent communication
- Special interest group spirituality
- Therapeutic lifestyle changes; groups and individual:
Nutrition, exercise, relaxation, sleep, spirituality

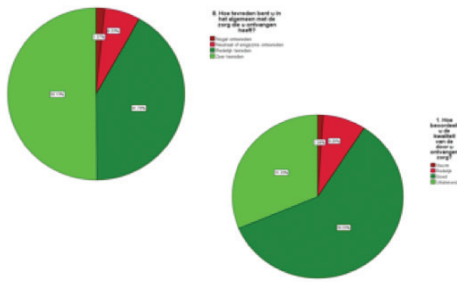
The first one is that we combine western medicines with herbs and natural medicines and supplements and there is a lot of emphasis on psychological treatment, such as trauma therapy, EMDR (eye movement desensitization and reprocessing), cognitive behavioral therapy, relationship therapy, systems therapy, acceptance and commitment therapy etc. We try to use different healing practices, both conventional and complementary alternative

and traditional to heal. Recently we have started a group for spirituality inside a hospital and I was surprised to see that so many people are eager to re-introduce spirituality in health care. That is one short and small success which is there.

One of my psychologists is very much interested in yoga, so we managed to get funding from the Ministry to do a large randomised clinical trial (RCT) on the effects of yoga on depressed young women. We have just concluded the inclusion of 171 women and now we are analysing the results, so I hope next year I can show you what we have found. Besides that, also mindfulness meditation, compassion meditation and many different others. Now, you may say that might be all very nice, sounds great, but does it really work? This is also what we ourselves were thinking, so these pictures show the effects of our treatments, so from left to right these graphs show the level of psychopathology - symptoms are going down significantly and wellbeing and quality of life and happiness is increasing. Just to give one example, if I ask patients when they come to the clinic how happy they are on a scale from 0 - 10, and on average they say '4.5'. When they leave the clinic they say on average '6.0'. So that means that they have really gone from a lower grade to a higher one - its not spectacular, but considering that 13 years of treatments that did not work, I think some result is there.



These graphs show, as a result of asking patients, what they thought about the treatments - were they useful, did they help? Generally speaking the patients said it was either helpful or very helpful; so this is showing that they feel it is really working for them. From all the various questions, about 90-95% of them said the treatments in the clinic were useful for them.



One problem in mental health is that there is not so much trust anymore between patients and their therapist, so this question here is asking them if they felt comfortable with their therapist, did they trust him or her and 95% said 'yes'.



40 people are working in the CIP. I am very grateful to them - I am just an ambassador speaking and they were doing the hard work, so many thanks to them.

Then finally part of our last solution of our clinic is about education, because we are now here but time goes by so fast and before long I will be an old man myself, so we need to invest in young doctors. With that in mind, we managed to get approval to do part of the training program of young doctors who want to become psychiatrists. In the last 10 years we have trained 30 young doctors who now all work as psychiatrists in the north of Holland and I can now feel that on average the ideas are changing because of them - they are giving new sound and new vision to psychiatry. Each year they can say how they feel about different departments, whether or not they learnt anything there - we have 25 departments and so for the last 5 years, twice we won the prize for the best department. According to the young doctors, they say they learnt the most at this clinic. It looks like something is working and I am very sure this will slowly change psychiatry.

The 2nd 'So' solution is the expansion of the CIP; we want to expand and make this available to more patients because we are only in the north of Holland, we are small - we only treat about 500 patients, but now patients are coming from the south and will travel for 4 hours to do one talk and then go back for 4 hours, so this is not really working and I would really like to get new, different satisfied independent psychiatry, around the country. To be able to do this we need to be able to get recognition, recognition from a very influential group of people who give grades each year to psychiatry departments around the whole country and they say that this is like the top 5% of the country (TopGGz). We are working to get this recognition - not because we need recognition, but to make it more sustainable and also available to more patients around the country. Twice we have attempted it, but we did not get so far because it looks like some people are a little bit critical about our approach, but 3 months ago we returned there and now they are very positive and they say that basically we stand a good chance to get it next year, so I really hope we can manage to get this certificate and then we will be able to go around the whole country of Holland.



So 3: 8th congress integrated psychiatry and integrated medicine in 2020 on spirituality




2006: The best of both worlds

2017: Out of the box

The 3rd, 'So' possible solution are the conferences - on the left [slide] you can see a picture of the first Conference of Integrated Psychiatry in 2006, where Rinpoche is waving to 1300 people coming from all different parts of Holland to this first conference; it was a huge success, basically I felt it was because Rinpoche helped so much. First of all we wanted to do a conference for 100 people and then I told Rinpoche about the idea and he said, 'Yes you do, but make very big!'. At the last minute I changed halls - we got the biggest place in the north of Holland and it was completely filled. This was fabulous and after that Rinpoche said there would be many more to come. He was correct with this and we have had 7 conferences on integrated psychiatry and with each of them Rinpoche spoke or Lama Michel spoke - the last conference (on the right) Lama Michel gave a talk and now we are working for the 8th conference, which will not only be for psychiatry but for the whole healthcare system and, we want to make 'spirituality' the main theme. So we hope to do this in 2020 (in about 1 year) - I'll keep you posted.

Then we come to the 4th 'So': The Lentis Lifestyle project. The department where I am working has only about 40 employees and we are part of a hospital that has 4000 employees. The board of directors noticed that something was happening and were wondering if they could learn from our approach and make it available to all patients and employees - they understood that also the employees are sick too. So there needs to be a more healthy lifestyle, not only for patients but also for employees. They requested us to go from 40, to 4000, so we made a 1000% increase, so we are now training employees to teach patient and therapists to have a more healthy lifestyle. It has 5 different parts: Diet, exercise, relaxation, sleep and spirituality. We do this in a 9 week course and they come together for 4 hours once a week, they practice each of them at home and fill out forms. We have been working on this, we have had 3 groups, 60 people have joined and now they are doing projects by themselves, in their own departments. So now, because of this a healthy lifestyle is spreading throughout the hospital and, next week I am starting with a 4th group. I am very happy that our board of directors trust us in this way to ask us to do this and I hope to report next year about the results of this also.

So 4.



- Training patients AND employees in a more healthy lifestyle
- 40 -> 4000, so we needed to quickly increase capacity
- Training ambassadors, so they can train others
- 3 groups finished (60), 4th starts next week
- 9 weeks, 4 hours on Thursday, everyday practice
- Nutrition, exercise, relaxation, sleep, spirituality
- Research on the effects

Then the 5th reason to find some kind of solution was 3 weeks ago just before we got on the 'plane to Nepal, I saw the strategic plan of the Convention of the Union of Psychiatrists of Holland; this is a very conservative group of people, conventional psychiatry and they say that these are the 5 points we have to focus on for the next year.

Firstly, they say we have to look at trans-diagnostic factors. This is kind of special, because as you know we have the Bible of Psychiatry, this is a diagnostic and statistical manual (DSM), a book where all the different mental disorders are published every 10 years. It is increasing every time, there is a huge criticism on this bible of psychiatry because psychiatrists are too eager to put a diagnosis on people. A child is a little bit uneasy - ADHD; someone is a little bit sad because they have lost a friend - depression. After the diagnosis the treatment comes, which usually is medication and then you get more sedated. So this is the first time that the Dutch union says that we should not just look at the manifestation of symptoms, but rather we have to look under the symptoms - trans-diagnostic and, this means we have to look at trauma, lifestyles, self-esteem, these kind of factors which are underneath the symptoms which are to be shown. So I think this is a very positive step forward.

The second part is that they say we have been looking too much about what is wrong with our patients; their suffering, their disablement, their pain - we have to look also at what patients are good at and, we call this positive health. We have to see the qualities in our patients and help them to learn new capabilities to grow their own positive sides. I think this is also very good because we have been stressing too much psychopathology and not stressing what we can achieve; that we have the Buddha seeds inside of ourselves (they would not call it like that by the way) - they say its positive, anyway. The third part is the personalised approach; this is part of integrated medicine which we started 12 years ago. We then got a lot of criticism; now the board are saying themselves we have to put relationships central. The other 2 are different, but I think its remarkable that the Conventional Union is now saying these things.

The 6th part of 'So' is the Consortium for Integrative Medicine and Health who are influenced by the American consortium; we started exactly 1 year ago a group of 6 health care institutions, 2 academic health centers, 2 large teaching hospitals, mental health care (my department) and also a research group. We are now working together to have this idea of integrated health, not only for the mental part but also for the body, so all of health care in Holland. We have established it, we have published about it and in about 2 weeks we will have a press release in Holland and we will officially announce it.

If you go to the Stupa tomorrow, please say one prayer for this because it might be a little bit rough because there are a lot of criticisms also about this approach - people are afraid of alternative medicines.

Let us see if we can make it with this CIZG.



Starting a National Consortium for Integrative Medicine & Health: the Dutch experience

Rogier Hoenders, MD, PhD, CIP, Leids, Groningen, Netherlands; Marthe Baak, MSc, MSc Praxys Institute, Utrecht, Netherlands; Michelle Gumballe, MSc, coordinator Dutch consortium; SMC, van der Bovenhart, MSc, Hagoortvrijheid, Den Haag, Netherlands; MSc C.Ang, PhD, MSc Sweden University, Lundvall, Sweden

Purpose
The main aim is to establish a national consortium for integrative medicine and health to support the healthcare system in the Netherlands and to support the growth of integrative medicine and health in the Netherlands, and to support the growth of integrative medicine and health in the Netherlands, and to support the growth of integrative medicine and health in the Netherlands.

Results
The Dutch consortium for integrative medicine and health was formally established in January 2018.



Then the 7th 'So' is we are working on a guideline. One of my colleagues is called Arian Braam, his name is there, he is a professor of psychiatry and we are working together to produce a guideline, 'How to address spirituality in mental health care'. Many people are interested but nobody knows how to do it. They feel they are not equipped to put spirituality into clinical care. So we want to write a guideline this year- we might get help from the Ministry of Health to produce this.

The 8th 'So' is called Otro Elements Care, this is a group which is basically my wife Elkana and our friend Raymond (he has



been to Albagnano several times) who is part of the sangha now. We have started training programs for family doctors and medical specialists. We do this in Italy, close to Albagnano at Monta Rosa, where we take these specialists for 5 days into the mountains. We do not give them a 5 star dinner,



or presents, or money or alcohol but we rather provide them with 5 days in the mountains. They have to bring their own ruck sacks and we go by foot. We do with them the same things we do in the hospital, so we teach them diet, exercise, relaxation, sleep and spirituality. It has been amazing because we did not know if it would work, but now after 2 days in the mountains, half of the doctors start crying - they had forgotten that this part of live also exists, they rediscover all the reasons they became doctors in the first place because most of them have lost this idea with all the troubles they have. We have trained in the past years, 120

family doctors and specialists who altogether treat approximately 300,000 patients. Many of them who have attended our course ask us to please give more - so now we are going to do a second course, where we will do a full day of spirituality as well. Most important is that at the end of the training we bring them to Albagnano; this was suggested by Rinpoche many years ago.

Elkana and myself were a little bit reluctant to be honest, because in the academic scientific world - talking about buddhas and preta realms and things like this are a little bit difficult sometimes, but we did, we trusted Rinpoche and they liked it so much. So about half of the people who come to these trainings also come to Albagnano for 1 day, others sleep over for 2 days and next time we want to increase the time there. So I thank Rinpoche for this suggestion.

So 9. NgalSo Selfhealing research project



The 9th 'So' is about the NgalSo Self-Healing Research Project. I think many of you know we have for several years been preparing to do this research. Lama Michel has been so kind to help us with a video, which is Self-Healing in a shorter version, more simplified and therefore more accessible to people who are used to the more rational mindset. We start with 10 minutes of breathing exercises to calm down before proceeding and, the video is now ready - it took a long time to prepare

but it is ready. Lama Michel made it with many people around him helping in Albagnano and we made a voice over in 5 languages, to explain what is happening with Self-Healing and the next part we have to do is to make a protocol because as you might know, mindfulness meditation takes 9 weeks and there is a book which accompanies the course and tells what to do in each session. We want to do this research in 5 different countries, but if we do not make it in a protocol way, then maybe in Italy we do like this, in Holland we do like that and in Brazil, something else? So to make it stronger and also to make it accessible for research, we want to use Lama Michel's explanation of Self-Healing, put it in the language of the country and then explain what is being done during the Self-Healing. So people will come together in a group and have 1 hour explanation, then we will do the practice together with a video, then some homework and then they will do Self-Healing practice every day at home for 30 minutes guided by the video. We are going to do the pilot version in Milan with Paula Mutti, who has

been very helpful and, one of the pioneers of this project. This will be done in the next few months and, I am going to do in Holland in the summertime and then after that we would like to do a full randomised clinical trial, the gold standard of scientific research. For that we will need pilot data and have a similar protocol for each country. We are going to look for 3 different effects. Lets start with - I'm not sure its really needed in a way because Rinpoche says the research has already been done in 2500 years ago by Shakyamuni Buddha. This part is not necessary, but it might make it more easy for people in our world to be in contact with this if they know its also scientifically proven.




From the World of Science to the World of Spirituality: the power to change the world

Its like the church of this era, so we need this kind of information. So we are going to draw blood from the participants and look, as Elkana just explained, how our DNA can be changed due to lifestyle changes. We what to see if this happens due to ngal.so Self-Healing, to see if there is a change in our messenger RNA. The 2nd part will be to make brain scans to see if our brains change because of the practice and, the 3rd part will be mental health. I have found 5 different questionnaires, translated into many different languages and we will look not only at the personal anxiety but also well being of happiness and quality of life. I really hope we can make this work. This here is a picture of Paula Muti, we must acknowledge her efforts in this project.

Next steps

- Finishing the transcript of each session
- Correction and editing by Lama Michel
- Translating it in 5 languages
- Finding experienced meditators of SH to guide sessions
- Finding suitable venue in each country
- First two pilot studies in Italy and Holland
- Then a larger RCT (former cancer patients)
- We still need to find funding for the RCT (about 200.000 euros)



The next part will be to do the book, do the pilot research and then hopefully we can do a randomised clinical trial. It will be kind of expensive, at least 200,000 euros to do a proper trial so we will have to find funding. We are not going to find funding now because we need money for Albagnano gompa, but after this is finished, then we have to find money for this research. All this I hope we can do in 2020 or 2021.

Just to mention very briefly, we realized that this is a research project but now all of a sudden many ideas are coming. The 10th So. What we need is to have some kind of 'masterplan'; a coordination of research projects about Self-Healing and Rinpoche's work. So, on the right you can see a picture by Istar from the Links book which is showing that we have had many conferences here with Rinpoche spanning different areas of society; including economics, healthcare, education, spirituality and media. So what would be good would be to develop ideas so we can make a research team - many



people can join to co-ordinate research on Self-Healing based on these 5 different areas of our society. Not only healthcare but also the different parts. We have many people in our sangha, we have a lot of collective experience in these areas. For instance we have Alfredo from economics; we have Claudia for the wild life protection - we have many people, so I hope you can do this and I'm sure this can be spoken of more tomorrow.

So just to conclude, I told you that for myself I found my 'Ngal' the first 30 years of my life until 2003 and then meeting Rinpoche and going to all different countries and having these experiences - I am deeply grateful for that and, I can say there is so much joy has come to my life because of this. Now I hope we can also spread this to our work in healthcare, our friends and families. For that I have showed you that we have 'Ngal' also in our healthcare system and 10 different attempts to bring the 'So' in to this healthcare which I have been showing you. So if anyone would like to be involved in the 'NgalSo' research project, or in a ngal.so research committee, let us know, because we need a lot of help; its open for anyone. So my last words will be to thank Rinpoche very much; all these weeks travelling with you, to Nepal, Thailand, Bangladesh and now to Borobudur and also many times to Tibet, all the many different places - it has been a tremendous joy, thank you very much for all your help Rinpoche-la.







Yvonne Ulrich, Germany

Cancer is Cancelled

Good afternoon. It is a pleasure to be here and thank you very much for your kind introduction Isthara. I would like to share my healing experience with Rinpoche, going through cancer treatment and all the activities I have integrated into my life - these I would like to share with you.

"My cancer journey started actually before I had got cancer and it started with a good friend of mine, who you all know - sitting here in the room - Elkana - she is my very best soul mate. Elkana's twin sister got diagnosed with breast cancer at the age of 44 in 2009 and her sister died in 2010 at the age of 45, which was a very devastating experience for me as well and obviously for the whole family. Through that experience I looked into my own family and we found out that my mother was adopted - this we knew, but we never knew the family, so from that perspective I looked into the family roots and we found out that the mother of my mother had breast cancer and died at 52 and I found also that my cousin got breast cancer at 29 and died at 30 in 2011. I met Rinpoche in 2007 for the first time through Lilia O'Connor from New York (whom you all know). So, this was really a discovery that we had something in the family and then mainly to take care because of this experience with my friend. We did some genetic counselling, my mother and myself in 2012 and I was told there was a slight increased risk, but it was related to the fact that I was 11%, compared to other women who have 8% chance of getting breast cancer. We really did not do anything apart from myself thinking to check twice a year and check-in with my doctor.

Then, in 2014, I felt a lump, went to my doctor and she said it was not too bad and to come back in 6 months. I thought I was well and returned in 8 months and then, in October 2014, I got diagnosed with breast cancer. So, what I learned is you cannot stop what happens to you, even though we were somehow prepared because of the family history and the early detection, that it is not completely preventable - that is my true belief. However, I am in the Sangha here with Rinpoche, so I was very well taken care of as my breast cancer was detected quite early and I will share now with you the whole story around the treatment and what I have experienced. For that I prefer to go to the screen where I have slides to share with you.

There is not much to read about, only to see some photos. Okay, why am I here? It is actually because I think we can do much, much better to bring cure to cancer patients than we do today. There is so much need out there, there are so many cancer patients as you probably know, but it is even worse because the increase, year by year in diagnosis is dramatic and, we had as I said yesterday, 18 million new diagnosed patients last year; 10 million died last year worldwide through cancer. So, there is a huge need and we at Roche, the company I work for, we work in the oncology space, developing medicines and treatments for patients. That is not enough; that is why I am here in front of you, and also when I talk within our own company to raise awareness about the need to develop much better health care solutions and a more holistic approach. It is not just natural treatments or pharmacy, rather it is the whole approach to treat our diseases. In particular, in the Western world, cancer is devastating and even if we treat people and patients well with good outcomes, there is a huge increase in the younger ages with cancer. The forecast is that in 10 years we will have 30 million every year getting a cancer diagnosis.

I would like to share a story with you. After 5 months treatment I went back to work, part time 50%. The very first time returning to work there was an international senior leaders' meeting and I was invited. I was just sitting at my table and watched a woman walking to the stage. I was looking at her and wondering what she will tell us - this was a patient; a breast cancer patient and I was thinking (after just returning back to work) I did not want to listen to this story! Why, I thought, do I need to sit here; I still felt very weak and fresh from the experience of the treatment. A colleague of mine said to

me, 'Why do we invite an external speaker, you could do it, could you not? I thought I would never be able to speak as a patient in front of all these people and I did not want to as I felt that the disease was somehow personal, that it was mine and this is the work place and I did not want to share; it seemed impossible for me to talk. But the impossible became possible a few years later as Isthara said last year, that I had been to many international meetings where I was invited to speak. It is not easy - it is a little easier here in the sangha, but much more difficult in a big room with 400 people to talk about one's disease. Then I spoke last year to a group of more than 2500 people listening and, it was not just because I was sharing what I had experienced, but to raise awareness towards developing better solutions. I also got some traction and awareness from some senior leaders.



Another story - you know sometimes life takes a turn in an unexpected direction. Within 2 months of being back at work after cancer treatment, I was invited to a senior executive lunch, which in a big corporate organisation is something special. Only 10 people were allowed to attend this lunch, so I felt honoured to be invited. The senior leader came in and said, 'Welcome everybody. First up, we should be very grateful that all in this room are healthy as we need to do the great work for the patients out there.' That is the theme in Pharma, we develop drugs for the patients out there. I was sitting there, just recovering from my cancer treatment and I did not feel healthy. I suddenly realised that we are all patients, in a way; we are not healthy here - everybody has something, it does not mean that just because I might look great that I am great. That changed my perspective from being a pharmaceutical employee to 'Hello, we are all patients' and we do the work for us as human beings, not for the 'patients out there' and here in the corporate company we are the healthy beings! That was the experience that really changed the way I worked, the way I which I spoke and, really making a change in our appropriate environment or in clinical research where I was working.

In 2014, when I was sitting in front of my doctor and he said, 'You have breast cancer'. I really did not know what it meant. I had just had this very devastating experience with Ekana's sister. So, there



were many, many questions - what does it mean? How bad is it? What can I do? What is the proposed treatment plan? Where to go? How do I explain it to my two sons? At that time, they were 10 and 13 years old. At the age of 6 and 9 they went to the funeral of my friend, so they knew what breast cancer can mean. When I was sitting in front of my doctor these were all the questions I had in mind; many, many. The consultation usually takes up to an hour and then the patient is sent home to their family with many, many questions on what to do, where to go, who can help, how do I deal with the situation. My doctor gave me an idea, a proposal regarding the treatment plan, but he also invited me to go for a second opinion which I did - we went to another university hospital in Germany. Many, many questions and no place to go. We had the Internet and could talk to friends - I work in a scientific environment and we have many doctors to talk to within the company, but it is not organised; the patient is really lost in this jungle of being diagnosed, of being left almost alone. I was very, very lucky because I had Rinpoche and Lama Michel and I had the sangha. Many people here helped me a lot.

So, after the diagnosis, I went to Albagnano. Rinpoche was travelling to Brazil so I could not talk to him, but Lama Michel was there and he spent an hour with me; it was the worst time of my life as I did not know how bad it was and did not know how to cope and who could help me. Lama Michel explained to me that cancer has many, many causes and conditions and you get the disease, but there are many things one can do. He explained to me what I could do myself - to go through the disease and to change my lifestyle. Many times, cancer comes because of lifestyle, so one can look into that. He recommended an anti-cancer book, which I read; that is about lifestyle changes, nutrition, sports and meditation. I was thinking that I honestly lived pretty healthily, I thought I was in good shape, I did sports and I was already meditating, I never smoked - this really was, I thought, a pretty good lifestyle! But then I studied and Elkana helped me to understand what a healthy lifestyle is all about - to stop eating red meat and I stopped any other food that causes inflammation (which I did not know before) and increase the food that corresponds to vegan/ vegetarianism to balance my body in a much better way. Then I started to drink green tea, eat grain, berries and broccoli - there is a whole cancer diet - food recommended for cancer patients because there is an effect on your cells and immune system from the food. I was very blessed and happy for this support I got from Elkana and Lama Michel. When I went back home I started on the treatment path and I was just wondering why my doctor was not telling me all of that - I was lucky, but all the other patients might never hear what you can do for yourself (in terms of sports and nutrients etc); there was this disparity.

I decided not to do the surgery before Rinpoche came back. When he returned, I postponed the surgery, I visited him, and we talked about it and he gave me simple recommendations: 'Do Self-Healing every day!' Consult an Ayurvedic or Chinese doctor in the area where you are living, follow what Lama Michel started to explain to you - which I did and interestingly in 2008/9 I asked Rinpoche, 'How do I learn Self-Healing; I really want to learn Self-Healing and provide it to other people.' You know I'm doing coaching and supporting people in difficult life situations so I asked him how I could learn Self-Healing when I met him the first time. His answer was 'Just do it!' I thought, I'm so busy, I have to work, I have 2 kids, I travel a lot; how should I do? So I started a little bit, but I had to get cancer to really do it. From the day that Rinpoche told me to do NgalSo Self-Healing every day - it is now 4 1/2 years of doing it every day: even when travelling - I do it on the 'plane, or any place I find the time and situation. If time is limited, Rinpoche explained to me how to do a short version.

I went back, had the surgery (my first surgery) and my doctor came back after the surgery and said 'Some good news, some bad news - the good news is we removed the invasive tumour and I could keep my breast; the bad news is there are still borderline of cancer cells left, so this means you have to have a second surgery.' And again, all the questions came up: the removal of the whole breast, yes, no? How far do I go with the treatment, shall I stop? What should I do? I investigated on the Internet, colleagues and friends but, at the end of the day it is the patient's decision. The doctor gives you a recommendation, but the patient has to decide: I keep my breast, take it off, or follow my doctor's advice or not? There is not a lot of information. So, I decided, okay we go for the second surgery, but

only 4 weeks later because it has to heal first. So I did Self-Healing every day, I drank green smoothies and in the morning I ate porridge and cranberries and cooked turmeric a lot as well. After 4 weeks I started walking, at that time I could not run - walking every morning at sunrise I went out for 45 mins to an hour's walk. After 4 weeks I got the second surgery, all went fine. Then my doctor came back with the results, he looked at me and said, 'I do not know, we removed really a lot; I'm very happy with what we removed from your breast and it should be very good now. I don't know what happened: in the whole tissue pathology there are now no cancer cells left at all. It seems as though your body started to repair and nothing was harmed anymore'. That was for me, the experience of NgalSo Self-Healing. My body started to heal and was kind of repaired and there were no cancer cells left anymore. The doctor said: 'I do not know what you are doing, but keep on doing that'. I was again thinking that it was great, all the blessings and everything, Self-Healing and the lifestyle change; this worked out very well. But there are so many patients - as I said previously, 80 million newly diagnosed, why don't we give them the best possible medical solution? Why don't our doctors say, 'Okay, this is the drug, and these are the interventions, and these are the surgeries we recommend doing' - now that's fine but in addition you could do this, this and that. My doctor only said when he saw the book, the anti-cancer book that Lama Michel gave to me he said, 'Ah you are interested in some alternative ways' - then he started to recommend ways and books to me and I said, 'Why did you not say that from the beginning?' But that is our medical world, our doctors are very afraid to give recommendations that are not 150% scientifically proven and accepted in the medical field. If they see that you are receptive, then they start to talk about it if you are lucky. I think that is wrong because it prevents patients getting the best possible solution - that is why I am here to raise awareness that we need that. We should not have this dualistic view of being an employee at Roche or being a patient. Here at the sangha I had a similar experience, 'Wow, you work in a pharmaceutical corporate environment - really?!' 'Here in the sangha we have natural treatment and we don't really focus on the corporate and on the money' - doesn't this contradict? No, there are different views and different experiences. I spoke to Rinpoche about it because it triggered at some point the question - do I really want to stay in this pharmaceutical business? Maybe I really want to go on a different path? Rinpoche's recommendation was to generate peace. Stay if you can and generate peace in the workplace. This I started to do and I think we can really cure cancer and my kids will not experience cancer in such a devastating manner anymore, because when we combine all this collective knowledge from within the Pharma, the medical and scientific fields because for me it is just a different language; science is a different language to the natural treatments. If we combine all the knowledge, we will be able to cure cancer and many other diseases.





There is always the big question from the cancer patients about relapse or remission; the reoccurrence of cancer or stay cancer free? For me it is not 4 1/2 years. My very first talk was a year and a half ago - I spoke about what I had done in terms of daily practice. There was a physician in a college who was speaking after me and the person introducing me said that Yvonne is a cancer survivor and she is going through treatment. The oncologist who was presenting after me said, first of all, 'We in the medical field don't consider anybody a survivor until they are 5 years out of remission.' Well I thought, thank you very much!

Another comment about when I presented and said 'I feel better than I have in my whole life!', which is true because of the lifestyle changes that made me feel in a good space. Obviously I was not and now doing a smoothie every morning, running for 5, 6 or 7 kilometres; I take different vitamins, I do Self-Healing meditation every day and after 2, 1/2 years I got a dog as I always wanted to have one, so I can now run together with a dog every morning and I set boundaries. I told everyone in the office that I would not start any meeting before 10 o'clock; I get up at 6am, I have my full programme and I'm not there before 10am and it works and no one really questioned it anymore; that time before 10am is for me. So, when I presented in the office to this oncologist next to me and I said, 'I feel as good as never before in my life' and I really advocated lifestyle changes. In his presentation after this we consider 5 years - a patient free of cancer, he said 'I see so many patients who look beautiful, healthy, full of energy, but they are full of metastasis'. Again, what a comment?! And that is a reality. I spoke as a patient and he came after me and it was almost like he was trying to justify his treatment or the way in which our medical field operates and there is no need to justify it. For me it is important to bring peace - peace to cancer. The cancer cells are developing from our own body and they are doing so because we are full of fear. Something happened which really triggered that these cells need to fight - whatever fight it is. Don't, I felt, don't give more pressure to these cancer cells rather start to give love and compassion. So, when I went through a Self-Healing meditation, I always envisioned bringing peace and light to the cells. Also when I had radio therapy after the surgeries, I always did a recitation of 'Om Muni Muni Maha Muni Shakyamuni Ye Svaha' when I was lying down and I always envisioned light coming into me; I had a very good outcome because I did not have a lot of side effects. This reflects the power of our minds generating peace within our cells.



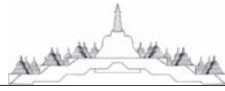
With relapse and remission- there are many, many causes and conditions and I don't think we do enough work and study enough for the outcome, because now you see me and I look healthy but I go every 6 months for a medical check-up, I do all the work with regards to the nutrition and the running, but nobody is following the data through. In the workplace I started to advocate that Roche develop digital solutions; I envisioned to have a website or a portal for patients to log in, get all the patient data - from diagnosis, the pathology of medical information on top, everything that Lama Michel gave to me, including the health and nutrition, mediations and NgalSo Self-Healing. There are not many people who will be following Buddhism necessarily, but I think it is such a powerful method which we should also make available to other patients. Lama Michel has made this wonderful shorter version for patients so we can get more and more patients into remission rather than into relapse.

There is a lot of research out there, Dr Kelly A. Turner is an American author - she wrote a book called Radical Remission and by studying 1500 cancer patients, found out that the patients who had gone to cure and remission had done similar things. She identified 9 causes or reasons which they had made through lifestyle changes, meditation and early morning exercise. I also did some work on my emotions to unblock any negative energies. This book is available; the research is available. It was only a study on 1500 patients, so why don't we do larger outcome study? I work in clinical research where we do many, many clinical studies.

My vision is to work with Rogier and others to have this portal to capture patient data, including Self-Healing practice to standardise what the patients are doing, we can show the effect for Ngal.so Self-Healing to the scientific world because that will allow the patients to take this intervention. It is a very strong intervention, but unfortunately the science world only believes in facts and data. However, Rogier developed a really nice study protocol - I was contributing to what he said yesterday about breast cancer patients, but there is still this issue on funding and getting it through ethics committees etc., so at some point I really would like to have our company supporting such research. I am not there yet; I work hard to connect with our senior leaders and try to point them in that direction. However, I truly believe that, when we put all this information together and also develop an application (app), - that this would be my mission to give it to cancer patients. There are many new apps currently popping up, like War on Cancer's app which was recently launched. 'Yes We Cancer' is another one and I am sure there are many more. I would like to do one called 'Cancel Cancer' app.

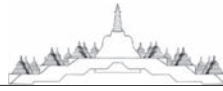
In this app, the people who sign up get all the insights that are available in my many, many books - it took me 4 months to read all the books and on the Internet - all the stuff, but I would love to have an app where I could have everything at hand. It is trustful information because on the Internet there is not always trustful information. I tried to work on the business side to get this going and get some positive outcome in research and I feel that I am getting closer than ever. I have no doubt that we will get there, but we need patience as not everyone is at the same basis yet. In the last 4 years, I really experienced a lot of changes in our own company from the Pharma perspective to allow different thinking and conversations; it is around us as patients and human beings to get the best possible solution to reduce suffering in the world - that is what it is about.

This is a devastating disease with a lot of suffering, so it is our duty on the business side and in the healthcare sector to reduce suffering and we should do everything we can to reduce it. I am really confident to go in that direction and very happy that I am still working in the pharmaceutical industry and I can start to really bring the conversation into that direction. I would also like to encourage you all to open your minds. Very often it is different languages, different beliefs - it is not either or. We should generate the best solutions for all of us - generate peace and happiness. I would really like to thank Rinpoche again, without whom I would not be here in this good state and also not be here in Borobudur. I always wanted to come to Borobudur - it was always, 'Ah no, I cannot come, I'm very busy, I have 2 small children and a husband, I cannot do all the travel by myself', so I never went before. The first time I came here in 2016 - that was the first time and now I do this yearly; my friend Elkana was always travelling and supporting me very well. I remember the first time here, Rinpoche was saying, 'Ah, can you come and share your healing experience with your disease?', and I did - only very short and it was very difficult for me at that time - still very close to diagnosis and treatment. Rinpoche planted a seed; without that experience I would not be here now and wouldn't be talking in front of so many people in the workplace, internationally. So again Rinpoche, thank you so much. (Applause)



NO DOUBT - KEEP GOING!





Adine Gavazzi, Unesco-Italy

Project towards UNESCO recognition

Thank you Lama Gangchen, thank you everybody in this room for giving us the wonderful opportunity of sharing our experiences, telling you a little bit about our projects - this little conversation is called 'NgalSo in Borobudur 2020' because it is not what is happening now or what has just happened, it is what we think about planning and doing and materialising in the next 2 years and we will be able to do it only if we really share it with you because the subjects of this change and the study - and what we will learn is actually 'you'. We will study NgalSo and we will study NgalSo right now in Borobudur and in the new future in Albagnano as well. This picture represents the most significant challenge for us as it shows you a number of typical monks who are direct descendants of a very powerful and ancient lineage, connected in the background with an also very powerful Buddhist temple from a different continent. We want to demonstrate, understand and spread the news about how it is possible that a very ancient, old and significant culture of the Tibetan world is able to bring life back to a very old temple in the Javanese area. Is it possible? Does it make sense in the 21st century? Does this really bring health? Are we really able to do this? Is this just a dream that you have, that we have that we share? Or is it really possible?

The first thing we did to understand this objective was to piece together a group, we related first to the Lama Gangchen World Peace Foundation, Kunpen Lama Gangchen and Albagnano Healing Meditation Centre. Initially we related to the lamas and in particular to Lama Gangchen Rinpoche, Lama Michel and Lama Caroline who informed us about their experience, their tradition, their golden objective. Then we started to study how a UNESCO chair could bring value to this project. Why do I say bring value? Because UNESCO is not just this entity that lives in an Olympic world that no one knows about; it is actually made up by a number of people who are researchers, scholars and, who are day by day, related to world heritage sites or significant and meaningful cultures that bring value to the world and to humanity. Essentially, our world is a co-existence of a number of different cultures that spread more or less recognised cultures, so the more we know about them, the more we can save them. The more we spread the news - there actually are good news items on the planet, not just bad news - the more we have the opportunity to reach the final goal of UNESCO. Strangely, it is exactly the same as the Albagnano healing meditation group goal; it is called peace. UNESCO, as a United Nations Agency for Education, Science and Culture was created after the Second World War with the objective of creating peace, because the world had fallen apart, because many monuments were not there anymore and because cultures were endangered. So, the very first thing we identified in Lama Gangchen's projects in Albagnano Healing Meditation Centre and in the Lama Gangchen World Peace Foundation, was that the very first thing we identified was this similar goal:

UNESCO and Lama Gangchen World Peace Foundation projects are essentially seeking peace.

Now if going to do peace and if you are going to build up peace after generating justice, then you can weigh up that, if the entire humanity disappears and when everyone has disappeared and when the planet is completely destroyed, when you have nobody to quarrel with, you finally have peace.

"So, what we do is look for people who have a different idea. The idea of Lama Gangchen that we find so interesting and so seducing is that he is not using a new idea that he just made up, he is bringing back to life a very, very ancient culture and tradition demonstrating that this has universal values; that the ability of healing in the universe is universal. He does that, not just in his community, not just with you all, he does it with a very ancient monument, on a very remote island, piecing together similar elements of a common reality. Here is the challenge, essentially. It is not just about making peace with your own body, with your own self; it is making peace with one another; it is making peace with your own family, business, environment, friends and, if we all do it like a network - and these are UNESCO

words - 'it works'. With this mindset I go into the project of Lama Gangchen, I have found a brother, I have found a fantastic ally to this UNESCO project. In particular, our Chair studies the anthropology of health. We study all the ingredients that generate health; these ingredients are not just your pills or not just your lifestyle, or not just your meditation or not just food or not just your own personal experience of building your own peace. These are a number of elements that start before you are even born. You are born within mountains, climates, waters - environment, they become medicinal plants; they become human culture that in time recognises this and in time generates medical cultures. These areas where medical cultures are generated become very special, they become sacred; this is why we find such fascinating monuments such as Borobudur, such as Machu Picchu and many others, that have this togetherness. Points on the planet, where harmony is generated by the togetherness of water, plants, germatology, cultures, ideas and people. Whenever we find them, we want to safeguard them because they contain very good news, which is why we can actually make it better; we can have a better life.

It is truly with great enthusiasm that I am happy to activate this project and that I share it, not only with my colleagues of the Chair, one of them is here and present - Tania Re who is specialised in this process and in this project for ethno-medicine and on clinical studies on NgalSo. I am also sharing this project with Gianni Perotti who is a specialist in the institutional communication with UNESCO in Paris and also in the geography of healing. I myself, I am a specialist of techno-morphology, which is a complicated word to describe the study of 3D models, where you can understand what you do on a building, such as the NgalSo healing practice; we can show this and qualify this on a pretty model. The 3D model is related to a monument that has conservation problems - we can codify that. We need to understand how a model was built, then we codify that again on the same model. These digital models can be used in museums; they can be used in computer apps; they can be used to study a better conservation project, to study a better use of tourist circus in a number of ways. So, we use the understanding of technology and the understanding of the shapes of morphology to generate an integral understanding of buildings, environments and spaces. Then, I studied the anthropology of this landscape by studying you. I study how you move on the Monument; I see how you concentrate, and I see how you represent yourselves as individuals or as communities in the process of healing. I study what makes a sacred space alive because the building if you do not give it life is just a box. It can be a beautiful box with fantastic engravings, but it is going to be a box. So, to me, not just a building of the methodology of the NgalSo, it is really you who are the most significant part of my study; it is how you make this building come alive. Our project, since the chair has been active since the last 5 years with another world heritage site in Machu Picchu, Peru, has the opportunity of sharing the ideas, work and projects in the future with Jose Bastante who is the current director of the Department of Projects Development and Investigation at Machu Picchu and he will study here for us, the archaeological landscape - that means what was Borobudur before it was Borobudur; what was it that made Borobudur that we see today as archaeological evidence.

There is another research group - it is enlarged by the presence of other scientists who belong to your own community with whom we would really like to share our work: Rogier Hoenders, who has proposed to study with us the NgalSo, in mind and body medicine for mental; Elkana Waarsenburg, who has proposed for us to study NgalSo with regards to public health, cancer and lifestyle and palliative care; Paola Muti in oncology who also would like to study NgalSo in public health and cancer prevention; Jetsun Rigomatos from the University of Brasília who would like to study NgalSo in the environmental conservation. NgalSo is not just about healing the self or the individual or the human community; it is about healing the landscape too.

I would like now to give the floor to archaeologist Jose Bastante who will tell you something about his fantastic work in the Inca Patallacta or Q'entimarka and then we will pass the floor to Tania Re who will tell us what she does in ethno-medicine and I will come back to you to tell you what we have done last year and what we are going to do this year; thank you very much for listening."



ADINE GAVAZZI
POWER POINT DISPLAY FOR REFERENCE



RESEARCH GROUP

Lama Michel Rinpoche Lama Caroline	NGaSo in Borobudur Archeoastronomy
Luisella Borgonovo Ishtar Adler	Intercultural Advisory Institutional Advisory
Adine Gavazzi	Project Coordination Technomorphology Anthropology of landscape
Gianni Perotti	UNESCO Institutional Communication Geography of healing
Tania Re	Ethnomedicine NGaSo clinical studies

RESEARCH GROUP

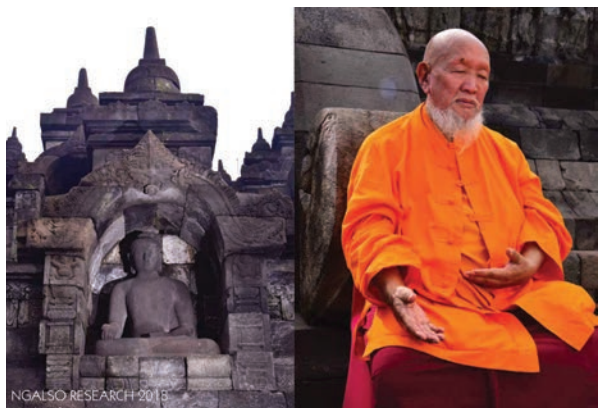
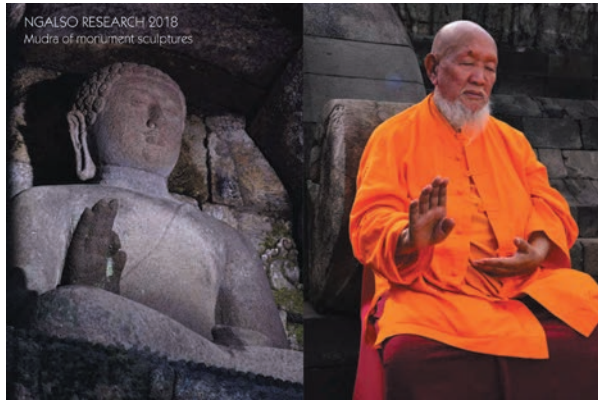
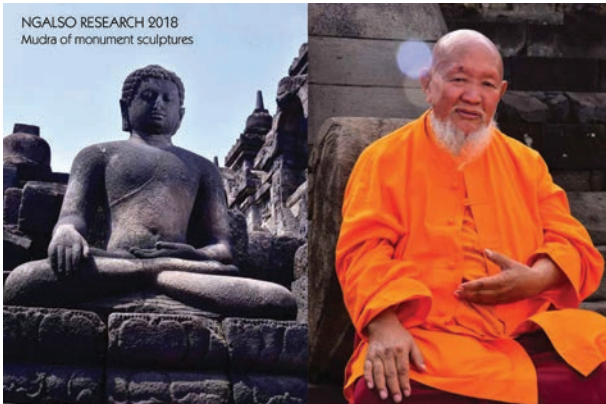
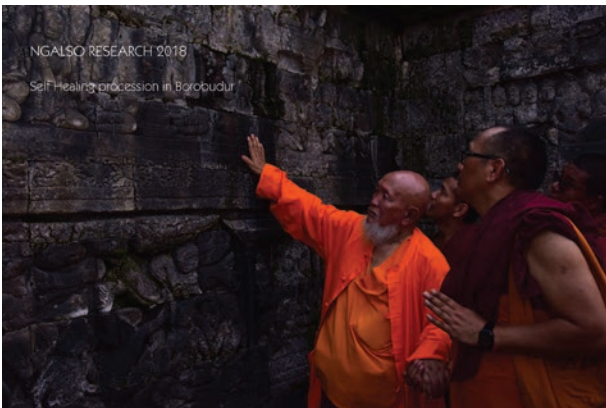
Rogier Hoenders	NGaSo in Mind-body medicine for mental health
Elkana Warszenburg	NGaSo in public health, cancer, lifestyle, palliative care
Facile Muti	NGaSo in Public health and Cancer prevention

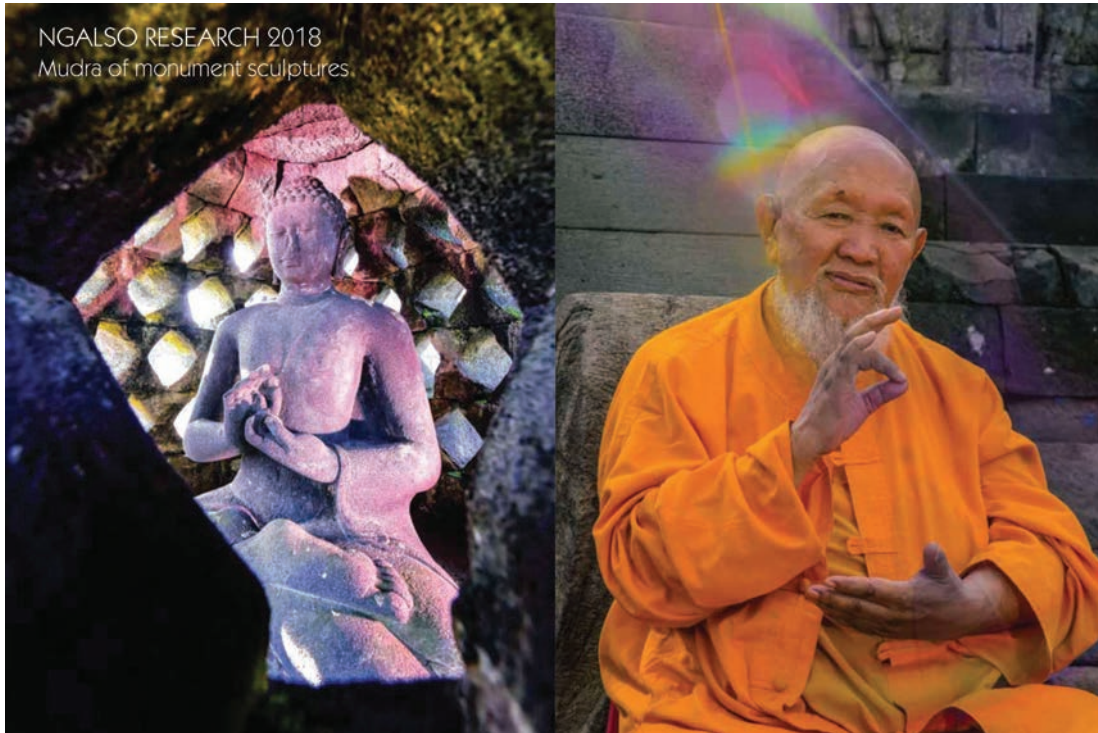


NGALSO INTERDISCIPLINARY RESEARCH

- Technomorphology
- Anthropology of landscape
- Archeology and conservation
- Geography of healing
- Ethnomedicine
- Clinical studies
- WH Values
- SDG







United Nations
Educational, Scientific and
Cultural Organization

UNi TWIN

Chair of UNESCO "Anthropology of Health - Biosphere & Systems of Care"
Università degli Studi di Genova
Museo di Storia e Scienze A. Segrè

**SUSTAINABLE
DEVELOPMENT
GOALS**

UNESCO CHAIR "Anthropology of Health – Biosphere and Systems of Healing" University of Genoa, Italy

Certifies that NGALSO Healing teaching and practices transmitted by the Tibetan lineage of Lama Gangchen Rinpoche in World Heritage Site Borobudur and in Albagnano Healing Meditation Center are committed to the implementation of the following Sustainable Development Goals of UN Agenda 2030

3 Good health and well-being

Tibetan medical and healing practices implemented in a World Heritage Site

4 Quality education

Teaching and transmission of traditional Tibetan knowledge

8 Decent work and economic growth

A community based improvement and development of local economy

15 Life on land

Environmental care and good practices to preserve Woods and Healing Landscapes

Genoa, January 1st, 2019

Dr. Arch Adine Gavazzi

Dr. Arch Gianni Perotti

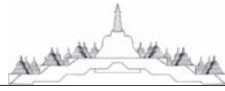
Dr. Antr Tania Re

NGALSO RESEARCH 2020

WHS Ghiffa
Photographic survey of neolithic evidence of early use of the sacred landscape
Chronological map of ceremonial use of sacred mountain and forest
Historical and archeological itineraries
Ngalso route in the Reserve

NGALSO RESEARCH 2020

WHS Borobudur
Techno morphology of Ngalso applied to the monument
Conservation techniques applied to tropical forests
Landscape use and evolution of the site
Ethnomedicine of Indonesian tradition



NGALSO RESEARCH 2020

Healing Records

Ngalso Records
Spiritual and Personal healings
Clinical and medical cases
Forest and environmental cases





Now here in Borobudur, you are very, very lucky and,
it is thanks to Lama Gangchen that the Monument,
for the last 30 years is coming back to life.



Jose Bastante, Peru

Machu Picchu

Well thank you Adine and thank you everybody for letting us be here today. Okay so I'm going to tell you something about the work that we do in Machu Picchu and yes, I am going to be broad and speak quickly. There are a lot of similarities between Machu Picchu and Borobudur especially because they are both sacred lands, sacred places that people in the area, native people have recognised before they were even built. The space was sacred by it itself and then the human hand actually transformed it, however respecting the whole nature and landscape surrounding it. Machu Picchu is listed as a world heritage site like Borobudur, but, Machu Picchu has an extra quality that is natural part. In the case of Borobudur, yes there is already a modern town surrounding it, so that is probably one of the reasons for it to be described as a mixed property, cultural and natural. For you to get an idea, Peru, South America, Lima capital, Cuzco over here... there are a couple of differences and one of the big ones is that the only way to get to Machu Picchu is by train or walking. Walking and hiking the Inca trail for 4 days or taking a bus and hiking for a couple of hours to get there. The number of tourists even though is high, it is basically half of those who arrive at Borobudur. We are talking about 3 million to Borobudur more or less and to Machu Picchu, 1.5 million a year.



What is inscribed in the world heritage list is not just the classical picture of Machu Picchu that you see everywhere, it is more than 37,000 hectares containing more than 60 archaeological sites. This here is just a little sample of the sites that we have inside the sanctuary and those are connected by more than 300 kilometres of roads. Regarding the natural part, yes there are several echo-systems, at least 12, huge biodiversity in animals and reptiles and plants also, more than 423 different kinds of orchids only within the sanctuary borders; those are some examples of orchids that you can see walking around the place. There are animals like ducks for example and, the spectacle bird that is basically the biggest carnivore, yet not really a carnivore in the sanctuary, as it feeds mostly on bromeliads. So in the

afternoon when we 'kick' out all the tourists, the place starts to get alive again and we get the birds on the site (on top of the walls that is forbidden, but they do not know) there are more than 443 different kinds of birds, so this is a whole environment that is being protected. We are not just doing it for future generations, we are doing it for ourselves also, because humans should have the opportunity to see these living things.

"Well we do studies involving climate change of course and publications about the flora and fauna of the area. Now, here is a little bit of the Inca Trail. The story of the Inca trail is where we take all the measurements, which will be a good experience, not only for the visitor but also for the porters. Porters are like the Sherpas in the Himalayas - there are no animals going on the Inca Trail, but we make sure that these people are not carrying a lot of weight; we weigh them at every campsite. At the start people cross a bridge, they go through several archaeological sites along the main Inca Trail and there are some amazing settings that put you in contact not only with nature but also with human works to transform nature without altering it. For instance, when you are passing, you are going from 2800 metres to 4200 metres and then down again to 2400 metres. It is a pretty interesting experience. There are a lot of other archaeological sites that you pass through when walking towards Machu Picchu and Machu Picchu is basically over there, almost getting there, the last camp site is Parque Wiñaywayana and finally Machu Picchu. The site has changed a lot since its scientific discovery in 1911.



Here is a map of the site and, this is what we have now because we have uncovered a lot of the main site of Machu Picchu.

Roads that arrive to Machu Picchu - like I was saying, the landscape is really important, the site is not just by itself, it is the conjunction of nature that has made this and led to the possibility for humans to actually transform it. These are the 9 roads that lead to Machu Picchu, it is a masterpiece of engineering

this is just superb, and Machu Picchu is basically a peregrination centre; it is in some sense similar to Borobudur. Now you have old writings that can tell you about the function of the place and how it was used. In the case of the Andes, the only written source we have is what the Spaniards wrote when they invaded the Andes and, the other source of information is of course archaeology. Based on archaeological remains, material culture and also the architecture that they left us, is that we can understand a little bit of what Machu Picchu was all about and also graphic evidence, hypothetical reconstruction of how the place must have looked with the roof huts and everything. Machu Picchu is a perfect example of what we call organic architecture - that also I can see here in Borobudur. It is building something without interfering with nature and actually it blends with nature. Now, in order to maintain the conservation of the site, we actually have to make circuits; so now we have 3 circuits. People cannot just go around and do whatever they want, they have to follow the circuits, there is just one way. We do have alternative routes also; you can hike some of the mountains in the surroundings and the mountains in the Andean conservation are 'sacred beings'. Mountains have influences in our daily life and we consider them also as gods. It is important to notice that here in Borobudur we have the crossing of 2 rivers and that is an important geographical feature, as Lama Caroline told us the other day. In the Andes the crossing of 2 rivers is called a 'tingque' and is also an important geographical feature. In the case of Machu Picchu, we can note a river that translates as the Sacred River or that it is a reflection of the Milky Way; it surrounds the site on 3 of its sides. So that makes it even that much more important in a matter of spirituality.





Another of the alternate routes, from the other mountain, that is from the Winu Picchu mountain where you can see, this is a very nice similarity - also we have a nice hotel here, like this one (Aman Jiwo) - hotels should not be that close to the Monument but it is there. This hotel was also built at first as a research centre for researches that were coming to Machu Picchu to work there, but then the government decided to turn it into a hotel. You can see Machu Picchu here and this is the 4th alternative route that goes to the Inca bridge.



This (slide) is how the Incas saw the place when they arrived. The jungle is covering the whole place and this how Hyra Bingham found it in 1911. Now the quality of the place is reflected not only in the sacred surroundings, the mountains and the relationship with them and the river that I mentioned before, but also on the offerings that are 100% related to shrines and mountains in the area. It was a lot

of work to build Machu Picchu and we are calculating that at least 5000 at people in the construction process were working there. It is a construction that goes from the base to the top. First you stabilise the mountain and then you can put the buildings. But some things are left unfinished; there are some things that change and others that were left unfinished; there were more temples being built inside Machu Picchu; it is a huge temple but within we have some other temples and also living areas. The only source of water was channelled 700 metres; water was very important for the Incas, especially for ritual things, ablutions, cleansing themselves with water metaphorically speaking. The carvings we have here, over there we do not have any whatsoever. But we have more than 15 different kinds of walls. How these walls are put together can be seen as a way of communication.



This picture here is the technomorphology Adine was talking about. Basically, this is the area of the temple, the Sun of Machu Picchu and the house of the Incas and what we have in purple here is what has been identified as being added after the site was almost finished. This is probably due to the instability of the structures here... so the Incas decided to add another platform here to contain these structures, so they won't collapse. These are the platforms you see here in this picture. The effectiveness of Machu Picchu staying alive architecture-wise, was

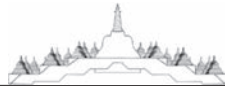
basically 50% of the effort that the Incas put in regarding the drainage system. We keep on finding (this was an excavation in 2015) we found this drainage and we rehabilitated it so it will work again - it is working again. Like I was telling you about temples that were not finished, yes, a few terraces down one of the main temples, a 3-window temple, are some elements that would have gone to the top, but

they did not finish it. The burials in Machu Picchu are not really unearthed; the people were treated and put in caves and would still be part of normal life - so they would come out of their caves and go on procession and be part of the rituals and things; nothing was dead, like in the idea of the Andes - we have 2 worlds, our world, this world that we can see and a magical world where we can connect also.



We can connect through caves and springs, but it is not that one is on top of the other or anything like that, they are both together.

An analysis of pollen can give us information of what crops were being grown there and it will be very interesting to see a pollen analysis of the surroundings of Borobudur to see what kind of vegetation was there, or if Borobudur was surrounded by a beautiful rice field? There is metallurgy of Machu Picchu, yes there are normal activities also carvings on rocks and textiles and, these are some of the writings that the Incas have, they are ideographic, symbols that contain a lot of information, but sadly we do not have a Rosetta Stone that will work for Machu Picchu. Pottery also; this is interesting in that it is not made on the site; it is coming from the capital and is just ceremonial pottery. We are lucky to have in Machu Picchu 2 astronomical observatories. We were talking with Lama Caroline and she was telling us about all the secrets about astronomy over here in Borobudur and there is some kind of similarity with the Incas and in Machu Picchu we have at least 2, there is one in Intimachay within the city borders and at El Mirador at the other side of the mountain, that are proven to be astronomical instruments for solstice and equinox measurements especially but, in one case, to check the rising of the plates. Well, explorations in La Lune is over 5000 metres and it is not very easy. There is also LIDAR, which has been applied already to the Borobudur area and yes, we have some more things in common - that is tourism. In some cases tourism will change a lot because the societies that are living around the areas are visiting and we have already had problems before with the amount of people and the disorder that tourism produces with bottlenecks and things like this but we started with a new plan with timed tickets and one-way circuits, people will not be able to just wander around without supervision. So, things are getting better but still, we have some problems with footfall on pathways and floors, so to maintain them we have to use the same materials that the Incas used and around Machu Picchu they are gone! We have to go 50-80 kilometres away to bring this kind of clay for the floors and, with the number of tourists and with the rain, the settings in Machu Picchu are basically similar to those in Borobudur. We have a lot of rain and it is more like a tropical environment. For this difficulty, we have the solution which is basically plastic floors that do not allow the soil to erode fast; we still need to prepare but we can rotate the system - we close one platform one day and after a month we open another one, so the land can breathe: it is important for the elements to breathe. The other things is there is a lot of stone on the floors and with the shoes that people wear, ideally people should go to the sacred places without shoes or with soft shoes, but here they come with whatever they like for instance, high heels (that we already forbid). Anyway, this causes damage and this damage cannot be reversed. The ancient people were building with the stone because the stone, in theory, is an eternal material; however, it does not work out that way - everything degrades in time, so the only



solution we can see here is that when one person passes and makes some kind of dust, the foot of the next one with that dust will generate friction and things will start to look bad. We are starting to apply wood platforms in the more dangerous areas. Also, other solutions - I am talking about this because eventually we will be in talks with the authorities of Borobudur to get a brotherhood or sisterhood between the two parks. (Applause). Thank you for that; the idea will be to learn from each other of the things we can apply to one side and the other.

We have here the drainage system, that is still working, and we have had to open some other drainages; this (slide) is what happens in rainy seasons. Whenever we are excavating and we find something that is/was part of the drainage system, we make it work again because that was how the Incas planned it.

I am not sure if you get a lot of fires here, but in Machu Picchu we do and it is hard work, especially in June and July there is a dry season and all our workers are alerted to putting out any fires.

Then we have maintenance, cleaning the walls - we have this problem with lichens and micro-organisms; over there we control them and eliminate them completely because they erode the stones and some of the more aggressive organisms can colonise that space and destroy them faster. But of course, with all the security measures and the cutting and the cleaning, this is a permanent labour in the restoration and yes, we have some similar stories regarding restoration and excavation. There are some other things that we are starting to implement like this carbon fibre system that connects the archaeological site with cameras, we can control what is going on there and make sure that people are not damaging the site. In future, we hope to have a visitors centre, where people will understand where they are going before they set off. People need to understand that they are not in Disneyland; not in the case of Machu Picchu, not in the case of Borobudur. They will understand that they are entering a sacred space and should behave as they would if in the sacred spaces of their own traditions or religions or whatever.

We also compile statistics, and these have been growing dramatically; in 2010 we had 500,000 visitors and, in 2018 we had 1.5 million! UNESCO is not very happy with that and with the UNESCO document regarding Borobudur, it basically says the same thing. They are not happy with those amounts of people arriving to these sites.

Well before the final conclusions, we are going to go for this little research that we made with the old pictures; pictures that were taken by Bingham in 1911 as we wanted to see if there has been any changes to be seen in the Monument from then till 2014. So, the picture on the left is from 1911 or 1912 and the one on the right is from 2014. By comparing them we can see that basically Machu Picchu maintains its originality and authenticity and that is one of the reasons why it was included on the World Heritage List. On top of that is the universal acceptance that nobody really knows how to describe very well, but basically it is something personal that the site gives a mesmerising feeling that will impart an understanding just by seeing/experiencing the sacred space. This is what will happen, we are looking at the rivers here, so if we leave Machu Picchu unattended for 3 years, the vegetation will claim it back. Especially in the temple parts, basically nothing has changed. We do not forget about the social part of Machu Picchu; remember I told you that we do not have the regional records, but we have the archaeological, the architecture and ethnographic evidence. Even though we cannot take these things for granted, to know what was going on in Machu Picchu, we can get a little bit closer to the historical use of the Monument and sometimes we allow people from the surrounding community to come and make some offerings or make some traditional practices. Now here in Borobudur, you are very, very lucky and, it is thanks to Lama Gangchen that the Monument, for the last 30 years is coming back to life. You are doing, performing the healing system in a tradition that has not been performed on this site for hundreds of years. You have the records and the information, and you know that this has been done here before. So, it has been broken or lost for a certain time and has come back. Having the Monument alive - it is one of the most important things that one can hope for a sacred space.



Here is a picture of all the team - perhaps not all of them but there are more than 300 people working in Machu Picchu to maintain and research it.



I am now going to hand over the microphone to Tania Re, she is going to talk about her work regarding medicine.





Tania Re, Unesco-Italy

Anthropology of Health

Okay we change the landscape a little bit but before starting please let me thank Lama Gangchen Rinpoche for giving me this great opportunity for being here and to get in touch with this wonderful Monument and, with you all such a wonderful community.

I want to start to share with you some information about my life, my personal life as it is the reason I am here. When I was 17, I was sure that as an adult I would become a medical doctor. But something happened in my life, I was diagnosed with a strange disease, nobody knew about it - it was a skin disease and I had to take cortisone for 1 year; it is a terrible medication. So, I had the chance to stay in the hospital and to stay in touch with the Western medical system. I said that I did not like so much this kind, because there was something that was missing. At the end I was very scared, I met a person who became my homeopathic doctor; we looked at each other and he said that he could see my physical disease and, we can go a little bit deeper, we can consider also my emotional state, mental state and, for the first time, he used the word 'spiritual'. I said to him, 'Okay this is the kind of medicine that I want to follow'. This is why I decided to be healed by this man. I decided to change a little bit and I went to Switzerland and decided to study for 4 years natural medicine. At the same time in Italy, I decided to follow the second path, that is the anthropological part, a very special part of anthropology; it is called medical anthropology. So, the title of my speech is From Here to Anthropology to Integrity Medicine. Is there a possible breach? So, Pharma from an anthropological perspective studying with the whole of the medical tradition, Western medicine is a model medicine; it is quite new. If we think about Tibetan medicine, it is a very, very old tradition and you know about it, because you practise, and you have the opportunity to take Tibetan herbal medicine. I think from my personal experience that more and more people have had to have this kind of opportunity, as the lady told us this afternoon and Elkana yesterday. So, we see this kind of trick not just from a western perspective but also from the ancient perspective.



I will now start sharing with you some information about the anthropology of health, natural medicine and traditional medicine and a second part related to the record aspect of the healing process. Every medical tradition has this record part. Then my field research - I did this mostly in

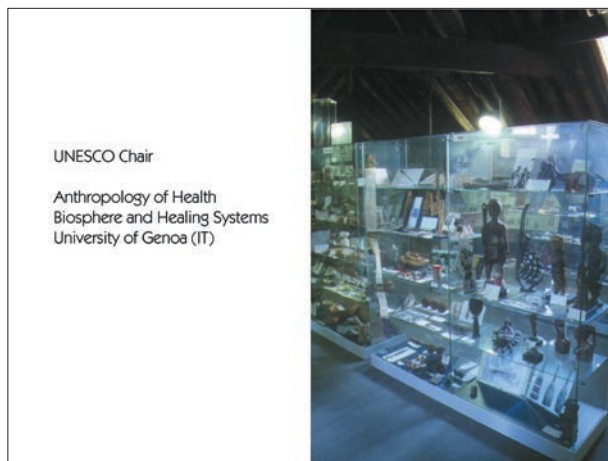
South America with indigenous communities but, and this is at the end of my presentation. What I would like to do with my colleagues is to study from a clinical perspective, what is going on with you and with the tradition that Lama Gangchen is sharing with you and with us.



Let us start with the UNESCO Chair.

The UNESCO Chair was created inside my anthropology department in the University; I attended the first course on natural medicine in 1997. It was quite strange then to go to this type of course. This place is inside the University of Genoa and you can see this image and it is taken inside the museum that is inside the department. This is an ethno-medicine museum and it is quite new. I will tell you something more: I start with the story of this museum and this story is related to a man who was a medical doctor, born in

Italy at the beginning of the last century. When I met him, he was in his 90's and what was very interesting with him is that he was very curious. After his medical degree he decided not to become a normal doctor but to travel. He travelled for more or less 50 years of his life in South America, in Asia and he came back to Genoa with different objects and music and drums coming from all these different traditions. The first thing that I learned from him were these words 'You have to give dignity, the same dignity to all medical systems' because usually and in particular medical doctors, they see things and people from the Western perspective.



But, and this is a funny story that is from Bali highland, [this doctor] went to the island in 1939 and he was a medical doctor and also one of the first medical anthropologists. When he asked about the medical health problems, people in Bali told him, 'Please professor go to this fountain'. People being treated for mental diseases, they had to drink this water. Do not forget that we are formed by water, more than matter. So, they drink this water and bathe in it, and they are treated for mental disease. His staffer was also a scientist and came back to Genoa with the water. The professor got an analysis from

the laboratory and they said to him, 'Hey professor, look at this!' Inside the water there was a huge amount of lithium. So, lithium you know nowadays is used for treating mental diseases of various severity called bi-polar disease. The lithium treatment was discovered after 1939, in the 1940's. Scarpa decided to send it to our scientific journal and he wrote an article about the possible use of the lithium for mental disease. Not coming from himself or in the laboratory, but this was a very old tradition in Bali. We here are not so far from Bali. The article was refused because although he had all of this data, they said, 'Kind Professor, we cannot have this kind of information because it comes from indigenous knowledge and in our journal, we cannot publish this kind of stuff'. So, this is a longer story but is also a new story and it is quite difficult - this is why I put the word 'breach' in my presentation. It is not so easy to translate from the traditional to the scientific world, but I think it is somewhat necessary, not just for ourselves because we know, but it is necessary for other people



because only in this way can they receive this new treatment inside the hospital. I think this kind of treatment needs to be spread more and more, all over the world.



1. Ethnomedicine

Ethnomedicine

The study of traditional medicines of different people – researches all preventive, hygienic and therapeutic procedures coming from the 3 natural realms.

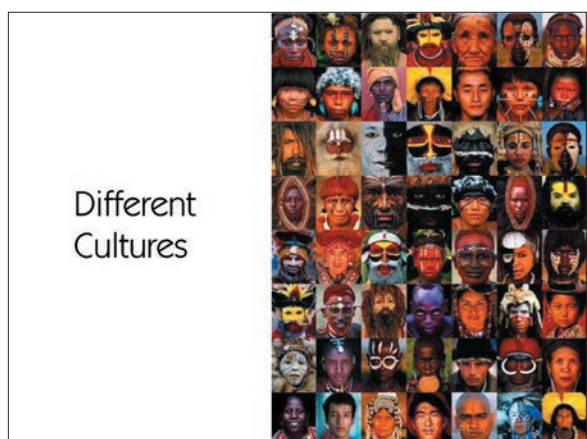
So, the definition of ethno-medicine: Ethno-medicine is a word that defines traditional medicine in all parts of the world. From the beginning when human beings came on Earth, they started using plants, animals and minerals to treat themselves and prevent disease.

That will show that this is important because as we, as UNESCO Chair we are in contact also with WHO (World Health Organisation) who have an office in Switzerland in Geneva, that is a focus on traditional medicine and there is a department. And hence WHO more and more recognised the value of traditional medicines. It is easier to follow in the path that I mentioned before and there is a whole new development- because Tibetan medicine in Switzerland is becoming possible.

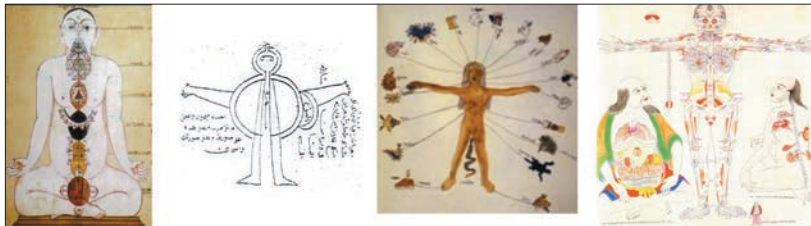
Evolving from an original historic – ethnographic interest towards lab research, the discipline involves biomedicine and pharmacology, thanks to World Health Organization.

WHO's Traditional Medicine Program is created as an answer to renewed interest towards traditional therapies and their interaction within the national health service.

(Alma Ata, 1978)



As we say as there are different people, different cultures and different cosmologies - again I told you something about the cosmologies and representation of the cosmologies in the Monument. There are different and bolder representations here you can see a chart from Tibetan medicine, this one is from Indian medicine and, Indian, Chinese medicine and Tibetan medicines are the oldest traditional medical systems in the world.



Different Body representations



Please, these are all the declarations that were made - the first one was in 1978 and is called the Declaration of Alma-Ata on the traditional medicine programme, but what I want to underline here is that in 1988 they said, 'Saving lives by saving trees; recognising traditional medicine as essential treatment'. So, the connection between men - human beings and nature passing through... we need to

take care of ourselves, take care of our nature. This is not so new and relating to traditional medicine, this is why I am so focussed on this topic. Through the traditional medicine we can work not just for ourselves but also for protecting the environment.

Traditional Medicine	
1978	The Declaration of Alma Ata builds the historical foundations for the MT Program official policy.
1987	The 40th World Assembly urges Member States to promote integrated programs on medicinal plants
1988	Chiang Mai Declaration: Saving lives by saving trees, recognizing traditional medicines as essential treatment
1989	It is encouraged inventory of traditional practices in different countries. Enunciation of the "Doctrine of reasonable assurance"
1990	Enunciation of the "Doctrine of reasonable assurance"
1991	Promotion of cooperation between traditional and modern health care medicine. WHO consultation on research methodologies and evaluation concerning traditional medicine
2000	WHO consultation on research methodologies and evaluation concerning traditional medicine
2003	The role of traditional medicine for primary health services. Protection of traditional medical knowledge and fitoterapeutiche resources for sustainable development.

Traditional medicine - I want to share with you this information, probably most of you know, but in 2015 the Nobel Prize for Medicine was obtained by a Chinese lady professor who had studied for 20 years a plant that is called artemisia annua [or sweet wormwood]. So, if a Nobel Prize is recognised for the study of a plant, I think that we are not in such a bad world, that something can change.



Also, in Asia and Africa 80% of the populations depend on traditional medicine. So, it is not an integration of perspective but is the only possibility to be cured.

Traditional Medicine

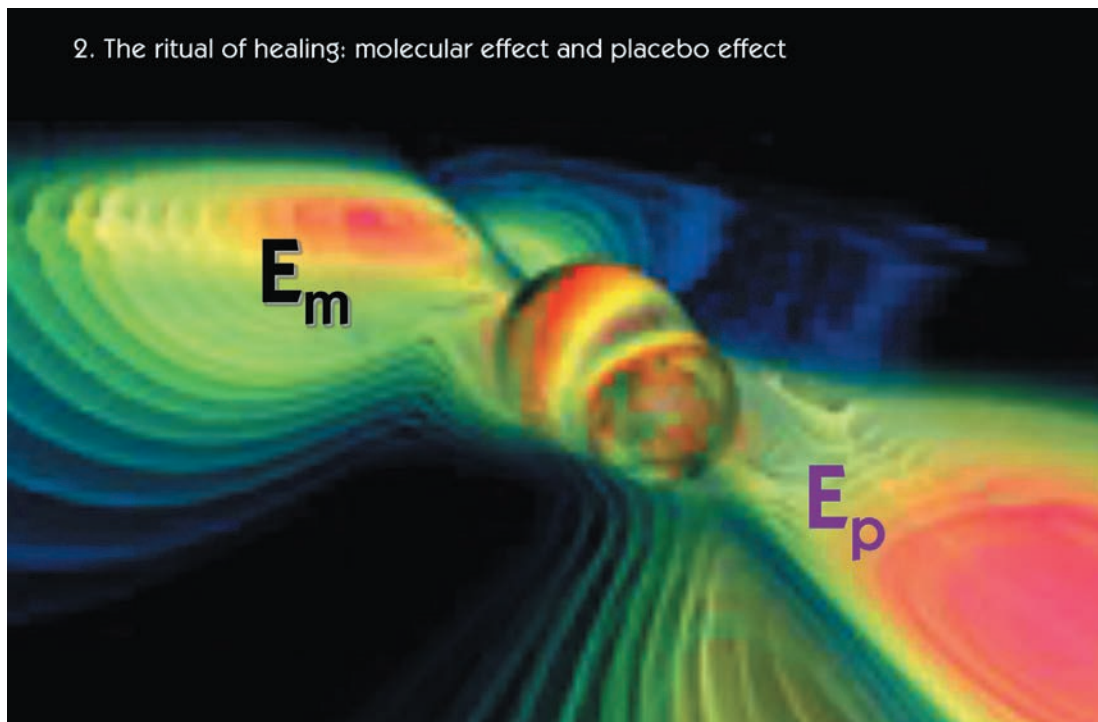
 **World Health Organization**

1. In some Asian and African countries, 80% of the population depend on traditional medicine for primary health care.
2. Herbal medicines are the most lucrative form of traditional medicine, generating billions of dollars in revenue.
3. Traditional medicine can treat various infectious and chronic conditions: new antimalarial drugs were developed from the discovery and isolation of artemisinin from *Artemisia annua* L., a plant used in China for almost 2000 years.
4. More than 100 countries have regulations for herbal medicines.



Traditional medicine is the sum total of knowledge, skills and practices based on the theories, beliefs and experiences indigenous to different cultures that are used to maintain health, as well as to prevent, diagnose, improve or treat physical and mental illnesses.

Annual revenues in Western Europe reached US\$ 5 billion in 2003-2004. In China sales of products totaled US\$ 14 billion in 2005. Herbal medicine revenue in Brazil was US\$ 160 million in 2007 (WHO, 2010)

If we pass to the second part, related to the ritual part of the healing process we need to say that in all the ritual there is a molecular effect that can be a plant or synthetic grass; this is also called the placebo effect, which is considered so bad by Western medicine, but is not possible to cut these two parts; they are related.



There are some interesting studies related to the placebo effect and they are published in scientific journals. This one [here] was published in 1971 and look - what is reported is a surgery for angina pectoris. They took 2 groups and 1 group received real surgery and the other group received a mock surgery. The outcomes were the same. So, what do we know about the healing process? What we know from a Western perspective is that this is not possible. If we speak and, I had the opportunity to speak with indigenous peoples and also with a Tibetan doctor, they can explain deeply, what is going on. It is not just what we see, using scanners, magnetic resonance etc., there is something more that the Western machine cannot see.

<p>THE POWERFUL PLACEBO</p> <p><i>Henry K. Beecher, M.D., Boston</i></p> <p>In 1961 Dr. Henry Beecher reported on a study in which he divided patients scheduled for heart surgery for treatment of angina pectoris into two groups. One group had the full surgery. The other was cut open and simply sewn back up. Both groups were told they had the full operation. Follow-up studies indicated that all the patients fared equally well and so it was shown that surgery for angina pectoris was a placebo.</p>	
<p>2. The ritual of healing</p> <p>Molecula vs Placebo</p> <p>The placebo is not so much a PILL but a PROCESS. The process begins with the patient's confidence in the doctor and extend through to the whole functioning of his healing system. The process works not because of any magic tablet but because human body is its own best apothecary Norman Cousins (Anatomy of Illness, 1995)</p>	

So, the placebo effect is not just a pill; it is a process and is a process between 2 persons: 1, the healers (these pictures were taken from 3 different cultures - this one in Africa, and there is a contact). In Senegal you know they use this pulse-ology, how it is possible to detect the disease using the pulse. This one is special, it is in Brazil and is quite interesting because this is a maestro, a healer and he told me, 'For having a healing process, we must be heart to heart. So, there must be a contact, not just the mind, not just the technique and not just the plants but it is from my heart to your heart'.

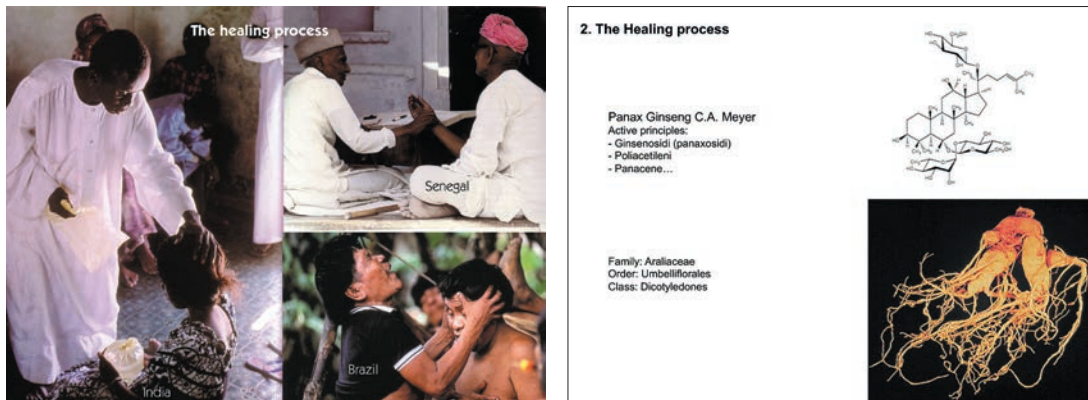


Irving Kirsch

The emperor's new drugs: medication and placebo in the treatment of depression

Antidepressants are supposed to work by fixing a chemical imbalance, specifically, a lack of serotonin in the brain. But analyses of the published and the unpublished data that were hidden by the drug companies reveal that most (if not all) of the benefits are due to the placebo effect. Some antidepressants increase serotonin levels, some decrease serotonin, and some have no effect at all on serotonin. Nevertheless, they all show the same therapeutic benefit. Instead of curing depression, popular antidepressants may induce a biological vulnerability making people more likely to become depressed in the future. Other treatments (e.g., psychotherapy and physical exercise) produce the same short term benefits as antidepressants, show better long term effectiveness, and do so without the side effects and health risks of the drugs.

So, another story - this one is in the Amazon where I did my latest field research, also with Adine. This (picture) is a woman with breast cancer and you see the healer, he is taking the tobacco smoke and repeating some words.



Also here is a picture of the plants, how they are cooked, but there is also the water.

