

Individual presentations: Please make suggestions into which panel they should go, it's not decided

Recognizing “Sowa Rigpa”, Globalizing “Tibetan Medicine”

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This paper will trace the recent history of exile-Tibetan efforts to gain official recognition for Sowa Rigpa from the Indian government. These efforts are seen as a first step towards the legal recognition of Sowa Rigpa on the global stage, especially in the rich countries of Europe and North America, and finally the WHO. While in theory, all practitioners of Sowa Rigpa – whether Tibetan, Ladakhi, or Bhutanese, institutional or non-institutional – would benefit from such global recognition, in practice the consequences of recognition and globalization are unclear to all concerned. Different political, cultural, and economic interests, particularly between the exile-Tibetans and the Ladakhis, give rise to separate but simultaneous attempts to get Indian recognition for Sowa Rigpa. These differences range from terminology (“Tibetan Medicine”, “Amchi Medicine”, “bod kyi sowa rigpa”, or simply “sowa rigpa”?) to the question of origins (Indian or Tibetan?), and political strategy (recognition as another form of Ayurveda, or as a completely separate system?). The paper will analyze the political, cultural, and economic interests behind these different approaches, and argue that they constitute a struggle over the shape, image, and control of the globalization of Sowa Rigpa.

***Gyu thog yon tan mgon po* and Tibetan Medicine**

This paper will analyze the mian achievements, life purse and life value of Gyu thog yong tan mgong po the elder. First it will explain the origin and the brief introduction of Tibetan medicine, and then analyze the great contribution of Gyu thog the elder to the Tibetan medicine in the view of teaching, academic communication and writings.

Key words: Gyu thog the elder, Tibetan medicine, academic exchange, Rgyud bzhi

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Managing Supply Chain of Herbal Ingredients

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Abstract

Despite the supreme advancements of science and the world economy in the 21st century, the issue of human health is still a problem that challenges every nation on this planet. Finding effective methods we can use to prevent and treat disease and to maintain and improve human health, continues to be a permanent topic of discussion every where in our modern society. The demand for Chinese medicine, India Ayurveda, and many other herbal medicines are growing strongly in the recent years as people view these health traditions as the renewed source for holistic health solutions. However, safety incidences and reports on contamination have shadowed the global expansion of herbal products.

Ensure safe herbal ingredient supply is a complicated task that involves managing activities that span all movement and storage of herb and herbal ingredients from point-of-origin to point-of-consumption. It encompasses the planning and management of all activities involved in planting and harvesting, raw herb processing and storage, herbal ingredient processing, and transportation and storage of herbal ingredients.

In each type of activities there are key control points to prevent contamination and ensure the quality of herbal ingredients. In a global economy, many herbal ingredients are supplied from a different country where the final product is sold, supply chain management of herbal ingredients is most times conducted through coordination and collaboration with partners, which can include growers, collectors, traders, third-party ingredient processors, shipping agency and customers. It is of vital importance for the globalization of Asian medicine that there are systems established to ensure the quality of herbal products.

Contemporary Tibetan Medicine in China- viewed from the reprints of Tibetan ancient literature from 1951 to 2008

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The research of Tibetan ancient literature (dated before 1951) is flourishing for a decade. Recently, several relevant projects are funded by the government. From 1951 to 2008, more than hundreds of ancient literature on Tibetan medicine was reprinted and published. And the literature catalogues of Tibetan medicine were also compiled by the scholars or the government. All of them not only provide important information for the scholars, but also shed some light on the formation and development of “bibliography of Tibetan medicine”. By analyzing these reprinted books, contemporary Tibetan medicine in China could be described from a different viewpoint, and some new clues of research would be provided.

Traditional Medicine of Native Healers: Porkhani in Turkmen Sahara Region in Iran

by

Manijeh Maghsudi

In my paper I will present the research findings of many years of investigation and residence in the villages of Turkmen people in Iran. I have applied methods such as observation and participation, conducted interviews with women healers, patients, and a number of people from the local community.

I want to introduce the healing techniques of “Porkhani”, referring to local practices and healers, that show similarities with shamans and shamanism.

“Porkhani” refers to a set of techniques with their own specific characteristics and methods. In fact, each Porkhan, male or female apply a set of different techniques that are exclusive to them. The variety and difference of techniques among female and male healers is a point that I will consider. On the other hand, the variety of techniques between the rural and urban society, how they are affected by the urban society’s parameters, getting far from its origin and getting close and merged with the urban society techniques will be highly considered in my paper.

The native healers I worked with are scattered all across Iran and belong to various geographical regions and cultural areas. Each group, with the personal characteristics of each healer, that is sometimes very significant and determinant, is affected to a high degree by the cultural characteristics of the region; and the methods of their practice and beliefs are directly extracted from these cultural characteristics. Therefore, we could locate these healers on a wide spectrum of ethnic, tribal and cultural variations.

Porkhani covers both the activities of men and women. In this research study, I am introducing six native men and women from the Turkmen Sahara region of Iran

Objects of Research that will also be the objects of my paper are:

- 1- Identification (Recognition) of the characteristics and individuality of each of the healers
- 2- How they became healers
- 3- Recognition of how the healing is done
- 4- Sorting out the techniques of the healers
- 5- Recognition Identification of the patients and their problems
- 6- The relationship between the healer and the patient.

Based on the findings from diverse observations, the following issues shall be pointed out:

- 1- The techniques of Porkhani include a number of methods
- 2- Porkhani, have a macro view towards their patients rather than a specific view, although the characteristic of each of their views are different
- 3- According to Porkhani , the healing methods could neither be taught nor be learned. Any person can not become a healer. Only special people with special abilities can become a healer

Nascent Professions in a Strange Land: Ranges in Asian Medicine Regulation in the Unites States

By Henry Mc Cann

Abstract missing

Van den Bos: Approaches into health from the bio-psycho-social point of view

Legal Status of Amchis, Status of Threatened Plants and Intellectual Property Rights in Nepal

Susanne von der Heide

The Tibetan science of healing, Sowa rigpa (Tib. gSo-ba Rig-pa), is an integrated or holistic system of health care that is closely linked with Buddhist practice and theory. In Nepal this medical system, there called (Himalayan Amchi Medicine¹ is suffering because it is based on strong sense.

of community's belief, which is now declining. Due to globalisation in the last two decades, increasing social mobility has eroded the rural communities, with people being much less likely to remain in the village they were born in, which had a dramatic effect on Amchi Medicine. The Amchi medical practice has not been given proper attention to flourish in comparison to western medical system to these impoverished areas. The intention to introduce western medicine in those areas may be worthy, but the result has been a marginalisation of the holistic skills, which such communities used to depend upon. As a result, the traditional Amchi skills have begun to disappear. Attempts are being made to revitalize the traditional Tibetan medicinal practice through increased support for the Amchis in Nepal by different organisations, alongside the formation of an Amchi Association. But still the necessary legal status has not been given by the Government of Nepal, eventhough the Ayurveda and Unani system are, for example, officially recognized. Despite the invaluable and mostly free healthcare service that many of the Amchis are providing in their remote areas to the local people, the government has never accorded the Amchis any recognition in Nepal; and Amchis have received little or no support for their profession. In China and Bhutan, for example, Amchis have been given national recognition by institutionalizing their profession.

Until now there are no laws in Nepal to protect or regulate Amchi's rights and their traditional Knowledge. Thus, it is necessary to prepare a legal base, protect traditional rights of Amchis and document and register

medicinal plants of Nepal. Moreover it is important to protect intellectual property rights of such traditional knowledge. The paper will discuss the present situation in this regard for Nepal and the challenges and possibilities for future.

The conservation of the biodiversity of medicinal plants and their sustainable use of livelihood support has become collective concern of local communities and other stakeholders. Nepal's legislative provisions are not enough to control illegal trade in MAPs products unless the government acts cohesively in enforcing law and imposes stern action against the illegal traders.

In the moment, the Government of Nepal has legally protected 17 plant species and two forest products under the Forest Regulations. These also include medicinal plants that have great reputation in the traditional Tibetan medicinal practice. Collection, utilization, sale transportation and export of Paanch Aunle (*Dactylorhiza Hatagirca*), for example, Bark of Okhar (*Juglans Regia*) and Kutki (*Picrorhiza Scrophulariiflora*) have been totally banned.

Saffron - a non-indigenous plant used in Chinese medicine

By Xu

YIJING DIVINATION AND THE METHODOLOGY OF DIAGNOSIS IN TRADITIONAL CHINESE MEDICINE

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The Yijing (I Ching or Chinese Classic of Changes) has been the most influential ancient text in setting the Chinese metaphysical worldview, including the theoretical basis of traditional Chinese medicine. Strikingly, this system has had the explanatory power to persist for more than 3,000 years and now has worldwide influence. Although Yijing-based metaphysics was greatly elaborated in the Han, with the

Huainanzi, and the Song with the ideas of Chengyi, Shao Yong and Zhuxi, basic assumptions remained: a fundamental reality, or Dao; phenomena as the dynamic interaction of forces or tendencies, especially yin-yang and wu xing; time as qualitative; truth to be found in recovery of ancient wisdom, and macro-microcosmic equivalence.

Health and disease were assumed to result from interaction of these same forces. In this sense, medical theories in China bore similarities to divination. Scientific medicine has analogies to divination in that it uses indirect measures, such as blood tests and imaging, to understand the illness, choose treatment and predict outcome. However it works from an entirely different theoretical basis. The process of consulting the Yijing can be used as a paradigm of Chinese medical decision making. In-depth understanding of the similarities and differences in approach to disease in the traditional and Western systems is an essential prerequisite to any effort to combine the two ways of healing, as will be discussed in the presentation.

Pema Dorjee, Dharamsala Mentsikhang: An introduction to Tibetan Medical Diagnosis

Abstract in Tibetan language