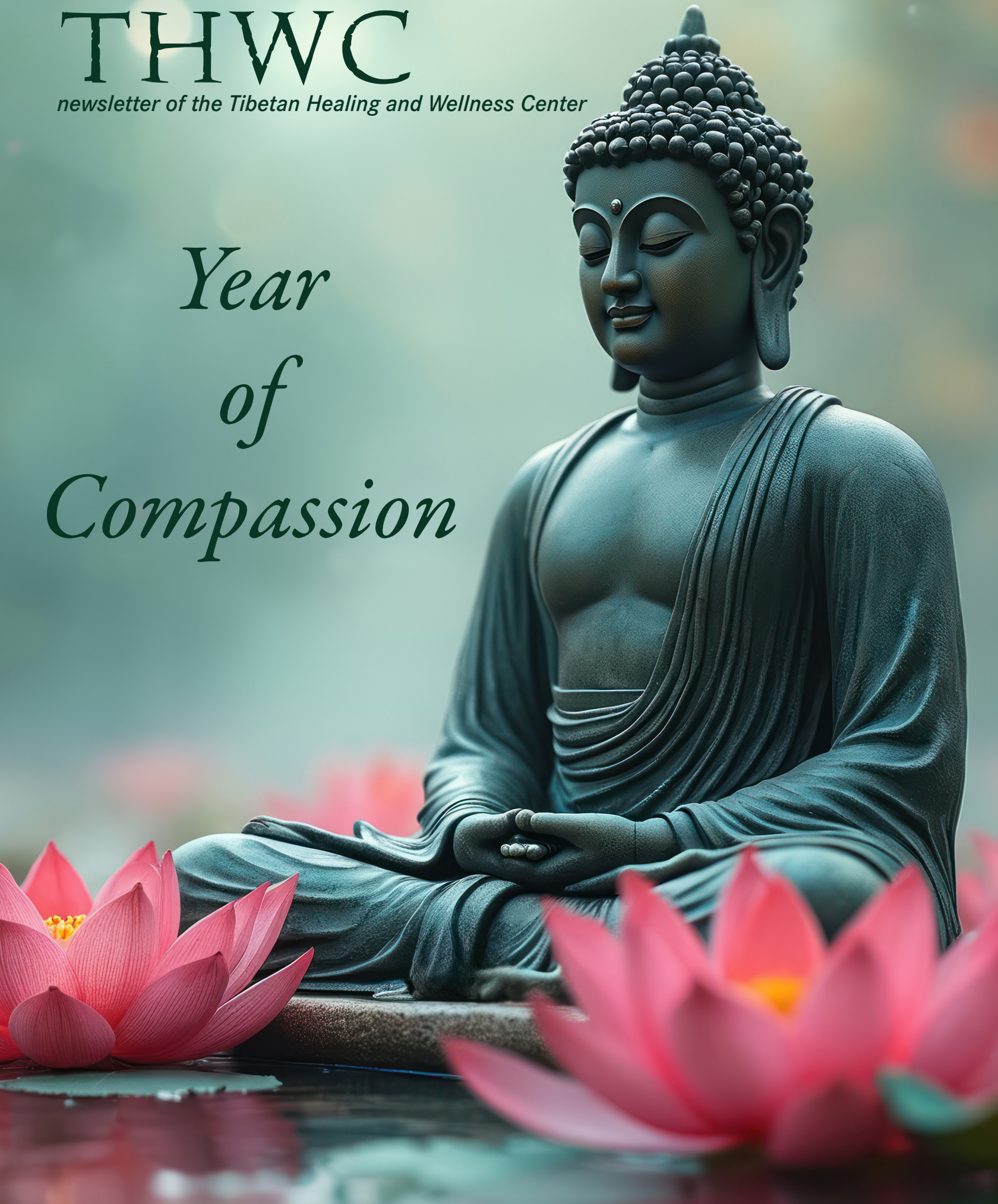


THWC

newsletter of the Tibetan Healing and Wellness Center

Year of Compassion





*“Love and Compassion
are the pillars of world peace.”*

- His Holiness the XIVth Dalai Lama



TIBETAN HEALING AND WELLNESS CENTER
— healing through limitless compassion —

Since July 2006, the Tibetan Healing and Wellness Center has been publishing *THWC* - a Tibetan medicine and healing publication to share news, views, patient experiences, & related information.

Issue 13

Tibetan Lunar Years of the Wood-Snake (2025-2026) and Fire Horse (2026-2027)

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message from Dr. Jampa Yonten

Tashi Deleg to All

I am very happy to issue this newsletter with the help, support and encouragement of Art Sansone.

Since my previous newsletter of February 2024, I became more busy. In early 2024, I learned from Terri Nash that filmmaker and composer Kenya Gillespie agreed to direct a documentary film about my book *Compassion As Remedy in Tibetan Medicine*. I immediately began making plans to introduce Kenya and his film crew to people to whom I am most grateful for having a deep understanding of compassion.

First, I traveled in early April 2024 with my youner son, Tenzin Rigzin Yonten, to Dharamshala to request an audience with His Holiness the Dalai Lama. His Holiness is my greatest inspiration and teacher of living a life of compassion. I wished for the start of this project to receive His Holiness' blessings.

I next scheduled filming opportunities with senior amchis and asked the Director of Mentseekhang (Tibetan Medical and Astro Institute) about filming at the college, museum and pharmacy. I also contacted the Director of Chagpori Tibetan Medical Institute, Dr. Thinlay Palsang, to request filming at the college, pharmacy, and at Dr. Trogawa Rinpoche's residence.

Then I requested an interview with Geshe Dorjee Damdul, Director of Tibet House in New Delhi on compassion because of his deep knowledge of Buddhist philosophy. Additionally, I requested Venerable Matthieu Ricard to discuss compassion. He was raised in the West and is a buddhist monk, scientist, photographer, translator, and author with a deep understanding of modern science and Buddhist philosophy.

Kenya told me that he wanted the film to include aspects of my background, and wished to film me with my family in my childhood hometown of Mundgod. Therefore, my cousin brother helped to plan, organise and prepare a gathering in Mundgod with my family and the film crew. In addition, we also scheduled to film aspects of my life in Bangalore at my Tibetan Healing and Wellness Center and with my family.

In early May 2024, I left India for my US Tanadug tour. I traveled with my son Tenzin Rigzin Yonten as he agreed to assist the director and cinematographers with the US filming. After months of meeting with Kenya over Zoom, I met him in-person in Texas at the start of my tour. I also met cinematographers John David DeVirgiliis and Rajinee Buquing.



Kenya Gillespie, Tenzin Rigzin Yonten, and Dr. Yonten-initial in-person meeting in Austin, TX

The film team traveled the following week to begin filming in Kansas. We had a wonderful start of filming because we were in Salina, the town of Kenya's birthplace- all went very smoothly. Next, we traveled to West Virginia to film with my student and the book's co-author, Kyle Weaner. We had a great time filming with his family, friends and patients.



John David DeVirgiliis, Kenya, and Rigzin filming in Kansas



in West Virginia with Kyle Weaner

Next, we traveled to Orange, Massachusetts where I have taught since 2018 the *Gyudzhi* to a group of students named the "Gyudzhi Sangha." While in Massachusetts, my former teacher, Dr Tenzin Dakpa Rishing (whom I call Genla), happily accepted my invitation to join us in Massachusetts for filming and teaching. Genla traveled from his current home in Toronto, Canada and spoke to the Gyudzhi Sangha and film crew of his inspiring background in Tibetan medicine, herbal medicine, and the meaning of compassion. We are grateful for Genla's visit.



Left image: filming in Orange, MA (left to right: Rigzin, Rajinee Buquing, Kenya, Dr. Tenzin Dakpa Rishing (Genla), Terri Nash, Penelope Sullivan and Laurel Turk. Right image: with Genla in Orange MA



(continued next page)

I am very grateful to everyone for their support of my 2024 US tour, particularly while filming. I especially wish to thank Terri Nash for coordinating the filming and for organising financial aid, and to Willow Leenders for scheduling the US tour and making travel arrangements for me and the film crew. I extend my gratitude to all who hosted me and the film crew throughout this US tour: Art and Jim in Texas; Lee, and Willow & Jonathan in Kansas; Kyle, Kiki, Barbara and Scott in West Virginia; Penelope and Dr. Bill, Nancy and Anders, and Maureen in Massachusetts. I thank the Gyudzhi Sangha for being very generous, helpful and cooperative.



with Terri Nash (left) and with Willow Leenders (right)

Soon after my return to India in June 2024, my family and I traveled to Dharamshala where I participated in a Long Life Initiation for His Holiness the Dalai Lama and a 3-day seminar with former and current Mentsekhang amchis and astrologers. It was a wonderful experience to see again many senior amchis and former staff. After 30 years, many of us could not recognize each other! We had a great time sharing our experiences, views, and thoughts while celebrating His Holiness.



at Long Life Initiation for His Holiness the Dalai Lama and seminar with former and current Mentsekhang amchis and astrologers Dharamshala, June 2024

image to the right: with the Remedy film crew for India & Nepal (from left to right): Chris Burchell, Jennifer Iré, Terri Nash, Kyle Weaner, Rajinee Buquing, John David DeVirgiliis, Laurel Turk, and Kenya Gillespie

In July 2024, the film crew met in New Dehli, India at the World Buddhist Centre. The next day, we began a month of travel throughout India and Nepal. Our itinerary had us carrying film and sound equipment on planes, trains and cars in order to document many hours of interviews, conversations and practices of compassion. The film team and I are deeply grateful to all of the following for their time, generosity, cooperation, and hospitality over our month of filming:



- for the director of Mentsekhang in Dharamshala, Mr. Thupten Tsering, for receiving us warmly at his office and for allowing us to film at the museum, pharmacy and college. And to all the amchis, students and staff for their generous time, cooperation and support.



left: with Mentsekhang vice principal Dr. Namdol and office secretary Tenzin Kalden; center & right: at the museum and classroom

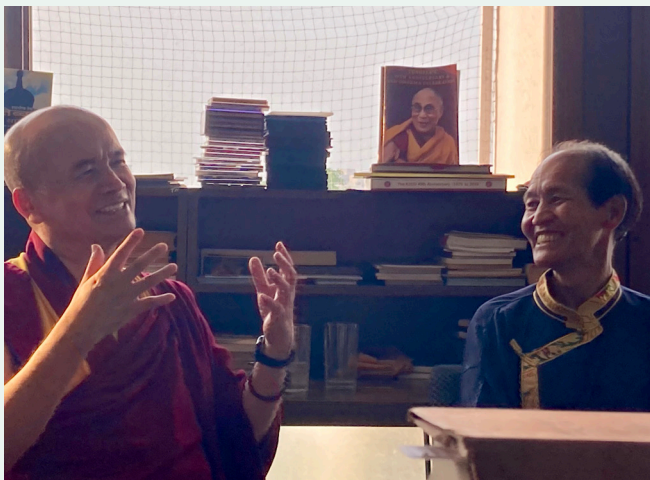
- for Amchi Penpa Tsering (a visiting personal physician to His Holiness, and the amchi who makes the medicines I prescribe at my healing center) for giving a filmed interview. And also for his wife Amchi Dachoe, and his daughter Amchi Metok for hosting us.

right image: with Amchi Penpa Tsering



(continued next page)

- for Geshe Dorjee Damdul, the Director of the Tibet House in New Delhi, for generously giving precious time for filming and for speaking with the film crew.
- for Amchi Thinlay Palsang, Director of CTMI, for inviting us to his residence in Darjeeling. His home is the former residence of our teacher, Dr. Trogawa Rinpoche. The film crew and I were most grateful for Amchi Thinlay Palsang and his mother for letting us film in Rinpoche's prayer room, a place where I received many teachings and empowerments as a student.



with Geshe Dorjee Damdul at the Tibet House in New Delhi



at the residence of Amchi Thinlay Palsang and his mother

- for Mr. Tsering Norbu, general secretary of CTMI and owner of the Udaan Dekeling Resort in Darjeeling, for booking our hotel and taxis and inviting us for delicious dinner with his family. The resort where we stayed is at the former location of my medical school in Darjeeling.
- for Gen Tashi Dhundup la- my former teacher who encouraged me to study further- for accepting to be part of the documentary due to his great knowledge and experiences in education and compassion as a teacher and principal.



at Udaan Dekeling Resort in Darjeeling



with Gen Tashi Dhundup

- for our interactions with the Principal Dr. Jampa Khedup, amchis, teachers and students of CTMI, Takdah; and for all at the CTMI pharmacy in Salugara for allowing us to film the making of medicines and offering us a delicious lunch.
- for Ven Mattieu Ricard at the Sechen Monastery for giving precious time in order to film a wonderful interview during his short visit in Kathmandu, Nepal. We are grateful that he also made it possible for us to have an audience with Dilgo Khyentse Yangsi Rinpoche.



with faculty and students at CTMI in Takdah



with Ven Mattieu Ricard at the Sechen Monastery in Kathmandu, Nepal

- for my family and friends in Mundgod for hosting a wonderful get-together with the film crew. And to Changzod Tenzin Dawa from Drepong Loseling Monastery for organising the guest house at the monastery, and for my cousin brother, Sonam Wangpo, for organising and arranging our transportation and more.
- for Amchi Dorjee Rabten Neshar, Principal of Mentseekhang College in Bangalore, for being a great friend and sharing his valuable time for filming.



with Changzod Tenzin Dawa to my left and Sonam Wangpo to my right



with Amchi Dorjee Rabten Neshar and the film crew at Mentseekhang College in Bangalore

(continued next page)

During our filming in India, Kenya realised that I would be traveling for my European tour while cinematographer Rajinee was to be there to visit her friend. Therefore, Kenya and Rajinee met me at the Boddhicharya Buddhist Center in Berlin, Germany in September to continue to film for the documentary. I am grateful for Matthias Schneider for organising this trip to Europe. I am also very grateful for Jane Pathan Friedewald and Marpa Lopdra for providing us the opportunity to film while I saw patients and offered teachings, as well as for hosting Kenya.



*in Germany with Rinzing, Kenya, Rajinee
Mattias Schneider and Jane Pathan Friedewald*



with Nel de Jong, Kenya, and Rajinee

While in Europe, I expressed to Kenya that I felt it very important to interview and film Amchi Nel de Jong- the founder, director and amchi of the Chagpori Tibetan Health Center in Amsterdam, Netherlands. Amchi Nel and I studied together at Chagpori Tibetan Medical Institute with Dr Trogawa Rinpoche. I deeply appreciate her dedication to Rinpoche and CTMI, and thank her for her hospitality while filming.

In January 2025, my book *Compassion As Remedy in Tibetan Medicine* was published in India. Many thanks to Geshe Dorjee Damdul for recommending Timeless Books Publication, and to Mr. Ravi Sabharwal and Anil Kumar Rai for bringing my book to publication.

In July 2025, I attended a celebration of the 90th birthday of His Holiness the Dalai Lama (HHDL) at The Dalai Lama Institute for Higher Education in Bangalore. This was very special and memorable because this year has been dedicated to HHDL as The Year of Compassion. Indian dignitaries, the Chief Representative of the Dalai Lama in South India, the Principal of the Dalai Lama College and Mentsekhang were in attendance alongside many Tibetans and Indians. Great speeches were delivered on HHDL's dedication to promoting peace, nonviolence, religious harmony, unity, and the revival of ancient Indian culture. These were followed by traditional Tibetan performances and delicious Indian and Tibetan cuisine. Everyone celebrated with great joy, fun and prayers for His Holiness' long life.

*90th Birthday Celebration of His Holiness
the Dalai Lama at the Dalai Lama Institute
for Higher Education in Bangalore.*



We- Tibetans and Buddhists from around the world- were very happy and grateful to His Holiness the XIVth Dalai Lama for accepting our prayers and requests for reincarnation of the XVth Dalai Lama. Just prior to his 90th birthday, HHDL strictly stated that Gaden Podhrang Trust has full responsibility to recognise His XVth reincarnation.

May His Holiness' legacy and teachings prevail for eons.



receiving His Holiness' blessings with Rinzing

I would like to extend my deepest thanks to my family, teachers, colleagues, students, donors to the film **Remedy**, the film team, and all of my patients and well-wishers in India and around the world for trusting me, my treatments and being with me.

I have learned a great deal in 2024 and 2025, particularly in filming the documentary- how challenging it is and how much effort is required to make a film. Kenya said that it is very important to practice compassion during filmmaking due to the many challenges. Everything went well despite occasional obstacles and hardships. These were managed with patience, acceptance, and laughter with each other.

May this documentary film and this Year of Compassion benefit many people to engage more in practicing compassion and empathy to make one's life better and meaningful.

I am grateful for all.

Amchi Jampa Yonten





filming with family in Mundgod



with family (left to right): younger son Tenzin Rigzin Yonten, wife Rinzing Dolma, and eldest son Tenzin Yonten



at Mentseekhang museum with English translator Amchi Kalsang Youdon



with Geshe Dorjee Damdul at Tibet House



hanging prayer flags with Genla Orange MA



with consulate of Peru, Mr. Vikram Vishwanath, and family after an audience with His Holiness the Dalai Lama



at Boddhicharya Buddhist Temple in Berlin, Germany



at home in Bangalore with Tenzin, Rinzing, John David, Kenya, & Chris



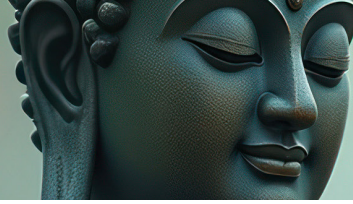
John David, Kenya, and Rigzin filming in Kansas



flying to Kathmandu, Nepal



with Art Sansone in Austin, TX



Statement Affirming the Continuation of the Institution of Dalai Lama

(Dharamshala 21 May 2025)

Translated from Tibetan

On 24 September 2011, at a meeting of the heads of Tibetan spiritual traditions, I made a statement to fellow Tibetans in and outside Tibet, followers of Tibetan Buddhism, and those who have a connection with Tibet and Tibetans, regarding whether the institution of the Dalai Lama should continue. I stated, “As far back as 1969, I made clear that concerned people should decide whether the Dalai Lama’s reincarnations should continue in the future.”

I also said, “When I am about ninety I will consult the high Lamas of the Tibetan Buddhist traditions, the Tibetan public, and other concerned people who follow Tibetan Buddhism, to re-evaluate whether or not the institution of the Dalai Lama should continue.”

Although I have had no public discussions on this issue, over the last 14 years leaders of Tibet’s spiritual traditions, members of the Tibetan Parliament in Exile, participants in a Special General Body Meeting, members of the Central Tibetan Administration, NGOs, Buddhists from the Himalayan region, Mongolia, Buddhist republics of the Russian Federation and Buddhists in Asia including mainland China, have written to me with reasons, earnestly requesting that the institution of the Dalai Lama continue. In particular, I have received messages through various channels from Tibetans in Tibet making the same appeal. In accordance with all these requests, I am affirming that the institution of the Dalai Lama will continue.

The process by which a future Dalai Lama is to be recognized has been clearly established in the 24 September 2011 statement which states that responsibility for doing so will rest exclusively with members of the Gaden Phodrang Trust, the Office of His Holiness the Dalai Lama. They should consult the various heads of the Tibetan Buddhist traditions and the reliable oath-bound Dharma Protectors who are linked inseparably to the lineage of the Dalai Lamas. They should accordingly carry out the procedures of search and recognition in accordance with past tradition.

I hereby reiterate that the Gaden Phodrang Trust has sole authority to recognize the future reincarnation; no one else has any such authority to interfere in this matter.

Dalai Lama



Year of Compassion *honors Dalai Lama's 90th birthday*

Message from His Holiness the XIV Dalai Lama on the occasion of his 90th birthday

(Dharamshala 05 July 2025)

On the occasion of my 90th birthday, I understand that well-wishers and friends in many places, including Tibetan communities, are gathering for celebrations. I particularly appreciate the fact that many of you are using the occasion to engage in initiatives that highlight the importance of compassion, warm-heartedness, and altruism.

I am just a simple Buddhist monk; I don't normally engage in birthday celebrations. However, since you are organizing events focused on my birthday I wish to share some thoughts.

While it is important to work for material development, it is vital to focus on achieving peace of mind through cultivating a good heart and by being compassionate, not just toward near and dear ones, but toward everyone. Through this, you will contribute to making the world a better place.

As for myself, I will continue to focus on my commitments of promoting human values, religious harmony, drawing attention to the ancient Indian wisdom which explains the workings of mind and emotions, and Tibetan culture and heritage, which has so much potential to contribute to the world through its emphasis on peace of mind and compassion.

I develop determination and courage in my daily life through the teachings of the Buddha and Indian masters such as Shantideva, whose following aspiration I strive to uphold.

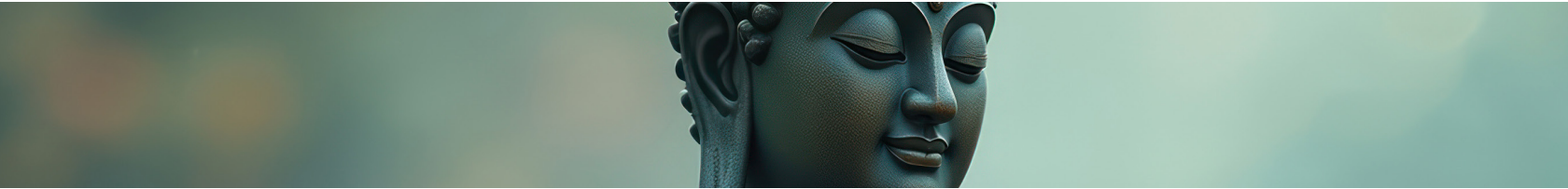
As long as space endures,
As long as sentient beings remain,
Until then, may I too remain
To dispel the miseries of the world.

Thank you for using the opportunity of my birthday to cultivate peace of mind and compassion.

Tashi deleg and with prayers,

Dalai Lama





Year of Compassion: A year-long celebration to commemorate the 90th birthday of His Holiness the XIVth Dalai Lama (HHDL), Tenzin Gyatso

The Central Tibetan Administration (CTA) has designated the period from July 2025 - July 2026 as “Year of Compassion” to honor HHDL’s lifelong dedication to promoting compassion, non-violence, global responsibility and peace.

Worldwide celebrations throughout the year include community gatherings, cultural performances, exhibitions, and talks. Individuals and communities around the world are encouraged to participate to embody the spirit of compassion.





Street signs in Brussels, Belgium celebrating the Year of Compassion



“Year of Compassion: A Massachusetts Tribute” was a July 2025 event at the Massachusetts State House to celebrate HHDL’s birthday and launch a global initiative.



For more information about Year of Compassion events, scan the QR code above or visit www.hhthedalailama90.net

making the documentary **Remedy**



a still image from the film
Remedy



Edna Diaz, Film Producer

Tibetan Healing on Film

In the summer and fall of 2024, a film crew set out on a journey across the US, India, Nepal, and Europe, capturing more than 100 hours of powerful footage of Dr. Yonten's life, patient sessions, and interviews with renowned doctors and scholars. The project, led by director Kenya Gillespie, became **Remedy**, a documentary exploring ancient healing practices and the power of compassion.

Filming concluded at the end of 2024 and we were struck by the depth and breadth of the footage we captured, moments that were moving and offered insights into what compassion looks like in practice. Now, we are raising an additional \$100K to complete post-production and fully realize the vision of the film. These funds will allow us to cover professional editing, translations, color grading, sound design and graphics.

At a time when healthcare relies on quick fixes and standardized treatments, Tibetan medicine reminds us that healing can be deeply compassionate and personal. Bringing this documentary to life not only preserves these stories, but it also invites audiences to consider new ways of thinking about healthcare.

We believe in the power of storytelling through film, not just to inform but to inspire, provoke thought and connect us. We'd be honored if you joined us in bringing **Remedy** to the screen. To make a contribution, please visit compassionasremedy.com. Please email diaz.edna09@gmail.com with any questions.

Thank you for taking the time to learn about **Remedy**.





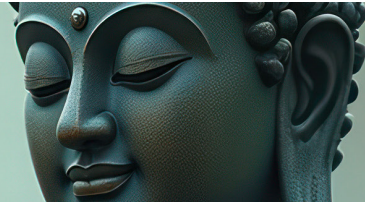
Kenya Gillespie, Film Director & Composer

Compassion is a word that feels deceptively simple, but in practice is rather difficult to define since it must be experienced to fully understand. Before I was brought onboard the **Remedy** documentary, I associated compassion with a vague sense of kindness, a feeling not unlike empathy or sympathy. But over the fifty-plus days of filming across the United States, India, Nepal, Germany, and the Netherlands, my understanding deepened in ways that reshaped not only my personal life but also my professional practice as a filmmaker.

When I was first asked to direct **Remedy**, I was a bit hesitant. The subject felt daunting. My mother has been a longtime patient of Dr. Yonten, but I knew very little about Tibetan medicine and culture. I worried I was unprepared, unqualified even, to guide a film on this subject matter. Yet the challenge itself and the mystery of the unknown drew me in. I realized that perhaps my uncertainty was the very reason I needed to say yes. To attempt to capture compassion through the lens of a camera meant stepping into a place of vulnerability and humility. And so I took a leap of faith.

The journey was far from easy. I often felt overwhelmed by the constant movement between cultures, by fatigue and illness, by my own insecurity about whether I was honoring and capturing the world of Tibetan medicine properly. At a certain point, exhausted and uncertain, I found myself asking why I was even there. That moment became a turning point. I realized compassion had to begin with myself. To continue, I had to acknowledge my own suffering, allow space for healing, and let others in. Only then could I begin to see others with clarity and care.

Certain experiences crystallized this understanding. Walking the kora in Dharamshala, surrounded by clouds rolling over the mountains, the sounds of birds and monkeys, the monks and laypeople passing by, I felt compassion not just as a human trait but as a quality woven into the natural world. Compassion is everywhere. Visiting Dr. Yonten's hometown, I witnessed compassion embodied in the simplest gestures, in the tenderness amongst family. These moments, among countless others, taught me that compassion is not always grand or dramatic; it can live in the quiet, ordinary acts of attention and care.



As a filmmaker, I began to understand how the camera itself can be used as a tool of compassion and the ways it can even embody its opposite, if not handled carefully. Pointing a lens at someone is inherently intrusive. It places the subject in a vulnerable position, often with little control over how they will be represented. Because of this, I understood that filmmaking must be practiced with deep responsibility. For us, this meant never looking down on our subjects, never forcing them into roles or words that were not theirs, and never prioritizing spectacle over dignity. We tried to let the world unfold as it was, avoiding excessive manipulation, and ensuring that humility and patience guided every frame we captured. There were moments when we questioned whether we should even be filming. Were we being compassionate in how we framed our participants? The camera gives inherent power. Acknowledging that power, learning to surrender it, and allowing ourselves to be guided into uncertainty was essential.

This philosophy transformed my understanding of my artistic practice. In the past, I thought of filmmaking largely as a form of personal expression to process my own experiences or test my creative boundaries. But **Remedy** shifted my perspective. It taught me that filmmaking can also be an act of service, a way of recognizing and responding to the lives of others and the world around us. True artistic success is measured by the connections we form in the process, between filmmaker and subject, crew and community, self and other.

In the end, the greatest gift of **Remedy** has been this: it taught me that compassion is not something abstract or unattainable. Compassion is a practice, an orientation toward the world, and one that filmmaking, if it is done with care and surrounded by the right people, can help illuminate. When I point the camera at someone, I will try to remember what this project demanded of me: humility, patience, a willingness to see myself in others, and a leap of faith into the unknown. That, I believe, is where true healing and true art begin.



John David DeVirgiliis, Cinematographer

Filmmaking with a Tibetan Amchi

This morning I was looking back at a journal I kept last year. I read a couple of entries from around this time in the summer, when I was in the Tibetan settlement of Mundgod, located in southwest India. I was traveling with my work colleague Kenya and our collaborators Terri, Rajinee, Chris, Kyle, Jenny, Laurel, and Dr. Jampa Yonten, also known as Amchila for his practice of traditional Tibetan medicine, which was the focus of our documentary film project.



Left: Co-cinematographer Rajinee Buqing lines up a shot; Right: Venerable Geshe Dorji Damdul talks with Amchila during our visit to Tibet House.

My involvement with this project began when Kenya invited me to collaborate. He and I had made films together in graduate school. We have a good shorthand, similar tastes, and enjoy the discussions and negotiations that occur during the filmmaking process itself. Kenya was asked to direct this film by Terri. She has known Kenya's family since before he was born—in fact, Terri provided Midwife care for Kenya's mother during her pregnancy with Kenya. I mention this because our film is focused on medicine and especially the practice of compassion as integral to practicing medicine. So in making the film, our group was also asked to reflect on our observations and our own experiences around compassion. This prompted a very personal and interpersonal commitment to the work, which was also already very immersive by nature of being across the world—away from home—and living amongst the people and locations we were documenting.



In Dharamshala, Kenya, Rajinee, and I experienced our first kora—the pilgrimage-like ritual of circumambulating around a sacred site; we walked many koras during our travels. We visited the Men-Tsee-Khang Tibetan Medical and Astro Institute, the Institute’s museum of Tibetan Medicine, as well as the Tibet Museum. We spoke with practitioners and professionals in the field of Tibetan Medicine.



Our first kora in Mcleod Ganj around the residence of His Holiness the Dalai Lama.

In Delhi, we stayed at the World Buddhist Centre and ate meals with the other visitors and attended morning meditations. We met with the Director of Tibet House, Venerable Geshe Dorji Damdul. During an off-day, I accompanied Terri, Jenny and Laurel to a conference about the high Himalaya and environmental justice.

In Darjeeling, we visited the Chagpori Tibetan Medical Institute, founded in 1992 by Venerable Dr. Trogawa Rinpoche, commemorating the site of the historic Chagpori College of Medicine, built in Tibet in 1696. We met with the Director, Dr. Teinlay P. Trogawa. We talked with today’s class of Tibetan Medical students, who vulnerably spoke to us about their own experiences of compassion. On our day off, we visited the Tibetan Refugee Self-Help Center and observed artisans crafting textiles to support themselves.



A Tibetan artisan weaves a rug at the Tibetan Refugee Self Help Center.

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We visited the Chagpori pharmacy and observed the production of various medicines, formed by hand from herbs and traditional methods. And of course we sampled Darjeeling tea as well as Tibetan butter tea!

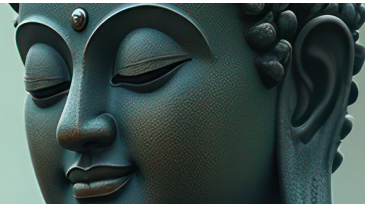


Left: We observed various medicines being made by hand and met with the head of the Chagpori Pharmacy Department, Dr. Tenzing Phelgye; Right: We received ceremonial khatas upon arriving at our accommodations at the Udaan Dekeling Resort in Darjeeling, formerly a temporary site for the Chagpori Tibetan Medical Institute.

After our northern India stops, we traveled to Nepal to visit Matthieu Ricard at Shechen Monastery in Kathmandu. On our off-day, Amchila took Kenya, Laurel and me to the Swayambhunath Stupa— we observed the rhesus macaques monkeys, we walked kora around the stupa, we listened to music during a sudden downpour, and we capped the afternoon off with a tea. As a group, we enjoyed a dinner of Nepali Thali.



Left: Amchila walks kora at the Swayambhunath Stupa; Right: Amchila and Kenya overlook Kathmandu at this ancient sacred site.



Our final two stops were Mundgod and Bangalore, where Amchila grew up and where he lives with his family today, respectively. After learning about and experiencing the traditions of Tibetan medicine and culture throughout our trip, it was especially joyful to observe Amchila as he tended to his own elders in Mundgod and also to see how they extend care to Amchila, as I imagine they would have long before he became an Amchi, just a boy in a Tibetan settlement in southwest India. I wonder what it was like when Amchila's family fled Chinese occupied Tibet and resettled their lives in Mundgod. In Nepal, I'd begun to miss my own home and feel some sadness about the impermanence of the past. I found the time with Amchila's family both restorative and cathartic. Before we left, Amchila's aunt brought us a bunch of bananas from a tree on her land. They were exquisite.



Amchila and his family and friends pose for a photo after lunch at the home of Amchila's aunt in Mundgod



Laurel and Jenny ride the subway in Bangalore after a visit to Cubbon Park.

In Bangalore, we visited Amchila's practice— the Tibetan Healing and Wellness Center. During two days of office visits, Amchila attended many patients, both from the region and from across the globe. Our accommodations were just around the corner from the Center, so we regularly walked around the neighborhood for meals, to meet with Amchila and his wife at their home, and to experience the city of Bangalore. Laurel, Jenny, and I spent one afternoon at Cubbon Park and enjoyed taking the subway back.

(continued next page)

After the rest of our group traveled back to the U.S., Kenya and I stayed a couple of extra days in Bangalore to have time to film with Amchila and his patients. We visited the Men-Tsee-Khang Sowa- Rigpa Medical College and Hospital and met with the Principal and Medical Superintendent Dr. Dorjee Rapten Neshar. On our final morning, we took a couple of photos and gave big hugs to Amchila and Chris—who also lives in Bangalore, is Indian himself, and had spent the last month working with us as the sound mixer for the film.



Amchila and Chris bid us farewell on our last morning in Bangalore.

Kenya and I flew back to Delhi to return some equipment and get ready for the long trip home. We enjoyed a final day off—the sweet victory of our work concluding for now—with a walk around Lodhi Garden and its 16th century structures, followed by a Bollywood movie night at a Delhi cinema. Kenya and I delighted in the big song and dance numbers and the experience of not understanding the language but still extrapolating some understanding of the story. We had popcorn and Masala Coca-Cola and laughed in fits and starts.



John David and Kenya in front of the Shish Gumbad at the Lodhi Garden in New Delhi.



Before our group had disbanded in Bangalore, Kenya interviewed each of us. He asked us to reflect on the things we learned about each other and ourselves on this trip, about the filmmaking process, and about compassion.

I feel like every time I'm working on a film, I get reminded again of the importance of placing trust in the process. It can be so hard when I am in it, feeling exhausted or withdrawn, not to doubt myself or doubt others. But all we can really do is our best— work hard, engage, be thoughtful, listen to others, listen to ourselves, and let fears and doubts pass. I think those same efforts apply to our relationships.

I appreciate that on our journey Amchila invited us to Mundgod to meet his extended family and see where he'd grown up; it felt comforting in the middle of our busy production schedule, and I was sad to leave. And in Bangalore, Amchila's wife prepared meals for us which we shared in their home. We developed a more personal understanding of Amchila's day-to-day existence.

While working on a film, I sometimes forget how vulnerable and generous people are in offering their own presence to this process. From the practitioners and Geshes to family members and patients, the people we met and filmed courageously offered so much of themselves. I'm forever grateful for these encounters and experiences and especially to Amchila for his participation and for bringing us all together.



Terri Nash, Executive Producer

Compassion's Cauldron

Delhi, June 2024

Sweltering heat.
Poor air quality.
Ah, Mother India!

Five of us arrive on a direct flight from Newark, that's fifteen hours of flight time. My body feels like badly folded origami. We get through customs and immigration in a blur. Our hearts are forged in hope, imagining the impossible on a shoe-string budget, and alchemized with the joy of meeting up with Dr. Yonten and Chris Burchell the sound engineer. After the luggage dance we squeeze into two taxis and make our way to the World Buddhist Center, an oasis amidst the chaos in downtown Delhi. Director Kenya Gillespie, Camera operator Rajinee Buquing, myself, Jennifer Ire and Laurel Turk. Piling camera equipment on top of taxis becomes a ritual, a film-sacrament of sorts, but this is the first go at it and it is good enough. It will get better with time.

We hit Delhi traffic and begin the first of many learnings: to relax beneath the incessant turbulence of Indian motorway—chaos. There is seemingly no road rules to an untrained eye or first time Western visitor. It becomes a form of self-compassion to “let go” as there is nothing to do save for surrender. We are an international, multi-cultural group ages 27-80, with an outrageous idea: Make a film on Compassion.

Co-author Kyle Weaner flew into Delhi the next day and so that made eight of us. In a few weeks camera operator JD replaces Rajinee to accommodate schedules and commitments.

“Anything can happen” is a phrase Amchila often uses, and this was no exception. It was like that. Have a plan, drop the plan, meet the moment, set up a shoot, break down the shoot, schlepp luggage and equipment again and again, eat noodles, drink tea, taste warm Tibetan bread called bakle on hotel verandas as wild monkeys eye us from the next balcony. We ate, drank, slept, packed, unpacked, day in and day out. We swapped stories and relied on each other. Strangers at the beginning. Friends at the end.

A film on compassion demands compassion-in-action as we met the limitations, weaknesses and humanness in ourselves, each other and the group.



We met compassion. And compassion met us everywhere we went. Delhi, Dharamsala, Darjeeling, Bangalore. Sometimes in simple forms like the offering of a meal or a cool drink on hot day, sometimes in more noticeable ways when one of us would get sick or meet an emotional breaking point within. It's hotels, trains, restaurants. It's taking in the wondrous compound where His Holiness lives and teaches. It's being saturated in mantras so resonant it feels like you are in a beehive. It's meeting people who smile when you tell them what we are doing, and through the exhaustion feel that spark of support. It's being greeted with Tibetan tea each time we arrive somewhere. It's taking in the fragrance of Kashmiri saffron tied in bundles drying in the sun. Imbibing the strength of a people re-creating a sacred culture and medicine system in exile, and the wordless wisdom such an endeavor demands.

The project is in editing now. It is the slow, tedious, hidden part of a film. The month of being saturated in group compassion, the project's clear intent of rendering compassion, all of this converged and is now in that stage of birthing something larger than the singular components.

It's the Remedy.



Laurel Turk, Project Support

Walking the Path

I was excited and honored to be part of the **Remedy** film tour last summer. It was a varied and rich experience, and there are many different places, encounters, and people I could write about. But one thing that has had a lasting effect on me was being in a country where spiritual practice is so visible publicly, and so integrated into daily life.

Our hotel in Dharamshala was a ten minute walk from the Dalai Lama's temple. We went the first time as a group and walked around the temple on a beautiful path filled with prayer wheels, prayer flags, stones painted with mantras, shrines, views of the mountains, and monkeys. We walked and spun the prayer wheels and chanted the Medicine Buddha mantra. During the following for ten days of our stay there, most mornings I walked the path. Many others were also doing this practice of *kora* (circumambulating a temple or sacred object) early in the morning. I was in the company of monks, but also many lay people with their malas, murmuring their mantras while they walked. There were many older people and others who clearly had trouble walking but were doing this practice, making their way slowly around the path and resting on the benches at the top of the hill.



Another highlight for me was chanting at the Dalai Lama's birthday celebration. Before the main festivities in the temple, there was a ceremony in an outdoor pavilion-like structure. A group of monks was leading chanting, with drums and long brass horns. A large crowd of people were sitting and chanting. I was particularly taken with a large group of older women sitting behind me who knew all the prayers by heart and were singing away at the top of their lungs with so much joy.



We spent several nights at the World Buddha Centre in Delhi throughout the month, as we passed through Delhi on our way to other places. Every day at 6 AM and 6 PM the caretaker of the temple, a Ladhakhi monk, Lama Tashi, would lead puja. He played the drum and did an ever-changing medley of chants. The World Buddhist Center has connections with the Nipponzan Myohoji order who built the Leverett Peace Pagoda near where I live, and he began every puja with the *Namu Myo Ho Renge Kyo* chant, which Terri, Jenny, and I were familiar with. He also included the Medicine Buddha mantra that we all knew. I looked forward to these pujas—they became a touchstone for my days in Delhi.

In Darjeeling, the Mahakal Temple was one was visited by both Buddhist and Hindus. It was originally the site of a Buddhist monastery which was destroyed and then the Hindu temple was built on top of it. In the temple were a Hindu priest and a Buddhist Lama - both doing their own chants and making offerings. After doing *kora* and making offerings, Kyle and Amchila and I drank tea as recorded Hindu chants on a speaker filled the air.

In Katmandhu we stayed at a monastery guest house very close to the Boudhanath Stupa. The first evening of our stay was a full moon, and a group of us went together to walk *kora* and offer butter lamps. Again, I went back to the temple in the morning. Katmandhu is very populated, and there were a LOT of people walking *kora* - it was a bit like navigating an eight-lane highway during rush hour.



Boarding the plane to go home, the brusque voices of the U.S. flight attendants barking orders was quite jarring after the gentleness of the Tibetans who we had been spending time with— the doctors and teachers at the medical schools, Geshe Dorji Damdul at Tibet House, Amchila's friend who ran the hotel in Darjeeling and his family, the monks in Mundgod, and Amchila's family, who were all so kind and generous with us. I was struggling with how I was going to maintain this renewed connection to my spiritual self once I returned home. I decided I could walk *kora* around the circle in my neighborhood. Though there is no stupa there, I could say my mantras and send prayers to my neighbors' houses as I passed. So now that is what I try to do. I am not always regular. I am deeply aware of how important it is to have a sangha to help motivate practicing, especially in this largely secular culture. I'm grateful for Amchila and my dharma friends who help keep that spiritual flame alive in me.



Jennifer Iré, Project Support

Remedy- The Filming in India

I left for India with 6 other members of the “Compassion as Remedy” Group, on the evening of June 28th, 2024, and arrived there on the night of June 29th. It was a long flight, and for those of us for whom it was a first visit to India it was a bit exciting. We arrived safely at the airport and we got a taxi to take us to the Buddhist Center where we were to be staying for awhile. It was exhilarating to be in the midst of the beautiful city of New Delhi after midnight where everything was quite alive and lively. I was amazed at what I was seeing - an experience that projected the idea to my mind that the entire visit would be exhilarating.

I was very curious to learn about how the filming, the creation of scenes, what goes into the making of storylines, that begin explaining how the actions induce the start of healing. These bring on the satisfaction of the start of feeling well and satisfied that the change that was needed was arriving. And so it turned out that during our first month in India, we had the opportunity to experience these aspects firsthand. I was 80 years old, and the oldest member of the group who would be creating the India stories for the film. I felt uplifted by being in the company of these young people and felt enthusiastic about learning, even a tiny bit about film making.

On that first day of filming, I sat where I could observe what I called, “The dance of creative minds,” but also see how the photographers, as they “finished” shooting a scene, would quietly speak with each other about what was created, and how they felt about what was done before going on to film the next scene. I became excited about the camaraderie between both photographers especially as one was the director of the production. As I sat in that space with creative connections and respect, I found myself thinking that there had to be an incredible atmosphere in the film world, among the variety of workers who must collaborate to produce the scenes. That set me thinking and wondering what that type of graciousness, happening among humans might produce similar changes in work places in our world.

We visited Darjeeling, Bangalore and Nepal with the film crew as they continued their work of creating film pieces that described the beauty and uniqueness of the continent, the land, mountains, peoples, and the incredible ways in which some things were done in India, a continent. For example, drinking water for the populations that lived elsewhere was collected with pipes that brought water down the mountainside to the roadways where trucks filled the tankers and drove that water to where it was needed I assumed. We passed many of those trucks getting their tankers filled at bends in the roads where there was a continuous filling and delivering of water to villages etc. daily. I was born and lived on the islands of Trinidad and Tobago populated by enslaved Africans. Then East Indian populations from South India were brought in from India to grow rice and sugar cane. They shared the island with the slaves and were supposed to be paid for their work. The story told was that they never really got paid, and that created disharmony between both populations.



One day we visited a MenTseeKhang College at the top of the building which looked out over to where the Children's Village on the mountains across from where we stood. As we walked up to the college, we passed children in uniforms walking quickly up the road towards the college as we were doing. We got to the college, we spent some time taking in the surroundings and the feel of the places around us. I noticed the ways in which the staff members interacted with each other as they walked from place to place; how kindness and connectedness were normal and the feeling was of being one, with peace, calm. That led me to want to experience what being in that space felt like. I went down the stairs, walked to the section that faced the Children's Village and other sites across from where I was standing, and relaxed. Soon I got into the feeling of the place. A few people walked past where I stood, talking to each other quietly and peaceably and with a feel of joy that felt so good. People were happy and expressed it with an ease as they walked together to their classrooms and offices.

I stood there looking at the mountain across the way and, feeling the peace and comfort that flowed from there, and, I asked myself, "What is different here? The thought, 'This place feels like home,' passed through my mind and made me peacefully calm and happy to be where I was. Suddenly I realized that I was in the midst of people who had been welcomed home by the Dalai Lama, the Spiritual father figure of Tibet. And that welcoming brought in what I felt within my mind 'something that was as precious as a mother welcoming a new baby home. They moved from "Home to Home," in a way with which they never lost the feeling of being no more in Tibet. Home was always with them now, it never became lost. They became one family all the time, and in every way. I stood there taking it all in and thinking of how enslaved Africans taken from Africa to the USA were not welcomed to the new land. I had to stay quietly absorbing the entire panorama of humanity that was creating such a humane world place. And as a person of African descent, I held much respect for the wisdom of the Dalai Lama and his actions. That kept my mind quiet for a long, long time.



Rajinee Buqing, Cinematographer

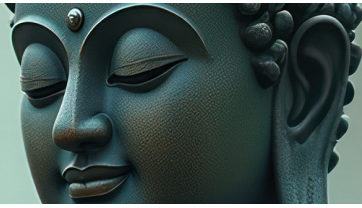
Dear Amchila,

When we first met over Zoom, you mentioned that this encounter would be karmic. Admittedly, it takes me a long time to process, so I'll be doing that after such vibrant, stimulating, challenging and beautiful weeks in India with you all. For now, I just want to say thank you for your generosity, care & patience through this process of filming, and inviting us all to witness such sacred, precious aspects of your culture, practice and traditions. Some of my favorite moments have been filming your kora, & feeling the abundance of nature in Dharamsala. Thank you for sharing.

I am inspired by the compassionate spirit of you and the Tibetan people.

My gratitude,
Rajinee





*to visit the website for Remedy
please scan the QR code below:*



on the book *Compassion as Remedy in Tibetan Medicine*

Aditya Sondhi

Compassion As Remedy in Tibetan Medicine is a translation and commentary on ‘The Physician’ chapter from the celebrated Tibetan medical text *rGyud-bZhi (The Four Tantras)*. The author-translator Dr. Jampa Yonten (along with Kyle Weaner) gently addresses the failings of allopathic systems of medicine, which are often unidimensional, accompanied by side-effects, and bereft of compassion and empathy. Drawn to Tibetan medicine by a photograph Dr. Yonten saw as a schoolboy, in which a hand holds another suggesting the diagnosis of disease by the sheer feel of a pulse, the author demonstrates the holistic attributes of being healthy. A recent instance of a well-known individual suffering a stroke despite a sharp fitness regimen, brought into focus the marked difference between being fit and being healthy. Physical exercise and fitness is but the top-dressing of a healthy person. True wellness comes from a blend of emotional, spiritual and mental robustness. Added to these attributes, are the finer aspects of Tibetan healing – compassion, kindness and forgiveness. Magic pills to drain out the negativity that plagues our anatomies.

Significantly, Dr. Yonten approaches this topic from the perspective of the physician, holding a torch to the levels of empathy and intuition expected of an honest doctor (especially while treating the terminally ill.) One is reminded of the writing of Atul Gawande and Henry Marsh – both of whom provide high degrees of introspection for the medical profession. For instance, the author refers to a patient with tuberculosis, for whom ‘Western medicine’ was proving inadequate. The doctor discovers a karmic deficit and prescribes prostrations to accompany the medication. The recovery of the patient is then remarkably quick. This leads to a discussion around what the book describes as ‘spirit diseases’. I recall a House Song from my school, which had the lines

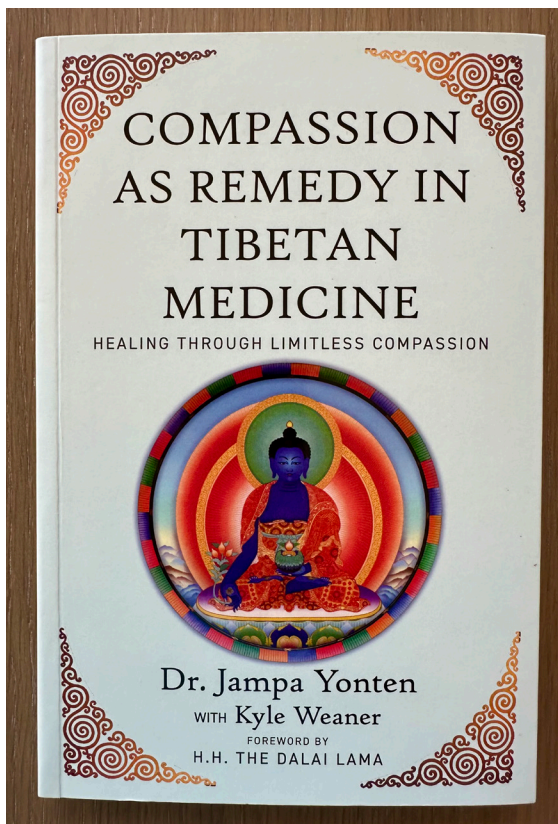
There is a House
A grand old House,
In mind and spirit strong!

In mind and spirit strong, is the underlying mantra of Tibetan healing. Of course, much of its efficacy is based on a two-way faith: that the patient has in their treatment and correspondingly, that the physician has in their patient.

The book refers to the Supreme Physician as one who ‘can dispel the three mental poisons’ of attachment, aversion and delusion that manifest themselves through *rLung* (wind) and *mKhris-pa* (bile) and *Badkan* (phlegm). Freeing one of these poisons leads to a higher state of enlightenment and wisdom. The journey for the physician is therefore metaphysical, and that of a spiritual friend, philosopher and guide. What a far cry from our contemporary healthcare systems! Yoga and Ayurveda share some of these Tibetan attributes and we are the better for them.

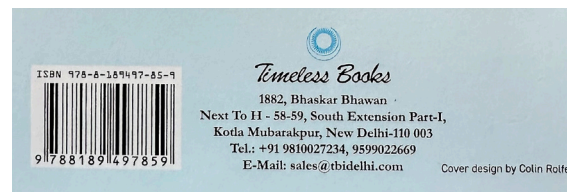


One being asked by a journalist in Croatia as to what his speciality is, Dr. Yonten spontaneously answered 'Compassion'. This sense of compassion is in-built in his DNA and reflects in his writing – a simple, clear, do-it-yourself style, which has underneath many layers of subtle learning and a life-time of practise. The book is one to be read and re-read to reflect on the arduous journey towards wellness, and ultimately, towards being more humane and moral beings. A golden lesson that society can well be reminded of in our times.



In January 2025, a First Special Edition of *Compassion As Remedy in Tibetan Medicine* was published in India by Timeless Books by arrangements with

Dr. Jampa Yonten
Tibetan Healing and Wellness Center
A-19, St Patrick Complex, Residency Road
Bangalore- 560025





Liz Miller

I met Dr. Jampa Yonten in 2017 at what is now called the Menla House in Orange, Massachusetts, for a weekend retreat on Traditional Tibetan Medicine and Medicine Buddha. At that time I was steeped in both traditional and modern Buddhist thought and practice, but knew little about the Medicine Buddha and nothing about Tibetan Medicine. I had heard about Amchi Jampa (or Amchi la as he is fondly called) from Buddhist friends who sang his praises. I managed to get a private consultation with him right before the weekend retreat and was blown away: his presence, attention, kindness, and tenderness were palpable. He diagnosed my constitution via the humors, wind, bile, and phlegm, which are the source of many disorders, and through visual observation, touch including pulse reading, and questioning made suggestions for lifestyle, diet, spiritual practice, and prescribed Tibetan herbs.

I began taking his herbs immediately to good effect and aside from small lapses have continued taking them to this day. With each yearly consultation, new herbs are prescribed along with the continuation of others. I turned 71 this year and in celebration (ha!) I had numerous blood tests done in order to get a comprehensive overview of my general health. The findings were mostly positive and I was told my biological age is 10.4 years younger than my calendar age. I was pleased to learn this and totally give credit to Amchi la's herbs. I am grateful for his care.

Needless to say attending the retreat at Menla House was informative, healing, and inspiring; I attended two other weekend retreats with Amchi Jampa and beloved Terri Nash.

In 2018 I learned that Amchi la had spent the better part of 10 years working on a book about compassion and its place in Tibetan Medicine. Having a background in book production, editing, copyediting, and indexing, I reached out to Terri to offer my help in getting his book published. I think he was really pleased with this and thus began our partnership and journey to get *Compassion as Remedy in Tibetan Medicine* published. By the time the manuscript came to me, it had been benefitted by many skilled readers. It took us about two years with many back-and-forth reviews: some material was moved around, language was rewritten for clarity, flow, grammar, modern audience, etc. Dr. Julie Brefczynski-Lewis created the Recommendation for Practice sections. When we all agreed it was ready we reached out to Ellen Scordato, our skilled guardian dakini editor who has helped us in many ways. She created a marketing package and sent this to potential publishers. Eventually we found a publisher and most recently we have had a second edition published in India, the current and long-time home of His Holiness the Dalai Lama. It is Dr. Yonten's aspiration and intention that this book is filled with His Holiness's presence and blessings! I can say that I have felt many blessings in my time spent on this lovely book.



I find this book to be a wonderful blend of the deep history and practice of Tibetan Traditional Medicine, also known as Sowa Rigpa, and the needs and challenges of modern times. The heart of this book is Amchi Jampa's translation of "The Physician Chapter" from the *rGyud-bZhi (The Four Tantras)* which is the basis of Traditional Tibetan Medicine. He then offers commentary that connects this rich history and practice to our current time. I particularly appreciate the emphasis here on compassion and spiritual practice. I believe our world needs and deserves these qualities, now more than ever.

I am thankful and grateful to Amchi la for his work and dedication to healing and lightening the burdens that living beings endure. Thank you for reading!

Sarva Mangalam (May All Be Well)



Ellen Scordato

Dr. Jampa Yonten and his work have made a huge difference in so many people's lives--including mine, and my husband's--on so many levels.

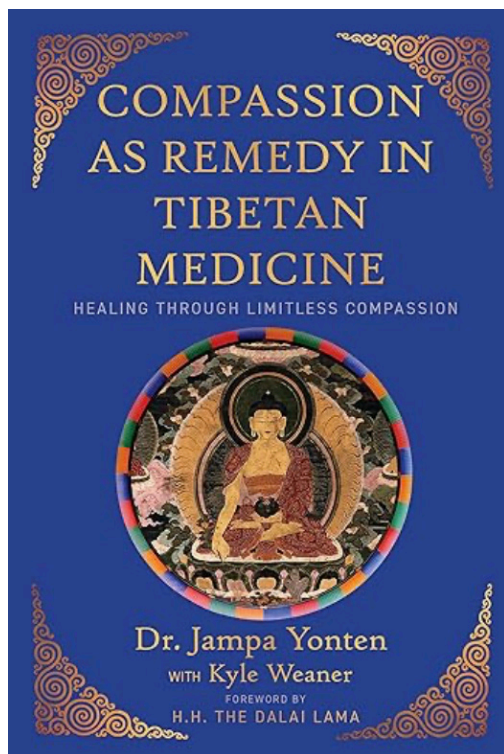
We first met Dr Yonten on one of his teaching visits to the USA in 2017, when he came to Massachusetts to teach a Medicine Buddha weekend. I practice and study Tibetan Buddhism, and some of my fellow sangha members highly recommended him. It was quite a trek from New York City to Massachusetts without a car for part of the way (a long story!), but we finally got there. Such a privilege to meet and learn from a soft-spoken, kind, and brilliant teacher with so much knowledge and compassion. I immediately felt that what set Dr Yonten apart is his own practice of compassion and attention to all aspects of Tibetan medicine on all levels--body, speech, and mind. He has been my Tibetan doctor since 2017, and I studied with him online during the Covid pandemic lockdown. How lucky we were then; rather than have our hearts close down in fear, we could learn to open them in lovingkindness and compassion through a true practice lineage, with all its blessings.

(continued)



Over the years, I've had the privilege of helping his editors and publishers just a little bit in various ways. His book *Compassion as Remedy in Tibetan Medicine* feels like a modern classic to me. In it, Dr Yonten takes one chapter of the foundational Tibetan medicine text the *GyudZhi*, about The Physician, and concisely and beautifully expands it, with deceptive simplicity, to reveal a worldview for physicians that can heal not only our physical issues but the three poisons: attachment, aversion, and ignorance.

Now a movie is being made about Dr Yonten's work--that's so incredibly exciting! I've never been to Bangalore, where Dr Yonten has his main clinic, but the bits of the film I've seen promise an unusual and previously unseen view of how Tibetan medicine works in modern India and around the world. I can barely wait to see it! Til then, I'll practice.



In May 2023, *Compassion As Remedy in Tibetan Medicine* was published in the USA by Monkfish Book Publishing Company.

Monkfish Book Publishing Company
22 East Market Street, Suite 304
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monkfishpublishing.com



To purchase Dr. Yonten's book
Compassion as Remedy in Tibetan Medicine

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G V Raman, Founder of Sophos Executive Consulting

His Holiness The Dalai Lama said, “I have found that the greatest degree of inner tranquility comes from the development of love and compassion.” Dr Jampa Yonten lives and practices His Holiness The Dalai Lama’s teachings. I have known Dr Jampa for the past 10 years and I found him as an outstanding Tibetan Doctor and medical practitioner par excellence.

I have always been very appreciative of the ancient Indian Medicine System, the Ayurveda. I preferred it most because the ingredients with which the medicines are prepared are naturally occurring herbs and shoots. Also, they have no side effects as in the most popular system available today. Sometime in 2016, my mother had a serious ailment and I needed to attend to that immediately. I tried Ayurveda for some time, but for some reason my mother’s health condition would not improve. I was seriously considering switching to other systems such as Homoeopathy, when I chanced upon the Tibetan Health & Wellness Centre. I made casual preliminary enquiries and found that the processes adopted are very similar to the Indian System of Ayurveda. My curiosity was kindled once again and I took an appointment at the centre to try the Tibetan method of treatment.

My mother was already familiar to the Indian System and she took to the Tibetan system like fish to water. My first encounter with Dr. Jampa Yonten was amazing. I was struck by his simple demeanour without an air of ‘know it all’. He welcomed us with a warm smile that assured me and my mom that we have arrived at the doors of the right healer. He was very compassionate and full of ears for our pains. He always asked questions to know we were understood well and took time to diagnose. It was only later that I chanced upon the Logo which had a tag line ‘Healing through limitless compassion’.

I was so impressed by his systematic method followed with sympathy that I had since recommended more than a thousand patients for any and every ailment to Dr. Jampa over the years.

His closeness to the spiritual centre of Tibet, His Holiness the Dalai Lama, and through his own teacher Dr. Trogawa Rinpoche are very cherished aspects of Dr. Jampa’s life. I learned later that Rinpoche is a honorific term to refer to teachers and mentors that meant ‘The precious one’. My visits as a patient slowly blossomed into deep friendship with the Doctor so that we were comfortable talking about anything and everything under the sun. Soon, I learned that Spiritualism and Astrology played an important part along with medicine for the wholistic treatment of the body & mind- and that Dr. Jampa was adept in all these specialities as well.

In this ‘Year of Compassion,’ I wish Dr. Jampa Yonten huge success in reaching people seeking solace through his newsletter. Pray God for his continued service to spread throughout the world and provide total healing to the diseased and the unwell.



Jim Farnham

When I was in my 20's, I attended a school in England called "The International Academy for Continuous Education." It was a 10-month course where 100 people lived together in community and studied spiritual teachings from various parts of the world.

Two parts of the world which were not covered were Tibet and the Americas, i.e. Indigenous Teachings of North and South America. With the passing of my mother in 1993, I returned from Alaska and began to study and participate in Indigenous Ceremony of the Algonquin Nations of my region.

Friends and neighbors introduced me to Dr. Yonten in 2018 and we have become a Gyudzi family in an on-going experiment. Due to the kindness and diligence Dr. Yonten shows, his journey has touched our lives.

Whatever the vocabulary, language, lineage or teaching, in my view the essential purpose of our life can be the transformation of our being. Buddhism, Christianity, Hinduism, Indigenous - each lineage is a path to the medicine of transformation.

Dr. Yonten's book *Compassion as Remedy in Tibetan Medicine* is giving answers and direction to my lifelong search for meaning in action. It serves as a bridge to understanding between what seems on the surface to be different lineages.





Jane Pathan Friedewald

Sowa Rigpa: a Noble Heart as its Highest Ingredient

With the powerful elements of wisdom and compassion, interdependence can take on fantastic expressions in films, books and media that can inspire a healing evolution for the benefit of humanity.

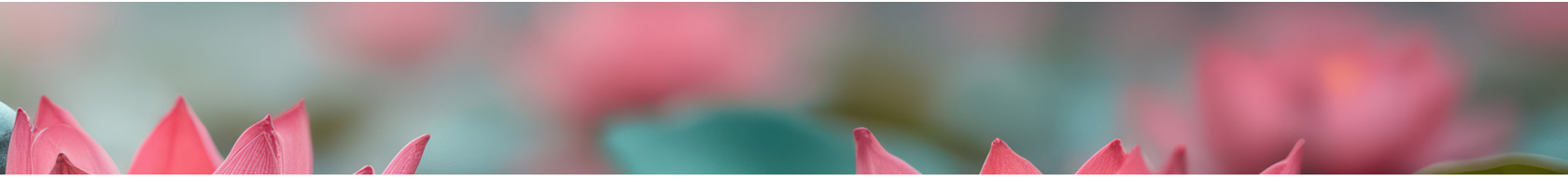
Buddhism - having fallen into the category of ‘religion’ in Western society - is increasingly gaining understanding and respect as a Science of Mind, the full scope of which still remains unknown to Westerners.

The crown jewel of this science is *Sowa Rigpa*- the science of healing- which refers to the Four Tantras of the Medicine Buddha. Marpa Lobdra Germany e.V., a young non-profit organization pursuing graduate studies of classical Buddhist texts along with meditation, invited Menrampa Jampa Yonten in company of a film team to Berlin from September 24, 2024 and onwards for a few days. The talented director Kenya Gillespie and cinematographer Rajinee Buquing creatively found expression in the beautiful scenery of the Buddhist center Bodhicharya. They artistically continued to create also in Berlin filming for a documentary about *Sowa Rigpa* and Menrampa Jampa Yonten’s healing activities under the title: “**Remedy**.”

Menrampa Yonten provided a brilliant introduction to TTM through the chapter in *rGyud-Zhi* “The healer whose actions heal” with his book *Compassion as Remedy in Tibetan Medicine*. For the audience, this holistic healing approach was a true highlight. The discrepancy between *Sowa Rigpa* and Western medical approaches became very clear to everyone, including the relationship between physician and patient, which purity in terms of confidence and respect has gotten pretty lost. Evident research in the West on the healing quality of physicians reached the same conclusion that a compassionate, caring, humble, and ethically social attitude of physicians triggers a greater healing process in patients than without these qualities.

Traditional Tibetan medicine is based on the two-thousand-year-old insight that all illness originates from one’s own mind. Every illness is psychosomatic, in other words based on an interaction between mind and body. In comparison, pioneers of psychosomatics, such as Dr. Melitta Mitscherlich, advocated for a chair in psychosomatics at the University of Frankfurt in the 1960/70s.

Based on this understanding, Menrampa Jampa Yonten explains: “According to *Sowa Rigpa*, there’s no disease that is not curable. Every disease is curable therefore being strong, positive and optimistic are important for the holistic healing approach. Also eating healthy foods, doing healthy lifestyle and keeping emotions calm and balanced are equally important for the holistic healing approach.”



We are still in an age where ancient knowledge and experience are overshadowed. Western cultures fail to benefit from the eastern wisdom about immaterial mind, not identical with space and time. This confusion leads to the conviction of pure materialism: mind is equated with brain. Fortunately, modern science, which seeks the truth, is advancing.

The interaction between mind and body, along with its conditional causes, is extremely complex. This has now been explained in numerous books about TTM with three so-called “errors” (*Nye-pa*), which manifest physically in combination with the four elements in the body as wind (*rLung*), bile (*mKhris-pa*) and phlegm (*Badkan*). This is solely due to poisoned states of mind which are summarized in mental delusion, desirous attachment, and subliminal aversion. In individual conversations with Menrampa Jampa Yonten, initial understanding was gained that their imbalance in the human body - discovered through sensitive pulse diagnosis- causes illness.

In this context, the phenomenon of karma is needed to be understood. One’s own causal impact of destructive physical actions, as well as speech and thought, and their fruits extend far beyond the present existence as “disease agents.” Cleansing of negative karma goes beyond the healing methods of medication, therapy, lifestyle, and diet, and requires specific spiritual practice.

The connection between spirituality and health is a phenomenon that has yet to be acknowledged deeply by humanity. In *Sowa Rigpa*, immaculate spirituality is effectively transmitted through the Medicine Buddha Tantra from generation to generation of superior physicians. Immaculate spirituality is rooted in the Buddhist philosophy of Sutra and Tantra, a treasure of wisdom for humanity. It conveys insight both about conditional connections and the Absolute. The primordial actual nature of mind receives the highest attention here. Initially, the true nature of the mind is described as immaculate and fundamentally healthy, as clear light, untouched, unstained by the fleeting stains of poisoned emotional or cognitive obscurations. In this empty sphere of light, the medicine knowledge holder Bhaishaya-Guru, the Medicine Guru, manifests, blue like the blue beryl, sitting in the vast expanse of space. All the hundreds of afflictions and disturbances can be pacified through the Medicine Buddha Practice and recitation of his healing mantra:

*Tadyatha Om Beshajay, Beshajay, Maha Beshajay,
Beshajay Raja Samudgate Svaha*



TIBETAN LUNAR YEAR 2152

Wood Snake

February 28, 2025 until February 17, 2026

The careful nature of snake blends with the nurturing and growth qualities of the wood element, encouraging intellectual and spiritual development.



Auspicious Days for spiritual practice, chanting, and meditation:

9th Lunar Month (2025)

- 29 October: Medicine Buddha Day
- 31 October: Guru Rinpoche Day
- 5 November: Full Moon Day
- 11 November: Buddha Descended from Heaven
- 18 November: Protector Day
- 19 November: Protector Day
- 20 November: New Moon Day

10th Lunar Month (2025)

- 28 November: Medicine Buddha Day
- 30 November: Guru Rinpoche Day
- 4 December: Full Moon Day
- 10 December: Noble Peace Celebration
- 18 December: Protector Day
- 19 December: New Moon Day

11th Lunar Month (2025-2026)

- 26 December: Nine Bad Omens
- 27 December: Ten Good Omens/Medicine Buddha Day
- 29 December: Guru Rinpoche Day
- 1 January 2026: New Year
- 3 January: Full Moon Day
- 17 January: Protector Day
- 18 January: New Moon Day

12th Lunar Month (2026)

- 26 January: Medicine Buddha Day
- 28 January: Guru Rinpoche Day
- 1 February: Full Moon Day
- 16 February: Protector Day
- 17 February: New Moon Day

TIBETAN LUNAR YEAR 2153



Fire Horse

February 17, 2026 until February 5, 2027

The determination, intelligence, and desire for progress of horse combines with the the enthusiasm, cooperation and compassion of the fire element. It is considered a sign of great success.

Auspicious Days for spiritual practice, chanting, and meditation:

Medicine Buddha Day: MBD; Guru Rinpoche Day: GRD; Full Moon Day: FMD; New Moon Day: NMD; Protector Day: DPD

1st Lunar Month (2026)

18 February: Tibetan New Year
24 February: MBD
26 February: GRD
3 March: FMD/Great Miracle Day
17 March: DPD
18 March: NMD

2nd Lunar Month (2026)

26 March: MBD
28 March: GRD
1 April: FMD
16 April: DPD
17 April: NMD

3rd Lunar Month (2026)

24 April: MBD
26 April: GRD
1 May: FMD
16 May: NMD

4th Lunar Month (2026)

24 May: MBD
26 May: GRD
31 May: FMD/Buddha Purnima
14 June: DPD
15 June: NMD

5th Lunar Month (2026)

22 June: MBD
24 June: GRD
29 June: FMD/Universal Prayer Day
6 July: HHDL 91st birthday
13 July: DPD
14 July: NMD

6th Lunar Month (2026)

18 July: Buddha's 1st teaching of Dharma Wheel
22 July: MBD
24 July: GRD
29 July: FMD
11 August: DPD
12 August: NMD

7th Lunar Month (2026)

20 August: MBD
22 August: GRD
28 August: FMD
9-15 September: Rishi Star
10 September: DPD
11 September: NMD

8th Lunar Month (2026)

19 September: MBD
21 September: GRD
26 September: FMD
9 October: DPD
10 October: NMD

9th Lunar Month (2026)

18 October: MBD
21 October: GRD
26 October: FMD
1 November: Buddha Descended from Heaven
8 November: DPD
9 November: NMD

10th Lunar Month (2026)

17 November: MBD
19 November: GRD
24 November: FMD
7 December: DPD
8 December: NMD
10 December: Noble Peace Celebration

11th Lunar Month (2026-2027)

15 December: Nine Bad Omens
16 December: Ten Good Omens
17 December: MBD
19 December: GRD
1 January: Happy New Year
6 January: DPD
7 January: NMD

12th Lunar Month (2027)

15 January: MBD
17 January: GRD
22 January: FMD
5 February: DPD
6 February: NMD



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