









Rafael Guardiola, Spain

A Song at [just] the Right Moment

"The right moment changes everything".

I read this in a little book of messages by an illustrious "Tibetan Healer", a true Eastern and universal Wise Man, whom I have had the pleasure to know and embrace on more than one occasion - Lama Gangchen Rinpoche.

And that untimely, oracular reading made me remember a quote from Aristotle's Nichomachean Ethics [Aristotle's study of personal morality and how Man should best live] that puts the finger on it (although I don't like [this text] so much because it talks of "Anger" and anger has pernicious effects such as the explosion of violence and the resentment that eat away at us):

"Anyone can get angry - that is easy - but to do this to the right person, to the right extent, at the right time with the right motive - that is not so easy".

Aristotle and Lama Gangchen are wise men: of that there is no doubt. Because, as the Spanish philosopher Xaver Zubiri wrote in an article published in 1935, they are able to make the three dimensions of the cognoscitive activity [which is the ability to know or discover] happily come together. According to Aristotle, [these three dimensions are involved in] "understanding": the apodictic need [which means expressing the nature of necessary truth or absolute certainty] the intellection of principles [which means the process of understanding something as opposed to imagination] and the impression of reality (what short philosophical expletives to be using so early in the day!).

[Lama] Gangchen and Aristotle, amongst others, are able to "discern" what is from what appears to be, to separate truth from appearances, reminding us that what we consider real in the cosmos and our actions depend, to a large extent, on our subjective interpretations.

But Understanding, the state that liberates us from the perils of ignorance, demands that we are able to define precisely What Is, to clearly identify, for example, the causes of our discomfort [or uneasiness] when we are grappling with the meaning of our own existence. Finally, the Aristotlian wise man is able to "understand what is definite".

How can we attain this understanding which, apparently, is only accessible to well-trained minds? For Aristotle, there are three suitable ways to access such a laudable task: [the first is] "demonstration" (which is an important tool in science, investigation and logical argument); [the second is] "speculation", which is the use of reason to capture the origin, causes and permanent substrate that underlie every event and process in the universe; and [the third is] "experimentation", I.e., the impression of the real/actual by means of our own life lessons in the world, which we discover using our senses.

In any case, the wise man does claim this understanding for his own exclusive use but, as Aristotle says, "knows how to teach". He has a vocation as a teacher and tries to contribute his grain of sand in the "spiritual salvation", cognoscitive, existential or whatever we want to call it.

The wise man is prepared to share his food, with forgiveness. His food will be tasty for anyone who dares to try it, ... to investigate. The key is in the "Know yourself" [that was written in the temple] of the Oracle at Delphi, which Socrates adopted as a maxim and which a multitude of wise men, like Freud, have lived by.

Encouraged by such a serious digression, I think that this is the “right moment” to show my affection, as happens when we taste the honey of sharing our life with extraordinary people, while one of Beethoven's last string quartets plays in the background- a musical work that my father quite rightly venerated because it masterfully combines the expression of emotions and the mathematical bias in music. I dedicate this song to the woman who embodies Aristotelian excellence:

Today I want to call you Moon
Today I want to call you Moon
Even though you are a daughter of the sun.
Today I want to call you Sea
And swim in the blue of your skin.

Today I want to call you Tree
And merge with your
Rough, cheerful perfumed trunk.
Today I want to call you Wind
And adore you while you dance.
Today I want to call you Fire
And move with your flames.

Today I want to call you Moon
Even though you are a daughter of the sun.
Today I want to call you Sea
And swim in the blue of your skin.

Today I want to Caress
the honey of your smooth belly.
And follow the green and red
Trace of your blood, of your laughter
When you kiss the children
With your immense shining eyes
And the warmth of your voice nearby.

Today I want to call you Moon
Even though you are a daughter of the sun.
Today I want to call you Sea
And swim in the blue of your skin.

Rafael Guardiola

[Square brackets denote additions by the translator, Sarah Steines]





Conservation Projects at the Borobudur Compounds

The Ministry of Education and Culture of the Republic of Indonesia has been implementing a number of significant conservation actions for the preservation of the Borobudur Temple Compounds.

To support these efforts, the Government of the Federal Republic of Germany has provided generous financial contributions through UNESCO for implementing research and conservation techniques for the preservation of the Borobudur Temple since 2011.

Conserving the Borobudur Temple is a complex task: the monument has to withstand over a thousand years of intensive rainfall during wet seasons, is exposed to great fluctuations in temperature throughout the year, and was recently completely covered in volcanic ash following the 2010 and 2014 Mount Merapi eruptions.

Through careful analysis, and using advanced conservation techniques, the Borobudur Conservation Office has worked together with UNESCO and international experts to implement a number of conservation measures to help ensure the preservation of the stone reliefs for hundreds of years to come.

Below is the latest report by Roy Watkins for the project to protect Borobudur with Bionanotechnology



Borobudur Restoration and Preservation Report

By Roy Watkins September 2016

President - Borobudur World Heritage Foundation

Lama Gangchen gave his blessing for a journey to Borobudur to explore how we can contribute to the preservation and protection of Borobudur for future generations. He said if we go around Borobudur in Cora in the morning it will be successful.

Meeting with UNESCO Restoration Team on the 26th of September 2016



Present:

Hans Laison Head of UNESCO Restoration Team
Esther Laison Member of UNESCO Restoration Team

Joerg and Sandra Kotlewski HSK Chemicals
Marcel Beers CEO B&S Bionanotechnology
Daniel Prooij consultant B&S Bionanotechnology
Roy Watkins President of the Borobudur World Heritage Foundation



Hans and Esther's company are contracted by UNESCO to preserve UNESCO monuments in South East Asia, this is funded by the German Government. Pictured here with Marcel after being presented with a selection of Links conference books given by Lama Gangchen. They were here to run a workshop to solve major problems with the Borobudur drainage system. So part of Borobudur was closed during this process.

Hans very kindly stayed until after midnight despite having to travel to Angkor Wat at 4am next day.



Hans brought in drainage experts who said the main problem with Borobudur is that the drainage system which replaced the original 'gargoyle system in 1980' was inadequate and blocked with volcanic ash, debris and litter from tourists.

Water pressure from inside is causing damage instead of draining away.

To address this problem a week long work shop was held to show the Conservasi - the government team in charge of the maintenance of Borobudur, how to take care of and unblock the system.

UNESCO's view on the conservation of Borobudur, based on their experience with other sites in South East Asia is very interesting. Their view seems to be derived from scientific papers that are nicely summarised in *Frontiers in Microbiology- Biofilms and lichens on stone monuments: do they damage or protect?* by Daniela Pinna. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3980096/>

Daniela Pinna points out that 'the literature concerning the degradation of stone by lichens is copious, well documented and has experimentally proved'. However some papers indicate that 'Under conditions of high abiotic weathering, lichens can provide protection from wind and rain to the stone surface (Carballal et al., 2001; Bungartz et al., 2004), or limit erosion by reducing the level of water within the rock (Garcia-Vallès et al., 2003).'



According to one study this maybe the case with Angkor Wat which completely overgrown with moss. However, Daniela Pinna concludes that an equal body of evidence is required to confute the damaging effects of lichens and Biofilms 'the protective effects of lichens deserve further research, this aspect cannot be generalized, and each case should be examined on its own merits.' So we were rather surprised when the UNESCO team's advice to the Conservasi is to do nothing

to the surface of the stone, which goes against the body of scientific evidence, and the desire of the Indonesian Government to clean the stone. Hans said that from drill tests that the stone of Borobudur was very healthy compared with other sites under their care such as Angkor Wat.

Hans recommended that we continue to work with the Conservasi, the Borobudur government conservation team, because the cleaning of Borobudur is the responsibly of the Indonesian government not UNESCO.



Meeting with the Borobudur Conservasi

After the UNESCO team departed for Ankor Wot Mr Habbabi, head of the Conservasi was free to meet with us. On one of my morning Coras around Borobudur, I encountered a number of people wearing UNESCO uniforms scratching the Bas Reliefs despite the new 'no scratching' notices put up! Evidently the Indonesian translation on the notices says no scribbling! Scratching the Bas Reliefs to remove algae and moss causes damage. However the Indonesian government wants the stupa cleaned and Mr Habbibi says he does not want the damaging scratching to continue but he does not have the authority to stop it.





In June Marcel worked with Conservasi to test the Bionanotechnology products on small stupas, which were in the Conservasi yard. Mr Habbibi was very pleased with the results saying that this was the best product that he had seen in the 10 years of product testing. After 3 months the test stupas had remained clear of damaging moss and algae, looking like new.

It was clear to Mr Habbibi that the Bionanotechnology products were the best solution to replace the damaging scratching. He agreed to set up a meeting for us to meet government representatives in Jakarta. Borobudur is so important to Indonesia that it only the President or Vice President have authority to decide.

It can take 3 months or so to set up meeting. So we can report mission successful and big thank you to Lama Gangchen and Istar for their kind help and support.



We are in the process of setting up the Borobudur World Heritage Foundation in the Netherlands and then we are eligible for the big funding available from the Dutch government for the conservation of Borobudur, whether through protection the surface of the stones or helping with the the list of problems the Conservasi has to face. So even though it takes time to navigate through the contradictions and politics we hope we can contribute with Lama Gangchen's blessings to the preservation of Borobudur for future generations.



Whilst we are waiting for the Indonesian government offices to navigate through piles of paperwork, we were given permission by the Manohara and Sarasvati Hotels, to test our Bionanotechnology products.

Excellent result on a particularly green and mouldy Manohara Hotel statue.



After seeing how quickly the fish fountain was cleaned of green mould Mr Eddy, manager of the Sarasvati Hotel, pictured here with Marcel lost no time to place orders to clean and protect the hotel when it is repainted next year. He is also contacting friends with hotels suffering from the humid climate in Indonesia. This can only strengthen our case for cleaning and protecting Borobudur.

Julian Piras, Switzerland

Aldous Huxley and the Liberation from Suffering

Many thanks to the Lama Gangchen World Peace Foundation (LGWPF) for this opportunity to present results from my work on Aldous Huxley (1894-1963). Incidentally, the first time I spoke about this influential thinker was at an international congress organized by Lama Gangchen and Mrs Isthara Adler in 2004. (<http://worldpeacecongress.net/en/2004/speakers/piras.htm>)

At three LGWPF congresses, I also had the opportunity to work as a simultaneous interpreter for the first time. These experiences were very important for my further work, both as a translator/interpreter and as an independent researcher and I feel very grateful for that.

Recently, several friends, including Dana Sawyer, an expert on Aldous Huxley, encouraged me to start working on this topic again. Hence, I wrote an essay entitled "Suffering and the Liberation from Suffering. Core Issues in Aldous Huxley's Works." This text just received an international prize. I dedicated my essay to my grandfather, the sociologist and historian Walter Rüegg, who always encouraged my studies and who recently passed away at the age of 97. He was both a great scholar and a great man and I feel fortunate that he accompanied forty one years of my life with his presence.

Works on Aldous Huxley often begin with a short description of his family, an impressive lineage of intellectuals. His elder brother Julian for example was the first president of UNESCO and his younger stepbrother, Andrew Fielding Huxley, a winner of the 1963 Nobel price in Physiology/Medicine. Aldous himself was a prolific author who wrote some fifty books, discussing a garland of different topics. One of his core concerns - maybe the most important - was the problem of human suffering and the question of how it can be overcome. According to Buddhism, this issue is central for all of us, since all sentient beings, even the smallest insects, do not want to suffer and always seek wellbeing. The question of how to achieve this became particularly urging for Huxley after four traumatic experiences in his youth (1908-1914): his mother died of cancer; a disease severely damaged his eyesight; a brother committed suicide and World War I broke out. Traces of these traumata can be found in many passages of his works.

In the years of his quest (1916-1932), Huxley tested different philosophies to see if they offered a valid answer to the problem of suffering: the biological paradigm (with exponents such as Charles Darwin and Aldous' grandfather T.H. Huxley); the social paradigm (with a range of very different positions, e.g. Freud and the Behaviourists); the 'aesthetic' paradigm (in which an individual's emotions as well as art and literature are central). Huxley thought that each of these paradigms was expressing a part of the truth. After all, as human beings, we have a body, social relations and inner emotions which all can be the basis both for suffering and wellbeing. However, first, Huxley did not see how these different views could be combined into one practical path for liberation. This is why in the years of his quest; his work often reflects disenchantment and a feeling of meaninglessness.

In the period in which Huxley had found his solution (1936-1963), he tried to combine the best from East and West and would certainly have liked the congresses that the LGWPF has organized for many years, and in which Western scientists and doctors, educators, peace builders and environmental activists meet the members of different spiritual traditions and healing arts in a spirit of open exchange with the goal of improving human life. Huxley followed a similar approach, not only by a vast amount of reading on different traditions, but also by practicing methods like meditation and by directly meeting people from various cultures. In this way, he had deep interactions with a broad spectrum of different individuals, such as the spiritual teacher Krishnamurti, the astronomer Edwin Hubble, the inventor of the Alexander Technique F.M. Alexander, the Vedanta master Swami Prabhavananda, the father of clinical hypnosis Milton Erickson, the scholar of religions Huston Smith, etc.



The importance of this kind of intercultural exchange for Huxley shows in his utopian novel *Island* (1962), in which the philosophy of the ideal society he describes is the attempt of a synthesis of Western science, Tantric Mahayana Buddhism and Vedanta. It also appears in the anthology *The Perennial Philosophy* (1945) in which Huxley shows how much the different spiritual traditions of the East and West have in common. According to several lineages, in order to properly understand, practice and realize the teachings, it is necessary to study under the supervision of a qualified master who knows how to transmit these teachings according to the student's particular capacities and dispositions. Huxley found such a master in F. M. Alexander, who gave him fine-tuned instructions and trained him in attentive awareness on his body. Huxley learned to recognize and abandon dysfunctional patterns in his physical posture and in his movements. Since body and mind are one, this also deeply influenced his thinking and his ethical behavior. The practice of awareness of the body is one of the foundations of meditation and is found e.g. in the *Satipatthana Sutta*, a discourse of the Buddha on the establishing of mindfulness. The first foundation on which to develop conscious alertness is the attention to the body (Pali: *kāya-sati*).

Thanks to the success with Alexander, Huxley developed a deep respect for the contemplative traditions. Huxley wrote: "Be fully aware of what you're doing, and work becomes the yoga of work, play becomes the yoga of play, everyday living becomes the yoga of everyday living."

Alexander's Technique did not require a metaphysical framework to be effectively applied. But pure practice was not enough for Huxley. He writes that meditation requires a "metaphysical [...] background." Since it is a method of mental training that is comparable, on the level of the body, to athletic training, meditation in itself is ethically neutral and can be used, either positively, neutrally or negatively. This is why authentic teachers of meditation, such as Patanjali, warn against using it in a negative way. Therefore, an ethical and metaphysical view is also necessary, as they provide a framework in which meditation and other activities can be practiced. Huxley's biographer Sybille Bedford mentions three fundamental beliefs that underlie his later philosophy: the belief in a spiritual reality underlying the phenomenal world; the belief, that this reality can be experienced by anyone who so chooses; the belief that desirable social changes can be made by changing the individuals that compose society.

Huxley directly addresses the topic on how ultimate reality, the self and suffering interrelate in *The Perennial Philosophy*. If all human beings were permanently and consciously in a correct relationship with their "divine, natural and social environments," Huxley writes, there would be only "so much suffering as Creation makes inevitable." Suffering arises where there is imperfection, disunity and separation from an "embracing totality [...]. For the individual who achieves unity within his own organism and union with the divine Ground, there is an end of suffering." Huxley also quotes a formulation of the Four Noble Truths of Buddhism: "The elements which make up man produce a capacity for pain. The cause of pain is the craving for individual life. Deliverance from craving does away with pain. The way of deliverance is the Eightfold Path."

Huxley thought that the view of all contemplative traditions was very similar and that it was important to keep an open mind on this common heritage of humanity. For him, spirituality can be a basis to attack the problems of humanity "on all fronts at once." To use an image of concentric circles that is similar to the terminology of the Kalachakra, spirituality brings together the different paradigms in Huxley's search by acting on the 'deepest' dimension of the mind and its potentials, on the 'inner' dimension of physiology and medicine and on the 'outer' dimension of socio-political and natural environments. Today, this approach is e.g. used in the Belgian medical system in the treatment of mental health disorders. Generally, the patient is helped by an interdisciplinary team: there is a psychiatrist who takes care of the biological, neurophysiological aspects and prescribes the medicine, there are social assistants who take care of the integration into society by helping

with such things as the administrative paper work, there is a psychologist who helps with the inner life aspects of the emotions, of meaning and goal orientation. And there are often also cultural and artistic activities that are offered.

This was a very rough outline of a huge topic. I would be delighted to learn about your views on this subject and Mrs Isthair Adler of the LGWPF can give you my contact address. My aforementioned longer essay on this topic has been published in the Aldous Huxley Annual 14. Information can be found on the homepage of the International Aldous Huxley Society. Thank you very much for your attention.



After studying philosophy, science of religions and languages, Julian Piras graduated with a master thesis on Aldous Huxley under the supervision of Narahari Rao (University of Saarbrücken). He first publicly presented his results at a congress organized by the Lama Gangchen World Peace Foundation in May 2004. Recently, he has worked on this topic again and has written an essay on "Suffering and the Liberation from Suffering. Core Issues in Aldous Huxley's Works." This essay won the Peter Edgerly Firchow Memorial Essay Prize that Julian received from the hands of the President of the International Aldous Huxley Society, Professor Bernfried Nugel (University of Münster), in 2015. It was published in the

Aldous Huxley Annual 14. Julian dedicated this essay to his late grandfather, the sociologist and historian Walter Rüegg, who always encouraged him in his studies and who passed away in 2015 at the age of 97. Julian lives in Belgium.



Angela Long, England

Borobudur Women's empowerment project - Lama Gangchen World Peace Foundation supports Women



Jack Priyana has lived closely within the Borobudur mandala since birth and has a profound respect and understanding of its deep significance in his life.

Motivated by a profound understanding of interdependence, Jack is active in a number of areas, using his artistic capabilities and love of the natural world to bring benefit to his community. A brilliant batik artist himself, Jack wished to use his skills to create a project that would enable local women to gain confidence and independence as well as contribute economically.

With this in mind he began to train ladies in the ancient art of batik using the ancient traditional methods.

Java is famous for its beautiful batik fabrics, but in the last decades there has been a decline in the quality of this cloth due to printed batiks being introduced to satisfy the demand for a cheaper product. The printed batiks do not wash well and have lost the unique properties of individually designed pieces, which express the inner vision of their creator.

Realising the need to preserve time honoured cultural traditions, which encapsulate the relationship between the artist and the natural world, Jack encouraged his students, nourishing their talent until today, when they are skilfully crafting wonderful designs and producing the most beautiful original batiks.

When visiting Borobudur why not take the time to contact Jack and arrange a visit to this delightful creative venture, here, nestled in a lovely jungle spot, shaded by lush greenery, it's possible to select a lovely item, with the knowledge that you are supporting local crafts women and assisting them to educate their children and support their families.

While there you can see the traditional batik process in its various stages

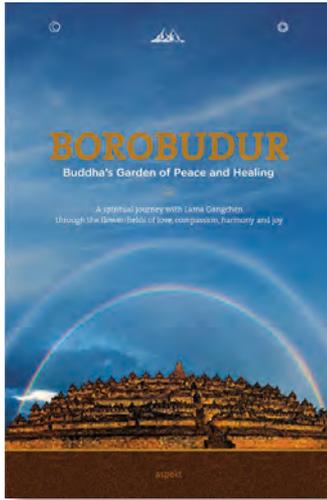
and even order a bespoke pattern created from your own imagination. The cloth here can also be tailored to your own specification offering you the opportunity to take home something to treasure for a long time to come.





Karin Zwaan & Irene Zwaan, The Netherlands

The Love for Borobudur



Lama Gangchen Rinpoche:

"This book with experiences has a special quality: it has a healing power. One should read it three times or more. When you have some difficulty or a question, you can use it as a 'mo': an oracle: open the book at a random page and there you will find an answer."

Why do around two hundred pilgrims from all corners of the world travel to Borobudur in Indonesia year after year to climb the temple together at the crack of dawn, performing mudras, mantras and meditations? What motivates them to accomplish this nearly seven-kilometer long 'spiritual marathon' every morning for two weeks? What is it that they experience at this ancient Buddhist sanctuary?

When Karin first joined a Borobudur retreat with Lama Gangchen Rinpoche in 2009, her journalist heart started beating faster. This was worth a story; she could feel it. But just then the time wasn't yet ripe. She had to have her own experience first. A year later she carefully started to think about a book, inspired also by Lama Gangchen's frequent requests to his followers to write down their experiences. However, it was not until she had finished another book, the life story of Toet de Best, another disciple of Lama Gangchen, that the idea of writing about Borobudur really started to take shape. In April 2013 Karin went with her sister Irene to see Lama Gangchen to present her ideas.

During this meeting, Rinpoche advised us, Karin and Irene, to write together and in two languages: Dutch and English. He also requested us to pay attention to the various connections between Indonesia, The Netherlands and Tibet. Lama Gangchen often stresses the fact that Tibet is the highest country in the world whilst Holland - 'Holy Land' - is the lowest, and that The Netherlands have played an important role in the rescue of Borobudur. Due to the efforts of the Dutch in Indonesia, the ancient Tibetan wisdom mandala has been preserved for current and future generations.

Following our meeting, Lama Gangchen allowed us the space to write about anything that we have learnt about Borobudur and also about the extraordinary phenomena that people see or experience. We also received the valuable instruction that the book should be about the love for Borobudur - genuine and transcending love.

We interviewed over fifty disciples and friends of Lama Gangchen about their experiences in relation to Borobudur. They opened their hearts. For some it wasn't easy or obvious to share their very personal stories. But they were convinced by the frequently expressed wish of Lama Gangchen for practitioners of NgalSo Self-Healing to share their experiences or write them down.

Together their stories tell the story of Borobudur in relation to the NgalSo Self-Healing and Lama Gangchen.

Borobudur...  ...Albagnano

"Borobudur" Peace Culture Project in Albagnano, Italy

Lama Gangchen's vision and wish

Since 1981, when Lama Gangchen first arrived in the West, he has searched for the best way to bring the profound wisdom of his tradition into the busy life of modern Western society. During his frequent annual visits to Borobudur since 1989, He was inspired to create the NgalSo Tantric Self-Healing practice based on the ancient tradition of the Five Dhyani Buddhas, the essence of the Vajrayana Buddhist practice.

In 1999, He brought a re-sculptured set of the five Dhyani Buddhas from Borobudur to Albagnano.

Over the following years several sets were brought to Italy: one set was placed in Premeno and several full-sized single Dhyani Buddhas were purchased by disciples and placed in their grounds.

In 2006, one small set and one full sized Akshobya were placed on the land of Isthara D-Adler (United Nations Representative of the Lama Gangchen World Peace Foundation) in Albagnano, to protect her family's new home.

Prayers and offering ceremonies performed in holy places endowed with powerful spiritual energy serve to call upon the holy beings to develop peace and global friendship in this world, for a healthy and prosperous environment, for the happiness and joy of all living beings, and for the development of inner peace in everyone's heart.

Objective

The ancient 8th century Borobudur stupa, a living testimony of Mahayana and Vajrayana Buddhist practice, is the main inspiration for the creation of the Borobudur project in Albagnano, to bring this ancient wisdom into modern society.

The Structure

On the ground floor the "Temple of Heaven on Earth" houses a number of statues carved in volcanic stone by a Javanese artist, which are exact replicas of those found on the original stupa in Java; five of which represent the Dhyani Buddhas, the 5 Supreme Healers: Amogasiddhi (against fear), Ratnasambhava (for giving love and protection), Akhobya (for stability), Amithaba (meditation) and Vairochana (pacifying power). The statues symbolize the ancient tradition and represent the powerful NgalSo Tantric healing tradition taught by Lama Gangchen.





Setting

The “Borobudur” structure is a part of the Albagnano Healing Meditation Centre, situated in Northern Italy close to Switzerland and the main Milan airport of Malpensa. The centre offers NgalSo Self-Healing meditation, peace education and therapies for mind and body under the spiritual guidance of Lama Gangchen. A new approach to better living: integrating the revitalization of villages and recovery of alpine cultures, in support of UNESCO’s culture preservation campaign and focusing upon the development of Western Buddhism, non-formal education for a culture of peace and exchanges between Eastern and Western medical traditions.

In ancient times ideal conditions were carefully researched to locate the most conducive environment for spiritual practice and development; the small scenic village of Albagnano has been discovered to have many such ideal conditions. It is surrounded by pine and chestnut woodlands, with two rivers flowing from five surrounding mountains: it nestles some 600 metres above sea level, between the nature reserve of “Sacro Monte della Santissima Trinità” and the “Val Grande” mountain range (which comprise the largest nature reserves in Europe), overlooking the panoramic views of lake Maggiore.

The Future of the project is therefore to complete the construction and develop the structure into the Borobudur Peace Culture Museum and Wisdom Planetarium for the Third Millennium.

Long life prayer dedicated to His Holiness Trijang Choktrul Rinpoche

Composed by T.Y.S. Lama Gangchen - World Healer on the 25th of September 2016

ཨོ རིང་ལོ་རྒྱུ་ཡང་གངས་ཅན་འཛམ་གླིང་ཞི་བདེ་ཚོས་སྦྱོན་གྱི་ཚོགས་སྡེ་ཡོངས་དང་། ཡུ་རོབ་དམ་
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 འཕེལ་གླིང་། བལ་ཡུལ་གངས་ཅན་གྱི་བྱང་གིས་མཚོན་བདག་གི་སྦྱོན་ལྷ་གཞིས་བྱེས་གཉིས་ལ་
 གནས་པ་དང་། འདིར་འདུས་པའི་དམ་གཙང་གྲ་སྦྱུལ་དགོ་བཤེས་སྐྱེ་སོར་བྱུན་མོང་ནས་གསོལ་བ་
 ཅེ་གཅིག་ཏུ་བཏབ་པའི་སྦྱིང་པོ། དཔལ་ལུན་གྲ་མ་དམ་པ་སངས་རྒྱུས་བསྟན་པའི་སྐོབ་ཤིང་། དགའ་
 ལུན་སྦྱོན་བརྒྱུད་གྱི་སྦྱུལ་པའི་སྦྱོགས་བམ་གྱི་བདག་པོ། འཛམ་གླིང་ཞི་བདེའི་མང་གཞི་ནང་གི་ཞི་བདེ་
 འཛམ་གླིང་སྐོབ་ཤིང་བརྒྱུད་སྦྱོགས་བམ་གྱི་སྦྱུལ་སྦྱིང་སྦྱོབ་སྦྱོང་ཚེན་པོ། སྦྱོགས་སྦྱང་གི་ཡོན་ཏན་ཐམས་
 ཅད་དང་ལྷག་པར་སྦྱོགས་སྦྱོབ་ཀྱི་ཕུལ་ཕུལ་དུ་བྱུང་བ། བདག་ཅག་བྱ་སྐོབ་སོར་སྐྱེ་ཡོངས་ལ་འདི་མི་
 གུན་ཏུ་དགོ་བའི་བྱམས་བཅེས་སྦྱོང་པའི་བཀའ་རྒྱ་ལྷག་ཏུ་ཆེ་བའི་མགོན་པོ་གང་ཉིད། བདག་པ་
 ཡུལ་བོད་སྦྱོངས་སུ་ལན་མང་བསྐྱོད་སྐྱབས་མདོ་ཁམས་ཆ་འཕྲིང་སོར་སྐྱེ་མི་མང་གིས་མཚོན་པོད་
 སྦྱོངས་ལྷ་སྦྱོང་མི་སྦྱོང་ཡོངས་གྱིས་སྦྱུང་དུ་ཞབས་སོར་འཁོད་ནས་དམ་པའི་ཚོས་གྱི་ཆར་ཆེན་འབེབས་
 པའི་རེ་བསྐྱུལ་ཞུ་དོན་ལྟར་ཞལ་བཞེས་ཡོངས་བ་དང་། ལུང་འཕྲུག་དང་པོའི་མགོན་པོ་གྲ་མ་སངས་
 རྒྱུས་ཉེ་རུ་ཀ་པ་ཡབ་ཡུམ་རིགས་སྦྱས་དང་བཅས་པ། བྱ་ལ་སྦྱིང་ཡོད་སྦྱིང་ལ་རུས་ཁོག་ཡོད་པའི་
 གཤུངས་སྦྱས། མ་འོངས་པའི་རེ་བའི་མིག་བྱ་ཡབ་ཡུམ་སྦྱས་དང་བཅས་པ་རྣམས་ཀྱང་མི་འོང་གི་རྗེས་
 འདི་ལ་བརྟེན་ནས་སྦྱོར་བསྐྱེད་བརྒྱུད་བརྒྱུད་པར་བྱུང་ཅིག་

On the auspicious occasion of Hh Trijang Choktrul Rinpoche's Long Life Puja held in the Temple of Heaven on Earth in Albagnano, on the 26th of september 2016

Visit of H.H. Kyabje Trijang Choktrul Rinpoche

Dear members and friends,

*The very successful visit of H.H. Kyabje Trijang Choktrul Rinpoche
and His Holy Family to Albagnano and Milan.*

*On behalf of the members of the Board of Directors and all the participants of
the events, we would like to take the opportunity to thank H.H. Kyabje Trijang
Choktrul Rinpoche for the great kindness and affection that
He extended to us all during His stay at our centre.*

*We rejoice in this great gift, and thank our venerable masters Lama Gangchen
Rinpoche and Lama Michel Rinpoche. Without their commitment, generosity
and care, we would not have been offered the great opportunity
to receive such precious teachings, initiations and blessings.*

*The large presence of Monastic Sangha and important masters such as
Venerable Gonsar Rinpoche, Venerable Rabten Rinpoche and
Venerable Domo Geshe Choktrul Rinpoche helped to reinforce the sacredness
of the events and we extend our heartfelt thanks to all of them.*

*An equally warm thank you to the sponsors and to all those who worked
on the planning and organisation of the event, with special thanks
to all the volunteers who worked tirelessly to prepare the centre
and welcome all our guests in the best possible way.*

*We hope that the visit of H.H. Kyabje Trijang Choktrul Rinpoche,
His teachings and His blessings have made a strong imprint on each one of us to
maintain our commitment to a correct and pure motivation on the spiritual path.*

Tashi Delek

Albagnano di Bée, September 2016













Unveiling of the plaque of the Inner and World Peace Protector Mongolian Yurt tent by H.H. Trijang Choktrul Rinpoche - World Heritage of Humanity protected by UNESCO













Entorno de Paz - Kor Yug Shide Ling

Entorno de Paz - Khor Yug Shide Ling was born in the spring of 1995, year of the wood pig, in Malaga where Lama Gangchen gave this name to a small Self-Healing group in Almeria, led by Juan Sebastián and María López.

Until the year 2000, the group was practising regularly Self-Healing, sharing it with friends and everybody who was interested. Between 1995 and 2000, many courses and retreats were organized with Lama Gangchen and lamas, such as Geshe Ngawang Sherab.

In 2000, we created an Association with the same name and Juan Sebastián, founding president, offered his property of 350 square meters for the development of the new centre's activities.

The works of conditioning the space were done in several different stages. The initial stage was completed over 150m². The second phase was carried out in 2005; the facilities and services were improved and the new meditation room, that is to become home of the Borobudur Mandala was started and has now become the NgalSo Temple.

In December 2005, following the initiative of Lama Gangchen, arrived a replica of the Borobudur Mandala, the Five Dyani Buddhas and a Chenresig from the island of Java in Indonesia - World Peace symbol. The arrival of the Borobudur Buddhas was a great joy for the group and the beginning of a new spiritual stage in the centre, both space and activity wise. In January 2006, Lama Gangchen came to bless the new headquarters of the Borobudur Mandala, inaugurating the meditation hall which he named "Meditation room for healing and the development of love and compassion". From that moment, Borobudur is in Entorno de Paz (Almeria), and, by just closing your eyes and invoking the mandala you can travel to Borobudur and feel its precious energy. Every year, practitioners who cannot physically travel to Indonesia, follow the Borobudur retreat in the Almería Mandala.





Entorno de Paz Centre, since its foundation in 1995, has been blessed with the presence of Lama Gangchen, Lama Michel and Lama Caroline who visit the centre and teach regularly, gathering around them a large number of disciples and friends from all over Spain and Europe, conferring numerous initiations and teachings that have made it a sacred place for meditation.

Under the auspices of Lama Gangchen, the sacred relics of Buddha have been exhibited (2009), a sand mandala was made (2010), Rabne Chenmo rituals took place (2011): The, in 2012, Lama Gangchen coined our new catchphrase:

"Together We Can"

Regularly, a program of NgalSo Tantric Self-healing and study practices are carried out, together with regular Guru pujas and meditation retreats.

We have translated all NgalSo practices into Spanish; teachings given by Lama Gangchen, Lama Michel and Lama Caroline have been edited in small booklets and we also edited some of Lama Gangchen's books.

The centre has several spaces: gompa - meditation hall, therapy room, library and office, bar and shop.

In the year 2015, the "Ocean of Mandalas" project was realized, transforming the meditation hall into a Tibetan NgalSo temple. The project was conceived by Lama Gangchen, inspired by the Temple of Heaven on Earth at Albagnano Meditation Centre (Italy). The project was designed and directed by Lama Michel and the direction of the works was carried out by Juan Sebastián.

During the past 21 years we have worked and developed this project for World Peace as an offering to our Master Lama Gangchen Tulku Rinpoche and for the benefit of both the present and new generations.









*"I want to create sacred places.
A sacred place helps us practice with a blessing.
A blessing is a favourable positive condition that will direct our mind
and will help us to transform it.
Because I want to be able to give Almería Gompa the best,
While in good health in this life "*

Lama Gangchen Tulku Rinpoche - World Healer

OM BISHWA SHANTI HUM

Lama Gangchen United Peace Voices

Since 1996

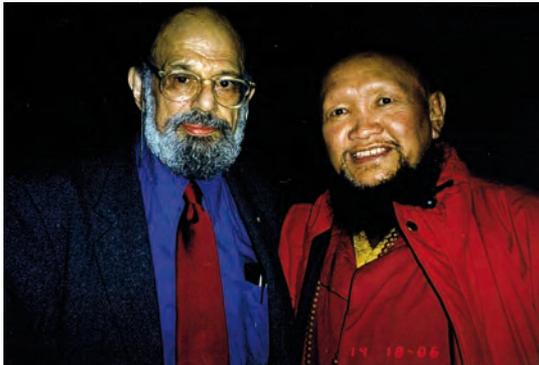
To spread inner and world peace through music

Beyond religious principles, the Association upholds a strong social commitment. In particular, the Association dedicates all of its own compositions to a high ideal strictly linked to the teachings of Tibetan Buddhism: inner and world peace. Lama Gangchen Rinpoche founded the association and encouraged the start-up of this project.

Projects and Objectives

This project is dedicated to spreading spirituality around the world through music and to preserving the Himalayan culture. The principle motivation for the creation of the Association was to make the meditative practices of NgalSo Tantric Self-Healing, taught by Lama Gangchen Rinpoche, easily accessible to everyone.

The Association of voluntary singers is composed of mainly female voices, Tibetan lamas and monks, who dedicate their compositions to themes, ideals and teachings of Tibetan Buddhist philosophy. The project was launched in 1996, within the religious and artistic setting of the Italian Buddhist centre Kunpen Lama Gangchen, a spiritual structure dedicated to the study, research and development of inner peace and world peace - a founding member of the Italian Buddhist Union.



During a meeting with Lama Gangchen and a few members of the group, it was Allen Ginsberg, the most important poet of the Beat Generation and author of 'Howl' who encouraged the formation of the musical group that shortly after self-produced a CD that was distributed worldwide. The United Peace Voices have performed in Europe, America, Brazil, China, Argentina, Nepal and India. In 2003, Irma Records, who made their music known worldwide, discovered them.

NgalSo healing music, video and Dharma

NgalSo Healing is a peace project that Lama Gangchen United Peace Voices Association is developing through the production of audio-visual materials. This work is dedicated to promoting physical and mental wellbeing by using music, mantra, sound and guided meditations to develop a profound sense of inner peace. Lama Gangchen says in one of his slogans that: "inner peace is the most solid foundation for world peace", and the Association is dedicated to the spreading of healing music, video and dharma throughout the World to develop peace for the benefit of all humanity. NgalSo is the Tibetan word used for mental and physical relaxation, while mantra literally means "mind protection" in Sanskrit.

In 2016 we give a birth of a new label called Saraswati Ngalso Orchestra. The label will produce music played by live orchestras that interpret Tibetan mantra in a classic key .



Live concerts:

- 1996 June 21 - Shide - Teatro Metastasio - Assisi
1996 June 9 - Spiritual paths in music- Cascina Monlué - Milano
1996 August 1 - Chanting Stones - Cisternino (BA)
1997 March/April - "Trance Mantra" circolo culturale ARCI Rive del Reno - Bologna
1997 May 24 - Peace Concert with the famed guitarist Lee Weissman - Madrid - Spain
1997 June - International Festival for Peace with the Cham dances of Tibetan monks - Salerno
1997 June 6 - Cinema teatro Lux - Poretta Terme (BO)
1998 February 2 - "Un arcobaleno di suoni per la pace" produced by Marco Columbro - Busto Arsizio (VA)
1998 6 July - Street Festival - Zurich (CH)
1998 July 26 - Teatro Ridotto - Bologna
1998 July 27 - Rassegna Mundus - Carpi (MO)
1998 July/August - Forlì, Tarquinia and Tuscany
1998 June 5 - Associazione Villaggio Globale - Bagni di Lucca
1998 August 5 - Peace Performance - Carrara - Italy
1998 October 16 - Presentation of the Sony Play Station - Milano
1999 January 29 - Teatro Ridotto - Bologna
1999 June 31 - Verrucchio Festival - Verrucchio (RN)
1999 July 15 - Match Music - Riccione
1999 July 22 - Prato Toscana
1999 July 25 - Courmayeur
1999 July 29 - Castel San Giorgio - Roma
1999 October 1 - Castello Mazzè - Torino
1999 October 4 - Rassegna "Identità e differenza" Piccolo Teatro Regio - Torino
1999 November 25 - Inauguration of "Bottega Veneta" Roma
2000 August - Gangchen Monastery - TIBET
2001 August - Summer System - Ostuni
2002 May 17 - Peace Happening - Riccione
2002 July 19 - Scuderie Cafe - Bologna
2002 September 6 - Scuderie Cafe - Bologna
2003 February 16 - La Palma Disco - Rome
2003 April 11 - Mundus Premiere with Lama Michel - Bagnolo (Reggio Emilia)
2003 May 10 - Gallery of Modern Art - Bologna
2003 October 21 - Notturmo Tibetano - Bologna
2003 November 12- Notturmo Tibetano - Bologna
2003 November 19 - Notturmo Tibetano - Bologna
2003 November 26 - Notturmo Tibetano - Bologna
2004 May 3 - Verbania Musica
2005 July 9 - Scansano World Festival (Grosseto)
2006 June 15 - Piscine Argelati - Milano
2007 January 28 - Bologna Revealed - Bologna
2007 July 21 - Nuturally Festival - Riccione
2007 September 19 - C-Prayer Festival - Milano
2009 June 19- Mountain Festival - Gricignana (Prato) Toscana
2010-2015 July 7 Annual Peace Performance at Albagnano Healing Meditation Centre
2014 July - Mantra Dance - with Irma Records
2016 July - Mantra mind Protection - at Borobudur Temple of Heaven on Earth in Albagnano
2016 October 15 - Dance Mantra - at Trijang Buddhist Institute in Vermont in occasion of H.H. Kiabje Trijang Rinpoche birthday



Events 2016



July 7, 2016 at Albagnano Healing Meditation Centre in the Temple of Heaven on Earth -Borobudur, they performed: NgalSo Tantric Self-Healing Live as a special tribute to Lama Gangchen Tulku Rinpoche, on the occasion of his birthday; the meditation was guided by Lama Michel Tulku Rinpoche; Maestro Marco Dalpane at the piano; the chorus of United Peace Voices, presented by Marco Columbro.

July 9, 2016 the group presented their new album in collaboration with IRMA Records: MANTRA, mind protection: ' The healing sound that benefits all 'by Lama Gangchen Tulku Rinpoche.

The two concert were also streamed live on YouTube on channel NgalSo Ganden Nyengyu



In October 2016, at Trijang Buddhist Institute in Vermont, on the occasion of the 34th birthday of His Holiness Kyabje Trijang Rinpoche, United Peace Voices sang Mantra Dance Irma Records The performance was a success with a great impact on the Tibetan community who have settled in America. There were more than 250 Tibetans. His Holiness Kyabje Trijang Rinpoche, publicly announced his welcome to the group who came from Europe.

