



111.111

Nº04

May 2012

illustrated pdf-magazine

DIAMOND WAY BUDDHISM

KARMA KAGYU LINEAGE

*Karma
Guen*



DIAMOND WAY BUDDHISM
KARMA KAGYU LINEAGE



KarmaGuen



Karma Guen is a Diamond Way Buddhist retreat center in southern Spain, where people interested in Buddhism can meet the teachings and deepen their meditation practice.

One of the main aims of Karma Guen is to be a bridge between East and West, bringing the benefits of Buddhism to modern Western minds. Run by lay practitioners, it provides a place for people to recharge their batteries, allowing them to return to their daily life renewed and more useful, better able to help others and themselves. Karma Guen is a non-profit association run by volunteers.



"Our towns are exciting but also quite crazy. It is very difficult to find real peace of mind and really get to one's center in the towns. We should always have places around our towns where people can go and spend maybe a weekend, maybe a week, just looking into their own minds and getting to know their minds. Away from telephones, away from most other things that distract."

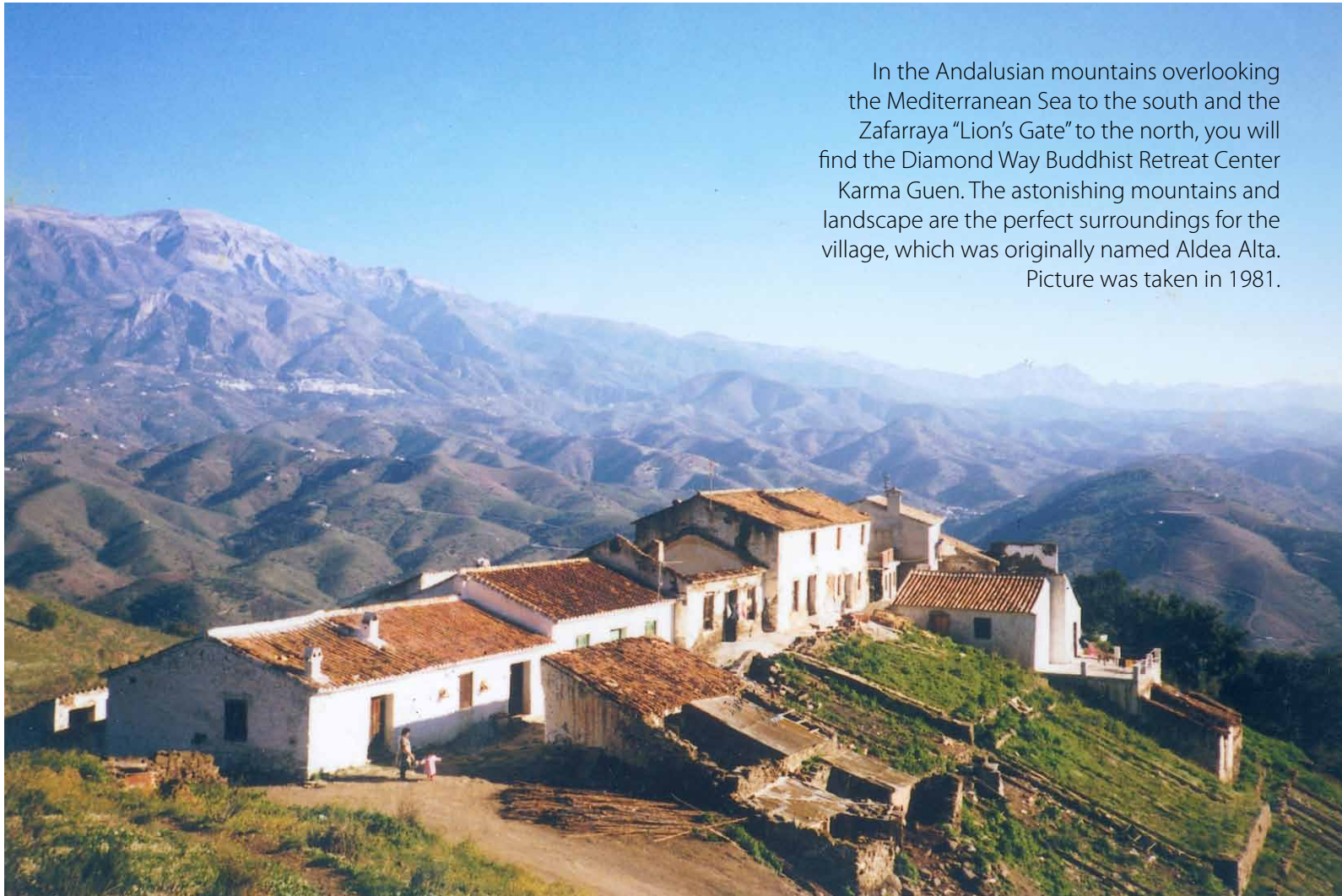
Lama Ole Nydahl, about retreat centers





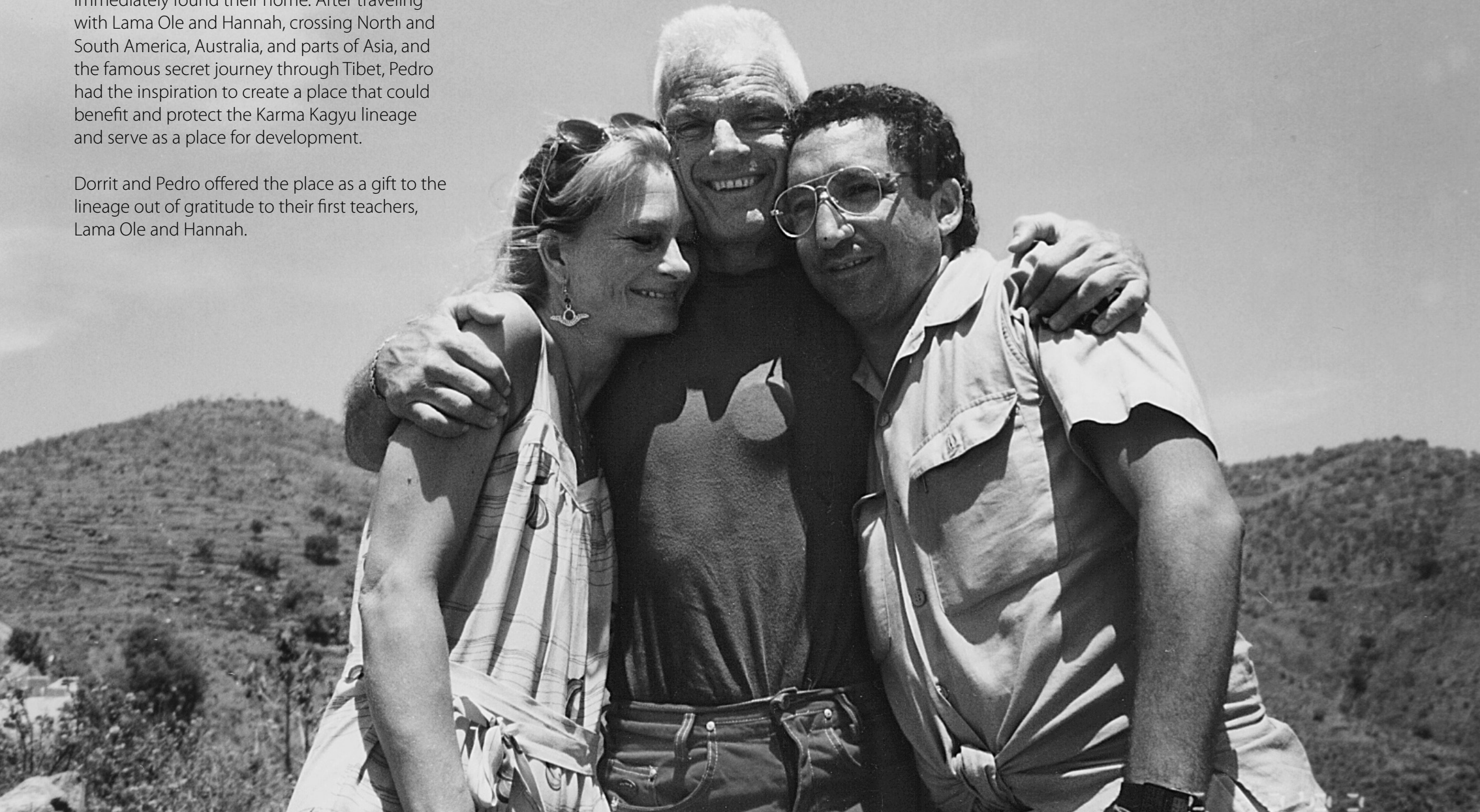


In the Andalusian mountains overlooking the Mediterranean Sea to the south and the Zafarraya "Lion's Gate" to the north, you will find the Diamond Way Buddhist Retreat Center Karma Guen. The astonishing mountains and landscape are the perfect surroundings for the village, which was originally named Aldea Alta. Picture was taken in 1981.



In 1984 Dorrit and Pedro Gomez met Lama Ole and Hannah Nydahl for the first time, in the Copenhagen Buddhist Center, and even with their strong skepticism of religion they both immediately found their home. After traveling with Lama Ole and Hannah, crossing North and South America, Australia, and parts of Asia, and the famous secret journey through Tibet, Pedro had the inspiration to create a place that could benefit and protect the Karma Kagyu lineage and serve as a place for development.

Dorrit and Pedro offered the place as a gift to the lineage out of gratitude to their first teachers, Lama Ole and Hannah.





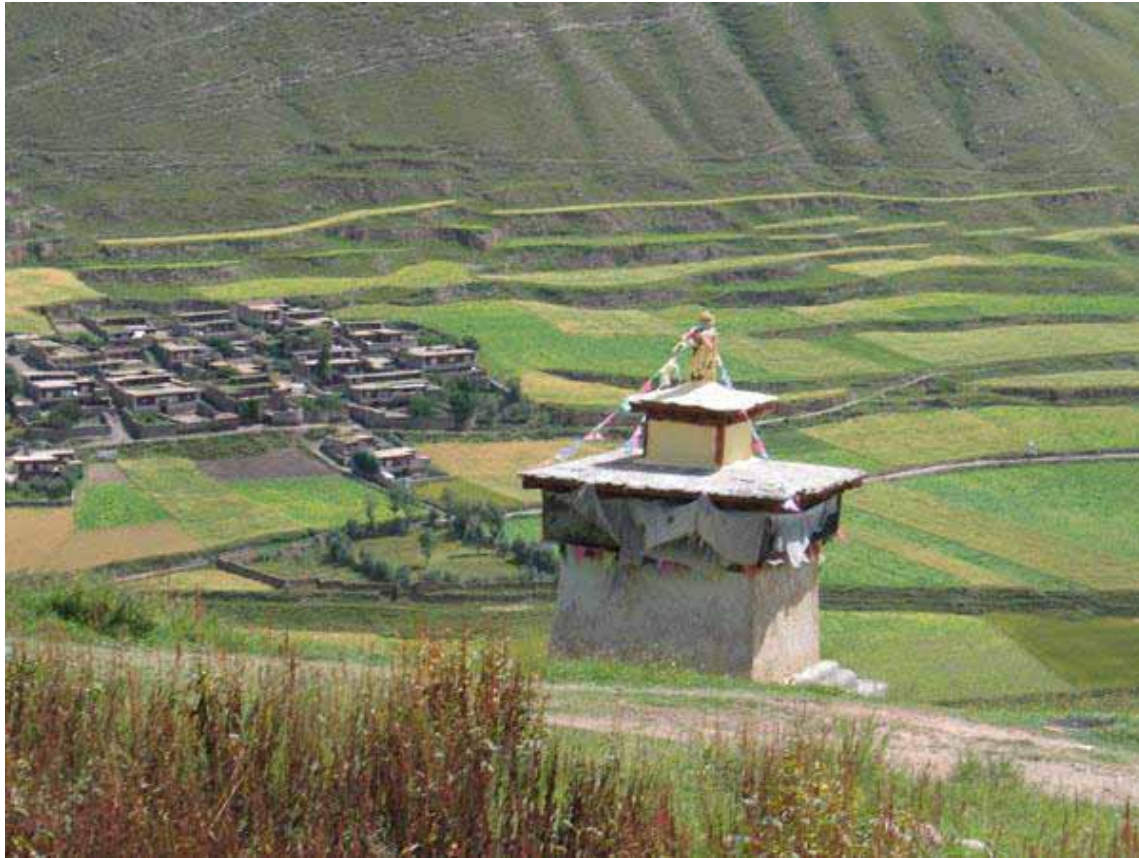
Pedro and Dorrit bought this place in 1981, although the old ruined village did not reflect much of the charm and beauty we know today. The first ruin was rebuilt, and a few years later electricity and water facilities were installed. The place started to become somewhere to live again. In 1987, six years after it was bought, Karma Guen started life as a retreat center.





The way of life in Aldea Alta village, before it became Karma Guen.





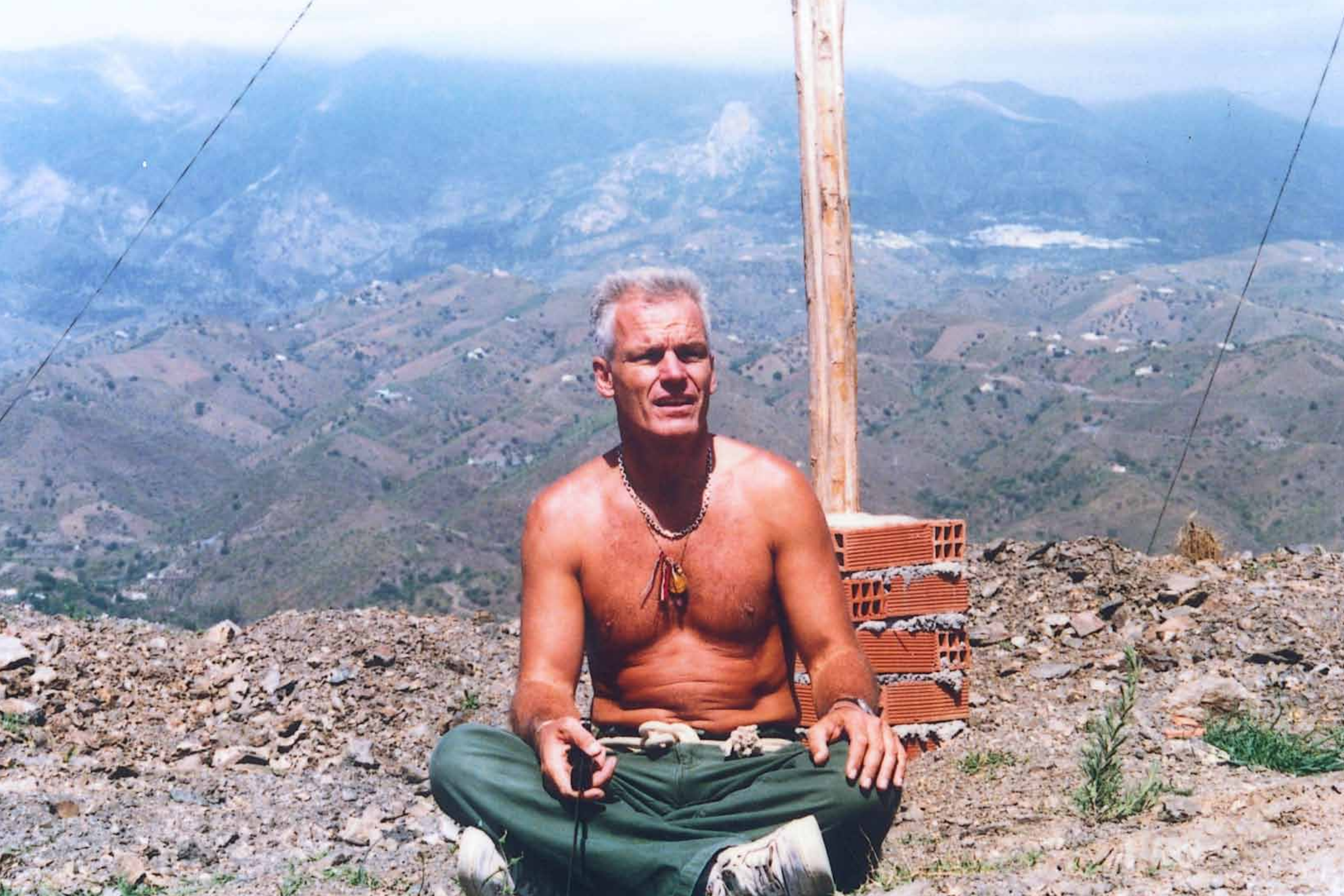
In the year 1184, the first Karmapa, Dusum Khyenpa, built what was to become one of the main monasteries of the Khampas in eastern Tibet. He named it Karma Gön. Almost a thousand years later, Lama Ole, Hannah, and Pedro visited Karma Gön on their travels together through Tibet, and Pedro first had the idea to build such a place in the West. Fulfilling the wish of the 16th Karmapa, Lama Ole named Aldea Alta after this great place – in English, “Karma Guen”.

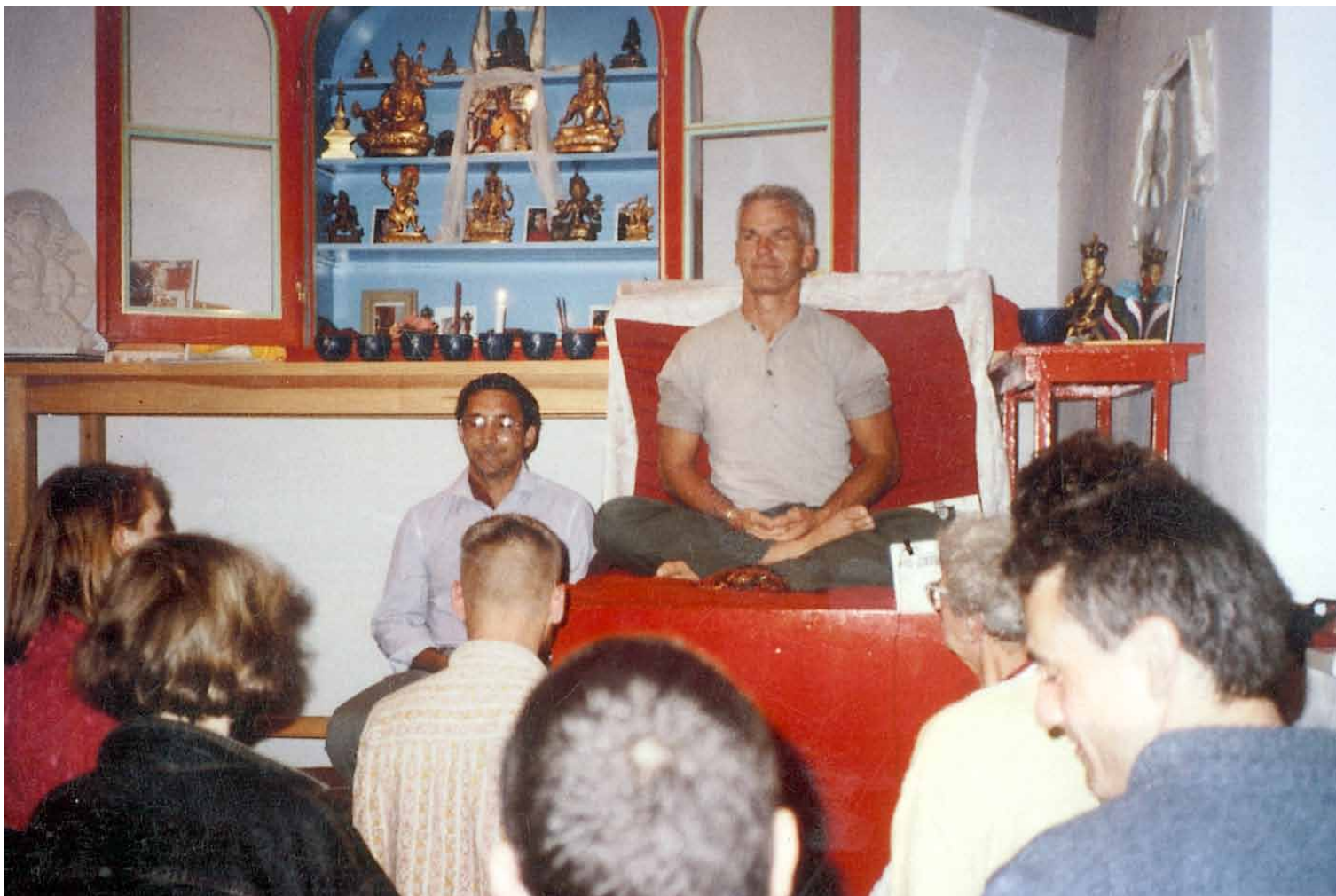


In 1987, Lama Ole came to Karma Guen with a group of friends. They used the time to knock down the oldest ruins and start rebuilding the village.









During the Christmas of 1988, Lama Ole blessed and opened the small gampa in the heart of Karma Guen, and the first people took refuge there.







The first Phowa course with Lama Ole was held in May of 1989 with 250 friends. Lama Ole and Hannah have visited and given Phowa courses at Karma Guen every year since then.





In 1991, in connection with the Phowa course, Lopön Tsechu Rinpoche gave his first collection of empowerments, including some of the most central buddha aspects of the Karma Kagyu lineage. This was the beginning of Rinpoche's very close connection to Spain and to Karma Guen.







During the following years, several high Tibetan Rinpoches visited Karma Guen, and in the summer of 1994 the 14th Shamar Rinpoche visited the center for the first time.



Kalachakra Stupa


"In fact, I had the idea of building a stupa before Karma Guen existed as a meditation center. The idea came to me in 1986, during our secret trip to Tibet. I was with Ole and Hannah, and when we were leaving Tibet, at the frontier with China, there was a stupa with some special features, with a very big sign in the center. It turned out to be the Kalachakra mantra. That sign really protected against foreign invasions that could destroy Buddhism. So I had the idea that in the future we could make a similar stupa in the south of Spain to protect Europe."

Pedro Gomez







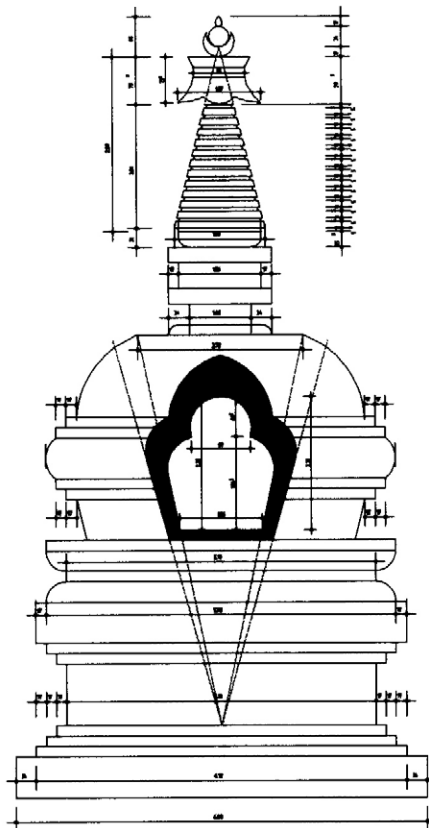


"Kalachakra stupas are very much to protect our values. It's actually mentioned that at a certain time when quite an unpleasant religion spreads, women are suppressed, and culture is destroyed and people are losing their freedom, at that time a king from the world called Shambala comes here. He is called a King of the Iron Wheel. He comes in and he actually helps us save our culture. Protecting the world, despite the overpopulation and other things, destruction of the air, of the earth. In spite of this he gives us very very good time there and it's for him that these places appear. And that is a special protection. We have those Kalachakra stupas also in other places, and now we have built one in Greece also."

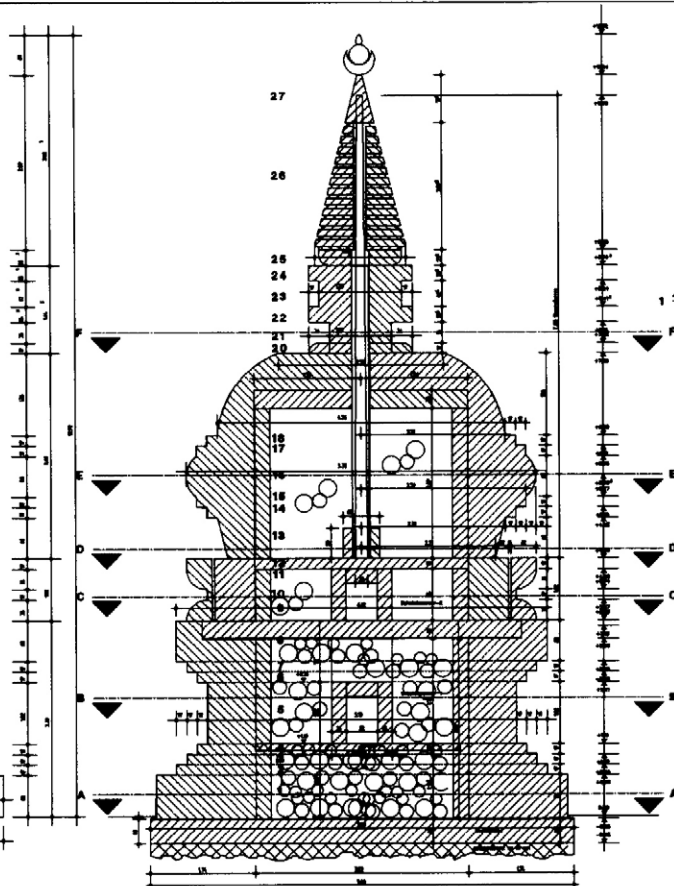
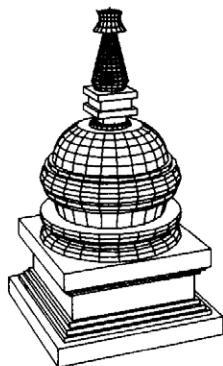
Lama Ole Nydahl



Stupas are a multi-purpose symbol, a real treasure of knowledge about phenomena, the universe, the nature of our mind, and the way leading to the state of full development or enlightenment. Through its form, and through the “jewels” that are placed inside of it, a stupa works with us on many different conscious and subconscious levels. Stupas are energy generators and transformers. They take energy from nature and focus and redistribute it. It is believed that stupas have great protective power. Being filled with positive energy, they pacify and transform sources of negative energy.

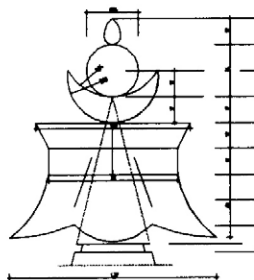


ANSICHT

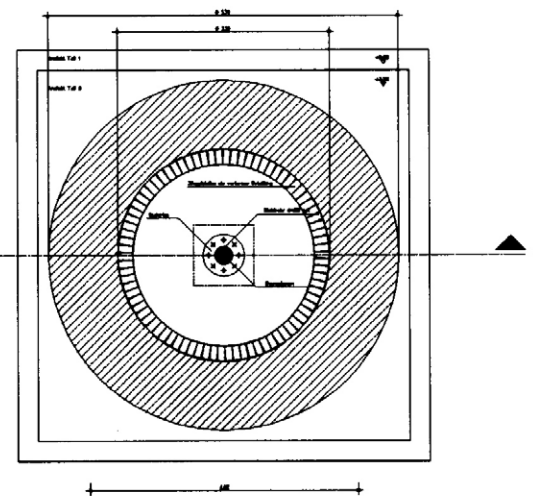
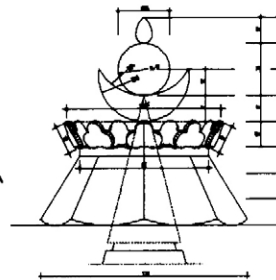


SCHNITT 1 - 1

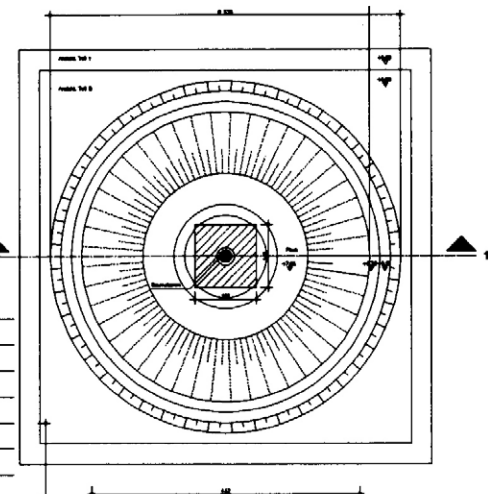
SCHNITT 1 - 1



STUPA



SCHNITT F-F +6.885



SCHNITT F-F +7.82 - +8.16

	ATALAYA ALTA = SPAN
	KALACHAKRA STUPA
	Ansicht, Schnitt 1 - 1
	Schnitten E,F

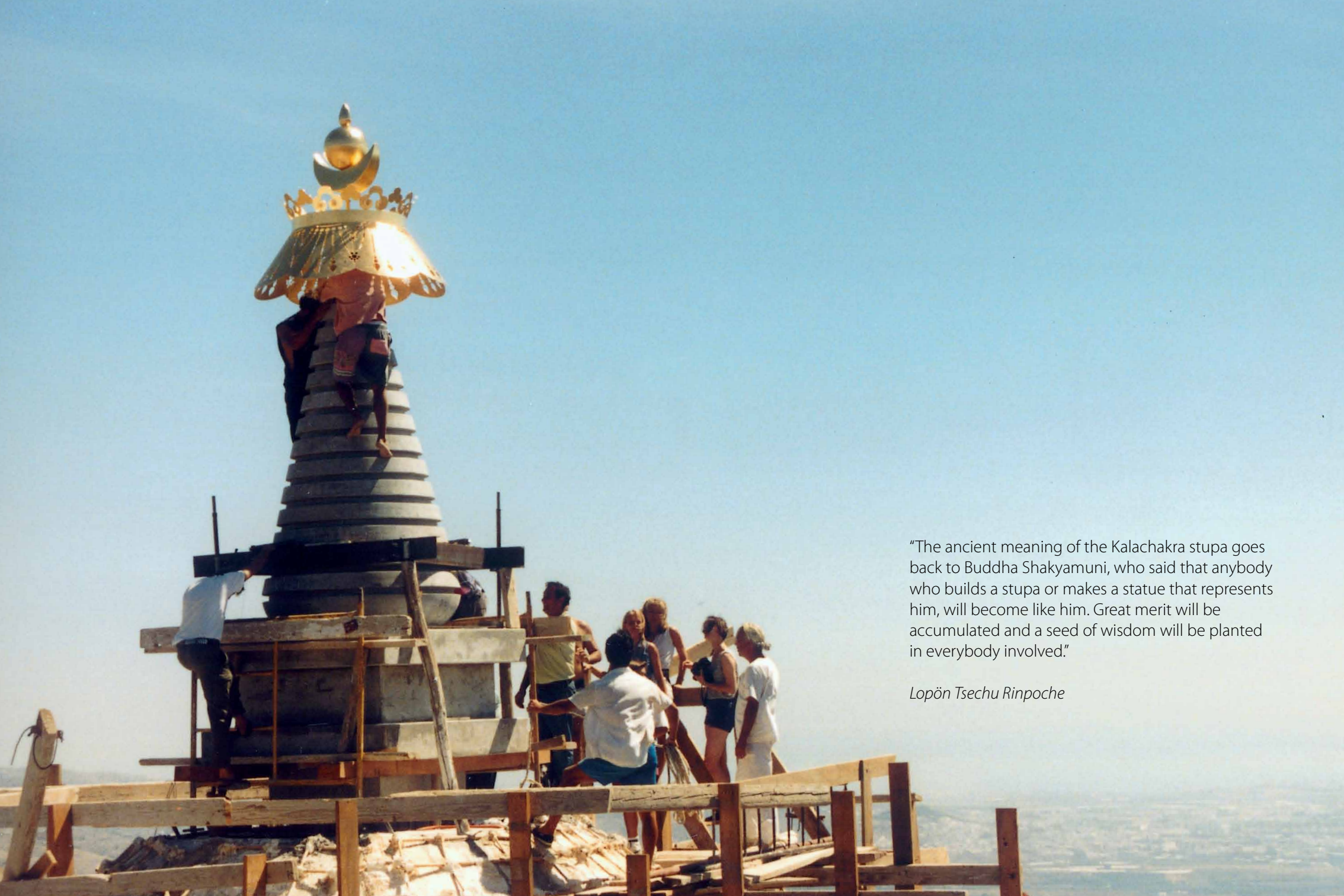


Wojtek Kossowski was the architect, and under the guidance of Lopön Tsechu Rinpoche the Kalachakra stupa was constructed in the summer of 1994, from July 18 to September 12.



"Inside the stupa there are different relics, books, the whole Kanjur and Tenjur, a Kalachakra mandala, many other mandalas, as well as many tsatsas and statues of Chenrezig, Amitayus, Tara, and so on. For that reason, going around the stupa and making offerings is very beneficial and brings a lot of merit and purification. This is very important. Even more important is to have devotion and faith in the dharma. Without devotion there is not much blessing. The stupa has a lot of meanings and a lot of qualities."

Lopön Tsechu Rinpoche



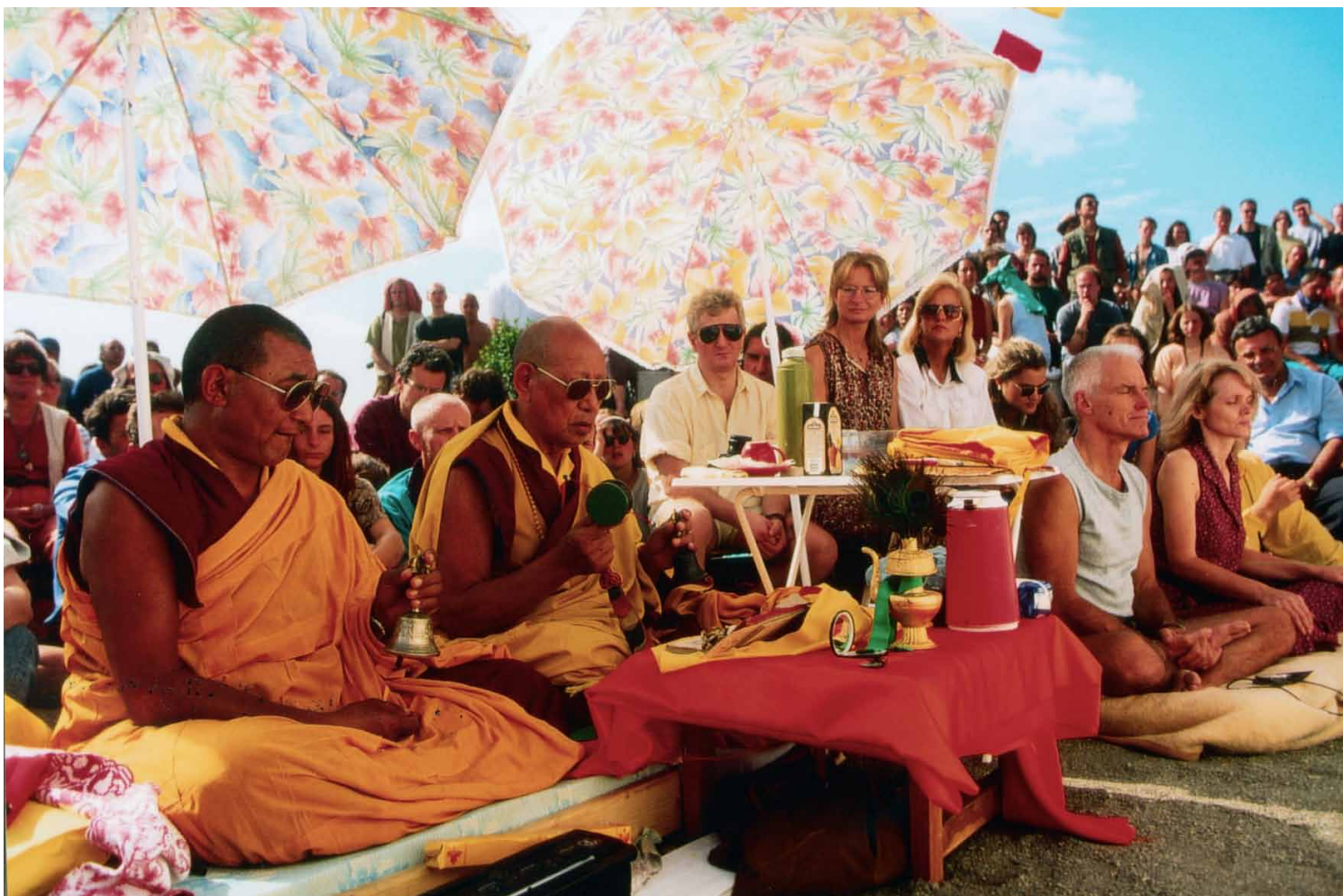
"The ancient meaning of the Kalachakra stupa goes back to Buddha Shakyamuni, who said that anybody who builds a stupa or makes a statue that represents him, will become like him. Great merit will be accumulated and a seed of wisdom will be planted in everybody involved."

Lopön Tsechu Rinpoche



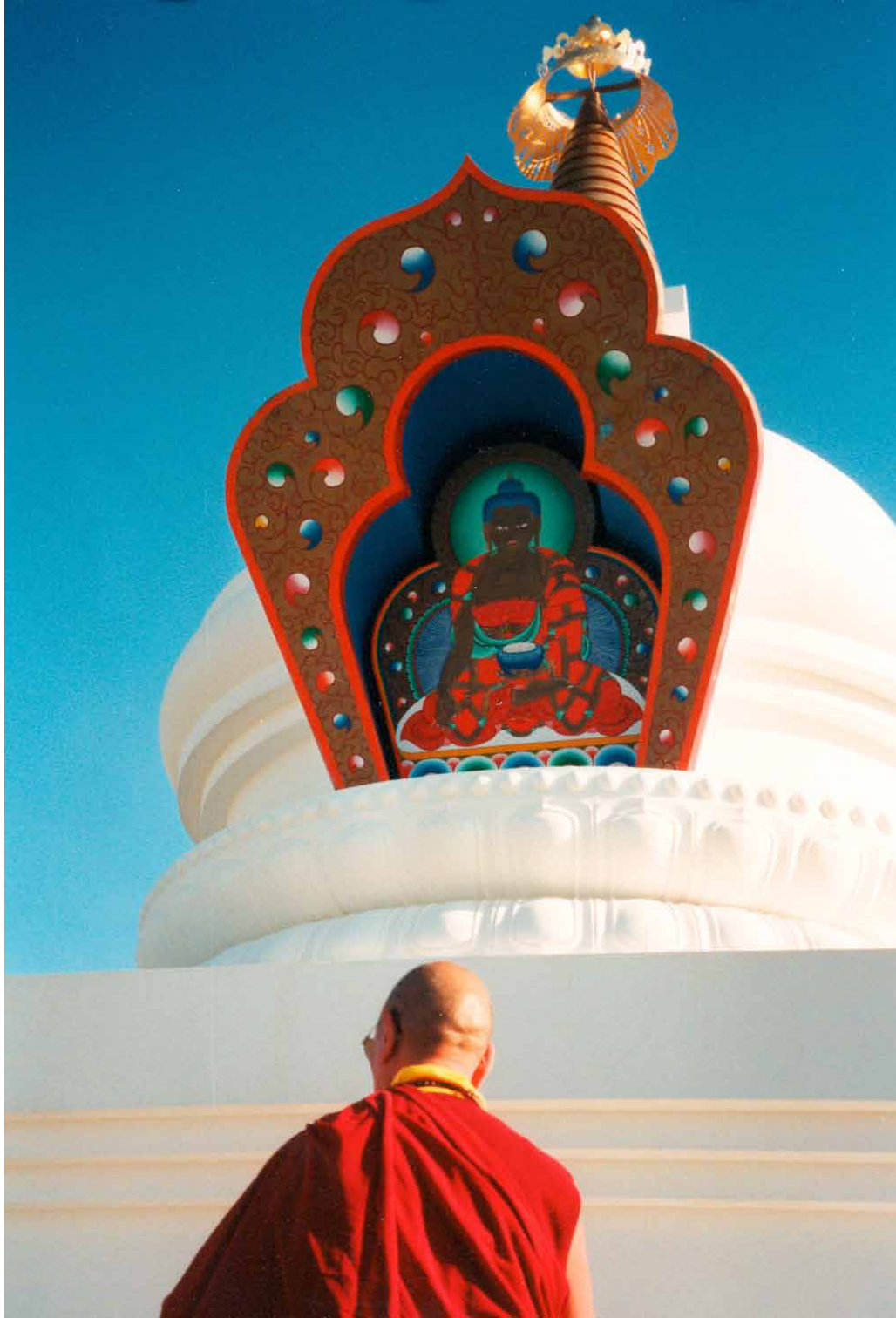






During the inauguration of the stupa there were many auspicious signs and miracles. Lama Ole and Hannah, along with 1,400 friends, participated in the ceremonies and empowerments. Many residents from the area attended.

With the completion of the Kalachakra stupa, interest in the dharma and meditation grew, and several new Diamond Way Buddhist groups were started in Spain. Lopön Tsechu Rinpoche was officially received by the Queen of Spain, Her Majesty Queen Sofia, at the beginning of 1995.



"The Stupa benefits the whole world. The wind touching the Stupa carries the blessing to all sentient beings and purifies a lot of negativities. The Stupa will be of great benefit, especially here in Europe, where there have been many wars, and people are fighting and killing each other."

Lopön Tsechu Rinpoche





"Lopön Tsechu Rinpoche... He made this stupa and he also made eighteen other stupas in Europe. He was so amazing. He also met some local energies and stuff like that. I wasn't here at that time but we saw the wonders he was making with the stupas. You wanted your school money back, because they said it wasn't possible. He was amazing. He was really joyful."

Lama Ole Nydahl



Stupa of Enlightenment in Benalmádena

Lopön Tsechu Rinpoche's great project, the enlightenment stupa in Benalmádena, was completed and inaugurated at the beginning of October 2003. The monument was erected on a panoramic platform overlooking the Costa del Sol with the help of architect Wojtek Kossowski and a lot of friends from the sangha.

It is 33 meters (108 feet) tall, with a base width of 25.8 meters (82 feet). Inside is a meditation room of over 100 square meters (1100 square feet). From the ceiling of the meditation hall up to the top of the gold-plated umbrella the stupa is completely filled with sacred objects.



"Benalmádena stupa is the mightiest, the biggest one I think in the West. That is to celebrate enlightenment. And it is again facing South, also for the protection."

Lama Ole Nydahl









The stupa in Benalmádena was opened by Shamar Rinpoche together with the mayor of Benalmádena. The whole event was a great success and was attended by members of the Bhutanese royal family, Lama Ole and Hannah and 3,500 friends from around the world.











"It is through the language of archetypal symbols that we reconnect ourselves with the primordial ground from which all human culture has sprung...

Among the oldest of architectural forms, the stupa is a universal symbol of enlightened mind, a familiar sight in all countries where Buddhism has flourished.

In the stupa we find the ancient reliquary monuments once built for kings and heroes transformed into profound expression of knowledge.

Rightly interpreted and understood by both reason and intuition, it mirrors the harmony and perfection of universal principles and invites the human mind to awaken its capabilities."

Lama Angarika Govinda



"In the beginning, when we made the courses, 200 or 250 people came, and then it was no problem. But little by little, everything progressed and increased. Lama Ole and Hannah have made such a big work in the world that it's no longer enough to have an apartment or a house to develop a meditation center.

That's why we thought of making the gompa."

Pedro Gomez

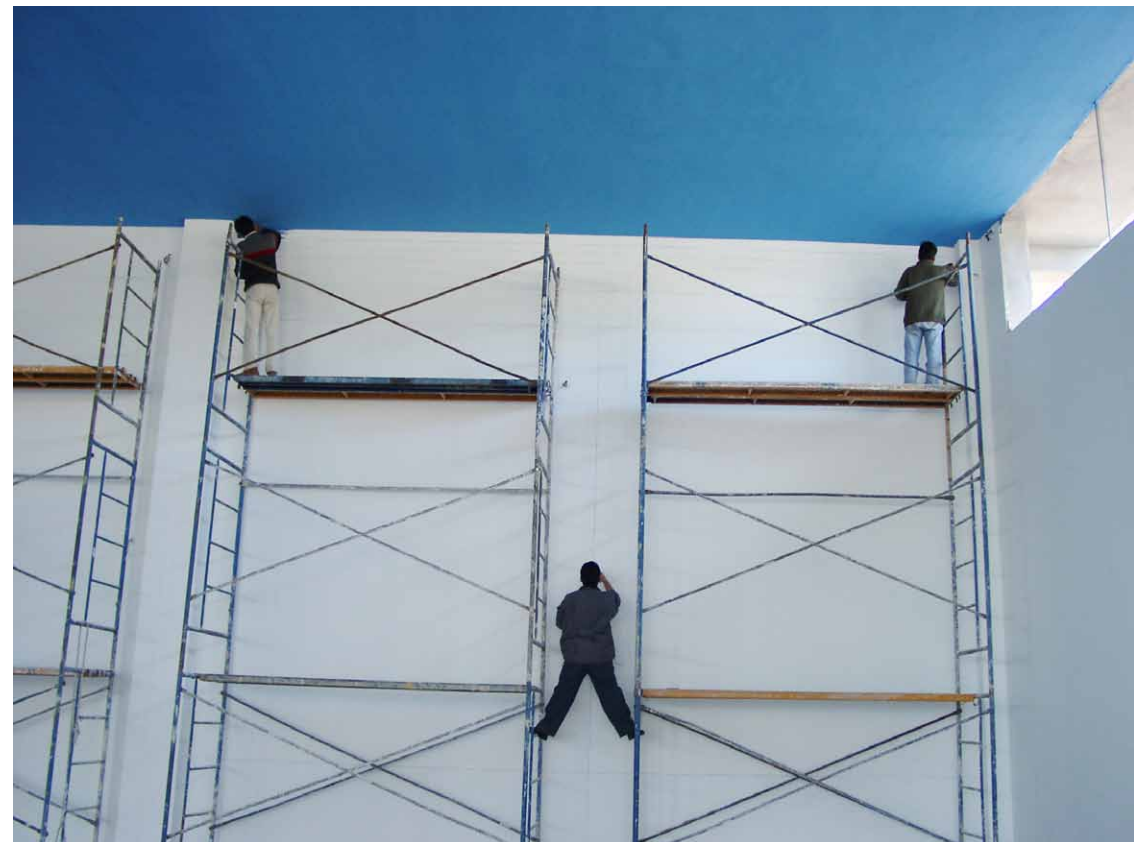




Thaye Dorje Gumpa

The great Thaye Dorje Gumpa was inaugurated in 2004 by Gyalwa Karmapa, Shamar Rinpoche and Lama Ole Nydahl together with the mayor of Velez-Malaga. The Gumpa's amazing wall paintings by the artist Dawa and the four beautiful big statues has made the Gumpa a reference for the elegant art of the Karma Kagyu lineage. With its 1,111m² meditation hall, 5,000 m² of gardens, Karmapa's private house, rooms for visitors, and offices, the new buildings really made of Karma Guen a place where practitioners from all over the world can meet.









ཏཱ་ལའི་གཤམ་པ་ལྷོ་ལྷོ་ཏཱ་ལའི་གཤམ་པ་ལྷོ་ལྷོ་

ཏཱ་ལའི་གཤམ་པ་ལྷོ་ལྷོ་ཏཱ་ལའི་གཤམ་པ་ལྷོ་ལྷོ་

The unique artwork in the Thaye Dorje Gompa is a masterpiece of the Karma Gadri tradition of painting and is the result of the incredible work by Dawa Lhadipa and his assistants. This unique style has characterized the Karma Kagyu lineage since the 15th century and only a few artists still master this elegant style of traditional painting. The 17th Gyalwa Karmapa himself advised that Dawa was the right person to do the work.







More than 500m² of wall are illustrated with the main aspects of the buddhas and masters of the Karma Kagyu lineage.





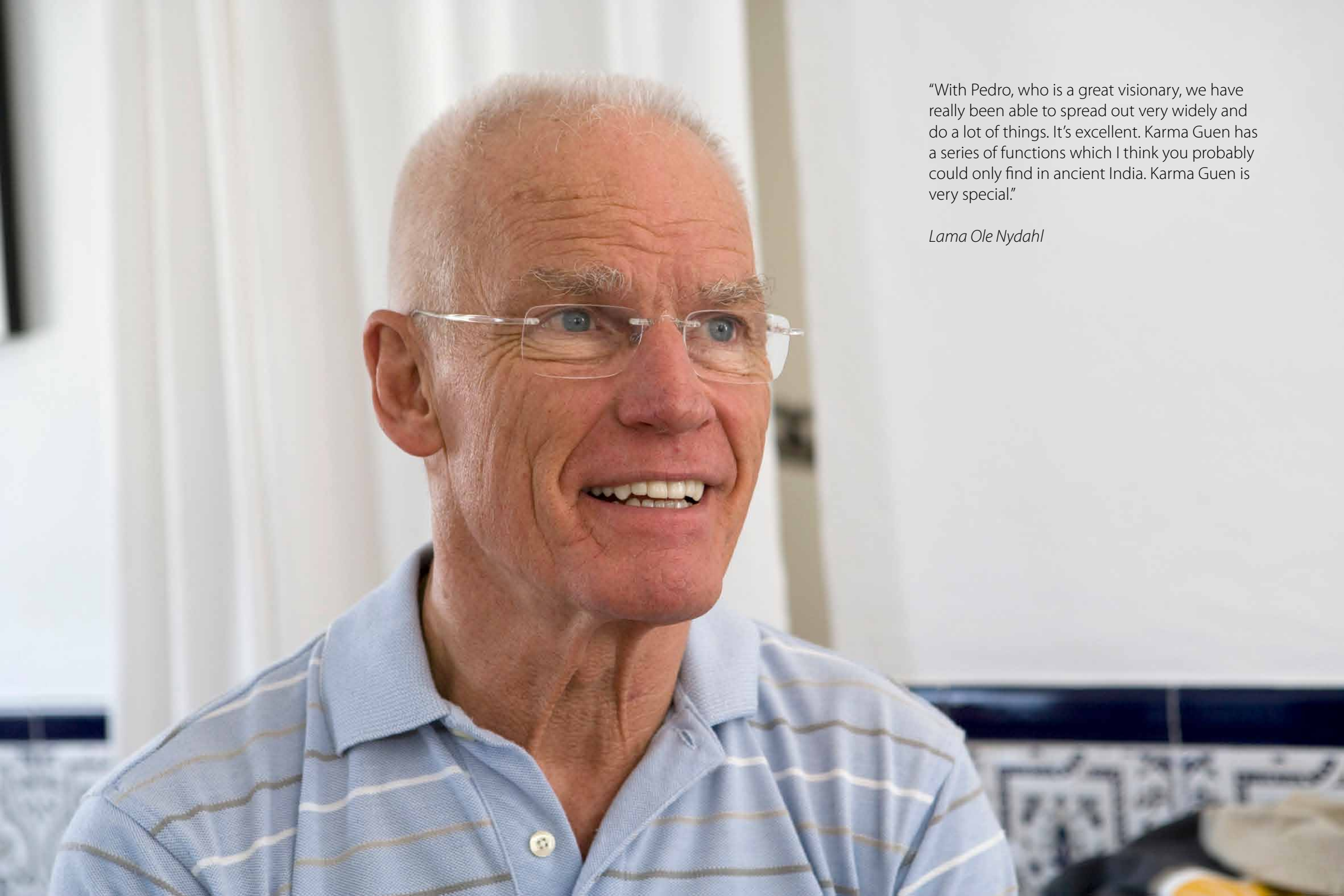








Karma Guen aims to preserve and document the Karma Gadri tradition by training artists in the East and in Europe.



"With Pedro, who is a great visionary, we have really been able to spread out very widely and do a lot of things. It's excellent. Karma Guen has a series of functions which I think you probably could only find in ancient India. Karma Guen is very special."

Lama Ole Nydahl













"A special quality of Karma Guen is that it is also a study place. Pedro and Dorrit have this quality to bring authentic dharma things to this place. For example they built very early the Kalachakra Stupa, then they have this very big gompa, and the Mahakala room here is made very traditionally, and we have these wonderful paintings on the walls in the right style. So they show always the link between East and West by bringing the East here and showing us the quality of this. Pedro is a big visionary, and he always has a little bit his own way to show it and I think by now he succeeded very nicely. Before some people didn't understand his vision but now the people understand the puzzle – Kalachakra stupa, big gompa, rooms for studying, now a big kitchen – so slowly slowly this becomes like our own Buddhist city."

Caty Hartung

"I started with the idea and collecting books in 1987, but the whole thing moved when Manfred Seegers and Hannah Nydahl got together and we started to build the library. And we formed a study course that Manfred Seegers, Hannah Nydahl and Khenpo Ngedön organized. After this we started with the idea of ITAS. It means to get people who in the future will have the qualities to translate the Kanjur and Tenjur from Tibetan.

And also we'd like to translate all the Karma Kagyu teachings that we have. So this is actually the main project. What we are fighting for. If we make it, it'll be the biggest cultural thing in the 21st century. Really. It's like Marpa."

Pedro Gomez





ITAS

The International Institute for Tibetan and Asian Studies (ITAS) offers university-level courses in Tibetan and Sanskrit language at Karma Guen at various times of the year.

At the moment, the unique ITAS Certificate in Tibetan Studies is being offered, which is designed according to the British standards for higher education. In the future, more academic programs will be offered.



TWO VARIANTS: २

LOC. - ABS. -

TWO VARIANTS: २

LOC. - ABS. -

TWO VARIANTS: २

LOC. - ABS. -





Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

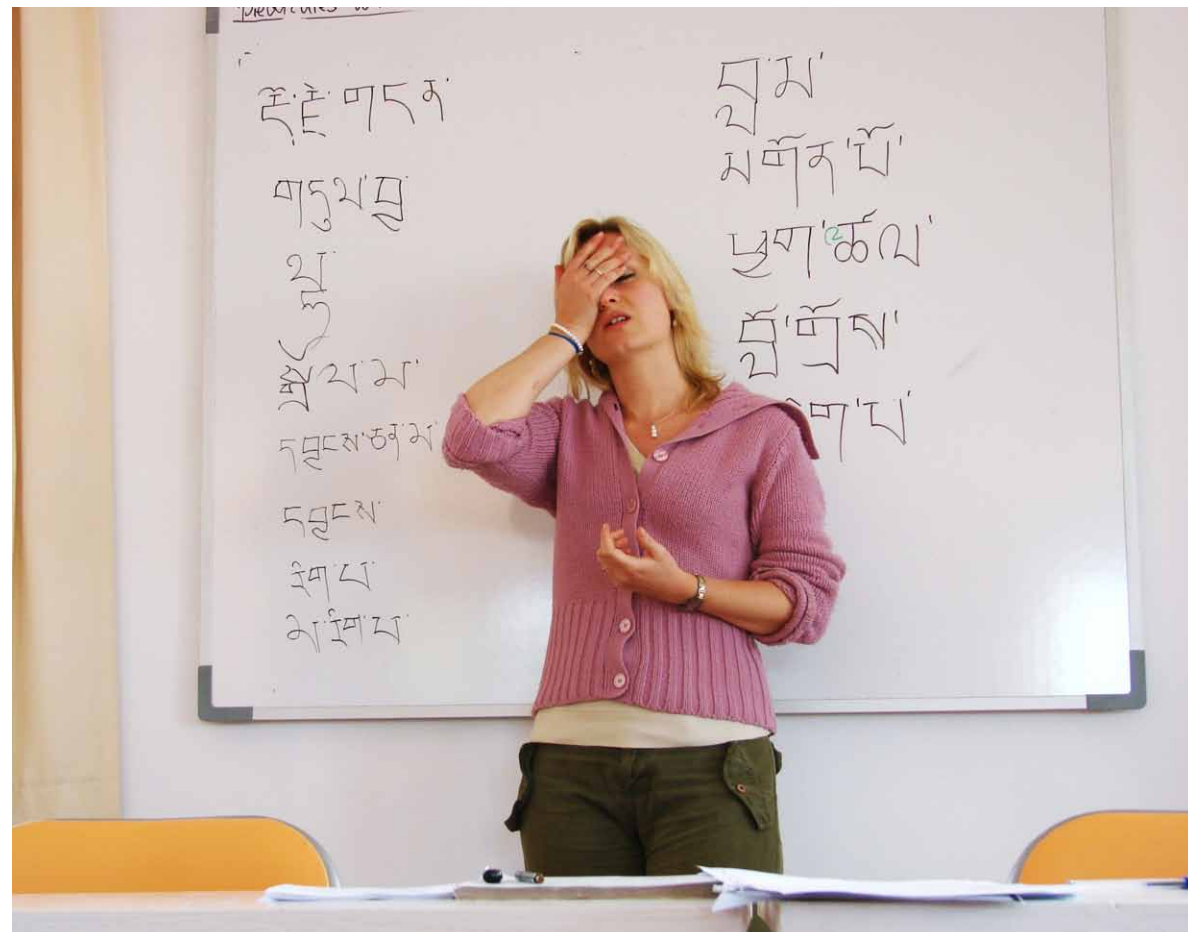
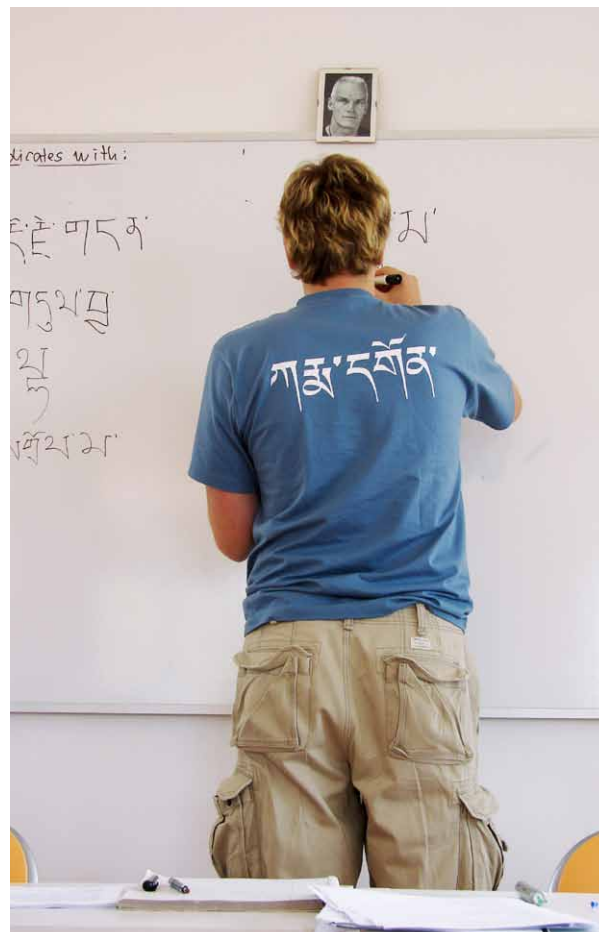
Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:

Handwritten notes on a piece of paper, including a diagram of a person's head and neck. The notes are written in black ink and include the following text:



"We started ITAS about seven years ago with the idea of creating high-level education for people to be able to translate, mainly from Tibetan. The courses are done on a part-time basis, like Western universities on an academic level. So people have to do exams, take classes, and they normally have to come to Karma Guen twice a year for two weeks to do intensive study."

Peter Gomez





"I have been asked many times if I see the difference between Western and Eastern students of Buddhism. In my opinion, there is not much difference. If they follow Buddha's teachings, the external appearance is not much of a deal."

Khenpo Karma Ngedön



Library



Since 1987 Pedro Gomez has had a vision of building a world-class Karma Kagyu library for the Western world. The library at Karma Guen already has the Tibetan Kanjur and Tenjur texts, a climate-controlled room for rare and precious texts and an online catalogue.

The library's mission is to support the long term work of ITAS and to facilitate ongoing academic work. The thematic focus of the ITAS library is the culture of Tibet and related issues. It is interesting to note that, after Chinese literature, the Tibetan opus represents the largest and most prolific in the world.



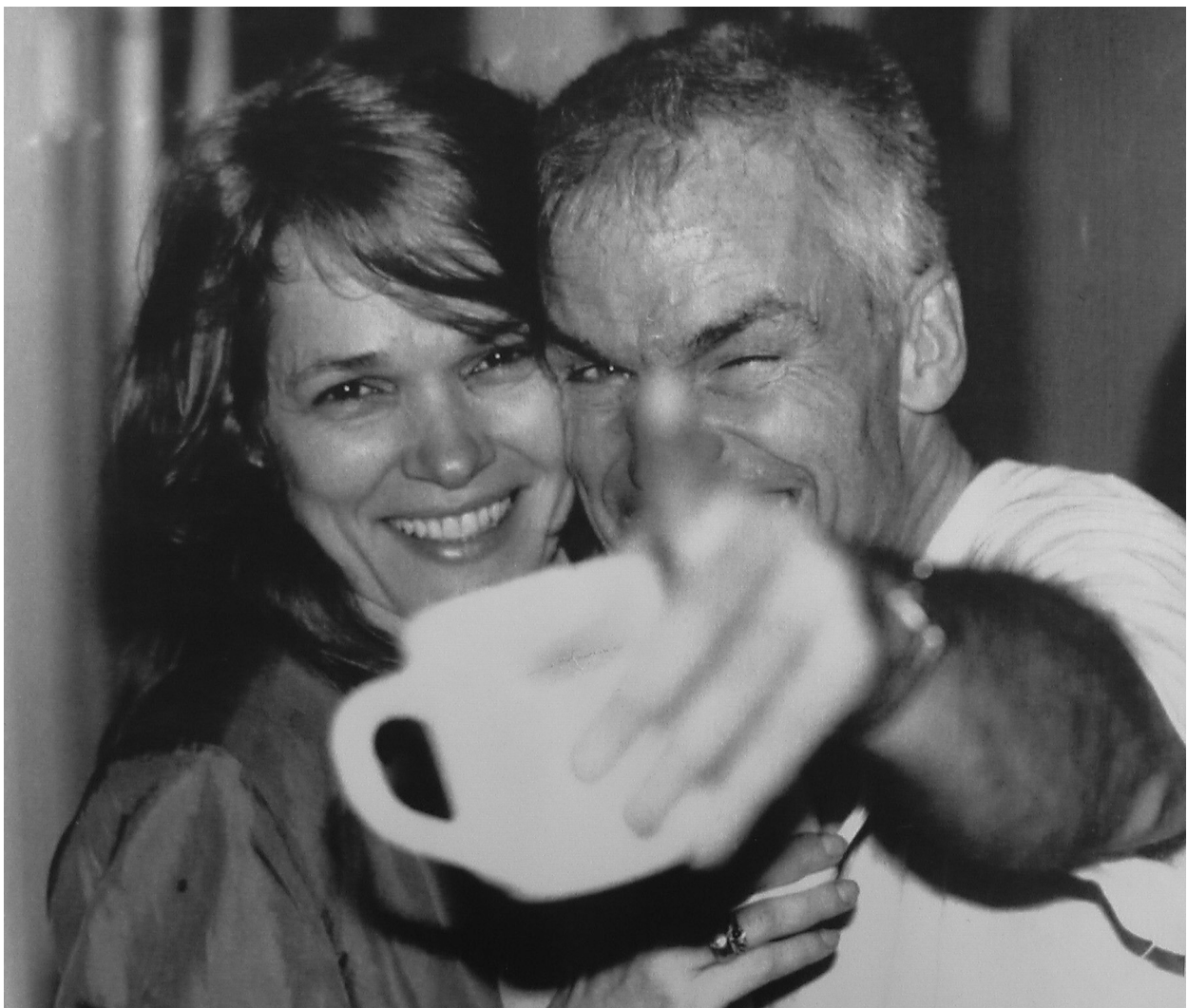
Study Courses

Originally started by Khenpo Karma Ngedön, Hannah Nydahl and Manfred Seegers, study courses solidify one's knowledge of traditional Karma Kagyu teachings. Now the experienced Kersten Seifert has joined the teaching team and the courses are run once or twice a year and a manuscript of each course is published.

"Hannah's idea of study courses was actually to find a place where one could study some texts, and that one is able to get the necessary background for one's meditation practice. Because sometimes just listening to teachings is not enough, sometimes we really need to sit down and think about it, memorize it. Like Lama Ole always advises with the ten-minute talks in the centers: that one really prepares something and goes a little bit deeper. That's actually the purpose.

I think at one travelling teachers' meeting we were asking Karmapa what he sees, where our weak points are. And he said he sees that in the Diamond Way everybody is meditating a lot, meeting with teachers, but sometimes he discovers when he hears a question that some background knowledge is missing. And that was his advice – that sometimes studying more would be a good help. Then also the meditation effect gets stronger. Because when you know what you're doing, whatever you do with your practice has more impact."

Kersten Seifert





"Hannah's blessing is on everything we did. Hannah was like a good angel everywhere. And she loved it here. And because of her, Tibetan studies started here. She was very happy about the ITAS Institute, she was like a sister with Dorrit – they were very close. Hannah was just the guarantee of a good style everywhere she went. And she had lot to do here. She did a lot of wonderful things. I always thought that my job was to go and make our people, our lineage grow and stuff like that. But she also liked to make it deep. This place is a very good place to make the work of the lineage deep."

Lama Ole Nydahl



KARMA GEN

1987





"When we talk about development we can see in Lama Ole's books that he talks about the three pillars of development: you need information and knowledge, then you need meditation and the right view. And I think Karma Guen has all these three pillars together. We have this big institute with the library, ITAS and all these things about knowledge – education, information, then we have very good conditions and a lot of people come to meditate, they come to the caves, and at the same time we do the study courses here, we're also very much involved with the local authorities, a lot of school classes come here, and of course it's also the place where people, groups and centers in Spain come and use for activities.

I think it's really unique that Karma Guen can unite all these things."

Peter Gomez

"I think we have about ten residents right now. And usually we have from five to ten guests who maybe stay for one week or for one month.

Every day we have meditation at eight o'clock in the morning, then we have breakfast together. Lunch and dinner we also eat together every day. And then we have collective meditation at eight o'clock in the evening. And of course there are a lot of things to do just to keep the place ready, prepare for the next course. Because we have a travel teacher every month and one Ngöndro weekend, where all the sangha come together and we just practice."

Peter Gomez









CUEVA DE RETIRO
SILENCIO
POR FAVOR
NO ENTRAR





Between courses, friends from the sangha – people from all over the world – come to do meditation retreats. Usually we have between five and ten people doing retreats. Normally they're open retreats, where they do two, three, four, or five sessions a day."

Peter Gomez









The famous Karma Guen olive oil





The long-awaited new kitchen in Karma Guen is now built! Already functioning, it is big enough to serve everyone on the big courses, with two hundred dining places.



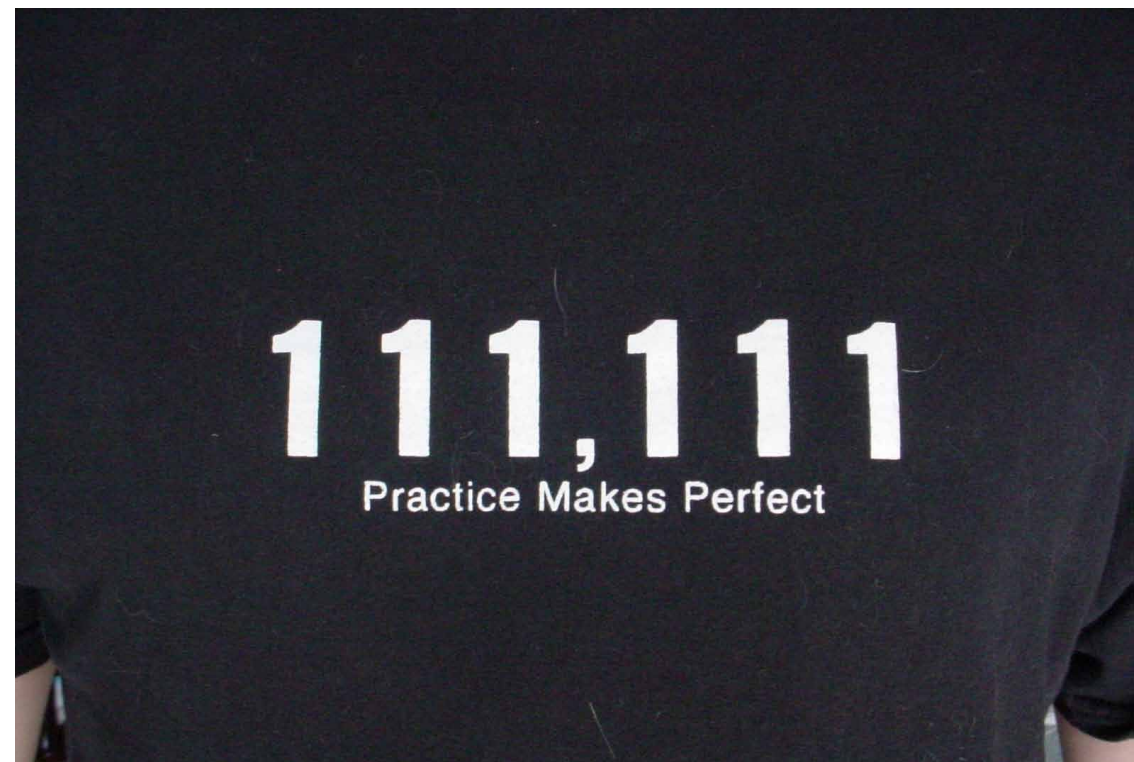




"Since 1987 Lama Ole is doing Phowa every year here. And I think this is the only place like that actually where we have done it continuously. And of course it's giving a lot of blessing to the place, it make this place really strong. When Lama Ole, Hannah, Pedro, and Dorrit were sitting together and came up with an idea to do this place, the whole idea was to create a really strong place for the lineage, a place which could be a strong pillar for the activity of Karmapa."

Peter Gomez









In the year 2000, the 17th Karmapa Thaye Dorje visited Karma Guen for the first time. In the same course in which Lama Ole gave Phowa, Gyalwa Karmapa gave important empowerments and also blessed the land where the new gompa would be built.

“Karmapa in his life is generally blessing everything we do. He had his parents here, so he came several times here. But when he was here he was a family member. He was the son. His mother was cooking the food he liked especially well, the father was giving advice, they talked a lot. Of course when he came here at the Phowa courses I was giving, he gave initiations and everything, but rest of the time he was happy to have just a normal family life. Of course, he blessed everything, he blessed everybody but mainly what happened was that he talked to his family.”

Lama Ole Nydahl



The arrival of Mipham Rinpoche, Mayum Dechen Wangmo, and Sönam Palden, the parents and uncle of the 17th Gyalwa Karmapa, was a great gift for Karma Guen. They were living permanently in Karma Guen for five years.



















"Now we are constructing a new building. Above the kitchen there will be four levels more. So all this is for the library and for ITAS.

For classrooms, for video conferences, rooms for the professors, and rooms for some of the students - this is what will be. We'll also make a Buddhist cemetery. We'll have eight retreat caves in the mountains with all the facilities. But of course, the most important thing we are trying to get is the translation."

Pedro Gomez





“Not in the least is this place inferior to Rumtek, and nowhere is Karmapa closer than here.”

Lama Ole Nydahl



111.111

illustrated pdf-magazine

Creative directors:

Andrey Kordovsky
Anastasia Beltyukova

Contributors:

Vladislav Lyaschouk
Tatyana Kuzmina
Paul Partington
Alexandr Tyaht

Design:

Anastasia Beltyukova

Photographers:

MAC Mathias Weitbrecht
Axel Waltl
Philipp Dronov
Andrey Kordovsky
Victoria Egorenkova
Matt Balara
Gosia Ziebinska
Hania Lubek
Robert Hova
Daniel Johnston
Peter Cervený
Maciej Wojtkowiak
Detlev Goebel
Gerd Heidorn
and many more!!!

© all authors 2012

© diamondway photoarchive 2012

© 111.111 magazine

e-mail: 111111.magazine@gmail.com

DIAMOND WAY BUDDHISM

KARMA KAGYU LINEAGE



In 1969, Ole Nydahl and his wife Hannah met His Holiness the 16th Gyalwa Karmapa, historically the first incarnate lama of Tibet. Since then the teachings of Diamond Way Buddhism have gradually found their way to the West. His Holiness asked Lama Ole and Hannah to teach, establish meditation centres, and ensure that the teachings would remain alive and attractive to intelligent, critical, lay people in the Western world.

There are more than 600 lay Diamond Way Buddhist centers and groups of the Karma Kagyu tradition founded by Lama Ole Nydahl, and under the spiritual guidance of His Holiness the 17th Karmapa, Trinley Thaye Dorje. They are not abstract institutions but friendly places where all can meet to learn from Buddha's timeless wisdom, meditate, share experiences and development, and actively participate and do the work which makes all this possible.

Diamond Way Buddhism online:

<http://www.diamondway-buddhism.org/>

Diamond Way Buddhist Retreat Center Karma Guen:

<http://www.karmaguen.org/>

ITAS:

<http://www.itas-uni.eu/>

Benalmádena Stupa:

<http://www.stupabenalmadena.org>

111.111 pdf-magazine:

<http://www.lama-ole-nydahl.org/111111/>

Materials from the Karma Guen archive and from Budismo Hoy magazine were used in this issue.