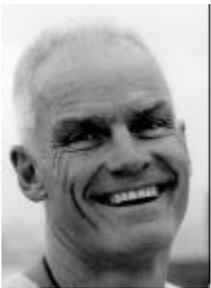


Lama Ole Nydahl



Lama Ole Nydahl is one of the few Westerners fully qualified as a lama and meditation teacher in the Karma Kagyu Buddhist tradition. After completing three years of intensive meditation training in 1972, Nydahl began teaching Buddhism in Europe at the request of H.H. 16th Gyalwa Karmapa, Rangjung Rigpe Dorje, the spiritual head of the Karma Kagyu school of Tibetan Buddhism. He has since transmitted the blessing of the lineage in a different city nearly every day, traveling and teaching worldwide as an authorized lama. His depth of knowledge and dynamic teachings inspire thousands of people at his lectures and retreats in North and South America, Europe, Australia, New Zealand, Russia and Asia.

Challenging people's concepts of life and Buddhism in an unorthodox manner, Nydahl has been a major driving force in bringing Buddhism to the West, and to date has established more than four hundred and fifty Diamond Way Buddhist centers in forty-four countries around the world. His unique synthesis of modern style and ancient wisdom helped create the largest body of students practicing Diamond Way Buddhist methods in the West. His wife of more than thirty years, Hannah Nydahl, travels part of the time with Lama Ole, and spends the rest of her time translating for the highest lamas in the Karma Kagyu lineage.

In 1968 the Nydahls went to Nepal on their honeymoon; there they met their first Buddhist teacher, Lopon Tchechu Rinpoche, who in turn sent them to meet the 16th Gyalwa Karmapa. They became Karmapa's first Western students. The 16th Karmapa had a profound influence on their lives, and later recognized Nydahl as a protector of the Karma Kagyu lineage. Between 1969 and 1972, the Nydahls studied under the direct guidance of the 16th Karmapa, receiving empowerments and instructions in Buddhist meditation practice and philosophy, including the transmission for a unique Diamond Way Buddhist practice called Phowa (Conscious Dying). Since 1987, Lama Ole has taught this practice to over 70,000 people in retreats around the world.

Lama Ole Nydahl has given numerous print, television and radio interviews, and he is the author of several books translated into most major languages. His English titles include: *Entering the Diamond Way* (1985); *Ngondro* (1990); *Mahamudra* (1990); *Riding the Tiger* (1992); *The Nature of Mind* (1993); *The Way Things Are* (1996), Blue Dolphin Publishing, Inc.; *The Great Seal* (2004), Fire Wheel Publishing.

www.lama-ole-nydahl.org www.diamondway.org

Karma Kagyu Lineage



The Karma Kagyu lineage is one of the four major schools of Tibetan Buddhism. It is a lineage of direct oral transmission from teacher to student, and treasures meditation and one's view in life as means to attain enlightenment. The Karma Kagyu methods originate from the historical Buddha Shakyamuni and were given to his closest students. Centuries later, they were transmitted through the Indian Mahasiddhas: Tilopa, Naropa and Maitripa. After Muslim conquerors destroyed the Indian culture around 1,000 AD, the teachings lived on through the famous Tibetan yogis, Marpa and Milarepa. In the 12th century, Gampopa taught the first Karmapa, whose successive incarnations have kept these teachings alive to the present day.

The Gyalwa Karmapa is the head of the Karma Kagyu lineage, and is often called the Black Hat Lama of Tibet. The Karmapa was the first recognized reincarnation in Tibetan history and is revered for his spiritual power throughout Tibet. Second to the Karmapa is the Shamarpa, who is the lineage holder between Karmapa's incarnations. They are known as the Black Hat and Red Hat Karmapas and their minds are considered inseparable.

H.H. 16th Karmapa, Rangjung Rigpe Dorje, fled the Chinese invasion of Tibet in 1959 and thus secured the survival of the Karma Kagyu lineage. With the help of his Western students, he brought the unique teachings about the nature of mind to the West. He was renowned for his joyfulness, profound insight, and powerful presence.

The transmission of the lineage continues today with H.H. Karmapa, Trinlay Thaye Dorje, who escaped from Tibet in 1994 at the age of ten and was recognized as the 17th Karmapa by Kunzig Shamar Rinpoche. In 1999, the 17th Karmapa embarked on his first international teaching tour and gave initiations to more than 15,000 of his students in Europe and South East Asia. In the summer of 2003 he conducted his first official program in the United States, giving empowerments and teachings in San Francisco, Santa Barbara and Los Angeles. In December 2003, after completing his formal education, H.H. 17th Karmapa was declared a Vajracharya or Great Tantric Master. Karmapa currently resides in Kalimpong, India.

www.karmapa.org
www.shamarpa.org



The historical Buddha Shakyamuni gave 84,000 teachings for people to reach enlightenment. His methods include meditation, the study of philosophy, psychology, skillful debate, and above all, the cultivation of a pure view in all situations. All Buddhist methods develop mind's inherent richness and clarity, enabling people of varying interests and abilities to avoid suffering and find lasting happiness.

In Buddhism, one distinguishes between three main "vehicles." They are: Hinayana, Mahayana, and Vajrayana or the Diamond Way.

Hinayana Buddhism places great importance on calming and focusing the mind. The goal is liberation from the suffering of conditioned existence or samsara. This occurs through realizing that the "self" has no lasting nature.

Without this understanding, liberation cannot be reached. This form of Buddhism emphasizes the avoidance of all harmful actions. The Hinayana took root predominately in Southern Asia and prevailed largely in monastic communities. Today, it is practiced by lay people as well.

Mahayana Buddhism or The Great Vehicle, is especially useful for people living full lives in society. It holds vast teachings on Buddhist philosophy and psychology, and aims for full enlightenment through the development of compassion and wisdom. One generates the bodhisattva attitude, the wish to benefit all beings, and recognizes the inherent "emptiness" of all outer and inner phenomena. The teachings explain that situations, thoughts and feelings change all the time, and thus, are ultimately empty of any lasting reality.

Zen Buddhism is related to the Great Vehicle. In the practice of Zen, one simplifies one's life, sits for long periods of time in a non-distracted state, and ponders paradoxical questions known as koans. These methods help to free mind from habitual intellectual tendencies and allow spontaneous insights to arise.

Vajrayana Buddhism or the Diamond Way, is Buddha's ultimate teaching. By using methods with and without form, he initiated his students into the experience of their inherent Buddha nature. In Tibet, the Diamond Way was mainly transmitted through the "Red Hat" schools. In the Diamond Way, the teacher is the direct link to enlightenment, and is considered as important as the Buddha himself. The view is that all phenomena are inherently pure, and that enlightenment is our natural state. What makes Diamond Way unique is the variety of methods or "skillful means" to attain full enlightenment. The methods consist of the different levels of the Tantras, and of Mahamudra, The Great Seal. Through identification with one's own Buddha nature, both in meditation and in everyday life, realization unfolds effortlessly. Mind's potential expresses itself fully when there is no longer a separation between the perceiver, that which is perceived, and the perception itself.

Throughout history, Buddhism has influenced and become part of many different cultures. It is currently developing and making its mark in the West, proving its timeless relevance. The late Bhutanese meditation master, Lopon Tsechu Rinpoche said, "In each culture, the teachings of the Buddha find the form that best suits them. You can compare it to a raw diamond: on red cloth it shines red, on a blue cloth it looks blue. Regardless, the diamond stays the same."

www.diamondway.org

Controversy in the Lineage



Trinlay Thaye Dorje recognized as the 17th Gyalwa Karmapa by Kunzig Shamar Rinpoche



Ugyen Trinley recognized by Tai Situ Rinpoche, the Dalai Lama and the Chinese Communist Government

Since 1992, the Karma Kagyu lineage has been embroiled in a controversy. The conflict arose after a young nomad boy, Ugyen Trinley, was proclaimed the 17th Gyalwa Karmapa, head of the Karma Kagyu lineage, by Tai Situ Rinpoche. Traditionally, before they die, the Karmapas leave specific instructions detailing their future rebirth, which is unique among all incarnate Buddhist lamas. After the 16th Karmapa, Rangjung Rigpe Dorje, died in 1981, the entire Kagyu world awaited word of his reincarnation.

In 1992, Situ Rinpoche, officially the third-ranking lama in the lineage, presented a letter to fellow Kagyu lamas that he claimed was the "prediction letter" of the 16th Karmapa. Kunzig Shamar Rinpoche, the second-ranking lama in the lineage, rejected the authenticity of that letter, and insisted the document undergo a forensic examination. His demands were disregarded, particularly after the Dalai Lama, against historic tradition, involved himself in the matter and gave his recognition to the candidate. The Chinese Communist Government also gave its full backing to Tai Situ Rinpoche's candidate and proclaimed the boy to be a "living buddha." It is highly ironic that the communist Chinese government, inherently atheist, now recognizes incarnate Buddhist Lamas. Based on the disputed prediction letter, the young boy, Ugyen Trinley was enthroned in Tibet/China. The enthronement took place without the seal of approval of Shamar Rinpoche, who had repeatedly pointed out the improprieties in the case and urged the Dalai Lama to stay out of what is strictly a Kagyu issue.

In 1994, in accordance with Kagyu tradition, Shamar Rinpoche found and recognized Trinlay Thaye Dorje and proclaimed him the rightful 17th Karmapa. Trinlay Thaye Dorje is supported by many high ranking Kagyu lamas, hundreds of Diamond Way Buddhist centers, as well as by a large number of traditional Kagyu centers and monasteries in Asia and France.

To this day, few members of the media have explored the complex issue of Tibetan politics that led to this turbulent and often violent controversy. As a result of receiving the Dalai Lama's stamp of authenticity, much of the Buddhist world has been led to believe that Ugyen Trinley is the sole and legitimate Karmapa. In fact, the Dalai Lamas have never held any right over the confirmation, or recognition, of a Karmapa at any time throughout history. Indeed, the Karmapa line precedes that of the Dalai Lamas by more than three hundred years, and their lineages are and always have been entirely separate.

To date, no forensic examination of the letter in question has taken place, despite repeated calls by Shamar Rinpoche, Lama Ole Nydahl and others.

www.karmapa-issue.org

Karmapa Papers: published 1992 - available through DWBC: books@diamondway.org

Rogues in Robes: by Tomek Lehnert, Blue Dolphin Publishing 1998.

Diamond Way Buddhism in the USA



Lama Ole Nydahl founded and currently directs more than five hundred and fifty Diamond Way Karma Kagyu Buddhist groups and centers worldwide. All the centers are under the spiritual guidance of the 17th Gyalwa Karmapa, Trinlay Thaye Dorje. There are currently thirty eight centers in the United States which operate under Diamond Way Buddhist Centers, USA, a non-profit religious corporation.

The people running the centers and taking part in the centers' activities are lay Buddhist practitioners. They work full-time jobs, while integrating Diamond Way teachings and meditation into their daily lives. Members share responsibility for guiding group meditations, answering questions, and giving explanations about Buddhism; their work is unpaid, and based on idealism and friendship.

The main practice in all the Diamond Way Buddhist Centers is the Guru Yoga meditation on the 16th Karmapa. This meditation is guided in English, uses visualization and mantra recitation, and lasts about thirty minutes. There is a relaxed social atmosphere in the centers, questions are encouraged, and practitioners share readings, teachings and dharma videos. These weekly meditation evenings are open to the public and are free of charge.

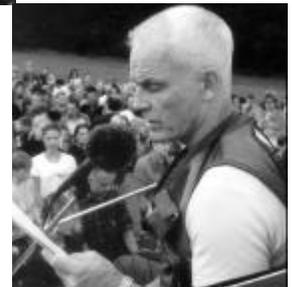
Diamond Way centers work together to organize retreats, lectures and workshops throughout the year. Lama Ole Nydahl guides several annual retreats within the U.S. including: Phowa (Conscious Dying), Meditation, Mahamudra (The Great Seal), and Ngondro (The Foundational Practices). In addition, other traveling lay teachers regularly provide explanations and give lectures and workshops in the centers.

The centers are financed mainly with the help of voluntary membership contributions. All surplus from courses and public lectures is used for Buddhist projects in the United States and around the world.

Diamond Way Buddhist Centers, USA publishes Buddhism Today, an international magazine. It presents information that is relevant to lay people in Western society.

www.diamondway.org
www.Buddhism-Today.org

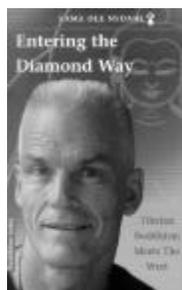
Phowa-The Practice of Conscious Dying



One of Lama Ole Nydahl's areas of expertise is teaching Phowa (the Practice of Conscious Dying). This practice is the last of the Six Yogas (energy teachings) of Naropa, and is one of the most profound teachings in Tibetan Buddhism. The goal of the Phowa is to learn to transfer the consciousness at the moment of death to a state of highest bliss. Lama Ole is one of the few Buddhist lamas empowered to teach the Phowa practice. Since 1987, he has taught Phowa to over 70,000 people at hundreds of meditation courses around the world.

The practice of Phowa is a very direct method involving visualization and mantra. This intensive instruction usually takes about five days in a retreat setting, and brings about physical and mental transformations by opening the central energy channel in the body. Phowa is not only of great benefit at the time of death, but also provides inner confidence in daily life. Those who have completed the retreat report that the fear of death dissolves and fears in life diminish. The practice also includes methods to help others at their time of death.

www.lama-ole-nydahl.org
www.diamondway.org



Publications

Entering the Diamond Way (1999) 2nd edition (first published in 1985) ISBN 0-931892-03-1
The story and spiritual odyssey of Ole and Hannah Nydahl who in 1969 became the first Western students of the great Tibetan master, the 16th Gyalwa Karmapa.

The Way Things Are (2008) ISBN 978-1-84694-042-2
More than a Buddhist textbook, *The Way Things Are* is a living transmission of Buddha's deep wisdom, given by a Western Buddhist master.

The Nature of Mind (1993) ISBN 0-931892-58-9
In this basic introduction to Buddhism, Lama Ole offers a way to integrate compassion and wisdom in daily life.

Riding the Tiger (1992) ISBN 0-931892-67-8
The inside story of the development of Tibetan Buddhism in the West

Mahamudra (1990) ISBN 0-931892-69-4
A commentary on the 14th century wishing prayer for the attainment of ultimate insight into the nature of reality. This Mahamudra prayer was composed by 3rd Karmapa Rangjung Dorje, (1284-1339).

Ngondro (1990) ISBN 0-931892-23-6
Ngondro means "something which precedes," and are the preliminary practices in Tibetan Buddhism. In a direct and very practical way, Lama Ole explains these methods that help to purify negativity and the accumulate merit and wisdom. They bring forth mind's fullest potential, while removing the veils which keep us from experiencing and expressing our enlightened nature.

The Great Seal (2004) ISBN 0-975-2954-0-3
Lama Ole's refreshing and modern commentary to the classic Buddhist text *Mahamudra* by the 3rd Karmapa. He makes the teachings on the nature of mind accessible while describing the goal of Diamond Way Buddhism.

Videos Audio CDs & DVDs

Six twenty-five minute teachings on important Buddhist topics:
Cause & Effect, Mahamudra, Teacher & Student,
Relationships, Death and Rebirth, Meditation

www.lama-ole-nydahl.org www.diamondway.org

Diamond Way Buddhist Centers



Albuquerque

c/o Kathleen & Shawn Loudermilk
227 Jefferson NE
Albuquerque, NM 87108
Ph: 1-505-256-3054
albuquerque@diamondway.org

Austin

c/o Jeremy & Tammy Kunzinger
1109 Hermitage Dr.
Austin, TX 78753
Ph: 1-512-743-7885
austin@diamondway.org

Chicago

c/o Rajesh Sangroula and Kuba Sowa
830 N. Hermitage Ave. #1
Chicago, IL 60622
Ph: 1-312-421-0133
chicago@diamondway.org

Clear Lake

c/o Craig Watt
1609 Dakota St.
League City, TX 77573
Ph: 1-409-457-3363
leaguecity@diamondway.org

Connecticut

c/o Kasia & Marek Kowolik
69 Village Circle
Naugatuck, CT 06770
Ph: 1-203-723-7824
ct@diamondway.org

Houston Heights

c/o Tom and Misty Cornell
954 W. 42nd St.
Houston, TX 77018
Ph: 1-713-686-5409
HoustonHeights@diamondway.org

La Crosse

c/o Scott Stine
1620 South 16th St.
La Crosse, WI 54601
Ph: 1-608-784-1566
lacrosse@diamondway.org

Las Vegas

c/o Sara Finnerty and
Richard Belgard
2715 Duck Pond Court
Henderson, NV 89074
Ph: 1-702-260-4426
lasvegas@diamondway.org

Los Angeles

c/o Karin Grillitz
432 S. Curson Ave., Apt.2B
Los Angeles, CA 90036
Ph: 1-323-931-1903
Fax: 1-208-379-0668
losangeles@diamondway.org

Madison

c/o John Christopherson
3818 Mineral Point Rd.
Madison, WI 53705
Ph: 1-608-251-9175
madison@diamondway.org

Maui

c/o Todd Semmerling
P.O. Box 791424
Paia, HI 96779
Ph: 1-808-283-6849
maui@diamondway.org

Miami

c/o Donna & Tomas Stavel
205 NE 86th St.
El Portal, FL 33138
Ph: 1-305-756-6921
Mobile: 1-305-606-7491
miami@diamondway.org

Minneapolis

c/o Eric Gibson
1701 W. Lake Street
Minneapolis, MN 55408
Ph: 1-612-825-5055
minneapolis@diamondway.org

New York

55 Chrystie Street, Suite 310
New York, NY 10002
newyork@diamondway.org

Portland

c/o John Masciocchi
1225 S.W. 16th Ave, 2nd floor
Portland, OR 97201
Ph: 1-503-281-3631
portland@diamondway.org

San Diego

c/o Vitek Myslinski
2823 Curie Pl.
San Diego, CA 92122
Ph: 1-858-431-9610
sandiego@diamondway.org

San Francisco

c/o Roland Peters
110 Merced Ave.
San Francisco, CA 94127
Ph: 1-415-661-6030
Fax: 1-415-665-2241
sanfrancisco@diamondway.org

For a complete list of centers worldwide - www.diamondway.org



PR Contacts



Information

Diamond Way Buddhist Centers USA

110 Merced Ave
San Francisco
CA 94127

Phone: 415 666 6030

Fax: 415 665 2241

Email: pr@diamondway.org
Website: www.diamondway.org

Lama Ole Nydahl

Contact: Roland Peters
Phone: 415 666 6030
Email: roland@diamondway.org

The Karmapa Controversy

Contact: Brooke Webb
Phone: 415 378 6680
Email: brooke@diamondway.org

Diamond Way Buddhist Centers

Contact: Jesper Jorgensen
Phone: 415 666 6030
Email: jesper@diamondway.org

Buddhism Today

Contact: Ben Ritchey
Phone: 312-208-3207
Email: ben@diamondway.org