

# DHAGPO KAGYU LING

CENTER FOR BUDDHIST STUDIES AND MEDITATION





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# Dhagpo Kagyu Ling

## A Place of Reference for Tibetan Buddhism in France

Located in Dordogne, Dhagpo Kagyu Ling is one of the largest and most important Buddhist centers in France and in Europe. Dhagpo's institute offers an ideal support for the preservation of the Buddha's teachings. The center's experienced and modern teachers make the teachings accessible to the greatest number of people possible, bringing a new vision to the challenges of society in the 21<sup>st</sup> century.



### WHO ARE WE?

"Dhagpo Kagyu Ling" means "place of the transmission of the teachings." It is the European seat of the Kagyü school, one of the four lineages of Tibetan Buddhism, represented by the 17th Karmapa. (For more details, see the appendix "17<sup>th</sup> Karmapa").

In the 1970s, two Tibetan spiritual masters, Lama Jigme Rinpoche and Lama Gendun Rinpoche, founded this center for European students. More than forty years later, we are, today, a vast community continuing to grow. Dhagpo welcomes approximately 25,000 visitors each year and is connected to seventy-one centers across France and the world. It is recognized as one of the largest and most important Buddhist centers in France and in Europe.

### WHAT DO WE OFFER?

Our goal is to preserve the Buddha's teachings and make them accessible to the greatest number of people possible.

Throughout the year, individuals can come here to discover Buddhist philosophy and meditation. The courses offered likewise aid students in finding answers to the questions of modern society: how to reduce stress, to give more meaning to one's life, and how to live in harmony with oneself and others.

### WHAT MAKES US DIFFERENT?

Dhagpo's wealth lies in Tibetan masters that thoroughly understand the Western mindset, Buddhist teachers trained in France, and constantly evolving courses designed to respond to the needs of students. This ancient, non-dogmatic wisdom takes a new look at the challenges of daily life.

All year long, the center welcomes people looking to enrich their lives, from beginners to those already experienced in meditation, likewise Buddhists and those who are simply curious. The generations meet here: adolescents, retirees, and those from diverse social and professional milieus.

### DHAGPO BY THE NUMBERS

- Up-and-running for 38 years
- 1st Buddhist congregation recognized by the Ministry of the Interior, in 1988
- 67 satellite centers in France connected to Dhagpo
- 350 courses each year, 130 of which take place here at Dhagpo
- More than 10,000 visitors per year to Dhagpo and 25,000 visitors per year to the centers
- A modern temple able to accommodate up to 800 people
- A 300 square meter library with an exclusively Buddhist collection

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# The Construction of Dhagpo

## WESTERN INTEREST IN BUDDHISM GROWS

Scientific progress has brought about positive innovation for humanity. In the 1970s, numerous people in the West begin to realize that although advancements in technology offer better living conditions, they don't necessarily bring peace of mind.

These individuals naturally turn toward Eastern wisdom and travel to India, where they meet great Buddhist masters who have fled Tibet following the Chinese invasion. They discover the Buddha's teachings, which offer a path of wisdom.

## A BASE IN THE PÉRIGORD NOIR



In 1975, Bernard Benson, British scientist and industrialist, donates a 50-hectare farm in the Dordogne to the 16th Karmapa, Rangjung Rigpe Dorje.

The Karmapa chooses this location for the European seat of the Kagyü lineage. He sends two extremely qualified teachers, Lama Jigme Rinpoche and Lama Gendun Rinpoche, to explain the Buddha's teaching to students in the West.

Public figures from Perigueux, a nearby city, most notably a judge and a tax collector, create an association called "Dhagpo Kagyu Ling", charged with the organization and development of Buddhist teachings. Karme Dharme Chakra, the first Buddhist monastic congregation recognized by the French government in 1988, brings a mark of authenticity and favors the sustainability of Buddhist culture and traditions.

Lama Jigme Rinpoche is named spiritual director of the center (for more details, see the appendix "Jigme Rinpoche").

## THE WEALTH OF DHAGPO, EUROPEAN SEAT OF THE GYALWA KARMAPA

### Study and Meditation Centers to Welcome the Public

Dhagpo's activity commences in 1977. Urban centers connected to Dhagpo begin being established in 1982 to offer convenient access to study, exchange, and meditation to all. Today, there are more than 70 centers nationwide.

### A Reference Library

This space of study and dialogue allows for the collection and preservation of foundational Buddhist texts to make them accessible to all (for more details, see the appendix "The Library").

### An Institute to Ensure the Translation of Texts and Provide Space to Organize Symposia

This modern, comfortable space welcomes students, researchers, and the public. The building was inaugurated in July 13, 2013 (for more details, see the appendix "The Institute").

### Three-Year Retreat Centers to Deepen One's Understanding of Meditation

Ten centers for long-term retreat have been established in Auvergne since 1983. They allow students to receive the authentic transmission of the Kagyü lineage.

### Monasteries and a Grand Temple to Consecrate One's Life to a Path of Wisdom

Following long retreat, certain individuals choose to consecrate their life exclusively to study and meditation in this inspiring monastic setting that offers the best conditions for group practice.

This wealth, a true source of wisdom developed over the course of the last forty years, is the realization of five wishes expressed by the 16th Gyalwa Karmapa to ensure that the Buddha's teachings take root in Europe in an authentic and lasting way.

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# QUOTATIONS

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*«I make the wish that all people who come to Dhagpo Kagyu Ling can use this extraordinary opportunity to realize happiness that is both immediate and ultimate.»*

THE 16TH GYALWA KARMAPA, 1977

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## WHAT THEY'RE SAYING ABOUT US

*“I think [...] of the open-mindedness that Buddhist thought brings to our local culture, quite different from our traditional references but, in the end, quite compatible. It allows us to revisit [our own references], to make them more alive or at times to let them evolve, always based on listening and dialogue.”*

FRANCOIS BRUNO, MAYOR OF SAINT-LÉON-SUR-VÉZÈRE

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*“At once a sanctuary and place of note for Kagyü thought, your center now offers access to a magnificent institute, equal to its influence in France and in the rest of the world.”*

BAPTISTE ROLLAND, SUB-PREFECT OF THE DORDOGNE

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J. Cabanel, B. Rolland, Shamar Rinpoche, F. Bruno

*“In 1988, France attributed a legal statute to the monastic congregation. It was the first non-Catholic congregation recognized in this way. Since then, the center has seen constant growth and, I can bear witness, in perfect harmony with the local environment. In regards to this, I would like to tell you how much we appreciate this spirit of contribution, of sharing with our beautiful region.”*

JACQUES CABANEL, GENERAL COUNSELOR

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## BUDDHISM

*“Buddhism is a way of life through which we develop the qualities of our mind. This way of life is very unusual, as it is a means to attain happiness without harming others.”*

THE 17TH KARMAPA, TRINLEY THAYE DORJE

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*“The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogmas and theology. (...) Buddhism answers this description.”*

ALBERT EINSTEIN

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# The 17<sup>th</sup> Gyalwa Karmapa

Heir to the Kagyü lineage of Tibetan Buddhism, the 17th Gyalwa Karmapa is the spiritual guide of millions of human beings worldwide. In France, his lineage is the most represented among the schools of Tibetan Buddhism. Anchored in his time and concerning for the future of coming generations, the Gyalwa Karmapa takes concrete action for education, dialogue with youth, and the promotion of non-material values.

## THE HOLDER OF THE TRANSMISSION OF THE KAGYÜ LINEAGE



The title “Karmapa” signifies “he who has accomplished an activity of the same nature as the Buddhas.” Founded nearly 900 years ago, the Kagyü lineage is the first lineage of reincarnate lamas. Predating the lineage of Dalai Lamas by 300 years, the Karmapas count 17 successive reincarnations.

Born in Tibet in 1983, Trinley Thaye Dorje is recognized as the 17<sup>th</sup> emanation of the Karmapa according to the strictest traditional criteria. After fleeing Tibet with his family in 1994, he settled in India where he received the training required by his position. At 33 years old, the Gyalwa Karmapa’s mission is to receive, practice, and embody the spiritual heritage of the Kagyü lineage in order to be able to transmit the teachings and practice to all those who request them.

## A TEACHER IN SERVICE OF MILLIONS

Throughout the year, the Gyalwa Karmapa travels tirelessly throughout India, where he lives, but also in Europe, Russia, and South-East Asia to transmit teachings, empowerments, and blessings. In France, his activity occurs within the French Federation of Karma Kagyü Buddhist Centers (“Fédération Française des Centres Bouddhistes Karma Kagyü”/FFCBK), which attracts more than 25,000 visitors per year to its 70 centers.

The Gyalwa Karmapa remains faithful to the principal of separation between church and state advocated by his predecessors. His teachings emphasize education, inner wealth, freedom of conscience, and personal responsibility.

## A LEADER WHO VALUES INNER WEALTH

The 17<sup>th</sup> Gyalwa Karmapa works to create access to education through the creation of schools<sup>1</sup>, institutions of both primary and higher learning. In India, he is the spiritual director of the Karmapa International Buddhist Institute<sup>2</sup>, which offers a cycle of university courses in Delhi. During his teaching tours, he focuses on promoting dialogue with younger generations. In 2012, he participated in the launch of a European survey called “The Wealth of Europe<sup>3</sup>,” which aimed to understand the values and needs of today’s youth. In his articles<sup>4</sup> and on his blog<sup>5</sup>, the Gyalwa Karmapa shares his illuminating point of view on news issues and puts the emphasis on the development of inner wealth, which gives the strength to act for the benefit of oneself and others. In helping us cultivate non-material values, the Gyalwa Karmapa plants seeds of peace for today’s generation and those of tomorrow..



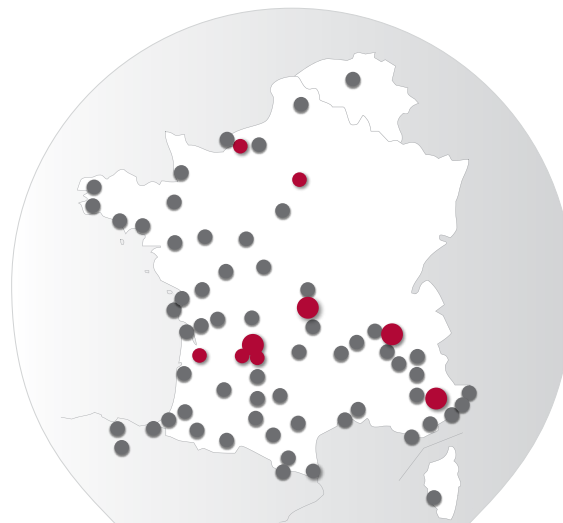
1 – [www.karmapa-education.org](http://www.karmapa-education.org) – 2 – [www.kibi-edu.org/intro.htm](http://www.kibi-edu.org/intro.htm) – 3 – [www.facebook.com/wealthofeurope](https://www.facebook.com/wealthofeurope). Realized in partnership with AIESEC, this project is supported by the European Internal Forum for Youth, the European Student Union, the foundation Generation Europe and Think Young. – 4 – Articles published on “The Speaking Tree,” the first spiritual, social networking site in India. – 5 – <http://www.huffingtonpost.com/his-holiness-karmapa-thaye-dorje>

# The Lineage of Gyalwa Karmapa in France and Worldwide

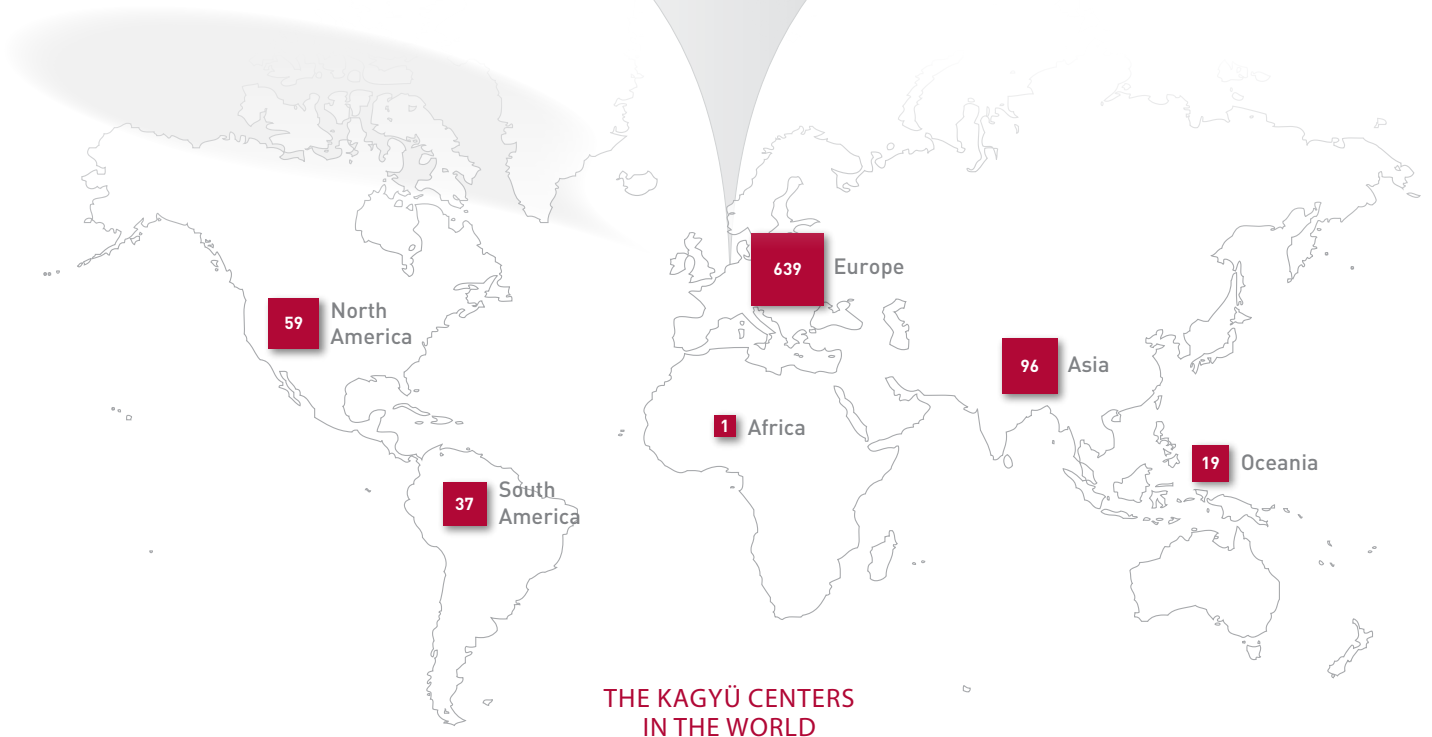
Invited to Europe and United States on numerous occasions, the 16th Gyalwa Karmapa, Rangjung Rigpe Dorje (1924-1981) observes Occidentals' interest in the Buddha's teachings. To satisfy these repeated demands, he sends two eminent masters to the West: Gendun Rinpoche and Jigme Rinpoche, as well as numerous lamas. Together, they begin founding centers to share the teachings.

## KAGYÜ CENTERS IN FRANCE

- More than 25,000 visitors per year
- 70 urban centers, including 5 principal centers
- 3 monastic congregations recognized by the State
- 12 centers for retreats of three years or longer
- 4 humanitarian organizations



- Principal Centers
- Urban Centers



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# The 14th Sharmapa Mipham Chokyi Lodro, Co-holder of the Kagyü Lineage

## PRESERVING THE AUTHENTICITY OF THE ORAL TRANSMISSION



Shamar Rinpoche, whose name signifies “holder of the red hat,” (1952- 2014) was the principal disciple of the 16<sup>th</sup> Gyalwa Karmapa, from whom he received the complete transmission of the Kagyü lineage. For numerous years, he took responsibility of the training of the 17<sup>th</sup> Gyalwa Karmapa, whom he discovered in Tibet. For more than thirty years, he developed a vast activity in service of the preservation of the authenticity of the spiritual transmission of the Kagyü lineage. .

Historically, the Shamarpas have ensured the continuity and taken on the leadership of the lineage in the period of transition between two Karmapas, and have often been responsible for the search for and recognition of the new Karmapa. The Karmapas and Shamarpas have been closely linked throughout the centuries.

## A SPIRITUAL ACTIVITY IN SERVICE OF EVERYONE

Kunzig Shamar Rinpoche devoted his life to tireless activity for the benefit of sentient beings. To accomplish this goal, he made use of every channel through which he could help those in need.

In 1996, Shamar Rinpoche set up a network of Buddhist centers based on a non-sectarian approach to Buddhism in Asia, Europe, and North America. In addition, he founded several Buddhist academic institutes and meditation retreat centers in India, Nepal and Tibet. In January 2009, he also established Infinite Compassion Foundation to protect animal rights.

Until his last days, he continued teaching and traveling to meet his students and offer them heartfelt advice to improve their lives, become independent, open toward others, and continue on the path to enlightenment.

Shamar Rinpoche passed away peacefully on June 11, 2014 at his European seat in Renchen Ulm, Germany, surrounded by close students. Though his physical form has left us, his work and blessing remain through the vast activity he developed across the world.

# Lama Jigme Rinpoche,

## Head of the Congregation of Karma Dharma Chakra and General Secretary of the 17<sup>th</sup> Gyalwa Karmapa

### FROM TIBET TO INDIA



Lama Jigme Rinpoche, born in 1949 in Tibet, accompanied the 16th Karmapa in the flight from their home country and joined him at Rumtek Monastery in Sikkim, India. Over the course of many years, along with numerous other high-ranking lamas, Jigme Rinpoche received the complete transmission of the Kagyü lineage directly from the Karmapa.

### A EUROPEAN DESTINY

In 1974, on the occasion of his first visit to Europe, Karmapa designates Dhagpo Kagyu Ling as the European Seat of his activity and names Lama Jigme Rinpoche as his official representative.

Jigme Rinpoche undertakes the development of Dhagpo, as well as a journey to traverse and understand the European continent. The knowledge of Occidentals that he has acquired over the last forty years facilitates a fluid adaptation of the Buddha’s teachings to Western society.

### AN ENGAGEMENT WITH MODERN SOCIETY

Jigme Rinpoche’s natural ease of communication with people from all walks of life, educators, youth, caregivers, etc., allows him to inspire all those whom he meets. His wish for religious and spiritual harmony led him to publish a series of interviews with Robert Le Gall, archbishop of Toulouse, to great success in France. Founded on his resolutely modern approach to teaching, Jigme Rinpoche has acted as a consultant to managers, executives, and business schools (ESSEC, HEC Paris). In addition, he is the founder or president of numerous humanitarian associations (École dans le ciel (“School in the Sky”), Tibet Save & Care, Ethic)..

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# The Institute

## A Space for Study and Exchange

### NEW PERSPECTIVES

The Institute welcomes all those who aspire to improve their lives, and to deepen their understanding of the workings of the mind, the body, and the world. Its purpose is to facilitate research associated with Buddhist knowledge and scientific understanding.

### A BENEFICIAL PROGRAM FOR ALL

Since Dhagpo's creation, Occidental students have shown a great interest in the teachings transmitted by Tibetan spiritual masters. This demand, which has not diminished with the passage of time, constitutes the fundamental base of a complete program of teachings. Great Tibetan masters as well as Western teachers who have received an authentic transmission over the course of one or more traditional, three-year retreats transmit the teachings today.

The program covers a large range of subjects, from the problems of daily life in modern society to vast philosophical questions about the meaning of life. The courses offered evolve constantly in relation to the needs of students and new challenges that life throws at us. Thus, everyone can benefit fully from a visit to the center, whether your interest lies in meditation, Buddhist philosophy, or tools to improve daily life.



*"It is important that the Institute can offer the necessary means to improve our lives, our way of being, our relationships with others and the world."* LAMA JIGME RINPOCHE

### THE MEETING OF MODERN SCIENCE AND BUDDHISM

On June 13, 2013, the inauguration of the institute took place, symbolizing a new step in the development of the center. With an understated modern temple to host teachings and conferences, a comfortable and pleasant library, as well as offices, the Institute brings to Dhagpo a new and exceptional space for interdisciplinary exchange (colloquiums, seminars, training courses, and workshops).

At a time when the debate between modern science and Buddhism is growing, the Institute provides a stable base from which to build a research center where scientists from different domains (education, psychology, medicine, and more) can collaborate with Buddhist teachers. Thanks to this dialogue, not only can those who study here discover solutions to ease the challenges of the modern world, they can also work together to create a better future for humanity.



*"Buddhist views of reality have been supported by discoveries of quantum physics, cognitive sciences, etc. Buddhism has contributed to bringing unexpected answers to the problematics of our ultra-modern world."*

THINLEY RINPOCHE

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# The Institute

## Innovative Financing in the Spirit of the Times

In recent times, more and more individuals and associations are employing participatory financing, or crowdfunding to bring their projects to life; the Institute is no exception. Financed solely by donations and individual loans, it is the fruit of the lasting generosity of all those who support Dhagpo Kagyu Ling.

### A PROJECT THAT MAKES SENSE FOR PEOPLE

The bet is to finance this building without calling on banks, but rather through donations, in uniting the greatest number of people possible around this project. Why? Participating in the construction of a place like the Institute means connecting with the benefit carried out there.

Our supporters are conscientious that making a donation to the Institute means:

Supporting an institution where the Buddha's teachings are transmitted and put into practice.

Participating in the preservation of ancient knowledge through the Dhagpo Kagyu library.

Contributing to making these altruistic values accessible to the greatest number of people possible.

Connecting with all those who wish for lasting happiness for each of us.

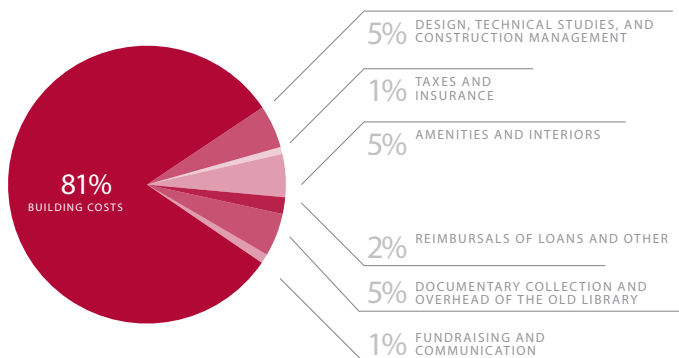
The donation campaign benefited from an enormous mobilization: thousands of people gave their time, money, and expertise. In 2012, an operation of individual loans within the community of supporters permitted us to collect the remaining funds to finish construction.

Today, we count nearly 1,400 donors who gave their financial support through regular or one-time donations. The total cost of the building (including interiors and amenities) comes to 3.83 million Euros, and we have currently collected more than 2.63 million Euros in donations!

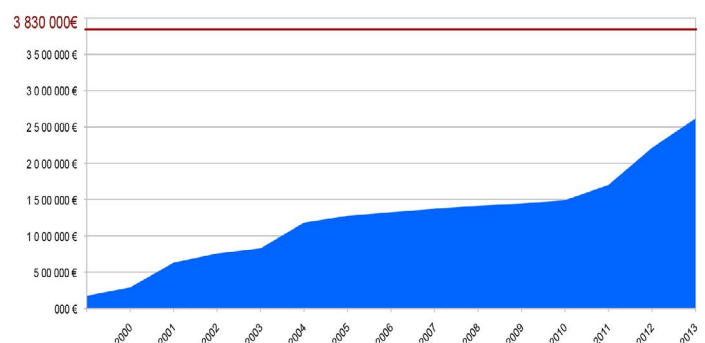


### FUNDRAISING BY THE NUMBERS

Thanks to the dynamism and commitment of numerous volunteers, this giving campaign has allowed us to gather close to one million Euros within the last two years.



DISTRIBUTION OF PROJECT COSTS



EVOLUTION OF DONATIONS SINCE THE LAUNCH OF THE PROJECT

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# The Dhagpo Kagyu Library

## Preserving to Render Accessible

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“A library is a place of dialogue with the past, of creation and innovation, and conservation only makes sense as a catalyst of knowledge and motor of understanding.” CHRISTIAN JACOBS

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### PRESERVING 2,500 YEARS OF KNOWLEDGE

Specializing in Buddhist civilizations, the mission of the Dhagpo Kagyu Library is to safeguard a unique collection of books with an uncertain future and to find lost texts, occasionally republished with very few copies, in Tibet, India, China, and elsewhere in the world.

Covering such vast disciplines as Buddhist philosophy, history, ethnology, art and medicine, the library's documentary collection is one of the largest in Europe. It comprises:

- 8,000 volumes of text and books in diverse languages including Tibetan, French, English, Spanish, and Russian
- 37,000 microfilms
- 900 audio CDs and video discs
- 270 DVDs of digitized texts
- Reviews and periodicals



The custom-designed library database can be referenced online: [www.bibliotheque-dhagpo-kagyu.org](http://www.bibliotheque-dhagpo-kagyu.org)

### RENDERING THIS KNOWLEDGE ACCESSIBLE TO ALL

Preservation is not a goal in and of itself; the goal is to provide access to knowledge for the greatest number of people possible. The team of volunteer librarians is also responsible for the presentation and translation of these works. Traveling exhibitions are also organized, such as “Sacred Books,” a 2009 exposition in Perpignan, in the Pyrenees, in the Palace of the Kings of Majorca.

Buddhist texts, which convey humanist values as well as universal principles, offer answers to modern questions and respond to the current needs of people in the West.

### OFFERING A QUIET, TRANQUIL SPACE



The library is a cultural space open to all. It functions as a public library that offers free and unlimited access to its collection and reading room. Nestled in the heart of the Institute, the library measures more than 300 square meters, including:

- 180 meters squared of stacks that house the collection in optimal conditions for preservation
- The 108 meters squared reading room that offers visitors of all horizons a comfortable space complete with spacious tables and armchairs. Open-access computers and wireless internet are also available in the reading room.

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# Buddhism in Brief

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The legacy of the Buddha is the knowledge of all things, which he acquired through study and meditation. In the last 2,500 years, the Buddha's teachings have adapted to diverse cultures as they have spread from country to country. With teachings that are at once rational, practical, and universal, Buddhism is foremost a path of wisdom and an approach to life founded on compassion.

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## AT THE ORIGIN: BUDDHA SHAKYAMUNI

Siddhartha Gautama lived in North India around 600 B.C.E. Born to a royal family, he led a protected and privileged life. At 29 years old, on a walk outside the palace walls, he encountered for the first time the suffering of old age, sickness, and death. Inspired by an encounter with a hermit, he left the palace to become an ascetic. After six years, he gave up this extreme of austerity, which had not led him to a greater understanding of the world. Seated beneath a tree in Bodhi-gaya, he perceived the origin of the inherent dissatisfaction of human life and the means to remedy it; he attained enlightenment and became the Buddha Shakyamuni.

The first teaching of the Buddha presents the Four Truths of the Noble Ones: suffering, the origin of suffering, the cessation of suffering, and the path which leads to liberation. This forms the foundation of Buddhism, which is split into two main subdivisions: Theravada<sup>1</sup>, widespread in Southeast Asia, and Mahayana<sup>2</sup>, which has been diffused throughout Vietnam, Japan, Tibet, and, more recently, Europe and the Americas.



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*“To refrain from all harmful action, to cultivate that which is beneficial, and to master one’s mind; this is the Buddha’s teaching.”*<sup>3</sup> BUDDHA SHAKYAMUNI

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## A LOGICAL, PRACTICAL, AND UNIVERSAL TEACHING; BENEFICIAL FOR ALL

More than 2,500 years ago, the Buddha explained that all phenomena are impermanent, relative, and interdependent. He did not ask for blind faith, but rather invited each individual to verify these truths on his own. Thus, Buddhism emphasizes critical examination and direct perception rather than faith. Recent discoveries in quantum physics and cognitive sciences affirm the Buddhist vision of reality. Spiritual training consistently relies on personal experience. The practice of meditation yields rapid benefits for body and mind, as has been shown through various scientific experiments<sup>4</sup>

## BUDDHISM: RELIGION OR PHILOSOPHY

Buddhism is foremost a path of wisdom and an approach to life founded on compassion. Buddhist texts propose simple, accessible methods that one can apply easily in daily life to calm the mind and increase clarity, stability, and efficiency. The understanding and internal peace that result from meditation additionally give rise to tolerance and kindness. It thus becomes possible to live in harmony with others. Through cultivating internal wealth, meditation practitioners develop their own capacity and become capable of aiding others.

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*“Buddhism is a way of life through which we develop the qualities of our mind. It’s a very unusual way of life in that it is a means of attaining happiness without harming others.”*

17<sup>TH</sup> KARMAPA TRINLEY THAYE DORJE

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1 – Theravada, the Vehicle of the Elders, emphasizes ethical conduct and individual liberation.

2 – Mahayana, the Great Vehicle, is based upon Theravada and focuses on selfless motivation.

3 – Excerpt from the Dhammapada, one of the sutras of the Pali canon.

4 – See the press coverage page.

# Timeline

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## HISTORICAL CONTEXT

500 B.C.E.	<i>The era of Buddha Shakyamuni and the diffusion of his teachings in India</i>
600	<i>First diffusion of Buddhism in Tibet</i>
1110	<i>Birth of the 1st Gyalwa Karmapa, Düsüm Khyenpa, head of the Kagyü lineage of Tibetan Buddhism</i>
1924	<i>Birth of the 16th Gyalwa Karmapa, Rangjung Rigpe Dorje, the first Karmapa to come to the West</i>
1959	<i>The exile of numerous great masters in India and Nepal</i>
1974	<i>Meeting between Pope Paul VI and the 16th Gyalwa Karmapa</i>

## THE DEVELOPMENT OF THE EUROPEAN SEAT OF GYALWA KARMAPA

1975	<i>The creation, in Dordogne, of Dhagpo Kagyu Ling, European seat of the Gyalwa Karmapa</i>
1977	<i>Beginning development of the Dhagpo Kagyu Library</i>
1982	<i>Creation of the first urban centers: the KTTs (Karma Teksum Chöling)</i>
1983	<i>Birth of the 17th Gyalwa Karmapa, Trinley Thaye Dorje</i>
1984	<i>First 3 year, 3 month, 3 day retreat begun in Auvergne (8 full cycles have been accomplished up to the present)</i>
1988	<i>Karmé Dharma Chakra becomes the first non-Catholic religious congregation recognized by the French government</i>
1992	<i>Birth of the monastery Dhagpo Kundreul Ling in Auvergne</i>
1997	<i>Start of fundraising for the construction of the Institute</i>
2000	<i>First visit of 17th Gyalwa Karmapa to Dhagpo Kagyu Ling and in Europe</i>
2002	<i>Consecration of the location of the future Institute by the 17th Gyalwa Karmapa and Shamar Rinpoche</i>
2010	<i>Creation of the 50th urban center connected to Dhagpo Kagyu Ling</i>
2012	<i>Launch of construction of the Institute, designed and managed by companies regional to the Dordogne</i>
2013	<i>Inauguration of the Institute by Shamar Rinpoche</i>

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*“The path of acquiring internal wealth begins with a calm mind. If you calm the mind, everything around you becomes calm.”*

17<sup>TH</sup> GYALWA KARMAPA, TRINLEY THAYE DORJE

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