

Francisco Díez de Velasco

Budismo en España: historia y presente



Ediciones del Orto

Francisco Díez de Velasco

BUDISMO EN ESPAÑA
HISTORIA Y PRESENTE



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ABREVIATURAS

- aec: antes de la era común (para las fechas)
AZI: Asociación Zen Internacional
CBSZ: Comunidad Budista Soto Zen
CCEB: Coordinadora Catalana d'Entitats Budistes / Coordinadora Catalana de Entidades Budistas
CPTM: Comunidad para la Preservación de la Tradición Mahayana
DSK: Dag Shang Kagyu
DW: Diamond Way
EBU: European Buddhist Union / Unión Budista Europea / Union Bouddhiste Européenne
ec: era común (para las fechas)
FBMTT: Federación Budista Mahayana Thubten Thinley
FCBE: Federación de Comunidades Budistas de España (actual UBE)
FPTM: Fundación para la Preservación de la Tradición Mahayana
NTK: Nueva Tradición Kadampa
RER: Registro de Entidades Religiones hasta 2020 dependiente del Ministerio de Justicia, a partir de 2020 dependiente del Ministerio de la Presidencia
STL: Sakya Tashi Ling
UBE: Unión Budista de España-Federación de Entidades Budistas de España

BUDDHISM IN SPAIN: AN OVERVIEW

1. SPAIN AND BUDDHISM: GENERAL COMMENTS AND HISTORICAL BACKGROUND

Buddhism is currently the fourth religious minority in Spain after Islam, and Evangelical and Orthodox Christianity (Díez de Velasco 2012c: 22), in a country where the majority consider themselves Catholic (over 70%) or non-religious (around 25%). Of the non-Abrahamic religions, it is the one that has had most impact despite the recent introduction of practice groups in Spain (from 1977). Moreover, Spanish Buddhist centres and monuments are particularly remarkable and include enormous stupas, monasteries and retreat centres of significance (Díez de Velasco 2020 and chapter five of this book). The Buddhism in Spain is fast-growing (Díez de Velasco 2013-2018: chap. II) and there are currently around 85,000 active followers (Ministerio de Justicia 2017: 19, following the figures proposed by the Buddhist Spanish federation) at some three hundred centres or practice groups, despite the fact that Buddhism does not usually follow proselytising strategies in this country.

Four moments can be defined in the history of the relations between Buddhism and the Spanish world:

a. The period of Imperial Spain when relations with Asia were important despite the primary focus on America in the interests of the state. Spanish missionaries in the 16th and 17th centuries contacted Buddhists in Japan and China, as well as in other places, and left written evidence of this.

b. The post-imperial period when relations between Spain and Asia declined significantly. Unlike the situation in other European countries where the development of colonial expansion in Asia led to a rise in Buddhist studies at university level, Spain practically ignored Asia (except for the Philippines and other small territories under colonial control) in the 19th and most of the 20th century.

c. The democratic period in Spain (from 1978), which coincided with the gradual growth of Buddhist groups in the country and which occurred almost at the same time (or with a slight delay) as events in most neighbouring European countries from where Buddhism principally filtered

through to Spain. That time, particularly 1977, marks the true introduction of Buddhism into Spain.

d. The modern period, whose symbolically important landmark came in 2007 with the acknowledgement by the Spanish authorities that Buddhism was *de notorio arraigo* (a legal concept in the Spanish system that could be translated by “deeply or clearly rooted”: Fernández Coronado 2009), reflecting a greater institutionalization and development of all kinds of Buddhist religious options in Spain. The absence of prior noteworthy relations with Buddhist Asia has meant that the high numbers of immigrants flowing into Spain from the late 1990s until 2020 did not include many ethnic Buddhists if we exclude the population of Chinese origin whose religious practice is often discreet and little studied and therefore it is difficult to know what part of Buddhism would be in such practice. Buddhism in Spain is a religion of converts of either native Spaniards or Europeans who spend short periods or live permanently in Spain, and there is only a tiny but influential elite of masters and lamas living in Spain but originally from Asia (mainly incardinated in Vajrayana Buddhism).

During the two periods (prior to 1977: see chapter three of this book) previously outlined Buddhism was not really visible in Spain. Over and above the possibility that at the time of the Cordovan caliphate or the subsequent Islamic kingdoms of al-Andalus information about this religion spread among erudites, the first effective contacts with Buddhism date from when the Spanish Empire ruled or had considerable influence over vast areas of Asia. In the 16th and 17th centuries, several Spanish-Portuguese missionaries (Webb 1998: 363-366) when speaking of religions in Japan (such as the Jesuits Francisco Javier and particularly Cosme de Torres) or China (the Augustinian Juan González de Mendoza, the Jesuit Diego de Pantoja and the Dominican Domingo Fernández Navarrete) allude to various characteristics of Buddhism known to them, albeit with differing degrees of misrepresentation. The Japanese case is especially interesting because of the openness and admiration that the Spanish and Portuguese missionaries, who were the first to make inroads in that country, express with particular regard to Zen Buddhist monks (Cooper 1994; Lisón 2005). That said, these references had little impact in the metropolis where any religious divergence was persecuted by the Inquisition to a greater or lesser extent until the early 19th century.

Subsequently, and with the exception of brief moments of mere tolerance, all non-Catholic religious practice was very limited until the early 1970s and generally speaking Buddhism was little more than an exotic reference in 19th and early 20th century Spanish thought. Two examples can be found in Marcelino Menéndez Pelayo and Juan Valera. Menéndez Pelayo, who was at that time the great scholar of the study of non-Catholic options in Spain (which, in his highly religio-centric analysis, he

judged as heterodoxies), when alluding to Buddhism (Díez de Velasco 2012b, also see chapter three of this book) evidently did so from a second-hand perspective, through stereotypes and reflections from other European authors of the time (with repeated references to Schopenhauer and Nietzsche), although by way of criticism he does cite the case of a Spaniard who apparently converted to Buddhism. And the great writer Juan Valera, who lived most of his diplomatic career outside Spain, wrote about what he called “esoteric Buddhism” (Torres-Pou 2007) and did so in the same vein as Alfred P. Sinnett and the Theosophical Society. He clearly looked favourably upon this religion which was not unusual among the many Spanish theosophists of that time, even if they refer to an imaginary Buddhism. Francisco García Ayuso, the best Spanish Sanskritist of the time and controversial ultra-Catholic, was against this trend, which we might label “para-Buddhist” (a sympathetic feeling towards Buddhism as an atheistic-nihilistic philosophy or “esoteric” outlook). García Ayuso declared his opposition in a small book about Buddhist Nirvana (García Ayuso 1885) that he presented as a doctoral thesis and was the first research work on Buddhism published by a Spanish author.

We should also consider Buddhism as an object of fascination clearly seen in several prominent Spanish authors. For example, in 1897, the famous writer Vicente Blasco Ibáñez published (from prison) a long and inspiring tale entitled *El despertar de Budha* (The Awakening of the Buddha). The text is dedicated to the life of Siddhartha from his birth to the beginning of his teaching in Bodhgaya, but the usual miraculous features of the story have been minimized. In 1918, a very young Federico García Lorca wrote a poem entitled *Buddha*, which masterfully describes the departure from the father’s palace and the process of awakening. Buddhist influences can also be found in the works of various painters and artists, an interesting example being Antoni Tàpies (see Díez de Velasco 2013-2018: 38-41; 188).

Furthermore, writings on Buddhism have been published in Spain since the late 19th century, increasing considerably at the end of the 20th century (Díez de Velasco 2018, see also chapter four of this book). Today Spanish is one of the world’s leading languages and is widely published. Many Spanish publishing companies are almost exclusively dedicated to producing books on Buddhism (Dharma, Amara, Tharpa or Chabsöl, among others) and others offer a wide range of works in this field (e.g., Kairós, Urano, Miraguano, Libros de la Liebre de Marzo, Paidós or Kailas). Numerous translations from English and other modern languages of books and texts about Buddhism are published in Spain (and also many are produced in Spanish by Latin American publishing companies). Far fewer are direct translations of Buddhist texts by Spanish scholars (Juan Arnau, Abraham Vélez, Ramón Prats, among others).

Other works are academic in nature or books written from a Buddhist perspective by Spanish practitioners and Buddhist masters, particularly by Amadeo Solé-Leris (1986a-b; 1988; 1994 on meditation with translations to main European languages), Dokusho Villalba, Jinpa Gyamtso, Isidro Gordi, Djimpa, Juan Manzanera, Denko Mesa or Aigo Castro, among others (see more references at chapter four of this book), or by authors focussing on spirituality in Asia (such as Ramiro Calle, see chapter four) or with a more academic profile (*e.g.* Agustín Pániker 2018, or María Teresa Román 1997; 2002; 2004; 2007) for whom Buddhism is one of their main areas of interest. Also gaining in importance are works published in Spanish by Asian masters who have lived or currently live in Spain, including *e.g.* Dhiravamsa, Tempa Darguey, Tamding Gyatso, Tenzing Tamding, Namkhai Norbu or Lobsang Tsultrim (see chapter four).

It is important to bear in mind that post-Imperial Spain, now devoid of colonial interests in Buddhist countries in Asia, did not invest in equipping Spanish universities or research centres with resources of note. This situation has virtually continued until now, since many Spanish academics that currently specialize in Buddhism or have done so in recent years, such as Raimon Panikkar, Joaquin Pérez Remón, Alfonso Verdú, Jesús López-Gay, Ramón Prats or Abraham Vélez, among others (Webb 1998: 366-371; Díez de Velasco 2013-2018), have done their academic career and researches outside Spain. But some recent academic researchers in Buddhism, such as Juan Arnau, Raquel Bouso or Ferrán Mestanza, are no longer required to go abroad in order to carry out their academic work.

To sum up, before the mid-1970s, only profiles of low-level practitioners could be found in Spain, which meant that Buddhism was practically invisible other than for sympathetic individuals, such as the founder of Sophrology, Alfonso Caycedo, whose interests lay in Tibetan culture (Caycedo 1971: 387ff.) or in the unstructured practice of foreign residents in Spain (for example, the early followers of Soka Gakkai-Nichiren Shoshu) and some Spaniards, many of whom had lived in Asia at some stage. In addition to several individual sympathizers, extremely difficult to detect for research purposes, and a small Catholic non-Buddhist elite who were interested in Christianized Zen (including Carlos Castro Cubells, catholic priest and professor of History of Religions at the Pontifical University of Salamanca, or Ana María Schlüter among others: see chapter six of this book), the largest group comprised former hippies who had settled in Ibiza and the tourist areas along the Mediterranean coast and included Buddhist leanings and practices as part of the many other spiritual possibilities they dabbled with. It is worthwhile remembering that most long-standing practising members currently attending Spanish Buddhist centres initiated their journey in search of the inner self after

being involved in the “psychedelic experiences” and counterculture utopias of the hippy movement (and the alternative forms of spirituality involved).

2. BUDDHISM IN DEMOCRACY: THE PLURALITY OF BUDDHISM(S) AND THEIR INTRODUCTION INTO SPAIN

The first stable Buddhist groups appeared in late 1977, around the advent of democracy in Spain with a non-confessional Constitution (in 1978) and a law on religious freedom (in 1980) that permitted the free expression of religious practices and sensibilities including those as culturally diverse from the norm as was Buddhism in Spain at that time. 1977 saw the arrival of the first oriental masters and the creation of genuine groups and centres of Buddhist practice. Early that year, or at the end of 1976, the Zen dojo in Seville was founded by followers of Taisen Deshimaru (the oldest Spanish monk of this lineage is Reizan Shoten-Antonio Sánchez Orellana). Though Deshimaru only visited Spain (Barcelona) once in 1981 (illustration 17), to a greater or lesser extent many different groups of Zen practising members and centres are associated with him.



Illustration 17: Deshimaru in 1981 in Catalonia. Photo hung in the old local of the Nalanda dojo in Barcelona in which he is drawing a calligraphy

1977 also saw the establishment of the Karma Kagyu Centre in Barcelona (today the group Samye Dzong, led by a woman, lama Tsondru

-Lourdes Clapés-) after the visit of Akong Rinpoche (the first of many he has made to this country until his murder in 2013). It was the beginning of the introduction of Kagyupa Tibetan Buddhism, whose notable presence in Spain was aided by the visits and efforts of another master, Kalu Rinpoche (from 1983 until his death in 1989, illustration 18), the founder of the impressive Dag Shang Kagyu monastery in the Pyrenees, a work now continued by his *tulku*, Yangsi Kalu Rinpoche and his disciples.



Illustration 18: Photo of Kalu Rinpoché. Centre Kagyü Dechen Ling, Madrid

Almost at the same time as the previous ones, Thubten Yeshe and Zopa Rinpoche, lamas of the Gelugpa School, also made their first visit to Ibiza in 1977. They promoted the network of Tibetan centres which would later be named Nagarjuna and which commenced their activities in 1978, dependent upon the Foundation for the Preservation of the Mahayana Tradition (FPMT), founded in 1975 in the USA. It is important to point out that the first prominent European *tulku* is a Spaniard, Osel Tenzin Rinpoche (Osel Hita Torres), precisely the recognized reincarnation of Lama Thubten Yeshe who died in the USA in 1984. Osel was discovered in a family of Buddhists associated with the retreat centre Osel Ling in Bubión, Granada (Torres 1994; MacKenzie 1995: 160ff.; 1996). Recognized as *tulku* in 1986, he was educated at Tibetan centres in India and the West but when he came of age, he chose to follow studies and activities less directly linked to the FPTM and the monastic training (illustration 19).

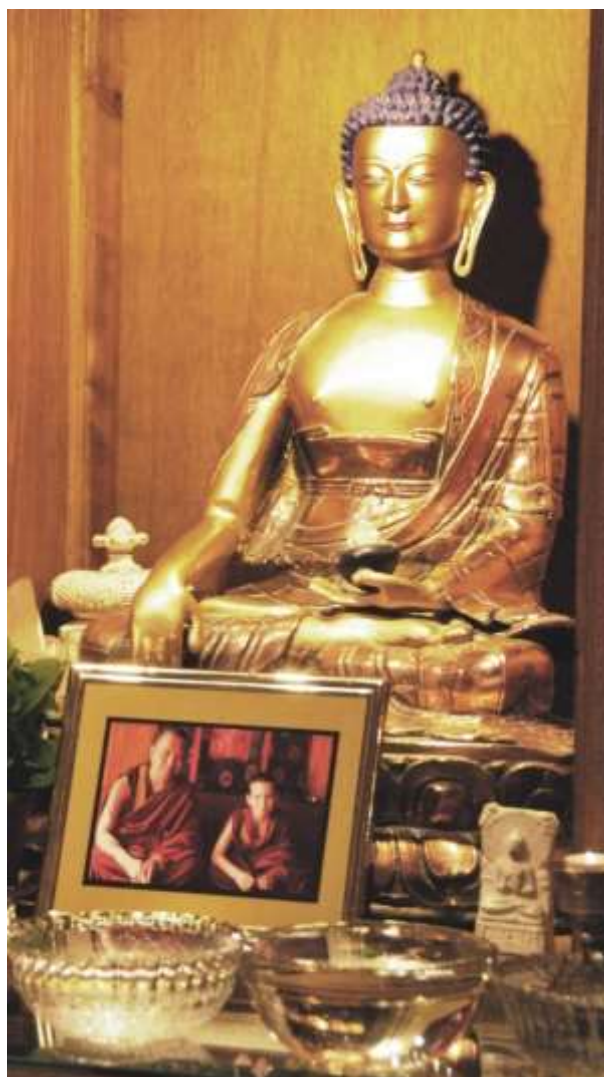


Illustration 19: Altar of the old Nagarjuna centre in Madrid with the photograph of Lama Zopa and Osel

Two other outstanding moments in the maturing of Buddhism in Spain are firstly the constitution of the Spanish Buddhist Union, named at that time as “Federación de Comunidades Budistas de España” (FCBE, Federation of Buddhist Communities of Spain), now named Unión Budista de España (UBE, Spanish Buddhist Union), which has gradually grouped together an important number of the oldest and most widespread Buddhist groups, and secondly the acknowledgment by the State in 2007 of the “notorio arraigo” (deeply or clearly rooted nature) of Buddhism, which was successfully promoted by the federation.

Generally speaking, from the outset until today, Zen and Tibetan Buddhism have had the highest number of centres, followers and activities in

Spain, though other types of Buddhism have gradually emerged. To date there are around three hundred places of practice, including some twenty monasteries or retreat centres (Díez de Velasco 2013-2018).

3. ZEN BUDDHISM

Zen Buddhism has three important platforms in Spain and numerous other independent groups (more details in chapter five of this book). As for numbers of followers, each group, centre and dojo usually include between fifteen and forty habitual followers (as well as sporadic ones), though many more (several hundred) may gather at temples and specific ceremonies and practices of intensification such as retreats.

One notably institutionalized collective, also a founder member of the UBE, is the Comunidad Budista Soto Zen (Soto Zen Buddhist Community) led by Dokusho Villalba (Francisco Fernández Villalba), a disciple of Deshimaru in France and of Shuyu Narita in Japan. This community has around ten practice centres, a temple (named “Luz Serena”) in the province of Valencia, offering training courses for priests and a regulated Buddhist study programme. A teacher who emerged from this community, Denko (Francisco) Mesa (illustration 20), was recognized as a successor in the dharma by Villalba in 2005, being notable Dokusho's withdrawal of the *shiho* in 2020 (see here chapter 8). Mesa is now following an independent path, leading a group named Luz del Dharma (Dharma’s Light) and he has also participated in an interesting medical study on the influence of Zen meditation on the heart rate (Peresutti 2011; 2010 as coauthor).



Illustration 20: Dokusho and Denko at Luz Serena Temple in the summer of 2007 at the end of the bodhisattva vow ceremony

Another platform is that provided by AZI (Association Zen Internationale), founded by Deshimaru, which encompasses some forty Soto Zen groups throughout Spain, although all with great independence from each other. The Seikyuki-La Morejona Temple, near Seville, led by Raphael Doko Triet, is particularly notable, while other long-standing, highly active centres can also be found in Barcelona, Seville or the Basque Country. They have tended to create their own associations in the autonomous communities where they are well-established such as Catalonia “Associació Zen de Catalunya” (Zen Association of Catalonia) and Andalusia “Asociación Zen de Andalucía” (Zen Association of Andalusia).

Another platform that encompasses more than twenty active groups in Spain is the sangha of the Vietnamese Zen master Thich Nhat Hahn. It has no retreat (followers go to Plum Village, in France, or use Catholic monasteries or centres ceded for this purpose) and does not usually have a structure of own centres, though the group is clearly growing in size and impact.

In addition to these three platforms there are numerous other collectives and centres (more than fifty) of Zen-Ch’an Buddhism. Most of them belong to Japanese Soto school, e.g. the group “Tradición Buddhadharma del Zen Soto” in Valencia, led by Aigo Castro (Pedro Castro Sánchez), the “Mokusan Dojo”, in Madrid and the Shorin-ji Temple in Cáceres, run by Barbara Kosen, or the “Jiko An Centre”, in Granada, headed by Francis Chauvet, among others. Some other are followers of Japanese Rinzai (in particular the network of groups of the International Zen Institute in Spain) as well as Chinese (Chan Ssu Lun and also the centres of the Hsu Yun lineage) or Korean schools (Kwan Um School, which has centres in Catalonia and the Balearics).

Versions of de-Buddhized Catholic Zen, to a greater or lesser extent, have also made considerable headway in Spain, a country of strong Catholic spirituality. Carmen Monske (Baika An) in Madrid and Berta Meneses (Jiku An) in Barcelona are master of the Japanese Sanbo Zen (Sanbo Kyodan) lineage. An independent group of this Japanese school is Zendo Betania, with a retreat in Brihuega (province of Guadalajara) and practice groups in Catalonia, Aragón, the Basque Country, east Spain and Andalusia. Led by Ana María Schlüter since 1976 when Hugo Enomiya-Lasalle made his first visit to Spain, they are committed to spreading non-Buddhist Christianized Zen in which, for example, a cross presides over the meditation hall alongside the customary Zen altar. The group also has a publishing house, Zendo Betania, which has produced a number of works by Schlüter and an NGO, Zendo Betania-Karuna Foundation. A subsequent step in the de-Buddhization of Zen is evident in Concha Quintana’s dojo in Madrid. A disciple of Karlfried Graf Dürckheim, Quintana has removed all religious symbols (both Buddhist and

Christian), and practice can be done with no explicit religious reference whatsoever.

4. TIBETAN BUDDHISM

Tibetan Buddhism in Spain has a centre in Barcelona, the “Casa del Tíbet” (House of Tibet), which is essentially *rime* (ecumenical) in nature and run by Tibetan Lama Thubten Wangchen (illustration 21), who first came to Spain in 1981, has been a Spanish citizen since 1998 and contributed to the establishment of the Gelugpa school in Spain (and narrates it in a book in which he describes his life and the main episodes of his almost forty years in Spain: Wangchen 2018).



Illustration 21: Thubten Wangchen leading the ceremony of erection of a mandala dedicated to Chenrezig at the Corpus Christi festivities in La Orotava (Canary Islands) in 2006

The centre was inaugurated by the 14th Dalai Lama, in December 1994, after the only initiation of Kalachakra that he has led in Spain, which took place in Barcelona with the attendance of 3000 people. In addition to encouraging actions to support Tibet, defend and promote Tibetan culture, sponsorship and other types of assistance among Tibetans, the centre also has two *gompas* (rooms for worship), one of which is particularly large (illustration 22). It has also been active in bringing the Dalai Lama to Spain on some six occasions since it was founded.



Illustration 22: Main gompa. Casa del Tibet, Barcelona

The Gelugpa School of Vajrayana Buddhism has created two large platforms in Spain, as well as several other independent centres and groups. The oldest platform is the aforementioned Nagarjuna network (the official name is “Comunidad para la Preservación de la Tradición Mahayana” -Community for the Preservation of the Mahayana Tradition-) that depends on the FPTM and has two associated publishing companies (Ediciones Dharma and Ediciones Mahayana), two retreat centres, six urban practice centres (in Madrid, Granada and the remainder along the Mediterranean coast from Barcelona to Murcia) and, since 1977, has encouraged many Buddhist masters to come to Spain either to teach or reside at the group’s various venues. The best-known retreat centre is the previously mentioned Osel Ling, located in the province of Granada, founded by Lama Yeshe and named and inaugurated by the Dalai Lama himself on his first visit to Spain in 1982. The centre is a complex of constructions that respect local building techniques while including Tibetan features such as the stupa, the *gompa*, retreat caves and even a big bronze Tara statue, presiding over the whole (see here chapter 5.3). The other and the most recent is the Tushita Centre, located in Catalonia, in the province of Gerona. Dharma publishing house, with headquarters in Novelda (Alicante) is the most active and the oldest of the Spanish Buddhist publishing companies. Since 1992, it has produced more than a hundred books. The Nagarjuna network is one of the founder communities of the Buddhist Spanish Federation. It became part of the worldwide network founded by Lama Yeshe and managed by Lama Zopa and develops projects in aid of Tibetan refugees, and an educational programme.

The other Gelugpa platform comprises the Ganden Chöling network, led until his death in 2002 by Guese Tamding Gyatso, a prominent Tibetan master who lived in Spain from 1987 to 2001 when he was named abbot of the Gaden Shartse Monastery in India and whose work is being published in Spanish by two Buddhist publishers, Amara, headed by Isidro Gordi and located in Ciutadella, in the Balearic Islands and Chu Sup Tsang, the publishing house of the Ganden Chöling network, named after the monastery they have set up in the province of Orense. Since 2002, Gueshe Tenzing Tamding has presided over this group (illustration 23). In late 2009, the group's network of centres was integrated into a new federation named "Federación Budista Mahayana Thubten Thinley" (Thubten Thinley Mahayana Buddhist Federation). It includes fifteen practice centres and a retreat centre (Chu Sup Tsang) in Orense (Galicia), and has implemented the Chu Sup Tsang Foundation to support the group's activities and provide aid to Tibetan refugees.



Illustration 23: Chakrasamvara Centre, Seville. Dalai Lama, Guese Tamding Gyatso, Gueshe Tenzing Tamding and Nyare Tritul Rimpoché (resident master at the centre)

The Gelugpa School also encompasses other independent centres among which can be highlighted two of the oldest and most active. The Tara Centre in Barcelona was led until his death in 2020 by Gueshe Lobsang Tsultrim (illustration 24). One of the first Buddhist masters to live in Spain, since his initial visit in 1981, he has carried out his work in the Nagarjuna network and then independently at this centre since 2004. Also, in Madrid is the Thubten Dargye Ling Centre, headed by Gueshe Tsering Palden, who has lived in Spain since 2000, where he first participated in the Nagarjuna network and then founded this centre in 2003. The premises also house the headquarters of an NGO, Karuna-Dana, in aid of Tibet.



Illustration 24. Gueshe Lobsang Tsultrim in 2011 at the Tara centre in Barcelona leading the ceremony commemorating 30 years of his presence in Spain

As we have seen, the Kagyupa School took root early on in Spain. Since 1992, three main platforms have disagreed about who they acknowledge as the head of the lineage. Two of the oldest groups in Spain belong to the worldwide network that recognizes Ogyen Trinley Dorje as the 17th Karmapa: the platform Samye Dzung, and all whose main centre in Spain is the Dag Sang Kagyu Monastery. The followers of the international network Diamond Way (DW) present in Spain since 1987 recognize Thinley Thaye Dorje as 17th Karmapa.

The latter, DW, have been extremely active in their visibilization efforts, which include erecting the largest stupa outside Asia in Benalmadena, Malaga. The 33-metre tall structure stands in a tourist area par excellence, with views of the Mediterranean coast and even the African continent. In 2003, the year of its inauguration, 500,000 visitors flocked to the stupa, and numbers have subsequently exceeded 100,000 per year. This is an excellent example of current Buddhist religious tourism in Spain and of its future prospects and strong investment in religious heritage (Perea and Díez de Velasco, 2011; Díez de Velasco 2020: 96-98). The DW have also built an enormous worship hall to accommodate more than 2000 people at their retreat centre, Karma Guen, in the province of Malaga (near Vélez-Málaga), where there is another smaller stupa (built in 1994), surrounded by retreat caves. For years, Karma Guen (see here chapter 5.2) was the largest DW centre in Europe and was home to several projects including a Buddhist Studies Programme, hosted by the ITAS (Institute for Tibetan and Asian Studies) located at the centre. The centre is equipped with a sizable library and every year around 4000 people mostly from central Europe (Germany and Poland in particular) come to receive the teachings of the Karmapa Thinley Thaye Dorje (illustration 25) whose father lived until his death at Karma Guen or of the DW world leader, the Dane Ole Nydahl. In Spain, the DW network also has fifteen other practice centres and is certainly a large collective (over five hundred active members and some 3500 more sympathisers) and highly visible (Perea and Díez de Velasco, 2010).



Illustration 25: The Karmapa Trinley Thaye Dorje. Gompa Thaye Dorje, Karma Guen, main altar

The Samye Dzong group, followers of the Karmapa Ogyen Trinley Dorje (illustration 26) has its main centre in Barcelona. Founded in 1977 and the oldest representative of Tibetan Buddhism in Spain, at present the platform coordinates another five centres including the Samye Dechi Ling, in Catalonia, a long-term retreat centre. In 2007, the traditional three-year retreat was concluded by the first group to do so in Spain. Samye Dzong, one of the founding groups of the Spanish Buddhist federation, is led by a Spanish lama, a woman (Lama Tsondru-Lourdes Clapés). In 2010 several members of the group participated in the documentary directed by Luis Miñarro, filmed in India and entitled *Blow Horn*. Samye Dzong is also linked with the international NGO Rokpa Foundation, with projects in aid of Tibet.



Illustration 26: Photo of the Karmapa Ogyen Trinley Dorje, enthroned in the gumpa of Samye Dzong Barcelona

The third platform of the Kagyupa School is the network based at the Dag Shang Kagyu Monastery located in Panillo, in Huesca, in the Spanish Pyrenees (see here chapter 5.1). It was founded by Kalu Rimpoche in 1984 and has been named general headquarters for Europe of the Shangpa Kagyu lineage for the two-year period, 2010-2012. This impressive complex of Tibetan-style buildings and constructions houses a complete monastic school directed by abbot Drubgyu Tempa (illustration 27), a naturalized Spaniard of Bhutanese origin with several resident lamas. It is also a centre that has welcomed a considerable number of Tibetan masters from different lineages and schools who have gone there to teach. The Dag Shang Kagyu network includes ten centres in Spain and a publishing company (Ediciones Chabsöl); it was a founding member of the Spanish Buddhist Union and Florencio Serrano, one of the leaders of the Dag Shang Kagyu community was the chairman of the Spanish Buddhist federation from 2010 to 2016.



Illustration 27: Lama Drubgyu at Santa Cruz de Tenerife, 2007

Círculo Niguma is also linked to Dag Shang Kagyu but in an independent network, led by Spanish woman, the Lama Tashi Lhamo (Isabel María Pérez de Hita), with groups in Barcelona, Madrid, Valencia, Salamanca, Seville and Tenerife. She also imparts learning in many other places and the group belongs to the Buddhist Federation.

Various other groups and centres of the Kagyupa School can also be found in Spain. For example, the Treloknath Ling Centre in the province of Gerona belongs to the Drikung Kagyu lineage, and the Drukpa lineage manages a centre in San Sebastian. In Navarre, there are two centres, the Karma Samten Ling, in Pamplona, and the Karmapa Mikyö Dorje, in Gulina (where two stupas have been erected, one of which is funerary), while Catalonia has the Karma Txöpel Centre in Vic. All three centres are attended by followers of Trinley Thaye Dorje.

The Sakyapa School of Tibetan Buddhism has had less impact in Spain than those mentioned above, though it does have important centres. The head of the school at this time, the 41 Sakya Trizin himself, inaugurated in 2006 what was then one of the largest European Buddhist centres, Sakya Drögon Ling, in Denia (now named Sakya Foundation-Paramita), on the Mediterranean coast of Alicante, in one of the most popular tourist resorts in Spain. It has a spacious *gompa* in a building that is an impressive architectural piece. It also combines modern construction techniques and respect for Tibetan symbology and design (see here chapter 5.5). For its part, Barcelona has the Sakya Gephel Ling Centre, officially opened in 2002 by 41 Sakya Trizin, while Castellón is home to the Sakya Trinley Ling Centre.

Associated by name with the Sakya School is one of the Buddhist centres that has had considerable impact in the Spanish media and whose headquarters are housed at the Sakya Tashi Ling (STL) Monastery, founded in 1996 and located in El Garraf Natural Park in the province of Barcelona (see here chapter 5.4). STL, which also belongs to the Spanish and European Buddhist Union, was founded by Spanish Lama Jamyang Tashi Dorje (Francesc Padró López), some of whose initiatives have been highly successful in the media, including Buddhist music adapted to western arrangements (*Monjes budistas*, 2005, and *Live Mantra*, 2008) or a motorbike “tantric” helmet reputed to be protective, including mantras inside (illustration 28).



Illustration 28: Photograph of the presentation of the motorbike tantric helmet to the Director General of Traffic, Pere Navarro, in 2008, which is located in the dining room of the Palau Novella, in the Sakya Tashi Ling monastery

Even more of a minority in Spain is the Nyingma School of Tibetan Buddhism, though many of the teachings transmitted can be found in several of the aforementioned groups or those that will be seen below, such as Rigpa and Shambala. But the Nyingma Tersar Centre in Valencia (and another three associated groups in Catalonia), for instance, is purely Nyingma and also the Songtsen Centre of Barcelona.

Within Tibetan Buddhism, but not fully compliant with the four schools outlined above, are a considerable number of proposals that combine elements of several schools or lineages (an increasingly common practice), as occurs at the Padma Ling Centre in Barcelona (a not unusual combination of Kagyupa and Nyingmapa), or may propose options that seek adaptation to non-Asian and current contexts of global Buddhism.

Rigpa, the worldwide network founded by Sogyal Rimpoche, who made frequent visits to Spain until his forced distancing from public life and death, has gradually opened a dozen of active main centres in the country since 2000.

The Shambala platform has a solid Tibetan Buddhist base but with a particular focus on meditation that reaches beyond only Buddhist proposals. This platform is part of the international network founded by Chögyam Trungpa and has eight centres in Spain.

The Dzogchen Community can be said to follow along similar lines and was led by university professor and Tibetan master, Chögyal Namkhai Norbu (illustration 29), who lived in his last years of life long periods of the year in Spain until his death. Its principal centre, Dzamling

Gar, was opened in Tenerife in 2013 and the network offers activities in ten other Spanish cities (particularly in Barcelona). It is not essential to have a Buddhist or even a religious identity to become part of this group, a direction that sets a challenge for the future of Buddhism and that has also been detected when talking about Zen—the possibility of practising Zen or Dzogchen devoid of any Buddhist component or focus the practice initially on techniques such as mindfulness for at a later stage, if required by practitioners, deepen into more standard Buddhist practices.



Illustration 29: Chögyam Namkhai Norbu. October 2011
at the University of La Laguna

Another Tibetan platform of considerable impact in Spain is the New Kadampa Tradition (NKT) whose world leader is Gueshe Kelsang Gyatso. One of the network main place in Spain was at KMC (Kadampa Meditation Center / Centro de Meditación Kadampa de España) / Hotel Kadampa, located in the province of Malaga in an area mainly given over to tourism. The design is striking as the meditation hall is situated just five metres from the swimming pool, surrounded by bungalows and other services customarily found at a country hotel (see here chapter 5.6). The area opposite the reception is occupied by Tharpa publishing company (illustration 30), which publishes the group leader's works in Spanish (around twenty-five books and an abundance of leaflets and audio books). This combination of hotel and meditation centre illustrates the adaptability of the group to western conventions, including leisure management, and provides another key to the rise of Buddhist religious tourism in Spain. The NKT network has another fifteen main centres and another fifty small meditation groups.



Illustration 30: Tharpa publishers. Kadampa Meditation Center at Alhaurín, Málaga

5. OTHER BUDDHIST ORIENTATIONS

As well as Zen and Tibetan Buddhism, Spain also has several other orientations, schools and lineages that we shall next examine as a whole.

Theravada Buddhism, to which belongs the aforementioned notable Spanish scholar Amadeo Solé Leris (Asoka Dhammaviriya) has at present different leading platforms in Spain. The Dhamma Neru and Dhamma Sacca Retreat Centres in the province of Barcelona and Avila follows the Vipassana meditation model of S.N. Goenka, with practice groups at twenty-five places around the country.

In 2007, the “Asociación Española de Meditación Vipassana” (Spanish Association of Vipassana Meditation) was officially set up by followers of the Thai Master Bhuddhadasa who have a retreat centre near Madrid and practice groups active since 1990.

The “Asociación Hispana de Buddhismo” (The Hispanic Association of Buddhism) was founded in 2012, member of the European Buddhist Union, they organised the meeting of the EBU in 2018 in the stupa of Benalmádena. Led by Ricardo Guerrero they follow the teachings of the argentinian master Bhikku Nandisena.

Founded in 2010, the Dhamma Sati, is a centre of Theravada orientation that has specialized in mindfulness courses and training. Other Vipassana meditation practice groups in the Basque Country, Zaragoza, Catalonia and the Canary Islands are associated with Dhiravamsa, a Thai master from the Theravada tradition who has taken Spanish nationality and has settled in the Canary Islands; he is also a prominent writer on Buddhist subjects. Dhiravamsa has been involved in the creation of the Arya Marga Sangha group in Las Palmas de Gran Canaria.

Considerably influenced by the Theravada and Buddhist models that are related to the Pali Canon is another founding group of the Spanish Buddhist Union, the Spanish branch of Friends of the Western Buddhist Order, known since 2010 as “Comunidad Budista Triratna” (Triratna Buddhist Community). The platform has urban centres in Valencia and Barcelona, and three retreat centres, Guhyaloka in Sella (Alicante) for men, Akashavana in the province of Teruel for women and a mixed gender centre dedicated to the ecological values of Buddhism, Ecodharma, in Lerida. It attracts many practising members from outside Spain, particularly from the United Kingdom. In the past, the community ran a publishing company (“Fundación Tres Joyas” -Three Jewels Foundation-) that disappeared and currently exists as an online Buddhist bookshop selling Buddhist publications in addition to numerous works that can be downloaded from the Internet, especially those by the group founder (Sangharakshita).

A group with numerous followers in Spain and a long history (since the early 1970s) is Soka Gakkai. This lay group follows a Buddhist model that does not include retreats and therefore has only urban practice centres. At present there are four large groups, bringing together several hundred followers in each (compared to an average of thirty-forty at most Buddhist centres in Spain) the main centre is located in Madrid, one

group in Barcelona and two in the Canaries (in Las Palmas de Gran Canaria and Santa Cruz de Tenerife). Within the framework of the Spanish Buddhist Union (the current president of UBE from 2016, Enrique Caputo, belongs to Soka Gakkai, illustration 31), this collective is particularly active and has undertaken several initiatives, including an exhibition about the United Nations Earth Charter, aimed at opening up to society. The Nichiren Shoshu group has long been present in Spain (a temple in Madrid and a centre in Tenerife) and was associated with the former group until it broke away in 1994; they follow a more monastic way.



Illustration 31: Enrique Caputo (left) and Florencio Serrano (right), current and former president of UBE at an event held at the Soka Cultural Centre on 27 April 2013

From what we have seen above, groups that become part of a Buddhist platform of a global nature whose profile is essentially international are not unusual in Spain. For example, the Jodo Shinshu group has close ties with Mexico where this Buddhist model has a notable implantation. Groups like the Buddha's Light International Association or the International Buddhist Progress Society (Spain), both based in Madrid, function to a certain extent like branches in Spain occasionally preparing the way for the implantation of models of Buddhism with strong components of ethnicity. Although the majority of Buddhists in Spain (except for some group leaders) are non-Asian, since immigration to Spain from Buddhist countries has been minimal (with the exception of Chinese communities that do not necessarily practise Buddhism), Buddhist groups are beginning to emerge whose original members are

mainly from Asia, especially China, such as the Zhen Fo Zong Ming Zhao Buddhist Community or the Amitabha Foundation, both located in Madrid. This is a growing trend in Spain, a country that is becoming increasingly globalized, pluricultural and multireligious.

On the other hand, initiatives are growing in Spain which propose, in line with what could be called the new Buddhism, to focus less on rite or belief and more on practice, some of them taking the name of secular, lay or even atheistic Buddhism. It would not be necessary to believe in order to practice techniques of meditation and self-knowledge which, although they have emerged in Buddhism (i.e. with the burden of a venerable tradition proven by hundreds of generations), as is the case with mindfulness, would no longer be imagined or posed as religious, nor would they be Buddhist. It is interesting to note that these are precisely the most successful activities proposed in many Buddhist centres throughout Spain, and they seem to be quite successful in satisfying some of the new needs of the urban population of the new millennium (although perhaps because it is a fashionable phenomenon, it may disappear when it ceases to be “à la mode”).

6. BUDDHISM IN SPAIN, CHALLENGES, WEAKNESSES AND FUTURE

Buddhism in Spain is facing a series of challenges that will signify the growth of its social impact, visibilization and its future development.

One such challenge is institutionalization. The tendency to fragment groups according to schools, lineages, masters and sensibilities, a distinguishing feature in the history of Buddhism, is enhanced in a country like Spain that also has a cultural tendency to separate into various identities, memberships and belonging. The actions of the Spanish Buddhist Union have striven to overcome peculiarities and to promote a common platform of interests. In recent years this commitment to inclusiveness seems to be expanding as the federation opens up to collaboration agreements with diverse Buddhist groups from various sensibilities. This type of *modus operandi* of flexible membership and religious belonging has distinguished the “Coordinadora Catalana d’Entitats Budistes” (coordinating body in Catalonia of all Buddhist groups) since it was founded in 2007. It is based on a model of inclusiveness that has many possibilities for future application in other autonomies of Spain to facilitate relations, meetings and synergies between different groups.

A positive outcome of work coordinated by the UBE was the aforementioned acknowledgment by the State in 2007 of Buddhism as a clearly or deeply rooted religion in Spain (Fernández Coronado 2009), which may lead to greater advantages in future, such as the signing of a cooperation agreement similar to that already in place since 1992 for

Muslims, Jews and Evangelical Christians (or a comparable procedure). Sustaining a single, free-flowing and sufficiently supported discourse may succeed in the making the State adopt a more open attitude towards the particular needs of Spanish Buddhist groups (characterized by their diversity). An example is the question of the treatment given to the deceased and the likelihood of the authorities accepting a waiting period of three days before the body is handled (a matter of considerable import to many Buddhist groups). In 2015, after a negotiation in which Buddhist representatives of the EBU met with a funeral service company under the auspices of the Ministry of Justice, the *Protocolo Funerario Budista* (Buddhist Funeral Protocol) was signed, which not only allows three days to be respected without manipulating the body, but also, following the most demanding stipulations in terms of time, those of Tibetan Buddhism, allows the body to be left without evacuation for up to 49 days in the most exceptional cases if deemed appropriate by the Buddhist ministers of worship (Martínez de Villa, 2017).

If we extend this to numerous other issues, it is evident that, as the non-Abrahamic religion of most impact in Spain, Buddhism seems called to shoulder the burden of developing awareness, both among society and the authorities, of the nature of Spanish cultural ways, strongly confined within an interpretative context defined by a specific religious option, that must now adapt to the current, highly diverse global framework in which the significance of Asian sensibilities cannot be scorned.

Another challenge facing Buddhism in Spain is the irregularity of its geographical distribution. There are many Buddhist groups along the Mediterranean seaboard from Catalonia to Andalusia, in Madrid and in both the Balearic and Canary Islands. However, the presence of Buddhism in many inland and northern areas is limited to say the least. This is a weakness in the introduction of the religion to add to the snowball effect arising from the previously outlined growing importance of Buddhist religious tourism in certain parts of Spain, which usually seeks out attractive locations with a mild climate (primarily the coastal areas). Yet those who flock to these sites are not mainly Spanish Buddhists but people who generally come from northern Europe. In the long term this issue may become detrimental to the way Buddhism is introduced among the Spanish, since, rather than creating regular practice groups, it might result in a kind of seasonal Buddhism in which Spaniards act as mere cogs in the wheels of a service industry (in this case for religion) for the enjoyment of others, and it may lead to Buddhism being associated mainly with foreigners and tourists.

Another challenge facing Spanish Buddhism has to do with leadership and is a common issue outside Asia. The legitimacy of masters,

lamas, monks and other Buddhist authorities who are Spanish (or generally non-Asian) is occasionally lower and sometimes questioned. The policy of acknowledgement continues to give priority to masters from Asia, which in the final analysis tends to uphold the stereotype of Buddhism being regarded as a foreign religion in Spain. The fact that *tulku* Osel, in whose person both worlds could skilfully coexist, has preferred to renounce to main leadership position in the FMPT does little to help this situation. An interesting issue is the growing importance of women's leadership in Buddhist groups. It is noteworthy that some of them are converging on the Sakyadita Spain platform (<https://sakyaditaspain.org>).

An important step when fomenting the social recognition and visibility of Buddhism is bound up with follower quantification and visibilization. The UBE's internal data estimates that there are around 85,000 practising Buddhists in Spain and more strict statistical approaches (in the quantification of levels of practice and membership) propose around 25-30.000. We have already emphasized the fact that there are many groups that tend to constitute a diffuse kind of Buddhism with vague or multiple religious belonging. Moreover, there are a considerable number of sympathizers though their commitment to practice is not very constant (something which is also not unusual in Spanish Catholicism). To sum up, it might perhaps be necessary to multiply by four or more the possible number of Buddhists in Spain outlined above (in the UBE estimations) if we want to accurately reflect these profiles of imprecise membership. We should consider that the modern trend of concealing religious identity has perhaps had more of an impact among Buddhist sympathizers than other religious proposals, hence the need for UBE and other coordinating committees in Spain to make Buddhism more visible. Moreover, it is a religion that has no stigma attached in Spain. Indeed, it could be said to have even a counter stigma, since there is a collective sympathy (or a fascination not far removed from what Francisco Javier or Cosme de Torres felt in the 16th century) that may determine a clear future direction in Spain, which would gradually lead to increased numerical support, social impact and visibilization (Diez de Velasco 2009; 2013-2018).

But another important issue, apart from the numerical visibilization and that relating to the Buddhist heritage of monasteries, stupas and other buildings, is the legal visibilization. In Spain, for a Buddhist group to be properly visible from a legal point of view, it needs to be registered in the RER (Register of Religious Entities), which until 2020 was attached to the Ministry of Justice and currently depends on the Ministry of the Presidency. At present, of the more than 300 stable Buddhist centres in Spain, only less than a hundred have been registered individually (see appendix), although with the places of worship

attached to some of the entries there would be as many as 150. A challenge in this aspect is to increase the number of registrations, since it is also a condition, being registered, to be able to form part of the Spanish Buddhist Federation. It is also a criterion to clearly show the geographical implantation and therefore the outstanding roots of Buddhism in Spain which would merit a legal status of a higher level of cooperation with the State.

This overview could end with a reflection on a notable future challenge for Buddhism in Spain: to achieve a cooperation agreement with the state like the one currently signed by Catholics since 1979 and by Evangelicals, Muslims and Jews since 1992. This is a challenge and an objective that can only be attained through dialogue with the administrations by means of strong representative institutions (such as the UBE, the Spanish Buddhist Federation).

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Appendix: Buddhist centres registered in the RER cited by their current number (and former number in brackets if applicable), name, date of registration and location

172 (061-SG/A): Karma Kagyu de Budismo Tibetano (03/1982), Barcelona

226 (082-SG/A): Comunidad Religiosa Dag Shang Kagyu (06/1985), Graus, Huesca

296 (107-SG/A): Comunidad Budista Triratna (prev. Orden Budista Occidental = 451-SG/C) (05/1988), Benimantell, Alicante

- 429 (156-SG/A): Comunidad Budista Soto Zen (06/1990), Casas del Río, Valencia
- 436 (158-SG/A): Comunidad para la Preservación de la Tradición Mahayana (06/1990), Valencia
- 559 (202-SG/A): Nichiren Shoshu Myoshoji (10/1991), Madrid
- 736 (267-SG/A): Soka Gakkai de España (01/1994), Madrid
- 751 (273-SG/A): Sakya Tashi Ling (03/1994), Olivella, Barcelona
- 763 (277-SG/A): Comunidad Budista Zen del Camino Abierto (04/1994), Válor, Granada
- 855 (317-SG/D): UBE-FEBE (Unión Budista de España-Federación de Entidades Budistas de España) prev. Federación de Comunidades Budistas de España (03/1995), Madrid.
- 940 (354-SG/C): Shenphen Tersar Dzong (= 622-SG/A) (10/1995), Valencia
- 1079 (408-SG/C): Centro de Estudios Budistas Tibetanos Ganden Choeling (06/1996), Ciutadella, Baleares
- prev. 423-SG/C: Sakya Drogön Ling (09/1997 =14138/2038- SG/A), Pedreguer, Alicante
- 1122 (440-SG/C): Asociación Budista de la Luz de Buda (03/1998), Madrid
- 1137 (451-SG/C): Asociación Amigos de la Orden Budista Occidental-Valencia (= 296/107-SG/A) (07/1998), Valencia
- 1321 (538-SG/A): Jodo Shinshu Isshin Ikko Ha de España (01/2001), Sevilla
- 2073 (622-SG/A): Nyigma Tersar (= 354-SG/C) (07/2002), Valencia
- 2075 (623-SG/A): Sakya Trinley Ling (07/2002), Vall d'Alba, Castellón
- . 2130 (664-SG/A): Sakya Gephel Ling (04/2003), Barcelona
- 2935 (745-SG/A): Centro Budista Tara (07/2004), Barcelona
- 3021 (767-SG/A): Thubten Dhargye Ling (11/2004), Madrid
- 3224 (796-SG/A): Centro Budista Tibetano Chakrasamvara (02/2005), Sevilla
- . 3513 (820-SG/A): Chan Ssu Lun (Chan de los Cuatro Tratados) (06/2005), Pla de Manlleu, Tarragona
- 3910 (866-SG/A): Centro Budista Kadampa Mahakaruna (12/2005), Castellón
- 4423 (946-SG/A): Kmc España (Centro de Meditación Kadampa), (06/2006) Alhaurín el Grande, Málaga
- 5591 (969-SG/A): Tradición Budadharma Zen Soto (07/2006), Valencia
- 5622 (1044-SG/A): Centro Budista Vajrayana (10/2006), Majadahonda, Madrid
- 5732 (1080-SG/A): International Buddhist Progress Society (Spain), (12/2006), Madrid

- 7283 (1228-SG/A): Arya Marga Sangha (09/2007), Las Palmas de Gran Canaria
- 7498 (1229-SG/A): Centro Budista Sugata (09/2007), Murcia
- 7518 (1230-SG/A): Centro Budista Mahamudra (09/2007), Sevilla
- 9302 (1344-SG/A): Centre Budista Dharma Kadam (02/2008), Es Mercadal, Baleares
- 10457 (1435-SG/A): Chökorling (04/2008), Molina de Segura, Murcia
- 10459 (1436-SG/A): Centro Budista Amitabha Chöeling (04/2008), Málaga
- 10712 (1463-SG/A): Centro Budista Tibetano Ganden Chöeling Huelva (05/2008), Gibraleón, Huelva
- 10714 (1464-SG/A): Centro Budista Lochana (05/2008), Cádiz
- 10726 (1472-SG/A): Centro Budista Aryadeva (06/2008), La Laguna, Tenerife
- 10744 (1484-SG/A): Centro Budista Naropa (07/2008), Castellón
- 10829 (1524-SG/A): Centro Budista Potala (10/2008), Palma, Baleares
- 11429 (1564-SG/A): Comunitat Budista Zen Soto Esperit del Despertar (11/2008), Barcelona
- 11453 (1581-SG/A): Comunidad Budista - Zhen Fo Zong Ming Zhao en España (Comunidad Budista Gran Iluminación de Buda Verdadero en España) (12/2008), Madrid
- 11491 (1586-SG/A): Centro Budista Kadampa Duldzin (12/2008), Valencia
- 11625 (1603-SG/A): Treloknath Ling (01/2009), San Feliu de Guixols, Girona
- 11778 (1626-SG/A): Círculo Niguma (03/2009), Madrid
- 13258 (1647-SG/A): Comunidad Budista Zen Jardín de Luz (03/2009), Madrid
- 13305 (1678-SG/A): Centro Budista Tibetano Teckchen Chöeling Coruña (05/2009), A Coruña
- 13431 (1698-SG/A): Centro Budista Avalokiteshvara (07/2009), Aracena, Huelva
- 13549 (1759-SG/A): Centro Budista Tibetano Shedrub Chöeling (10/2009), Xeraco, Valencia
- 13621 (1782-SG/A): Centro Budista Tibetano Ganden Chöeling Cádiz (11/2009), San Fernando, Cádiz
- 13685 (1810-SG/D): Federación Budista Mahayana Thubten Thinley (12/2009), Sevilla
- 13727 (1833-SG/A): Comunidad Religiosa de Budismo Shambala (01/2010), Madrid
- 13871 (1922-SG/A): Centro Budista Tibetano Ganden Chöeling La Coruña (04/2010), A Coruña

- 14070 (1991-SG/A): Amics del Dharma de Menorca (06/2010), Mahón, Menorca
- 14138 (2038-SG/A): Sakya Drogön Ling (07/2010, antes 423-SG/C), Denia, Alicante
- 14148 (2043-SG/A): Centro Budista Tibetano Ganden Chöeling (09/2010), Madrid
- 14184 (2065-SG/A): Dojo Zen Barcelona Kannon, Centre Budista (11/2010), Barcelona
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