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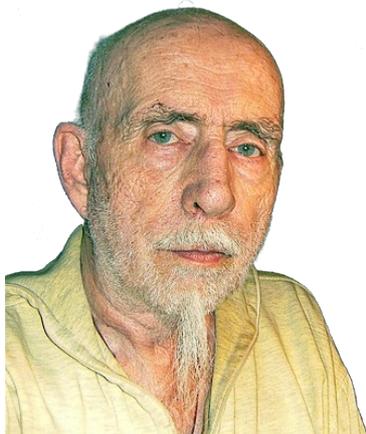
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**T**ilogaard (pronunciation in Danish: **Tilogor**) Meditation School aims to instruct and teach a classical Buddhist meditation system to the really interested people, as well as the informed view to apply during formal meditation and in daily life situations. This system is called *Mahamudra* in Sanskrit. *Chakchen* in Tibetan. (More about that below.)



Tilogaard is affiliated with the 17<sup>th</sup> Karmapa Thinley Thaye Dorje and the 14<sup>th</sup> Shamarpa Mipham Chögyi Lodrö, two of the highest Lamas from Tibet.

My name is Lama Tendar Olaf Hoeyer, owner and resident of Tilogaard. *Tendar* is the name, I got, when I became a monk. Even though I am not a monk any more, this name seems to stick to me, so I am still called Tendar by many people.

I was ordained as Getsul, a novice monk in 1984. I became fully ordained Gelong (*Bikshu*) in 1988, but gave back the vows in the year 2000. I have been a layman Lama ever since.

It is very difficult to stay a monk in modern times in Denmark and it is even not very practical. Anyway, that is not how I started as a Buddhist and later became a Dharmateacher.

It all started back in 1977 in Copenhagen, when I met with the former Kalu Rinpoche. He was teaching on the nature of the mind and suddenly, I understood. It was a revelation and pure insight. It was as if I was seeing everything with his eyes and exploring my mind as if I had his experience and knowledge. It was a so-called mind to mind transmission and I had not even taken refuge yet. It was both fantastic and quite bizarre. But a good start, you may say. Because of that, I have never had any problems with Guruyoga. Everything for me started with that experience of insight.

Later in the summer of 1977, the 16th Karmapa Rangjung Rigpae Dorje, Jamgon Kongtrul Rinpoche and Tsultrim Gyamtso Rinpoche came to Copenhagen and stayed for some 3 weeks, giving initiations and a lot of different teachings on many subjects. I learned *Madhyamaka* and *Cittamatra* philosophies as well as *lodjung*, the so-called 'mind-training'. Then later in 1978, Tenga Rinpoche arrived in Copenhagen and started to give me the basic instructions and advanced teachings in the *Buddhadharma* over the next 11 years. Particularly so when I stayed near his house in Kathmandu in Nepal from 1982 to 1985.



My most important teacher though, was Shamar Rinpoche (photograph above) since 1981. I received many transmissions from him right up to his demise in 2014. I also was his driver in Nepal in 1982 to 1983. My latest, but also quite important teacher was Gendune Rinpoche in France. I accomplished the 3 year meditational retreat under his guidance from 1991 to 1994. He gave me the title of Lama at the end of the retreat, which Shamar Rinpoche later confirmed. So these were my most important teachers; but I had many others though they may not be characterised as my masters in the sense of Tantra and Mahamudra.

When I became a monk in 1984, Shamar Rinpoche instructed me to teach the Dharma and directed me to go to Europe. I objected, that I was not qualified to teach in a formal way; but Shamar Rinpoche asked, if I had not learned anything at all in my time with the Dharma? I said, yes, of course – then teach that, he said. So suddenly, I was a Dharmateacher. I was not very happy about going back to Europe though, because I had established a connection with Lama Wangdor in Tso Pema (in Hindi: Rewalsar) in the low Himalayas of Himachal Pradesh, where Guru Rinpoche used to roam around. Lama Wangdor had arranged for me to live there in a cave near the famous Guru Rinpoche cave. It was a little sad to give that up, but I stayed there anyway for some 6 months before going back to Europe. Going to India was a cultural shock; coming back to Europe was likewise. Being a monk in India made everything easier; in Europe everything became more difficult because of that.

Then shortly after returning to Denmark, people pushed me to become manager of the Karmapa Centre in Copenhagen (Karma Drub Djy Ling, or: 'Karma Kadjy Skolen') from 1985 to 1989. I had the good luck as manager to accomplish recognition by the Kingdom of Denmark of the centre as a genuine religious Temple on par with any Christian church in the Kingdom. So for instance, people may now become legally married by Lamas associated with that centre. Also, I had the good luck to host the visit of the Dalai Lama in Denmark in 1988; and I asked Jamgon Kongtrul Rinpoche to give the initiation cycle of Kagyu Nagtso in Denmark in 1989. He agreed. It was the first time in his life, that he gave that cycle of initiations anywhere in the World.

Because of the increase of activity in the centre, the financial situation was resolved also during my time there, so there were no deficits, when I left the centre in August of 1989. I was of course also teaching the Dharma formally in the centre during this time and conducted various Pujas daily and various Guruyoga pujas on the moon days.



Gendune Rinpoche

In August 1989 I arrived in Dhagpo Kagyu Ling in France on the invitation of Jigme Rinpoche to help with the fundraising for a Temple project on Cote de Jor near Dhagpo. I did my best to help, but the project was later cancelled for a variety of reasons. I then went to Kundreul Ling

(Le Bost) in the winter of 1990 to prepare for the next 3 year retreat under the direction of Gendune Rinpoche (photograph above). The retreat started in the spring of 1991. It was a classical 3 year retreat, though with only one Yidam, that we practised a whole year. It was very nice to get away from the centre work; the retreat went well.

After my retreat ended in France in March 1994, I started my activity in Denmark, giving lectures and conducting seminars on the Buddhist view and meditation at various places. In 2002 I bought the land and house here on the isle of Lolland, that I have named Tilogaard Meditation School. Because I think the name of a 'centre' is a somewhat strange concept. My skill is to teach meditation, so the choice of a name became obvious.

Driving the local bus was my business here on the isle of Lolland in the South of Denmark as a source of income, training and social engagement for 8 years; besides teaching the Dharma. I have now retired from the bus service, and enjoy a government pension.



**Mahamudra**

Mahamudra means the Great Seal; what is sealed, is your continued awareness in the moment of consciousness – of your very own Buddha-nature of your very own mind. Buddha-nature is defined as the undefiled basic spaciousness and inborn simple clarity of mind, that makes it possible for you to experience whatever, and to hold it in the mind and render that with clarity of content and consciousness. This kind of meta-consciousness – that is to be aware about mind-space and simple clarity, while having all sorts of other experiences – is accomplished by applying the correct view while meditating, and gradually cultivating mastery (the 4 dhyanas) of the classical meditation arts, called shamatha and vipashyana.

That is one pointed focus meditation bringing peace to the mind (shamatha) and the two step penetrating insight meditation (vipashyana), cultivated in a rather special way and supported by various means from both Sutra and Tantra forms of meditation – and diverse forms of strong

yogas, if you do it the Tantra way. If you do it the Sutra way, your support will be cultivating Bodhicitta and Prajñāparamita, meaning development of a love-in-friendship kind of kindness in all relationships, compassion and a profound understanding of inherent voidness, Sanskrit sunyata, in everything. That is everything of the mind. Nothing exist independently from everything else, and whatever you experience depend on the nature of the mind and the 5 skandhas.

The mind is in itself empty by its spacious nature; what fills it up are all the experiences, you may and do have. Likewise clarity is not anything in itself; instead it is a quality of experience. The inborn clarity of mind is therefore often translated as the ability of mind to distinguish – or ability of awareness in general, the ability to experience and know anything. So voidness is not a depressive absence of meaning and value. This attitude from Sutra is also applied in Tantra.

Getting used to this view and these kinds of meditation takes a while; therefore some preliminary meditational practices are cultivated first (Tibetan: ngoendo; Sanskrit: prayoga). That is to get you going. When you are successful in shamatha, the meditational trance called samadhi will set in and you may by that accomplish the 4 dhyanas. It is samadhi that makes it all come true in your meditation, and it also makes it easy to let go of attachment and identification with whatever you may and do experience.

So, Mahamudra is the integrated view and practise of Bodhicitta, which means open mind, open heart and no prejudice as attitude. Mahamudra is likewise as both view and practise: 1) shamatha, which means meditation with a focus, 2) vipashyana, which means meditational yoga of penetrating insight – and 3) both the philosophy of Madhyamaka from Nagarjuna and the psychology of Cittamatra – or Yogacara – from Asanga. Several distinct disciplines are thus combined in union. Please note, that Mahamudra may be practised either according to the Sutra tradition or Tantra. Mahamudra in the Tantra way involves the 6 yogas of Naropa and formal meditational Yidam retreat. Mahamudra of the Sutra way originates from the Samadhi Raja Sutra.

Tilogaard means Tilopa's Farm ('gaard'). Tilo is Tilopa in Sanskrit rendering. Tilo means sesame in Sanskrit, while the suffix 'pa' means 'the man' in Tibetan, so Tilopa is the Sesame-man. For some time in his life, Tilopa lived from pressing the oil out of sesame seeds, thus extracting the essence of those seeds. This he used as an allegory for the realisation of Mahamudra, extracting the essence of Dharma by meditation and the application of the corresponding view in the middle of the world, living a free life – without attachment to it. It is my aim to likewise teach Mahamudra in spirit and practise, independent of organized religion and political prejudice. This is best done outside uniformity networks of Dharma centres.

The distant transmission line of Mahamudra originates from *Saraha*, while the near or visionary transmission line start with Tilopa. Please read the *Kagyü Golden Rosary* for details of the transmission lineage. I

received the transmission of Mahamudra from several Lamas, though first of all it was from *Shamar Mipham Chögyi Lodrö Rinpoche* and the former *Kalu Rinpoche*, the former *Tenga Rinpoche* and the former *Gendune Rinpoche*.

Tilogaard was founded in May 2002, when I acquired the property. Tilogaard engaged with the international network of *Bodhi Path Buddhist centres* in 2007 at the request of Shamar Rinpoche. Rinpoche directed me to do so and teach the *Bodhi Path Curriculum*. Tilogaard left the Bodhi Path international network in 2015, after the demise of Rinpoche. I am still affiliated with the network as an independent institution.

Tilogaard is also spiritually connected to the *Dhagpo Mandala* in France, because the former Gendune Rinpoche conducted my 3 years retreat at Le Bost retreat centre back in 1991 to 1994, and some of his students thus became like family to me.

Students come to Tilogaard for personal instruction in the classical view and practise of the Dharma, particularly in the disciplines of ngoendro, lojung and shamatha – vipashyana (*shiné / lhagthong*). I do not teach so much in public on meditation and the view of Dharma any more, as I used to do, because I suffer a lung disease (COPD) that has weakened me a lot. So I teach at home mostly for individual students or a group of few.

My health is quite bad, so I cannot do strenuous work any more; if you want to visit, you are welcome, but you will have to help out with everything in the household.

Tilogaard serves as my residence with a few guest-rooms and a relatively large and spacious garden with a small lake. The Temple room on the first floor still needs to be put in order. I have not yet been able to do it. The whole first floor is in need of repair. But there is a lot of space on the ground floor, so I am all right as it is. And since I do not conduct seminars in these years, the larger Temple room on the first floor is anyway not needed for the time being. I do not conduct a regular program as it is, because there are no local students and besides me, only the cat lives here. So students of the Dharma come for personal instructions from all over Denmark, when they want to learn something, and I find time to see them.

The property is for now privately owned, but *Tilogaard Meditation School* – which is the name of the formal institution of Tilogaard – was legally formed in 2012. This formal institution will take over the house and land in due time, in this way making Tilogaard self-owning and governed by its own constitution. I estimate that the transfer of ownership will take place in 2040, due to the size of the mortgage, that has to be reduced before my bank will consent to the arrangement. Until then, the institution Tilogaard Meditation School is the organising body for the activities here.

## Peace, love & Buddhahood

Basically, you may learn meditation here, hence it is called Tilogaard Meditation School as the formal name taking inspiration from Tilopa (pictured above). Lamas are generally not academics, but they would normally have a broad knowledge about Dharma. Their expertise though, is meditation and ritual—and how to apply the view of Dharma in the training.

The classical Buddhist meditations are direct and simple methods for you to accomplish your own realisation of the nature of your very own mind – and your own discovery of the way, in which your mind works (the 5 skandhas). With this understanding, you will develop a certain degree of magnanimity for the benefit of both yourself and others.

In practical terms, the Teachings of Buddha Sakyamuni is all about development and stabilisation of your own mental focus and spaciously aware presence in the moment of consciousness, by means of meditation. This will lead to peace and *samadhi*, the meditational trance. This in turn will lead to discovery of your own inborn clarity of mind and insight into the nature of mind as well as understanding, how your mind works. The teaching of Buddha Sakyamuni will also turn your attention towards – and get yourself used to grow and develop – love, compassion and non-violence (Sanskrit: *maitri*, *karuna* and *ahimsa*).

These abilities and qualities can grow and develop by the traditional meditative exercises and by *lojung*, ‘mind-training’ (meaning cultivating an open-minded and very aware presence, Sanskrit: *smriti* – and understanding others with your open heart, Sanskrit: *Bodhicitta*). Lojung is the art of authentic attentive presence in the actual moment of consciousness, and relaxation of various mental movements into an ever present sense of mind-space, clarity, kindness and compassion.

The Sanskrit word *maitri* literally means love of friendship, deriving from the word *mitra*, friend. What is meant though, is not just an ordinary friendship with people, with whom you already sympathize and like to share your feelings, though it is good starting point for development of *maitri* in modern life. *Maitri* is the love of friendship, that tribal people traditionally share in a somewhat unlimited way, stemming from their traditional heartfelt family ties, sharing, loyalty and solidarity. This love was of course conditioned by tradition in a tribe. So it was not a perfect love.

To modern people, this kind of love in friendship is normally quite unknown and sort of theoretical, because of the heart felt depth of sharing, that tribal people used to have, and modern people lack completely.

*Maitri* was a common experience for most people in India, when this Buddhist phrase came into use by Mahayana 2000 years ago. The point is to overcome family and tribal limits and take this kind of love in friendship, already present, and develop and expand this well wishing kindness and empathy to all sentient beings, that you may and do encounter in real life. *Maitri* is the perfect remedy for ill will.

When you discover the nature of your own mind during insight meditation, while resting in a state of samadhi – meditational trance – you will naturally – and normally – experience *Bodhicitta*, when your attachments and identifications have fallen away and the wholesome qualities of your own mind open up – and your mind **recognize** itself. In this way, maitri will manifest naturally and direct itself towards all sentient beings without effort or hindrance.



### The symbols used at Tilogaard

Tilogaard has been established for the really interested people in order to bring the authentic Dharma into their labs, both concerning the art of meditation as well as the ability to use the view (or angel of view), that Buddha Sakyamuni demonstrated so long ago. That is why, Tilogaard Meditation School's logo is the Dharma-wheel, the symbol of Buddha Sakyamuni's teachings. In most traditions from the Northern Buddhist Schools, this symbol is used for places, where you may find Buddha Sakyamuni's Dharma. In this context, Tilogaard is completely traditional.

The Dharma-wheel has 8 spokes, symbolising the 8 fold path. The central circle, divided in 3 intertwined drops of 3 colours, is called *anandachakra* in Sanskrit (which means 'wheel of joy' – a reference to the joy of samadhi). It symbolises 3 levels for unfolding of Buddha Sakyamuni's incarnation, that is designated as the 3 bodies (Sanskrit: *trikaya*) or the body, speech and mind of Buddha Sakyamuni. He used all 3 in his demonstration of Dharma. The 3 also symbolise the 3 vehicles to liberation, Shravakayana, Pratyekabuddhayana and Bodhisatva-yana.

So, where this symbol is to be found, you should also find the Buddha Dharma.

### The Spiritual protector



The picture shows the 17<sup>th</sup> Karmapa Thrinley Thaye Dorje.

Tilogaard has the 17<sup>th</sup> Karmapa Thrinley Thaye Dorje as spiritual protector because the former, Shamar Mipham Chögyi Lodrö Rinpoche died in July 2014. The title of 'protector' in Denmark means a guarantor for the genuine transmission of the Karma Kagyu Tradition on Tilogaard. The formal institution of Tilogaard Meditation School accepts members, defined as students, users and supporters of Tilogaard. No membership fees are asked for, nor money for teachings. Tilogaard is financed by Lama Tendar Olaf Hoeyer and the supporters and sponsors.