

Latest news from the 28th of June 2012: Read at the end of this paper about Shamar Rinpoche's letter of recommendation to Lama Ole Nydahl. Also Lama Tendars latest comments on the matter from October 2022.

Shamarpa and Ole Nydahl

Their statements in July, august and September 2010

following Shamar Rinpoche's statement of the 6th of July, entitled:

Answers to questions about Lama Ole Nydahl and Bodhi Path

(Look it up here: www.tilogaard.dk/Shamarpa_Bodhi_Path_and_Lama_Ole_Nydahl.pdf,
or: http://www.tilogaard.dk/html/bodhi_path_lama_ole_nydahl.html.)

Ole Nydahl's answer, as it appeared in DWBN

(Newsletter of Diamond Way Centres)

No.39/10

Author: Lama Ole Nydahl

Date: 10 July 2010

Subject: From Lama Ole Nydahl.

Dearest Dharma friends everywhere,

As the purity of the Dharma and the confidence among us is so important in our lives, and Shamarpa Rinpoche seems incapable of posting my replies together with his allegations, conditions force me to publish my recent exchange with him first on DWBN, then on my website, and if he does not by then retract his wrong information, to have it follow his statements everywhere they went. I am doing this in the name of honesty which is necessary for the Buddha-Dharma to live and grow and am most unhappy that this came to be.

Yours Lama Ole Nydahl.

08. July 2010 letter to Shamarpa Rinpoche:

Here my answer to your most astounding statements posted recently on your webpage. I hope it is convincing to you and will bring you to withdraw your allegations. Every moment they spend on the net brings massive harm to our common work world-wide and our Karmapa and what we need least of all at present is a further split in our already diminished lineage. Therefore

please withdraw your statement as early as possible. People read it around the world and it is truly important.

Yours Lama Ole
from a Ngöndro-course in Rødby, Denmark

Most esteemed Shamarpa Rinpoche,

I thank you for your kind interest in my work posted on your webpage and am most relieved that you apparently think that outer political attacks on our lineage have finished and that we now have the pleasure to publicly clarify our inner approach to our noble teachings and transmissions. May you be right. Otherwise your words will harm decades of idealistic work done by countless good people.

Here to your recent statements concerning our conversations during your youth. Due to your great kindness, you apparently listened to Hannah and me speaking of our happy marriage and blessed us by your presence even when you hardly understood the language we were speaking and – being a monk – also were in no position to evaluate the subject-matter. What pleased Hannah and me so much at that time, was that the teachings we received were truly great and useful to the many non-celibate and highly educated westerners who were at that time discovering a guilt-free spirituality fit for families and couples. Seeing the beautiful and attractive statues and thangkas of Buddhas in union we saw in Tibetan Buddhism a unique path to living together totally, bringing methods of wisdom, space and joy together in a liberating way, while avoiding the unhealthy suppression of the religions we knew. That was why we so joyfully spoke of our deep bonds from many lives, which always gladdened H.H. the 16th Karmapa who was like a father to us.

Please don't underestimate the great teachers who taught us during these years. Their eminencies Kanjur Rinpoche, Dilgo Khyentse Rinpoche, Kalu Rinpoche, Tenga Rinpoche and others definitely had real life-experience and always blessed Hannah's and my relationship. Certainly they were above saying one thing to us and something different when pressed by others or when seeking a quick advantage from them. This is why they are useful today, have lasting friends and are truly respected. They were real men on all levels.

What I here state – hopefully to your satisfaction – is that I never taught anything I was not asked to pass on by the great sixteenth Karmapa and that its basis was always the Guru Yogas of the Karmapas. Nothing else is practiced in our now 650 Diamond Way centers world-wide where my students meditate side by side and are fully dressed. They follow the classical texts read aloud in their own language and we actually informed you of this many times. It was to preserve the purity of our Kagyü practice that we stopped the Dharmadhatu in Europe and warned against it in America.

I must therefore admit to asking myself from where you get those fantasies and such wrong information? After 30 years of our close cooperation you should really know better: Your – as my – western students have normal healthy relationships and though they show their affection more openly than Asians, it is their search for happiness and not extreme practices which bind them together. They make beautiful families and support our free societies.

If in the future you ask me before making such sweeping statements, we can avoid giving those who dislike us such excellent ammunition for attacking our lineage, work and above all our Karmapa. If there is any spell against our work, we must not feed it such choicy bits. They have dramatic consequences worldwide and harm countless good Buddhists in their practice and social standing.

Your advertisement for your Bodhipath centers I find logical, understandable and clear. It will surely activate those people you work with and you have my best wishes. May you benefit all who have a connection to you and thus fulfil your noble aspirations.

08/07/10 Rødby retreat center.
Always exciting, this life.
Yours Lama Ole Nydahl

P.S. Any woman worldwide who has received sexual Tantra teachings from me will upon confirmation receive \$1000.

9. July 2010 email to Shamarpa Rinpoche:

Dear Shamar Rinpoche,
Apparently I didn't make myself completely clear. Please add the following to your webpage. Otherwise I would have to publicly protect my name and work which probably neither of us wishes. Hopefully the last statement for your webpage:

"I give no teachings on sex or sexuality. When requested by my students, I provide general private guidance about whichever part of their life they seek assistance for, but it is not and has never been Hannah's or my activity to teach sexual tantra. As my teachers have told me, it is not compatible with modern lifestyle without proper instructions and long and focused retreats, advice that I pass along when asked.

As you know, we always have worked for and continue to work for H.H. Karmapa and the Kagyü transmission, teaching Buddhadharma."

Please also remove your general allegations against Western students. They are baseless and not a useful way to present each other within our lineage.

With best wishes from a pleasant Ngöndro course in Denmark,

Yours,
Lama Ole

Shamarpa's reply to this letter:

Thank you for your clarification regarding the reputation you have for teaching sex as a Vajrayana practice. I appreciate that you took the time to

respond and I am happy to hear that it is not true, as you explained the particular details of the Diamond Way practice curriculum. My statement was really general, reflections on my own experience as I have watched the spread of Tibetan Buddhism in Europe and America over the past 30 years. I have observed that many teachers who promote a new religious tradition in their country, places where that tradition is not native, use that new religion to simply promote their own interests and views.

Regarding your own teachings about sexuality, you clarified that you are simply advising people to not feel guilty about sex. That is correct, but unless there is some sexual misconduct to correct—such as splitting couples, molestation, or rape - I feel that sex is not an appropriate issue to teach in a religious center. It is proper that couples enjoy their sexuality, but it is their own private business. It is not a subject that requires explanation, promotion or inquiry. It does not require analysis in religious or political contexts. Except for its important place in health education, it is not a subject that requires discussion. Rather it is an area where maintaining one's dignity is most important.

Thank you again for your response in which you clarify that you are not teaching sex as Dharma.

Shamarpa.

[Posted on www.shamarpa.org in first half of July, while Shamar Rinpoche's first statement was still to be found on his website. All information about Lama Ole Nydahl's above writings and Shamarpa's reaction was found on: <http://forum.rickross.com/read.php?12,59830,page=46>. This was verified and documented by an independent source within the Diamondway organisation, that has asked for anonymity, but who is known by the editor]

02.09.10

Clarification about Tantra and Lama Ole

Recently, I had received a lot of information about Lama Ole claiming he has been teaching his students about sex as a Tantric practice. According to this information, I made an announcement on my website about this topic in general, explaining that many Westerners have a misunderstanding of Tantra and its relationship to sex.

This statement was made for Western audiences on the whole and not about Lama Ole in particular. However, as he is also a Western Tantric teacher, and I was informed that he also taught in this way, I included him in the statement.

In this announcement I mentioned that, as I remember, when Lama Ole was a young man in the days of hippies he had received teachings about the practice of male and female deities in union. I had made the supposition that,

if Lama Ole is teaching sex as a Tantric practice, it most likely must be connected to this time when he was first getting exposed to Buddhist teachings from his teachers in those young and impressionable times of his youth.

After making this announcement on my website, I received so many clarifications from his students stating that they had never heard Lama Ole in any teaching mentioning that sex is important to Tantra. As a result of these letters, I investigated further into the matter to find out whether what I had heard was true or not. After I had inquired thoroughly through various connections, I came to the conclusion that the information I had received previously was not accurate. I had discovered that he had only given an answer to a lady in Virginia, USA explaining that he himself could not give up the pleasures of sex.

It is true that a majority of his students have been behaving too openly affectionate, giving the explanation that they believe it is best not to be hypocritical. Regarding this opinion, I feel this is a mistake in view. The idea of sexuality not being suitable for public display is based on civilised behaviour and is not in any way an act of hypocrisy. In any case, it has been confirmed to me that Lama Ole is not teaching sexual practices as a Tantric method or tradition. Therefore, I apologise to the readers, as the information I had received earlier was incorrect.

Shamarpa.

[Posted on Shamar Rinpoche's website, while his second and revised statement had replaced his first in the month of July. The second and revised article, entitled: *Why Bodhi Path is not Vajrayana*, was simply the second half of the first article. Now, dated the 10th of October 2010, the first statement has been reinstated: <http://www.shamarpa.org>. It is not clear, why all of these revisions has happened, but it seems that many misunderstandings have taken place.]

About Shamar Rinpoche's recommendation

On the 28th of June 2012, Lama Ole Nydahl obtained a letter of recommendation from Shamar Rinpoche, that the Diamondway organisation seems to be happy about. Again I was contacted by Tomek Lhenart, asking me to publish this letter on my website.

The letter can be found here:
www.tilogaard.dk/shamar_rinpoche_recommendation_of_lama_ole_nydah_28-6-2012.pdf.

Lama Tendar Olaf Hoeyer, Tilogaard on the 27th of October 2015.

The problem in clear text

Between Shamar Rinpoche and Lama Ole Nydahl

This is a somewhat late contemplation of this whole matter, that I felt appropriate to publish in order to clarify, what is up and down. Shamar Rinpoche has gone beyond suffering, so he will not contribute any more.

The problem for Lama Ole Nydahl in the above paper (Shamar Rinpoche's recommendation letter) is, that he in his writings on this matter claims, that Shamar Rinpoche was not a 'real man' and that he lacked 'integrity'.

How can this be so, if Shamar Rinpoche also is Lama Ole Nydahl's teacher? Can Lama Ole Nydahl depend on a teacher, that he obviously does not respect, and that he publicly in his writing describes as lacking in quality?

Since Shamar Rinpoche is shown to be Lama Ole Nydahl's teacher on all Diamondway websites, it seems logical to me, that Lama Ole Nydahl **needs** to make a public statement about his **misjudgement** in 2010, concerning the character of Shamar Rinpoche.

I fail to understand, why he has not done so yet. How can it be, and why should no one write about this obvious logic and these contradictory statements?

This subject has become a sort of 'taboo' to talk about in certain circles - that nobody really understand. So, I have felt compelled again to write about it.

Lama Tendar Olaf Hoeyer, Tilogaard on the 16th of October 2022.

A possible explanation

of Lama Ole Nydahl's contradictions in this matter

As you can read in the paper on: www.tilogaard.dk/english/Lama-Ole-Nydahl-suffer-severe-alzheimer-18-January-2022.pdf - Lama Ole Nydahl has been suffering from Alzheimer dementia for a long time. This may explain every problem described above, that he had with Shamar Rinpoche. Unfortunately, he is now so sick, that it is not possible to get an answer from him concerning this. So his disease is his excuse. Please do not hold any grudge against him now.

POSTSCRIPT

In 2022 it became clear, that Lama Ole Nydahl has been suffering from a steady growth of Alzheimer's dementia during many years. So maybe this is the reason for his rather aggressive tone towards Shamar Rinpoche in this exchange of messages, that all happened in 2010. The same year that allegedly Lama Ole Nydahl started to feel and recognized his disease. This may also be the reason that Shamar Rinpoche in 2012 suddenly gave Lama Ole Nydahl his recommendation [read about it in the column to the right]. Shamar Rinpoche was not pleased at all with the rather public exchange of messages described in this paper. He told Lama Tendar Olaf Hoeyer as much back then, but he may have changed his heart upon realising that Lama Ole Nydahl was in fact suffering the beginning onslaught of Alzheimer's disease.

Just a few days before Shamar Rinpoche's demise, Rinpoche told Lama Tendar Olaf Hoeyer as they met in Renchen-Ulm in Germany for his last public lecture, that he was satisfied with the report [on this page]; only he thought that Tendar's comments were not necessary. Some people that in discretion is not mentioned here, thought that the report should be removed all together, when Rinpoche was dead and gone. That would be against the wish of the late Shamar Rinpoche, so Lama Tendar Olaf Hoeyer of course declined.

This report is in contrast to the presentation by the Diamondway organisation of the relations between Shamar Rinpoche and Lama Ole Nydahl. They present the relation to have been without any controversy at all, as if the exchange that is described here, did not take place at all. That is a false picture of what happened here. For propaganda reasons, presumably.