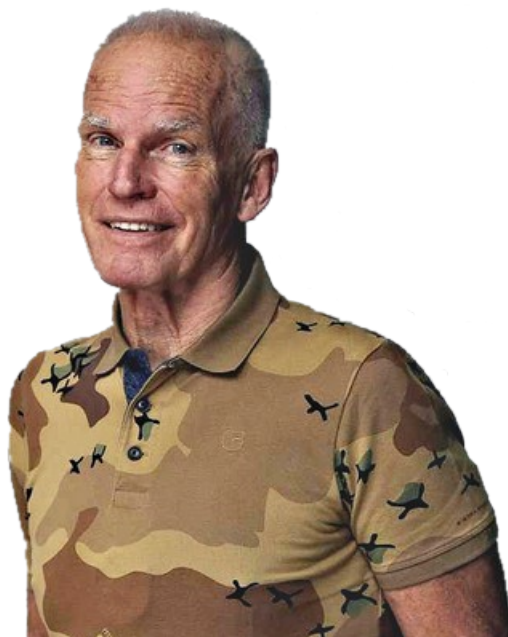


The somewhat controversial Lama Ole Nydahl

by Lama Tendar Olaf Hoeyer, on the 21st of September 2020

Ole Nydahl was born in 1941. He is in many ways a very pleasant and easygoing person. He appears sympathetic and manifest a sharp ability for judging the character of people and their potential. He would have become the perfect Bodhisatva, if only he had been able to overcome his own shady traits. Unfortunately, he has not been quite so able to evaluate himself. That has resulted in strong limitations and some prejudice, that in many ways overshadow his many qualities and idealism. This is a shame and pity for him. Something very good and some not so good may therefore be said about Lama Ole Nydahl.



The picture shows Ole Nydahl;
photo by Jonathan Wong.

First of all, he is a Buddhist missionary. As such, he has achieved great success of spreading knowledge about the Buddhadharma all over the globe. He has founded meditation centres on all continents, except for Africa. And he is capable of gathering thousands of people for his seminars. He also behaves as many other missionaries by establishing his organisation, Diamondway Buddhism, so he is in full control of it. The many Western Lamas that over the years have been educated and formed in France in particular, are not invited to teach in this organisation. Instead, Ole Nydahl has developed a model, where people, that he trust and know well, are appointed as Dharma-teachers. This model nourish some doubt about the qualifications of these teachers. The curriculum of Ole Nydahl include the preparatory practises (ngoendro), introduction to Mahamudra as an existential and philosophical view, and Guruyoga. In the 'old days' Ole Nydahl would send his students to Lama Tenga Rinpoche for further education and training in more advanced forms of meditation. Later, this job went to Lama Chechou from Bhutan and Nepal. At the latest, the 17th

Karmapa Thaye Dorje and several Lamas close to him, have received such students.

Lama Ole Nydahl has a somewhat fuzzy reputation because of his promiscuity and 'enlightened' autocracy. He has never hidden, that he cultivates erotic relationships out of his marriage. Some people do not approve of this, but Ole Nydahls erotic partners have always been in agreement, as far as I know. It must be difficult with many lovers, but it is not by itself immoral. Some people criticise, that he as Lama is in dominance of his students, when they become lovers. Ole Nydahl has denied this and think, that these erotic relations always are equal. They are of course not quite so, but grown up people ought to take responsibility for their own erotic life, even they are his students. Nothing indicates misuse nor coercion in these relationships. And they are carried out completely in the open.

The autocracy of Ole Nydahl is not uncommon among missionaries – nor in Asia, but it is not exactly a good thing in the modern world, where transparency and member democracy is perceived as necessary prerequisites for the control of misuse of power and embezzlement of trusted funds. He calls his system for 'meritocratic,' but it is he who rules. Despite the lack of transparency in the autocracy of Ole Nydahl, there have been no sign of misuse of power nor fraud. So he has not made scandals.

That is except for his extreme attitude to Islam and Muslims in general. He does say though, that it is the religion of Islam, from which he distances himself; but Islam is the religion of some human beings, so it is unavoidable that this distance must be understood as a rejection of Muslim people. Ole Nydahl takes exception of Sufi-Islam, that he for some reason accepts. He has not yet been able to explain, how rejection of his fellow human beings can be reconciled with the Bodhicitta attitude, that is expressed by the love of friendship, compassion and understanding of emptiness, Sanskrit: sunyata. This subject is a great weakness and flaw in his activity. (Read the paper: *Buddha and Islam*.)

There was a good cooperation between Ole Nydahl and myself, when I was the manager of the centre in Copenhagen, Karma Drub Djy Ling (Karma Kadgy Skolen, aka: The Kama Kagyu School) from 1985 to 1989. Maybe because I was never a student of his, while we had many Lamas in common as teachers of both of us. The period was not without problems with Ole Nydahl, but it did not destroy the cooperation. At that time, he also did not

express so extreme views in his lectures as he does now. I was a monk then, but he apparently respected that. At least at that time.



In 1992 the division of the Karma Kagyu tradition took place between the highest ranking Lama, Shamar Rinpoche and the not quite so high Lama, Situ Rinpoche and his conspirators, among who was the government of the Communist Chinese Empire.

The picture shows the 14th Shamarpa

The party of Situ Rinpoche appointed the hesitant Ogyen Dorje as the new incarnation of Karmapa. Shamar Rinpoche had avoided any influence from the Chinese government, and he did not want any political appointment

of so important a Tulku as the Karmapa. So at the same time he was cautiously seeking confirmation on his own presumed candidate. The year after, he acknowledged with confidence Thaye Dorje as the new 'classical' incarnation of the 16th Karmapa. I must stress here, that Thaye Dorje had proclaimed himself to be the Karmapas Tulku. Actually in a dire difference to Ogyen Dorje, who cannot remember his previous life. The very first words, that Thaye Dorje spoke in this life, was literary: 'I am Karmapa.' He was just a toddler of 3 years. Until then, he had not spoken any discernable words.

Such a division was unheard of in the old Karma Kagyu tradition, though there had been some trouble around the Tulku of the 15th Karmapa, because of the intervention by the then Tibetan government in the nineteen hundred and twenties. That intervention was quickly over, though. The Karmapa candidate of the Tibetan government died by a serious accident on Tsurphu Monastery, where upon the 16th Karmapa Rangjung Rigpae Dorje was acknowledged everywhere. Rangjung Rigpae Dorje had proclaimed himself already and had been recognised by the then Situ Rinpoche in the Eastern Kham. At that time the Eastern Kham was ruled by China directly, outside of the territory of the then independent Tibetan government.

It was Rangjung Rigpae Dorje, who had inspired Ole Nydahl to become a Buddhist in the late sixties. And it was this Karmapa, who had asked Ole and his wife Hannah to teach Buddhism in the West at the start of the seventies. It must have been this strong connection between them, that made Ole and Hannah Nydahl join in support of Shamar Rinpoche's acknowledged 17th Karmapa Thaye Dorje.

The picture shows the 16th Karmapa Rangjung Rigpae Dorje and Lama Jigme Rinpoche. Photograph from the seventies.



The Nydahls were also very active in providing support for the documentation of the political plots, that took place in the nineties; particularly so among the Tibetans, but also by us in the West. This engagement was very important at that time to consolidate Thaye Dorje's position and organisation. This activity was very laudable, beneficial and full of merit.

Shamar Rinpoche got some trouble with Ole Nydahl in July 2010. You may read about this in the 'old news' in the Danish section of Tilogaard's website: www.tilogaard.dk/html/gamle_nyheder_2010.html (The text is in English.) In contradiction to what many people think, the two of them never got along very well. But they both recognised that they were in the same spiritual family. I was myself a witness to this relation and spoke often with Rinpoche about Ole Nydahl and his attitudes. Shamar Rinpoche died in 2014.

Ole Nydahl has this strange ability, on the one hand to attract many people to practise Buddhadharm, while on the other hand repelling quite a lot of people from Buddhism, so they will not work with the Dharma in the future. Anyway not in any connection with him or the Diamondway organisation. This is both good and bad. It is maybe a classical missionary syndrome.

"Ole has evolved from an interesting and lovely Buddhist to a sectarian and splitting force," does a former student of his say. The citation is from a Danish magazine, Weekendavisen of the 19th of July, 2019 – written by Kristian

Lauritzen. It is possibly somewhat misleading to describe these characteristics as a development. It seems, that he has manifested all of this all the time. The paper of Kristian Lauritzen describes the recent developments. In Germany, the anti-Islam attitudes and talks of Lama Ole Nydahl has had the effect, that his organisation in order to save face, had to leave the German Buddhist Union, before they were thrown out. Ole Nydahl said at the occasion, that the German Union lacked in freedom of speech, so the Diamondway organisation had to withdraw from membership. It is a little bit strange statement, because the German Union did not want to close his mouth. They just wanted to get rid of him.

A majority within the Union was ready to expel him and his organisation on the grounds of his hate speech against foreigners from the Middle-east and Africa. Encouragement for hate towards others cannot be a Buddhist attitude. Buddha Sakyamuni encouraged people to avoid promoting hate against others and emphasized everybody's likeness and equality. But does Ole Nydahl really encourage hate against Muslims? Kristian Lauritzen wrote the following citation of Ole Nydahl: "It is all in the Quran. To kill infidels. Big problem, that we have brought upon ourselves, isn't it? People should have read the Quran. Then maybe not so many have been let through the frontier? Or even picked up from the water." The citation have been translated by Kristian Lauritzen to Danish from German. And from Danish to English by me. Such a statement is hateful or seeds hate in the minds of people towards the Muslims. Because the logic is and can only mean, that Muslims intend to kill us all, when they get the opportunity and the power. Ole Nydahls statement is a mistaken interpretation of the Quran.

The citation shows very clearly, that Ole Nydahl has an unrealistic perception of Islam. He used to claim, that it is his 'civic duty' in a free and democratic society to warn us all against Islam. But the prerequisite for any perception of 'duty' is, that the Muslims really would nourish such an intention of killing us all. There is really nothing to indicate that they indeed have such intentions. Nor that they might develop such an intention later on.

You can quote the Quran for encouragement to kill the Jewish tribe, that lived in Medina at the same time that Mekka was at war with Muhammed and Medina. The reason for this, was that the Jewish tribe had taken a vow of military assistance and loyalty with Muhammed and the other tribes of Medina. But in the middle of battle, they changed sides. The decision of Muhammed to kill all these deceitful people was of course rather immoral,

viewed from a standard humanistic perspective. Just like the English terror bombing of Dresden and Leipzig during World War Two. But it was a military decision, that made sense at that time under such circumstances, where the very same destiny threatened the Muslims and their allies in Medina. It was not because the religion of this Jewish tribe was different.

This is a bit like accusing the Christians of wanting to kill us all, because their God in The Old Testament demands from the Jews, that they kill all the people of Canaan. (The people of Canaan was the former Palestinians, that lived in Palestine before the Jews conquered the territory 3000 years ago.) And the Christians believe in the Old Testament, is it not? Such a postulation is of course not realistic.

This is also illustrated at Muhammed's later conquest of Mekka. Mekka surrendered and no one of Mekka's non-Muslim population was killed in contradiction to the events before in Medina. And the majority of the populace in Mekka at that time, were not yet Muslims. Just like really many people from Medina that were the allies of the Muslims – and not just the Jews – were actually not Muslims either at that time.

There are of course certain extreme people who think, that all non-Muslims should be removed from the surface of the Earth, but I think, that such extremist people cannot be designated as Muslims, because such an attitude is quite simply not in accord with Islam. Buddhism is normally described as one of 'the religions of the Book' by learned Muslims. Muhammed respected the 'religions of the Book,' and such religions were traditionally not outlawed in Muslim societies.

The very wild Turks that invaded India in the Middle-age, apparently was not aware of that when they burned Nalanda Monastery and killed all the monks. But this behaviour was not normal for Muslims, neither on that particular time. On the other hand, such behaviour was quite normal for both Turks and Mongols in the same period, when they conquered new lands and kingdoms. Later, these Turks and Mongols became tolerant towards their newly subdued populace, that had other religions than Islam, which is the normal in Muslim cultures. So, Ole Nydahl has simply misunderstood something, like so many others who also think, that the Muslims should not be in Europe. By the way, there have been Muslims in Europe for more than a thousand years without these people committing genocide on any one.

So, the German Buddhist Union did not desire to limit the free speech of Ole Nydahl. They just did not want him as a member of their union, when he cultivates attitudes that are contrary to some of the basic attitudes of the Buddhadharma. The Union did in this way not think, that he and the Diamondway organisation belonged in the Union. While no one tried to stop his speech nor the statements of the Diamondway organisation.

This story illustrates how, he is not just quite stubborn and is not receptive to criticism – he is also not very good at listening to things that he does not want to hear. In stead he bypasses the issue in order to change the subject matter of the conflict. He is actually quite one-eyed and he therefore has a one-track effect on the people that follow him. But particularly his anti-Islam attitudes renders it doubtful whether he has properly understood the teachings of Buddha. At the same time, it makes proper people distance themselves from him. And no one is trying to take away his freedom of speech. The question is really, where he belongs. Apparently not in the German Buddhist Union.

You can read the paper of Kristian Lauritzen (in Danish) on this link: <http://kristianlauritzen.dk/wp-content/uploads/Larm-om-Lama-Ole-e7461dd6.pdf>

This is also the reason that he has not engaged the Western Lamas from Karmapa's main seat in Europe, known as 'Le Bost' (Kundreul Ling) that is a part of the *Dhagpo Mandala* in France. It is people that he cannot control, and who think differently in a more encompassing way and without self-contradiction – so the logic seems to be, that they should not be allowed within the Diamondway organisation because of that. The result is, that the kind of Buddhism presented within the Diamondway organisation seems **abridged**, both in terms of view and meditation.

Ole Nydahl teach Mahamudra as Buddhist view to some extent, but he does not explain Mahamudra as a meditation system.

Neither does Lama Ole Nydahl teach real Tantra, nor give initiations, Sanskrit: abhisheka. Except for the phowa sadhana, that he actually has propagated to quite a lot of people over time. But he has ceased to do that in the later years, perhaps because of the obligations, Sanskrit: samayas, that phowa incorporates are too demanding for him, and maybe he is afraid that his students cannot handle these obligations. Samaya includes the so-called 'pure vision' which means to regard all sentient beings as Buddhas, including the Muslims and Africans.

In all circumstances, it must be difficult to explain how distancing from this kind of people and sustaining samayas avoid to contradict each other. But it is exactly this self-contradiction, that he seems not able to recognise for some reason. Or maybe he just ignores it. It has to be mentioned though, that the concept of samaya actually is a little difficult and complex discussion.

Also, Ole Nydahl does not teach erotic Tantra, Sanskrit: karma-mudra. Even so, he does encourage married couples to perceive and visualise each other as different well known Yidam forms, though they have not received initiations for that nor do they practise Yidam sadhana. People should not play such games, but apparently Ole Nydahl thinks that it is harmless.

Lama Ole Nydahl is the author of several books, some of which are quite excellent introductions to the subject of Buddhadharma. Most of his books though, are self-biographical and not so interesting.

So, Lama Ole Nydahl is a stunning mix of good and bad. The bad and unhealthy take up too much space, and it is difficult to relate to Ole Nydahl without accepting the many faults and misunderstandings in the Diamondway organisation and its founder. He is in this way in category with Trungpa Rinpoche, that also wrote good books, while his organisation cannot be recommended, because of too many errors, deficiencies, limitations, misunderstandings, self-contradictions, prejudices and problems with ethics, Sanskrit: shila. This is of course just my own opinion.

It is a comprehensive subject to describe everything about Ole Nydahl and the Diamondway organisation. But there exist a paper that attempt to do that. It is written by the German Bee Scherer, who has both experienced to be a student of Ole Nydahl and having left the Diamondway organisation because of its limitations. She tries to tell the full story. Not about herself, but about Ole Nydahl and the organisation. It is well documented and academic in style. You may read it on this link: www.tilogaard.dk/Lama_Ole_Nydahl_and_the_Diamond_Way_by_Bee_Scherer_2018.pdf

Ole Nydahl experienced a serious accident while parachuting about 10 years ago or more. His back broke at several places. Since then, his activities has been somewhat diminished. He still travels the whole globe, but with much larger pauses between each engagement with the public. He is still both nice, controversial and keeping up his prejudices.