

Literal translation of the flyer in Dutch that was handed out before Sogyal's public lecture in RAI Amsterdam, 16 November 2016:

In the name of love, compassion and wisdom, please stop ignoring and tolerating the emotional, sexual, mental abuse and humiliation of women by Sogyal 'Rinpoche' and his disciples. This non-spiritual behavior hurts and traumatises on a very deep level. Please wake up and begin acting in a skillful-wholesome way

Help stop this! Listen to what's behind the beautiful words! Keep seeing and feeling with an open heart and mind! Help appreciate what is deep, to help put an end to the wounding of the feminine —also in men.

Lama Tsültrim Allione, one of the few female Buddhist teachers at this level and a pioneer of the exposure of patriarchal structures within Buddhism, calls the feminine principle of spirituality on a relative level: 'the sacred feminine'!

The sacred feminine contains, amongst others:

a 'sacred relationship'—with each other and the world;
a 'deeper relationship'—appreciation, gratitude, seeing and treating life as sacred;
'skillful interconnectedness'—mutual dependence;
'sacred sexuality'—most definitely not 'sex without commitment.

'The sexual aspect of Buddhist tantra, in particular, is subject to a lot of confusion. (...) to practice Buddhist tantra, presupposes a complete control of sexual energy, to transform this energy into wisdom and compassion.' (website Maitreya Institute)

'Having reached a certain stage in the spiritual practice, an advanced female or male practitioner can look for a suitable tantric partner (supposedly an older, wiser man or woman who practiced for many years). This tantric relation with a secret consort is not practiced at an early stage of practice, when passions are uncontrollable and bewilderment reigns. During sexual tantric practice these energies are harnessed on a subtle level. Because emotions are very powerful, a practitioner using intimate relations for a deepening of awareness prematurely, runs the risk of finding that more of a hindrance than a help' (according to Tsültrim Allione in 'Women of Tibet').

What about the spiritual and emotional development and example of Sogyal 'Rinpoche', who grows older while the age of the interchangeable women closest to him remains the same?

Indeed, how could these young women—who might have been Sogyal's grandchildren—be 'appropriate' partners (note the plural) at all if they even have not had enough time for such a sustained and deep practice based on true equality? How could this not raise serious doubt about this man's spiritual and emotional integrity?

Likewise, their actual behaviour—much work, much sex—surely points to an imbalance between masculine and feminine aspects. Physiologically speaking the 'sympathetic' (Yang)—sympathic nerve system—is too dominant and the 'parasympathetic' (Yin)—parasympathic nerve system—is too weak, neglected. The balance between them could be restored by replenishing female energy and weakening masculine energy—by giving them rest, for instance. Vipassana (or vipashyana) or the mindfulness of underlying emotions or energies or conditionings could offer deeper insight and liberation, as would a long-term retreat.

The unconscious acting out of emotions, by (publicly) humiliating others, clearly indicate a lack of compassion and moment by moment awareness, especially when they are hurt in the process—which is an obvious result of such humiliation.

How are humiliations that happen on purpose, under the pretense of 'crazy wisdom', amount to anything else than forgetting and not practicing the intent of the words Sogyal Rinpoche repeats so often: 'Don't harm others, don't harm others!' In those moments, what is the intent behind ignoring two of the five precepts? Does the extent of his pain leave no room for compassion or empathy?

Obviously, if a person is so out of touch with his consciousness of the heart, he's lacking in mindfulness of underlying emotions or energies or intentions and vipassana (or vipashyana) and loving kindness. Such a person may need therapy to reconnect skillfully and adequately to his emotions and feelings.

In other words: 'Wisdom rising' in stead of 'crazy wisdom'!

'Compassion implies a 'yes', but also a 'no', that derive from the same courage of the heart. 'No' to abuse, racism and violence—individually, but also on a global level.' (Jack Kornfield)

'The place to begin is your own heart' (Jonathan Foust)

Empathy, compassion in action! Stop supporting this with your money! Stop supporting this with your attention and energy!

Read 'Rigpa-directeur weg wegens 'seksueel, financieel en machtsmisbruik' Sogyal Rinpoche ' door Rob Hogendoorn. View the documentary 'Sex Scandals in Religion: In the Name of Enlightenment' (2011).

Amsterdam, 16 November 2016

Footnote: Within Rigpa, the third of the five precepts ('I undertake the training to refrain from sexual misconduct'), has been deleted. Practitioners of other Dzogchen traditions in the West take refuge in all five precepts.