



Tushita Meditation Centre Newsletter

# TUSHITA

## Meditation Centre

McLeod Ganj, India; Home-in-Exile of His Holiness the Dalai Lama



*“Look at us, sitting in this room on little hard cushions,  
wanting to be good people.  
This is a rare and magical thing on this crazy, insane earth.”*

*Ven. Robina Courtin at Tushita*



Autumn/Winter 2011

**Welcome to Tushita's First Newsletter!**

# Director's Message

Dear Friends of Tushita,

A Tushita newsletter has been in our vision, out there on the horizon for a few years now. Thus, with deep joy and anticipation, I invite you, Dear Readers, to delve into this first edition.

In my eyes, the launch of the newsletter symbolises this season at Tushita. Since we opened doors in February, it has been a year of **abundance** and **dedicated effort**.

We have been extremely blessed this year, not only by the continued dedication of our long-term staff and volunteers, but by the expansion of our volunteer team. The volunteers who have joined us for this season have included several dedicated Dharma practitioners who have contributed a lot to the amazingly smooth running of the centre, as well as enabling key projects behind the scenes.

The staff and volunteer expansion has created a wealth of activity. We have been able to offer Dharma courses to an ever record-breaking number of students, with three Introduction to Buddhism courses in late July and August attracting over 90 students each (totally unbelievable in the middle of monsoon!), as well as an array of special events and Guest Teachers.

In all areas of Tushita we have been able to raise standards. The housekeeping team have done a remarkable job, providing a consistently high level of cleanliness around the centre in the student rooms as well as many previously forgotten corners, such as the storerooms.

Behind the scenes we have worked on key projects. For example, a considerable amount of work has been done on the new website. Plus, a fundraising database has been compiled. Finally, the right conditions have come together for us to initiate the Retreat Hut Project.

Now, to our delight, our first newsletter has been launched. Please read on...

Enjoy & Rejoice with us!

*Linda Gyatso*

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# Everything DHARMA



## Q&A With Venerable Robina Courtin

*“Be brave,  
have a relationship,  
learn about the pain of  
attachment, learn about  
anger and jealousy,  
learn about the loss when  
he gives you up for a  
younger version.  
You've got to be  
prepared to take it  
and learn from it.  
Then it's fantastic”.*

## you wanted to know about *but were afraid to ask...*

**Q:** Can you comment on the possibility of love without attachment, in a long-term relationship?

**A:** Go for it, honey! It's totally possible. *Love* is what is possible, but it becomes polluted with 70% attachment most of the time, if not 90%, so then the love gets kind of squashed. That doesn't mean you should stop having relationships. If you see it as practice, you are learning about your own attachment and your jealousy and your fears. But if you drown in it, you'll go mad. So if you can be brave enough - go for it, and then enjoy the bit of pleasure that comes along as well.

If you are seeing it as a fantasy, as perfect, as *soul-mates*, as “*wow, I found love finally*”, you are *demanding* trouble and suffering. But if you see it as hard work, as worthwhile and every time you work on your attachment, you are learning to be loving, that makes it *practice*. So go for it and enjoy it.

Love is the wish that others be happy, love is altruistic. It's tough work but don't be scared of it. What happens when we become Buddhist is we think “Oh, I shouldn't be attached, I'll become renounced” and you walk around like some hopeless person, “*Would you like tea, Robina?*” “Oh, I don't care” “*Would you like coffee?*” “Oh, I don't mind”... This is called *indifference* and it is revolting, don't be indifferent please. Be brave, have a relationship, learn about the pain of attachment, learn about anger and jealousy, learn about the loss when he gives you up for a younger version. You've got to be prepared to take it and *learn* from it. Then it's fantastic.

But I know for myself, I made a decision that the bit of pleasure that came wasn't worth all the other rubbish so I'd rather give it up. I'd rather have freedom, thank you. Freedom and truth, that's all I wanted. I didn't want houses, babies, security, the thought of it was like being in *prison* for me! Phew!

**Q:** You say that “Practice is having your hand in your own s\*\*\*”. What would your advice be when your mind is really bogged down in your own negativity? How do you gain courage?

**A:** It sounds so simple it's embarrassing, darling: Tell yourself some of your good qualities.

This is our trouble, we start so sincere. I mean look at us, sitting in this room on little hard cushions, wanting to be good people. This is a rare and magical thing on this crazy, insane earth. You should be weeping in happiness just at *that!* But the sad thing is, we then start to look at all the garbage and then we feel bad.

So there are two things: one is your garbage and the other is feeling bad about it, and that's the one that we have to change. We can't even separate that now, it's the same logic as *"I've got a pain in my knee and I feel bad about it"*. But no, just because you have a pain in your knee darling, doesn't mean that you should feel *bad*. There are a lot of ways that you can interpret your garbage so that you're seeing it in a *good* way and I'm really not joking. This is a big trick to get and if we can get this, there's a paradigm shift in our practice and then you *really* can be courageous.

When you start to play piano all you can see is how you *can't* play piano right? Well you'd go kill yourself if you keep concentrating on that, because you're not Mozart yet. First you have to see what your potential is, you have the vision of Mozart, you know you can become that, it gives you courage.

Ego loves to be miserable. We all know this one. In other words - *why* have you got your hands in your own s\*\*\*\*? Why are you going knee deep into that polluted water? Because you know you can get rid of the pollution. You've got to *identify* the pollution so you can *remove* it. So you've got to get some perspective here and it takes time because we don't like to find our good qualities. Almost we think it's *virtuous* to be miserable!

In the normal world, we don't think we can change. The greatest recent scientific finding is the plasticity of the brain, meaning it *can change*. In the past twenty years there have been all these conferences between Scientists and Buddhists, putting wires onto the brains of meditators, they've now found the miraculous thing that brains change; by thinking about compassion the brain changes and they are saying it is the greatest discovery of the 21st Century. Well Buddha told you that for the last 2,500 years! Now they are proving it.

We have thought until now that we are stuck with what we are born with and that's ego, and it is the *irony* of ego. It is fixed, *"I'm bad, I'm miserable, I'm this, I'm that"* We *are* that but don't over-exaggerate it. That's the point, delusions and ego *over-exaggerate* it. It *is* you, it *is* garbage, but look at how it causes you pain and know you can go beyond it. *That* gives you courage. That's accountability, the opposite of guilt. Guilt is just not taking responsibility. Guilt is a child and we love to be guilty.

So be brave, darling, get some perspective. Do you have friends who love and praise you? Well you need to be that kind of friend to yourself. We crave to hear other people say good things about us, but we have to say it to *ourselves*. So take that praise and nourish your own little heart and start saying it to yourself. I tell you, it makes a big difference.

**Q:** My question is about hierarchy in Buddhism. Who are we to decide that a dog is of a lower consciousness?

**A:** What Buddhism means by "a human consciousness is a better one to have than a dog one" is: Buddhist psychology refers to *all* sentient beings, which is a very interesting point, not just humans, so Buddha has a very simple view: the fundamental delusion is *ego grasping*, a primordial grasping, a primordial belief in and grasping at a sense of a separate *me* and this is the source of all pain and all suffering and it's nature is fear and panic.

*"There are a lot of ways that you can interpret your garbage so that you're seeing it in a **good** way and I'm really not joking.*

*This is a big trick to get and if we can get this, there's a paradigm shift in our practice and then you **really** can be courageous".*



*"It **IS** garbage, but look at how it causes you pain and know you can go beyond it. **That** gives you courage.*

*That's accountability, the opposite of guilt. Guilt is just not taking responsibility. Guilt is a child"*

*“If you want a very long neck, be a giraffe. You cannot beat a giraffe for a long neck. You get my point?”*

*If the point is to have a long neck, giraffes are the **best**, they win the discussion every time.*

*If you want to have a few options and have less fear and work on your mind and develop compassion, maybe it's best to be a human”.*



This gives rise to unbelievable attachment, a bottomless pit of neediness, thinking I've never got enough, always wanting more, which then causes me to get angry when it doesn't get what it wants, which then causes me to get jealous, which causes me to be proud and arrogant and aggressive, all of these things which we are very familiar with. Buddha says that this is the way all minds work.

Buddha's psychology refers equally to all living beings, you've got to hear that point. Now, let's take this as a view, and let's look at a lion. We've got to look at behavior first. Try to imagine you and the lion both having a similar mind. Just posit this for a moment.

Let's say you have babies and you wake up in the morning, you are hungry and the only option open to you, in your mind, is that you go outside, you stalk your neighbor, you get them from behind, grab them by the throat, rip their guts out. You get your babies and then you all casually eat the living, screaming human being. Would you think that would be a shocking thing to do? If you behave this way or saw a human behave this way would you suggest that person was quite deluded and mentally ill and had no compassion? Well then, there is your lion.

There is no difference between you and a lion, behavior indicates there is zero compassion in the lion's behavior. The view you've got has a different set of rules for animals, this view has the same rule for both animals and humans. It's simple, it's called delusion. You've got to think about it, it might be wrong but you've got to look into it. This is either a truthful assessment, or it is not. It is up to us to check out whether it is valid but don't think of it as something to believe in, which is how we treat religion, I don't want you to believe it, you need to check it out.

If you want a very long neck, be a giraffe. You cannot beat a giraffe for a long neck. You get my point? If the point is to have a long neck, giraffes are the best, they win the discussion every time. Now, if you want to be a really good killer and run very fast, you'd better be a panther. If you want to fly in the sky, it's free, be a bird. If you want to have a few options and have less fear and work on your mind and develop compassion, maybe it's best to be a human.

I think that if I want to develop wisdom and compassion and forgiveness, I do not want to be a dog. They have very small minds, they have a lot of paranoia, a lot of fear and a lot of attachment, there's not much possibility. But if I want to have some compassion, wisdom and make some choices, I think that probably human is about the best you're going to get. So it's all a question of what you want, darling. So it's not a hierarchy, it's a relative reality. It's a question of what you would like to accomplish.

**Venerable Robina was the Resident Teacher here at Tushita from April 2010 - April 2011. This Question and Answer session came at the end of a teaching she gave here entitled “What the Dharma Is”, on July 15<sup>th</sup>, 2010, the wheel-turning day of Choekor Duechen.**

**We're fortunate enough to have Venerable Robina return to Tushita later this year, to lead our Green Tara Retreat (November 9 - 18, 2011) and an “Introduction to Buddhism” immediately after that. See our website [www.tushita.info](http://www.tushita.info) for more information.**



# The Retreat

“A very important project for Tushita, so Tushita can become more useful” Lama Zopa Rinpoche

It has been a long-term wish for Tushita to be able to improve its personal retreat facilities, in order to provide more supportive and conducive conditions for practitioners. At present, our main retreat facilities are the *highly rustic* A-Frame huts in the forest at the back of the property, which were built in the mid-1970's and are now the oldest buildings in active use at Tushita. There are currently 3 of these A-Frame huts, in varying stages of showing their age! (*pictured right*).



Finally, this year the right conditions have come together to be able to initiate this project and we're now completing the initial planning stage. This has been a fascinating process based on the involvement of an extremely kind & hard-working volunteer architect from Germany, Ms Stefanie Hofer, and our keen & progressive local architect, Mr Manjeet Singh (*pictured below centre*).

In the summer of 2011, Stefanie spent 6 weeks at Tushita working on the project. Throughout this time, we were blessed by Stefanie and Manjeet's collaboration with local consultants (including a structural engineer and an 81 year old lady eco-builder/designer), an architect from Delhi, an experienced German builder and Stefanie's colleagues back in Germany, who have each contributed to the designs in a significant way (*some of whom are pictured below left*). ***It has been extraordinary and heart-warming to witness all the help that has come Tushita's way.***

Some of Tushita's dedicated teachers & staff were also keen to join in this creative design process and added useful advice from their experience. Glen Svensson was very kind to give us feedback on different aspects of the design at several key stages (*pictured below right with Stefanie and Linda*).



## ***Preparation of the initial designs***

For more than a year before the designs began, it seemed vital to discuss with experienced long-term personal retreatants different views on what the key elements were when building a conducive retreat space.

For example, we were fortunate to receive design advice from 2 long-term practitioners who had been retreatants in our existing A-Frames back when they were originally built in the 1970s.

All the advice was collated and then the main points became clear. One key factor which came through comments such as “maximize the space” / “create a portable-changeable space for each individual” was the importance of the adaptability and spaciousness of the environment.

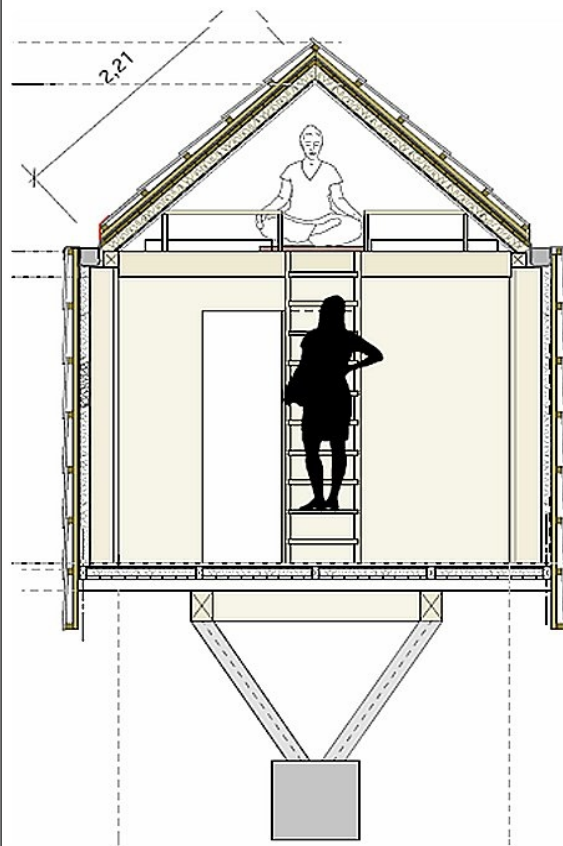
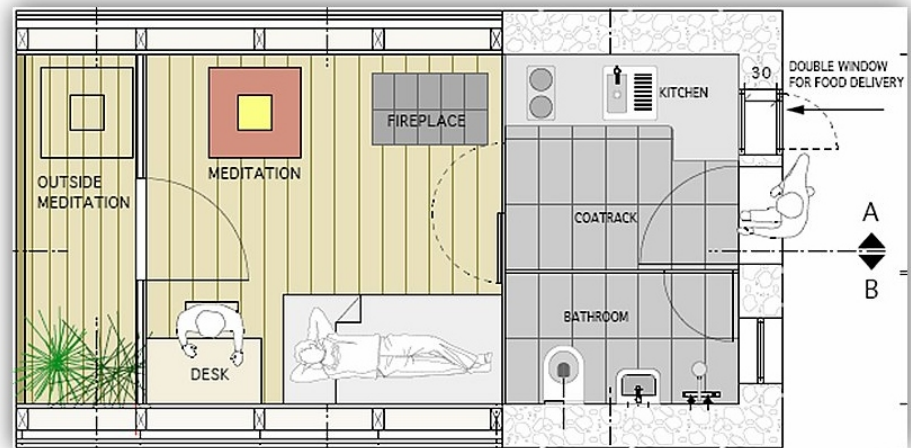
# Hut Project

Keeping in mind those wishing to do long retreat of 6 months, 1 year or more, attention was made to make it a “live-able, breathe-able” retreat hut space. Throughout the design phase, we have focused on the main room of the retreat hut as the heart of the project.

This will be the main meditation/retreat practice area, so it is vital that the space supports the practice. Thus, there is room for meditation, prostrations, a moveable desk and optional sleeping area (as there is a gallery above the kitchen/bathroom if preferred).

## *The environmental aspect*

Our current A-Frames beautifully respect their natural surroundings and we feel it crucial to reflect this in the new designs also. From the offset we have emphasized the use of local, natural materials as much as possible, chosen rammed earth for the walls of the main room and local stone for the others. Local slate will be used for the outer walls. For insulation, we've looked into natural, local fibres. We are currently researching individual rainwater harvesting units for each hut (*Some of the design elements are still under discussion, so there may be further changes to the ideas presented above*). Elements of *Vaastu* (the Indian *Feng Shui* system) have been incorporated to make the design more energetically conducive as a retreat space. On top of all these are Tushita's unique building concerns, ranging from heavy monsoons to mischievous monkeys, which must all be factored in to the design.



## *This is just the beginning*

Our first task will be to rebuild the 3 existing huts. Then from the new retreat hut model, further huts will be built around Tushita. Our most precious Guru, Kyabje Lama Zopa Rinpoche, said that this is “a very important project for Tushita, so Tushita can become more useful” (March 2010). We are making strong prayers that Tushita will soon be able to provide better retreat conditions for those wishing to come and do personal retreat.

## *Further collaboration*

If you also feel that you would like to support Tushita in its Retreat Hut Building project through skills or advice, we would welcome further collaboration. For example: rainwater harvesting advice, practical advice on the rammed earth technique & the use of natural insulators as well as anyone interested in building supervision... I would very much like to hear from you.

We'd also be very happy to hear from anyone wishing to support the project financially!

For further details, please contact [director@tushita.info](mailto:director@tushita.info)



# A Taste of Tushita

It might be difficult for many of our sister centres to imagine quite how busy we are here at Tushita. Our season runs 10 months of the year (we're closed in December and January every year since it's too cold here then) and throughout this period we are on an ever-rolling cycle of preparing for courses, running courses, tidying up and preparing for the next course. And the number of students on these courses just keeps growing!

We've had a remarkable Monsoon. Traditionally it's low tourist season here, but this year we've broken our largest-ever attendance record for our "Introduction to Buddhism" courses – *three times!!* Until then, the largest recorded course was attended by 85 students, in May 2010. Spring is our peak season, and as we moved into Summer (actually directly into Monsoon!) this year, the May 2010 course remained the biggest ever. There are usually so few people here at this time of year that we didn't even hold residential courses in Monsoon until 2009!

Imagine our amazement then as we entered the traditionally low tourist season, and broke our largest ever record, first when a course in June had 92 students,



then again when the very next course had 94. Then at the end of July, Geshe Kelsang Wangmo (currently the world's only female Geshe!) led a 7-day Introduction course with 95 students. This was *3 times* the number of students we had at the same time last year!

We really can't explain this surge in student numbers in such unseasonable weather, other than the fact that with our new website, social networking activity, and resultant cyber word-of-mouth, more people than ever are hearing about Tushita, and the incredibly positive experiences that former students have had here. Why Monsoon in particular? Who knows, there certainly are a lot of people around with strong rain karma!

Most of our courses recently have been led by Glen Svensson, but we've also had a number of special guest teachers: in addition to our great fortune in having Geshe Kelsang Wangmo here, earlier this year Dagri Rinpoche taught for 3 days on "*The 3 Principalsof the Path*" and Denma Lochoe Rinpoche conferred a *Chenrezig* Initiation at the end of May. Geshe Pema Dorjee taught a session of an Introduction course in June and to our delight, Jetsunma Tenzin Palmo visited and taught to around 200 people on "*Calm Abiding & the 4 Immeasurables*" at the end of July (pictured top left).

Clearly Tushita is thriving, and continues to offer accessible, authentic Dharma to many, many sentient beings. We can only pray that our work continues to be supported by the kind of enthusiastic, capable volunteers, Teachers and Meditation Leaders that have manifested this year. And we hope that you'll join us some time, in whatever role time allows!



*Tushita Meditation Centre operates entirely on the basis of donations, most of which come from people attending our courses and retreats. We very much welcome any further donations. If you would like to help us to continue to offer accessible, authentic Dharma, we'd be very happy to hear from you!*



# Meet Our Sangha



The most senior member of our community is Venerable Thubten Dorjee, more commonly and affectionately known as “Old Lama Gyupa” (as he is an elder Gyumed monastery monk).

We rely on Old Lama Gyupa to guide us *Injies* (non-Tibetans) on more traditional aspects of Tibetan Buddhist practice.

Old Lama Gyupa doesn’t speak any English, but through an interpreter Old Lama Gyupa was so kind as to tell us something about his life and his experience of Tushita.

Ven. Thubten Dorjee (“Old Lama Gyupa”)

Thubten Dorjee was born in 1936 (making him one year younger than His Holiness the Dalai Lama) in the county of Mangkham in the province of Kham, Eastern Tibet.

He was ordained when he was nine years old and had a happy childhood as a Monk at the Osel Gompa in Mangkham. Aged 19, he moved to the Capital City of Lhasa, and lived in monasteries there until the fateful year of 1959, when the Tibetan uprising against Chinese Communist occupation caused a huge number of Tibetans to flee to the freedom of India.

Old Lama Gyupa also made the crossing over the Himalayas at this time, in a party of around 40 members. They walked, uncertain of their location or destination, for several months until they were finally told that they had arrived in Bhutan. Old Lama Gyupa immediately continued onward to India. He arrived when he was 23 years old and so has spent more than 50 years here, in exile from his homeland.

For the first 20 years or so he lived in Gyumed Monasteries in Dalhousie (a few hours from Dharamsala) and Hunsur, South India. Lama Gyupa tells us that during his time in Hunsur, he mostly worked on a farm. He enjoyed it, but responding to a desire for more prolonged practice, he came to Dharamsala in 1978, where he met Lama Yeshe, with whom he developed a very strong heart connection.

Lama Yeshe offered him a hut at Tushita where he spent 4 years in retreat. After that, Lama Yeshe asked him to stay to attend to Lama's room and the Gompa, and to help the non-monastic community with the more traditional elements of Tibetan Buddhist practice.

At this time, Lama Yeshe instructed Lama Zopa Rinpoche to “*keep Old Lama Gyupa close*”, which Rinpoche has continued to do ever since Lama Yeshe's death in 1984. Old Lama Gyupa says of Lama Zopa “very kind, shows me protection, much consideration”.

Old Lama Gyupa says that he has seen many changes at Tushita in his 24 years here (“Tushita was very small, now so big!”), but that he still considers Tushita his home; “very warm feeling here”.

I ask what Old Lama Gyupa thinks that Lama Yeshe would say if he saw Tushita now. He replies “Lama Yeshe would be very happy to see how much work is being done to benefit so many sentient beings, very happy”.



# Kalachakra 2012

“The initiation to the Kalachakra is one of the most important... because it takes everything into account, the body and the human mind, and the whole external aspect - cosmic and astrological. We firmly believe in its power to reduce conflict and we believe it is capable of creating... peace of spirit and therefore peace in the world.”

*His Holiness the Dalai Lama*

*His Holiness the Dalai Lama will confer a Kalachakra Initiation in Bodhgaya, Bihar State, India from December 30, 2011 – January 10, 2012. In order to support practitioners new and old, in 2012 Tushita will hold a series of special Kalachakra related courses and retreats led by **Andy Wistreich**, who writes:*

Kalachakra is a highly developed system, perhaps the most sophisticated of all the Buddhist tantric systems. There is so much to learn, quite apart from the practice itself.

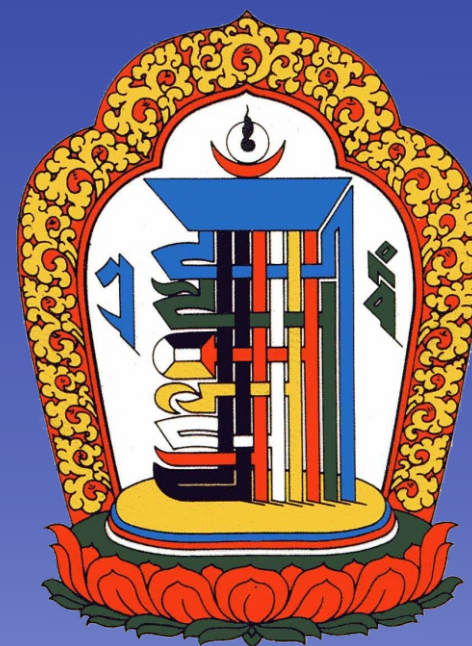
I was 31 when I attended the first Kalachakra empowerment given outside of Tibet and India by His Holiness the Dalai Lama, at Madison, USA in 1981. I had only taken refuge one year before. This is not what is recommended, to dive into the Kalachakra with little Buddhist background, but it is not all that uncommon. I had to make up for the missing background knowledge with extensive studies, but meanwhile I got on with the practice of Kalachakra. I begin the morning with this practice and still find it profoundly meaningful.



The fact is that hundreds of thousands of people take the Kalachakra empowerment but very few actually practise it, even in the Tibetan community. However, it has played a significant role in underpinning Tibetan culture, and it has the potential to play a wide role in the 21<sup>st</sup> century. This is because Kalachakra has a powerfully inclusive approach to religions, science, language, nationality and ethnicity, and perhaps because of this inclusivity, it also has become associated with peace in the world.

Although it is interesting to study the theory of Kalachakra, in order to make a difference to one's mind and the world, it is necessary to practise. In my small experience over the past thirty years, I would say that to combine study and practice of Kalachakra is rewarding inwardly and helps one to develop new positive approaches to social, political and environmental issues.

We might say that the whole relationship between humanity and nature is in trouble. At this time, in these circumstances, it is possible that the Kalachakra system has something profound, powerful and practical to offer.



In early 2012, Tushita will be running 3 courses/retreats related to Kalachakra:

## Harmony in Kalachakra

(Intermediate Course)

February 6 - 13, 2012

An Introduction to  
Kalachakra Tantra

## Kalachakra Six Session Guru Yoga Retreat

(Open only to  
Kalachakra Initiates)

February 16 - 27, 2012

Teachings on and practice  
of the Kalachakra  
Six Session Guru Yoga.

## Intensive Seminar for Practitioners of Highest Yoga Tantra

(Open only to  
Kalachakra Initiates)

March 1 - 7, 2012

Facilitated discussions  
on the practice of wisdom,  
concentration and ethics  
in relation to  
Highest Yoga Tantra.

For more info and  
registration see:

**[www.tushita.info/  
kalachakra-2012](http://www.tushita.info/kalachakra-2012)**



# What's On this Season?

*IN AUTUMN/EARLY WINTER 2011*

## INTRODUCTION TO BUDDHISM COURSES

September 6 – 15 (10-day)

September 19 – 28 (10-day)

*(His Holiness the Dalai Lama*

*will teach locally from Oct 1 - 4!!)*

October 13 - 20 (8-day)

*(His Holiness the Dalai Lama*

*will teach locally from Oct 23 - 25!!)*

Oct 27 – Nov 5 (10-day)

November 11 - 18 (8-day)

November 19 - 25 (7-day)

During the teaching days of our Introduction to Buddhism courses, experienced teachers explain Buddhist philosophy and meditation from a modern perspective.

Topics include: the mind and emotions, karma, rebirth, love and compassion, and the nature of reality. The daily schedule combines teachings with various styles of meditation and discussion groups.

10-day courses end with a two-day intensive meditation retreat to give you the chance to familiarize yourself with and gain insight into the topics that were covered in the teachings. Most importantly, you will learn how to apply these Buddhist techniques to increase peace and happiness in your daily life!

### **PLEASE NOTE:**

*Tushita is closed every  
December & January for our  
Annual Winter Break.*

*WE ARE HAPPY TO OFFER THE FOLLOWING COURSES AND RETREATS*

## INTERMEDIATE LEVEL COURSES

*For those who have taken one of our 10-day Introduction to Buddhism courses*

### GETTING TO KNOW MEDICINE BUDDHA

SEPTEMBER 20 - 28

with *Venerable Tenzin Dekyong*

Unlike our strict group retreats which are only open to Buddhist Practitioners with the appropriate Tantric Initiation, this Retreat will be open to those who have done an Introduction to Buddhism course and who have a deep interest in the Medicine Buddha practice.

### CHENREZIG/TONG-LEN RETREAT

OCTOBER 28 – NOVEMBER 5

with *Jimi Neal*

This retreat is most suitable for those who have taken the *Chenrezig* Initiation, or those who have already have attended one of our 10-day Introductory courses, but might not be ready to make the commitments involved in a tantric retreat (Taking Refuge and the Bodhisattva Vow).

## NON-RESIDENTIAL COURSE DEVELOPING EMOTIONAL BALANCE

OCTOBER 6 - 8

Over three days we will look at emotional triggers and learn to avoid destructive behaviors. The structure of this retreat will include Dharma talks, meditation, Q&A, and some discussion.

## ANNUAL TANTRIC RETREATS

*For those who have Taken Refuge*

*& have a firm grounding in the Lam-Rim Teachings.*

### GREEN TARA RETREAT

NOVEMBER 9 – 18

with *Venerable Robina Courtin*

Tara represents the wisdom and compassion of all enlightened beings in a female form. Meditating on Tara is a very powerful way to identify and connect with our own inner potential for wisdom and compassion. This retreat will consist of taking the 8 Mayahaya Precepts, guided *Lam Rim* meditations, visualisation and meditation on Tara, mantra recitation and prostrations. The retreat will include an all-night Tara Puja on the last evening (17th).

***All phenomena are subject to change!!***

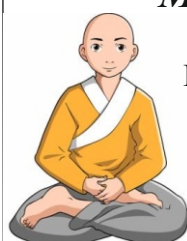
*To check current information, see our very informative website:*

**[www.tushita.info](http://www.tushita.info)**

# Ongoing Drop-In Events

throughout the year

## DAILY GUIDED MEDITATION OUR EXCELLENT LIBRARY



**Monday - Saturday**

**9:15 - 10:15am**

Led by an experienced student, followed by an optional Q & A. All welcome, no need to register!



**Monday - Saturday**

**(Office Hours)**

We welcome you to our excellent library, with books and items for loan and sale.

# MOVIE DAYS

***Mondays & Fridays at 2pm***

On Mondays & Fridays at 2pm we screen movies and documentaries of Buddhist interest, followed by chai and optional discussion. You don't have to register, just come and enjoy!

On Mondays, we show 2 titles from the FPMT's "*Discovering Buddhism*" series, while on Fridays we show a variety of Dharma movies. Titles we often show include: "*The Unmistaken Child*", the documentary tracking the discovery of Geshe Lama Konchog's reincarnation; "*Kundun*", Martin Scorsese's bio-pic of the early life of His Holiness the Dalai Lama; "*Brilliant Moon*", a beautiful documentary about Dilgo Khyentse Rinpoche; "*Cave in the Snow*", a documentary about the 12-year Himalayan retreat of British Nun, Jetsunma Tenzin Palmo, *and many more*.

*See our online calendar of events for specific schedule information.*



*We hope you can join us soon on the blessed hill!*

## CONTACT INFORMATION

### TUSHITA MEDITATION CENTRE

McLeod Ganj,  
Dharamsala,  
Himachal Pradesh,  
India 176219

Tel: (01892) 221866 /  
8988160988

**Office & Library  
Opening Hours:**  
**9:30 - 11:30am**

*a break for lunch, then...*

**12:30 - 4pm**  
**(Closed Sundays)**

Or visit our very  
informative website:

**[www.tushita.info](http://www.tushita.info)**

