

## ***Big Love Errata***

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*Below is an Errata sheet, as of October 2021, with corrections in red font. The corrections noted here replace the original text. The relevant paragraph, footnote or image caption, along with amendments, are listed below. Readers are encouraged to notify the publisher of any further errors by emailing [nick@lamayeshe.com](mailto:nick@lamayeshe.com)*

### **Page 89, right column, paragraph 1:**

...his studies and a few months later returned to Buxa. In April 1961 Rinpoche went back to the Young Lamas' school, which was now based in the hill station of Dalhousie, but again he was struck down with tuberculosis.

### **Page 89, left column, paragraph 2:**

Zopa Rinpoche returned to Buxa at the end of 1961 and resumed his studies with Gen Yeshe for two years, before his teacher left to become a wandering ascetic.

### **Page 91, image caption:**

Zopa Rinpoche, ca 1960

### **Page 98 left column, paragraph 2:** *Delete entire paragraph* ~~It had been eight years...did improve.~~

### **Page 99, footnote 67:**

Lama Anagarika Govinda (born Ernst Lothar Hoffman) (1898–1985), a German by birth, **intended to become a bhikkhu but became an anagarika (“homeless lay brother”)** instead on the advice of Anagarika Dharmapala. He studied extensively in Sri Lanka under Nyanatiloka Thera.

### **Page 100, right column, paragraph 1:**

... She hung out with Beat poets Gregory Corso, Allen Ginsberg, Jack Kerouac and others,

### **Page 118, right column, paragraph 4, last sentence:**

*Behind the stupa a few houses were scattered among the rice paddies, among them, in an area known as **Tinchuli**, an old walled house with a tower, a former palace of Nepal's Rama...*

### **Page 121, left column, paragraph 1:** *Replace Trushik with Dubthob.*

The benefactor of this nyung nä was a Tibetan shopkeeper from Swayambhu who invited **Dubthob** Rinpoche to perform the daily Mahayana ordination ceremony that takes place every morning during nyung nä.<sup>81</sup> However, because one has to take the lama from whom one receives the precepts as one's guru and **Dubthob** Rinpoche is from the Nyingma tradition...

### **Page 127, right column, paragraph 2:**

Dawa Chötar, the little boy who would eventually be ordained as Thubten Zopa, was born in the small town of Thangme, below the village of Lawudo, on 3 December 1945.

### **Page 128, left column, paragraph 1:**

leaving his impoverished mother with four children to raise, one of whom had died at the age of nine. He had a **younger** brother, Sangye, and an older sister, Ngawang Samten.

### **Page 128, left column, paragraph 2:**

The Lawudo Lama, a trader, had been a married man with a son and a daughter.

**Page 129, right column, paragraph 1:**

When he was six years old, an uncle took him to Rolwaling Monastery, two days' hard walk from Thangme.

**Page 136, right column, paragraph 3:**

The cave at Lawudo is about twelve feet by five. The front is a stone wall set into a huge overhanging rock. There is a tiny window and a tiny door.

**Page 137, left column, paragraph 1:**

The cave also contains a table, a simple shrine with a large statue of Guru Rinpoche and consorts and one of the previous Lawudo Lama, as well as many old photographs of lamas from that region.

**Page 137, image caption:**

Left: Thangme, 1973

**Page 167, right column, paragraph 2:**

She and Marty moved into the fabulous walled and towered house of the old Rana kings at Tinchuli, just outside Boudha, which came to be called "Max's Rana house."

**Page 200, left column, paragraph 3:**

At the start of the spring trekking season in 1971, Lama Zopa Rinpoche returned to Lawudo to begin work on the school for ...

**p 231, right column, paragraph 2:**

Helly, an American, Lolly Smith, and an English girl, Suzanne Lee, walked up to Kopan together.

**Page 236, left column, paragraph 2:**

During the breaks, everyone except Marcel and Helly chatted and gossiped. During the lectures that followed,

**Page 242, right column, paragraph 2:**

Earlier, when Jampa Trinley complained that the gompa contained no statues yet, Lama Yeshe replied,

**Page 280, left column, paragraph 2:**

Around this time the Indian government decided to conduct a visa purge. Citizens from non-Commonwealth countries, including Europe and the US, had previously been able to remain in India indefinitely, but now required visas. Commonwealth citizens were allowed to stay in India without visas until 1984. Many of the young Westerners who had been hanging around McLeod Ganj for as long as they could, legally or illegally, were thrown out.

**Page 300, right column, paragraph 1:** *Delete final quote marks*

*By discovering your own abilities, you respect others and generate warm feelings toward them rather than hatred. It's so simple.*

**Page 387, paragraph 1:**

Many participants had been inspired by the literary mystics of the generation—Jack Kerouac, Alan Watts, Allen Ginsberg and so on.

**Page 443, left column, paragraph 3:**

Khamlung Rinpoche, whose house was just down the road, hadn't seen Thubten Yeshe **for some years**. Here in the United States the

**Page 450, left column, paragraph 4:**

Geshe Rabten, attended by Gonsar Rinpoche, had arrived there in 1974 **and later took up** a three-year post as abbot of the Tibet Institute in Rikon, Switzerland.

**Page 454, right column, paragraph 3:**

Two days before the end of the course Lama Yeshe gave a public talk at nearby **La** Chaux-de-Fonds, translated by the **French** scholar Georges Driessens.

**Page 461, left column, paragraph 2:**

"I suppose that rubbed off on to our perceptions of Lama Yeshe as well," said Stephen Batchelor, **a young man** from England who was one of the first Western students in Dharamsala

**Page 524, subheading:**

MELBOURNE: THE **BELGRAVE HEIGHTS** COURSE

**Page 525, right column, paragraph 3:**

On July 29 Lama Yeshe gave a public lecture in Melbourne. That same evening a weekend course for eighty commenced at **Belgrave Heights** in the Dandenong Ranges outside the city.

**Page 525, right column, paragraph 4:**

During the **Belgrave Heights** course the lamas stayed at the nearby home of Peter Stripes.

**Page 526, image caption:**

**Belgrave Heights**, 1976

**Page 535, image caption:**

**Frau** Dora Kalff, Zollikon, 1976

**Page 594, image caption:**

Lama, **Frau** Kalff and students, Manjushri, 1976

**Page 609, right column, paragraph 3:**

White Tara is a female deity whose enlightened energy is associated with health and long life. **Frau** Kalff lived to be eighty-five.

**Page 656, left column, paragraph 3:**

The day after Lama's lectures, Zong Rinpoche commenced giving teachings to a large crowd of Tibetans at Geshe Rabten's center, Tharpa Choeling, in **Le** Mont Pèlerin, Switzerland.

**Page 656, right column, paragraph 1:** *Delete text: during which the local factories that employed Tibetans were closed.*

Zong Rinpoche conferred a series of initiations over four consecutive days. He then left for Manjushri Institute in England with Lama Zopa, Tenzin Wangchuk and Peter Kedge.

**Page 658, right column, paragraph 3, last sentence:**

Lama Yeshe certainly knew all about passports and airports by this time so this might have been his way of teasing [this young man](#).

**Page 678, right column, paragraph 1:**

... an early student of Geshe Rabten who had translated for Lama Yeshe at [La Chaux-de-Fonds](#) three years earlier, Elisabeth hired a venue in the town of Saint-Maximin-la-Sainte-Baume.

**Page 713, left column, paragraph 4:** ~~Delete and Peter Iseff~~

In February Jampa Chökyi held a month-long thangka painting course at Kopan for twenty people.

**Page 721, footnote 295:**

Asan Tole, the busiest market square in Kathmandu, where Max had rented lodgings around 1968, and the Rana house at [Tinchuli](#), where Max had lived around 1970.

**Page 810, left column, paragraph 1:**

In March Australian [woman Yana Bowen](#) led a month-long lamrim course.

**Page 850, right column, paragraph 2:**

The conditions were very good. Denis Huet sold his land at [Marseille](#) in southeast France and gave me a budget.”

**Page 883, image caption:**

MEC garuda logo, [by Jampa Chokyi](#), [guided](#) by Lama Zopa Rinpoche

**Page 895, right column, paragraph 2, last sentence:**

His Holiness also noted that Indians did not frequent the Library of Tibetan Works and Archives, which had been open to them since 1972, so the students in Delhi should not feel as though they were failing.

**Page 931, footnote 346:**

346. Located at the edge of the [town](#) of Gyantse, the Kumbum is one of the most outstanding and sacred places in Tibet.

**Page 957, left column, paragraph 1:**

Neal and me,” Gyatso explained. “Marcel arrived during Lama’s visit. [Marcel had already called Elisabeth from Kathmandu to say IMI would pay rent to Vajra Yogini Institute. It was around \\$1,000 a month.](#) Lama was surprised to hear this. Marcel had already contributed about \$7,000 from the business in Kathmandu.

**Page 957, left column, paragraph 2:** ~~Delete She’s not going to like it!~~

We were agonizing about how to continue paying when Lama said, ‘I’ve got a solution!’ He was grinning as he clicked his fingers and said, ‘No rent.’

**Page 973, right column, paragraph 3:**

She had been awarded the position of top student in the Geshe Studies Program and her Swiss roommate, Helene [Öster](#), had come in second.

**Page 975, image caption:**

With Vicki Mackenzie, Kopan, [1983](#)

**Page 1005, right column:** *Insert new paragraph*

Lama insisted on dress rehearsals because everything had to be perfect.

The long-life puja was sponsored by Merry Colony and Lama insisted she sit on a throne in front of everyone.

A Dutch monk who spoke...

**Page 1082, image caption:**

With Adriana Ferranti, in the villetta, 1983

**Page 1130, left column, paragraph 3:**

Lama Yeshe wrote to Gonsar Rinpoche at Le Mont Pèlerin, Switzerland:

**Page 1159, image caption:**

Hermes, Bodhgaya, 1981

**Page 1186, left column, paragraph 2:**

The crowd of students who followed the lamas around Europe gathered in Le Mont Pèlerin for a long-life puja for Geshe Rabten at his Tharpa Choeling center.

**Page 1187, left column, paragraph 2:**

The French translator was Alain Levy, a young French student of Geshe Rabten.

**Page 1210, right column:** *Insert new paragraph*

... and we had a hotel room nearby where we all lived.

“Geoff Jukes sent Lama a video of footage Brian Beresford and Sean Jones had made inside Tibet. Lama asked me to write this reply to Geoff: ‘Thank you very much for your kind thoughtfulness. I watch immediately after I leave hospital in order to fulfil my education purpose.’

“By this time it was coming up to Christmas...

**Page 1281, right column, paragraph 2:**

*Gen Rinpoche specifically sent a tantric monk from Le Mont Pèlerin to the tantric college to do that. So much was done, but I think our karmic obstacles are too great.*

**Page 1283, left column, paragraph 2:**

Rinpoche gave Jampa Chökyi the big chöd damaru she had painted and a blanket Lama had brought out of Tibet. Rinpoche also gave her Lama’s red velvet shirt and his Tibetan text of the Heruka body mandala initiation. Many students received pieces of Lama’s clothing or scraps of Lama’s shirts and robes.

**Page 1287, image caption:**

Harvey, Nick, Trisha, Paul, YK, Le Mont Pèlerin funicular, 1984

**Page 1369, Index, left column:** *Replace ~~Olinda~~ with Belgrave Heights*  
Belgrave Heights course, Australia, 524–25, 526

**Page 1369, Index, left column, last line:** *Replace ~~Osted~~ with Öster*  
Öster, Helene, 973

**Page 1370, Index, right column:**

Phuntsog Rinpoche, Kelsang. *See* Yangsi Rinpoche