

Dear Lama Drupgyu,

I am honored to write this letter of recommendation for Lama Senge regarding his intention to go into long retreat. He has been one of my most important teachers, though I have known him for only four months. His teaching has been my introduction to Tibetan Buddhism in the form of a weekly meditation course and another weekly course on Bodhichitta. We have met for 17 weeks.

My intention to follow this path has grown stronger with each passing week, as Lama Senge has inspired me with his wisdom, his presence, his simple yet nuanced explanations of the path, and his profound embodiment of the teaching. I appreciate his unassailable devotion to the truth of this teaching, his openness to all questions, his loving nature, and his uncompromising presentation of the material. I was surprised by my own response to it, because I entered the classes with no intention of diving so deeply or making such a strong commitment to what may become a way of life for me.

I am 72 years old, still work in a highly stressful profession, and have had what I considered a meditation practice for 30 years. But what I have developed since being Lama's student is a practice so much deeper that it is hard for me to call my previous practice meditation at all. And I have sought a kind of refuge in this work by drastically cutting back my workload and focusing on meditation and contemplation.

One thing I so appreciate about Lama Senge's approach is that, in contrast to the New Age approaches all around me, he never sugarcoats that there are any shortcuts. He is fierce yet patient in his presentation of the teaching, and never offers false hope that we might reach the goals of this practice and still hang on to the illusory rewards of our conceptual mind's aspirations and false identities. He is the antidote to the New Age, for which I am so grateful to him. And he does this with a gentle manner, a tireless devotion to our understanding, great patience, and humility. I have also been impressed by the thoughtfulness and thoroughness of his presentations, and his great concern that he has communicated in a way we can understand, even if at times he acknowledges that what might seem counter-intuitive now can only become clear once we have travelled further along the path, because it isn't graspable by the conceptual mind. Yet he is not an advocate of blind faith, but points to the empirical evidence of other realized beings he has either met or studied who have embodied the truth of manifest Buddha nature.

He strikes me also as deeply humble, truly grateful and indebted to his own teachers, and insistent not to put himself forward as a realized being. My experience is that his teaching works as much through transmission as it does through the clarity of his mind. Yet, his commitment to becoming further realized through complete immersion in long practice is also an inspiration.

Though I will miss him as a teacher, I respect his desire to go on retreat for the next several years and wish him success in finding the best way to do this. If there is any other way in which I may be helpful to you in your assessments, please feel free to contact me. My email address is [danattias@gmail.com](mailto:danattias@gmail.com), and my cell number is 310-702-3551.

With gratitude for this path,

Dan Attias