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We thank volunteers for all articles submitted for this first issue of the Deer Park Newsletter, and welcome suggestions and articles for possible use in future issues.

Please contact us at:  
 Deer Park Newsletter  
 4548 Schneider Dr.  
 Oregon WI 53575  
 Phone: (608)-835-5572  
 Fax: (608)-835-2964  
 email: deerpark@itis.com

**Editorial Staff:**

Vicki Schuknecht  
 Lhundub Jampa  
 Frank Barone  
 Cathy Kennedy  
 Kalleen Mortensen

**Contributing Artist:**

Nancy Belle Douglas

**Design/Production Consultant:**

Paul Judziewicz  
 Michele McCormick

This newsletter was sponsored by Paul Sutherland, who lives in Suttons Bay, Michigan. Thank you, Paul, for your generous support.



Photo Ven. L. Jampa

**LEARNING TO LIVE AND PRACTICE IN A MORE PEACEFUL WAY**

*by Venerable Geshe Lhundub Sopa*

Shantideva says: *'May the Teachings that are the only true medicine for the suffering of sentient beings and the source of permanent peace and joy be materially supported and appropriately honored, and may they abide for a long, long time.'*

This quote is what I keep in mind when asked what my vision is for Deer Park and what I want to elaborate on in this first edition of the new Deer Park Newsletter.

In America, many people are interested in finding true peace and happiness. They have realized that happiness is not found merely in the many material pleasures of Western culture. The purpose of Deer Park is to provide a place where people sincere in their spiritual pursuit can hear the teachings of Buddha and learn to live and practice in a more peaceful way. My vision for Deer Park is that it be a wholesome environment where the traditional form of Tibetan Buddhism can thrive. This tradition is as profound as it is complete in

encompassing all the Sutrayana and Vajrayana instruction and practice needed to eliminate the mental states that bring suffering (greed, ignorance and hatred), while cultivating the mental states that bring happiness and peace (love, compassion and wisdom). People who want to learn this tradition are welcome to attend the weekly teachings and other programs at Deer Park.

Since its inception, Deer Park has sponsored religious instruction by some of the most respected teachers from Tibet, including 4 programs by His Holiness, the Dalai Lama. Besides hosting visiting teachers, my hope has been to have a traditional-monastic setting for 7 or 8 resident monks who could provide regular teachings in the buddhadharma and who could perform the necessary ritual practices as customary in Tibetan Buddhist monasteries. *(continued on page 2)*

We have just recently met this goal and now have seven monks in permanent residence at Deer Park.

Five of the monks, including myself, have Geshe degrees from Sera Je Monastery. The Geshe degree, considered the equivalent of a Doctor of Divinity, is the highest level of study within the Gelugpa Tradition. This degree is an important credential for giving teachings to others. The Geshes that are now here have been involved in teaching at many places in the East and West and, with Deer Park as their home, will continue to do so. The two younger monks help the teachers with household related work and assist at religious services. Hopefully in the future we will have a separate facility for ordained nuns, now that we have three newly ordained nuns at our center.

The great Indian teacher Vasubandhu said that for the Buddha's teachings to remain in the world there are two requirements. One is the correct and effective transmission to others of the scriptural teachings and their commentaries; the second requirement is the actualization and realization of the wisdom embodied in those teachings. Those who were fortunate to hear His Holiness the Dalai Lama in Madison last May were able to experience a complete and living example of what Vasubandhu meant. Having the resources and facilities to sponsor such programs is one way Deer Park will help to keep the Buddha's Path alive.

Students who come to study at Deer Park have a rare opportunity to hear the Buddhist teachings as they have been presented for many generations within the monasteries of India and Tibet. My hope is that after hearing the teachings, the students will contemplate and analyze what they hear, apply relevant points to their own life experience, and then use meditative techniques to internalize the concepts and transform their minds from unwholesome states to the wholesome states that bring true peace, happiness, and liberation. This is the goal of what the Buddha taught.

At this time I again want to express my deepest appreciation to everyone, past and present, who has supported or otherwise had an interest in Deer Park. It is this interest and support that has helped Deer Park to succeed. Thank you all very much.

Sincerely,

## VEN. ELVIN W. JONES:

### IN MEMORIAM

by Rodney Stevenson



Ven. Elvin W. Jones passed away peacefully in his sleep on October 30, 1997. Born in 1931, Elvin was a true scholar who pursued learning throughout his life. Educated at Mercersburg Academy, Lafayette University, the University of Paris and the University of Wisconsin-Madison, he gained fluency in Greek, Arabic, Latin, French and Tibetan. In the early 1960s, Elvin became a student and devoted friend of Geshe Lhundub Sopa, and in 1981 took the vows of a monk. He was instrumental in the establishment of Evam Monastery and the local Deer Park Buddhist Center. Elvin served as Geshe Sopa's personal secretary, and provided administrative guidance for Deer Park as the Center's Associate Director from its inception until his death. Elvin was also deeply involved in interfaith activities such as the Madison Interfaith Dialogue and the Institute for World Spirituality.

The Ven. Elvin Jones is survived by his step-father, Mr. Harold Slepian of Harrisburg PA. Elvin's mother, Gladys Slepian, predeceased him. Both Harold and Gladys supported Elvin in his scholastic and spiritual endeavors. Harold, as members of the Deer Park community have only recently discovered, has served as the prime benefactor of Deer Park and Evam.

**While Elvin's accomplishments at Deer Park were many and varied, his wish for a Deer Park Newsletter published on a regular basis had not yet reached completion. Therefore, with great appreciation for his hard work, dedication and unending commitment to Geshe Sopa, Evam Buddhist Monastery and the Deer Park Buddhist Center, we dedicate this first edition of the new Deer Park Newsletter to Ven. Elvin Jones.**

## VOLUNTEER AT DEER PARK



### CREATE MERIT

### SUPPORT THE CENTER

### AND BE HAPPY!

by Mary Bennett

If you have skills that you would like to share or are just interested in spending some time working around holy objects, there's a volunteer job for you! As you may know, Deer Park is sustained by the kindness of our teachers and volunteer efforts by all. If you would like to participate, please contact Mary Bennett, Deer Park Volunteer Coordinator at 257-5651 or mebennet@facstaff.wisc.edu. She will connect you with the person or persons working on the project with which you are most interested in lending a hand. An excellent example of volunteer efforts is the newsletter which you are currently reading, created by the efforts of talented Deer Park Center members! Please join us!



[www.deerparkcenter.org](http://www.deerparkcenter.org)

by Ann Chavez

Have you looked at our web page yet? A wide range of information can be found there, from current and past events, to interviews with our lamas and photos of past events and activities. There are also links to other informative sites relating to Tibetan Buddhism and the Free Tibet Movement. If you would like to add to the site, please forward your article addressed to the Communications Committee at [deerpark@itis.com](mailto:deerpark@itis.com) in a word processing text file (preferably Microsoft Word). Another option would be to mail the article on a 3.5 inch floppy to Deer Park, Communications Committee, 4548 Schneider Dr., Oregon, WI 53575. We look forward to hearing from you!



Photo Ven. L. Jampa

## AN INTERVIEW WITH YANGSI RINPOCHE

By Beverly Hays and Ann Chavez

....*"In America there is a lot of psychology. This and thought training are very related, very close. Also, in America, people take notes during teachings. You really study; I think there is a lot of analyzing. I think studying and analyzing are very strong here. I think it is very good."* (Taken from an interview with Yangsi Rinpoche November 1998)

The group of waiting students stand as the monk enters the temple. He is tall and youthful. He smiles as he enters, and each person feels the smile as a personal welcome. As he begins to speak in a voice low and sonorous, the humor and humility with which he presents the teachings strike one immediately. The discourse is on the Lam Rim (Stages of the Path) thought training. "It is really useful. It is what helps me, and I am hoping it is what helps others." So says Yangsi Rinpoche as he talks with Ann and Martin Chavez this past November about his teachings, his life and his experiences in America and the Deer Park Buddhist center.

Last year the Venerable Geshe Sopa announced that his successor as abbot of Evam Monastery and directory of Deer Park Buddhist Center would be Yangsi Rinpoche.

Rinpoche was born in Katmandu, Nepal in 1968. At the age of five, he announced his plans for the future. "In Tibetan families, every month when the new moon comes, in order to remove obstacles, we make prayers. And so monks

come into our homes. I always liked to participate and join in with them. I said I would like to become a monk. At the age of six, Lama Yeshe brought a letter from Kyabje Trijang Rinpoche saying I was recognized (as a reincarnated lama)." A year later Yangsi Rinpoche began his training as a monk in Kopan Monastery outside Bodhanath, Nepal. In Kopan, his first teacher was Lama Lhundup, and he also had classes with Lama Yeshe and Lama Zopa Rinpoche, who have been visiting teachers at Deer Park.

When he was 10 years old, during a visit of Geshe Sopa's at Kopan, Lama Yeshe arrived unexpectedly to make offerings to his teacher. At this time Geshe-la asked Lama Yeshe to send Rinpoche to Sera Je monastery in southern India to continue his studies. Rinpoche remembers that though Lama Yeshe was unsure, he could not refuse this decision from his guru. Geshe-la made all arrangements and took care of everything for Rinpoche's move to Sera.

At Sera, Rinpoche's two main teachers were both named "Khensur Rinpoche." (Khensur is a title used for former abbots). One was the ex-abbot of the Gyume Tantra College and one, the ex-abbot of Sera Je. Both Khensur Rinpoches were also disciples of Geshe Sopa.

Yangsi Rinpoche is officially recognized as the first reincarnation of Geshe Ngawang Gendun. "He (Geshe Ngawang Gendun) was Tibetan. I think he was very simple and a very qualified scholar and practitioner. He was from Sera Je Monastery and the Tsangpa Khamtsen, the same as Geshe Sopa-la. Geshe Ngawang Gendun was also one of Geshe-la's main teachers, and the teacher of many senior Geshe's in the west, and in India. My father was also a student of Geshe Ngawang Gendun. Then in the time around 1959, Geshe Ngawang Gendun got kind of sick; he was a little ill. During that time, my father took care of him."

When asked how he came to know Geshe Sopa, Rinpoche recalls Geshe-la's stay at Kopan in 1977, and how, as a child, he would take care of the mosquito net in Geshe-la's room during Geshe-la's visits to Kopan. There was already a close family connection, as "my father was a student of Geshe Sopa-la's. My father and Lama Yeshe had such a close relationship, since they grew up together and studied together."

Rinpoche describes how Geshe-la came to his parents' house one evening and began to present "the plan for my life." From that point forward, until Rinpoche arrived in America, Geshe-la

guided his studies from abroad and kept in close contact with Rinpoche. Rinpoche remembers being extremely nervous before his last set of examinations for the Geshe degree in India, and telephoning Geshe-la: "He told me not to worry," says Rinpoche, "that this was the last study I had to do for this whole life, not to put nervousness into it, to concentrate on prayers. This released the fear, completely." Rinpoche recalls

"I think maybe the kind of idea of not just a good heart inside, but, in reality, physically, also being involved in helping people, the poor. I think this is more important."

*Yangsi Rinpoche*

Geshe Sopa-la's untiring support throughout his education, as well as the altruism of students of Geshe Sopa-la.

Rinpoche fondly remembers the kindness of Jan Riedel in particular, who contributed generously to his final offering ceremony at Sera.

At 30 years old (or 31 in the Tibetan way), Yangsi Rinpoche has received his Geshe degree and speaks several languages: Tibetan (his first language), Nepali, Hindi, and English, which is the language he teaches in at Deer Park. When asked how he learned English, he reveals that, besides some training at Kopan and working on his English during a previous visit to the States, he had little opportunity for formal study. "So, when I went back after visiting in 1989, I tried to listen to the news all the time. 'Voice of America' starts at 4:30 with the news in English. Even though I didn't understand all the time, I just put on the news. I tried just to absorb. I think this helped very much to hear it all the time."

As for his impressions of Buddhism in America, Yangsi Rinpoche notes that western psychology and Tibetan Buddhist thought-training are very related. He also observes notetaking during the teachings. People are studying, analyzing, and "searching for the real meaning. Even if one spends one or two hours, there is a feeling that 'I got something.' This is good. This is very interesting for me."

"Yangsi" means reincarnation, and "Rinpoche" means precious. Yangsi Rinpoche puts a perspective on this, "Precious what? Precious reincarnation? Not! Still suffering! Reality suffering name."

With humor and humility, Yangsi Rinpoche brings the teachings to life, to reality.



For a transcript of the complete interview with Yangsi Rinpoche, visit our website at: [www.deerparkcenter.org](http://www.deerparkcenter.org)

## DEER PARK CREATES NEW ORGANIZATIONAL STRUCTURE

by Carl Yoder

Elvin Jones, who passed away in October of 1998, dedicated nearly all of his time and energy in the service of Geshe Sopa and Deer Park. As Elvin assumed most of the administrative duties and authority himself, a real need for broader participation in the operation of Deer Park became apparent in the wake of his passing. To address this need, Geshe Sopa, together with the Board of Directors have amended the Deer Park bylaws to create an Executive Committee. This Committee will manage the affairs of Deer Park, as delegated by the Board.

Geshe Sopa, as Chair of the Board, sent a letter dated June 27, 1998, to a group of students with the request that they serve on the new Executive Committee. In that letter, Geshe-la stated, "Deciding on the list of names for the first Executive Committee has been difficult. There are so many good students from which to choose. Two constraints have guided my selection: first, only one person from a family is selected, and second, the term of the office will be for two years. Over time, I expect a wider array of students to serve on this committee than just the initial selection."

On July 11th the inaugural meeting of the Executive Committee was held. During that meeting, Geshe Sopa presented an organizational chart, stressing that the structure could be changed, and that it was intended as a "good next step" for organizational development. According to the chart, the final administrative authority of Deer Park rests with the Board of Directors, comprised of Geshe Sopa as Chair, Lobsang G. Tenzin (Yangsi Rinpoche), Geshe Lobsang Donyo, Khensur Lobsang Tenzin (Khensur Rinpoche), Geshe S. Thabkay and Geshe Jampa Khedup.

The responsibilities for the various administrative duties are to be carried out by the Executive Committee, chaired by Geshe Sopa and composed of Mike Atkins, Frank Barone, Ann Chavez, Wangmo Chomer, John Davenport, Lhundup Dechen (Leslie Hilsenhoff), Nancy Douglas, Sharon Hendricks, Lhundub Jampa (Alicia Vogel), Skip Kindy, Kalleen Mortensen, Penny Paster, George Propps, Yangsi Rinpoche and Rod Stevenson.

The various functions of the Executive Committee are to be carried out through the following committees: Accounting, (chaired by Sharon Hendricks and George

Propps); Facilities (responsible for the maintenance of grounds, temple, annex and house and chaired by Penny Paster); Finance (chaired by John Davenport); Programs (responsible for all aspects relating to Teachings and chaired by Lhundub Dechen); Publications (responsible for transcribing, editing and publishing various Teachings which have been given at Deer Park and co-chaired by Ann Chavez and Michael Sweet); and Communications (responsible for Web Site maintenance, newsletter, phone tree, volunteer coordinator and answering mail and co-chaired by Rod Stevenson and Kalleen Mortensen). Each Committee consists of many individuals working together to carry out the various functions of the center. New participants are always welcome.

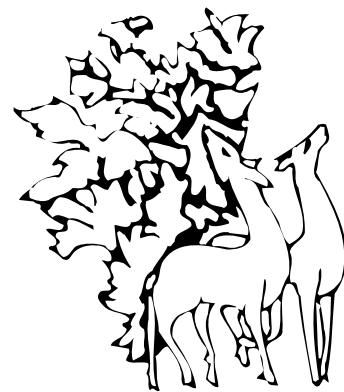
These various committees represent only a "skeletal structure". More students are needed and encouraged to participate in the many activities and duties required to sustain the monastic center of Deer Park. This monastic center acts as a basis for providing Tibetan Buddhist teachings to all who are interested. We invite all students who desire to contribute time, energy and/or ideas to contact Mary Bennett (*see page 2*), who is acting as volunteer coordinator, or to contact any of the chairs of the various committees. It is hoped that, in this way, Deer Park will flourish and no one will be overburdened with work.

## SOME GIFTS YOU CAN'T ALWAYS SEE

by Penny Paster

There is a myriad world of baffles, piping, tanks, gravel and expertise functioning below the ground at Deer Park, thanks to the generous nine thousand-dollar donation of members of WOWDA, Wisconsin Onsite Waste Disposal Association. Soil Scientist Jeffrey Hammes submitted Deer Park as the 1998 donation recipient of a free septic system and coordinated the installation by the statewide organization of installers, soil testers, designers, manufacturers and related governmental personnel.

Fifty-two men and women traveled to Deer Park one misty day last fall and donated materials, bob cats, accumulated state of the art knowledge and supplies in order to create a premiere system for today and years to come. We sincerely thank them all for each line of piping and each shovel of dirt. It was an amazing effort by septic professionals and the effort received well-deserved local and statewide newspaper coverage



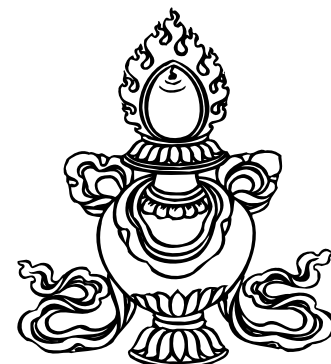
## VIDEOTAPES, AUDIOTAPES AND PHOTOGRAPHS.

by Wayne Bears

Deer Park is ready to begin the distribution of videotapes, audiotapes and photographs available from His Holiness the Dalai Lama's visit to Deer Park Buddhist Center and the city of Madison, Wisconsin on May 13-15, 1998.

The set of 5 videotapes include three days of teachings on *Gom Rim Bar Pa* (The Stages of Meditation) presented by his Holiness the Dalai Lama at the Dane County Exposition Center. A separate videotape on "The Buddhist Sense of Love and Compassion," the public address given by His Holiness at the University of Wisconsin Kohl's Center, is also being offered. Additional choices include a 10 audiotape set of the Exposition Center teachings, an audiotape of His Holiness' donor reception speech, and a set of six 5x7 pictures of His Holiness the Dalai Lama at these events. If you would like to receive a brochure with more information, please write to:

HHDL May Memories:  
Deer Park  
4548 Schneider Dr  
Oregon WI 53575  
or see our web sight at:  
[www.deerparkcenter.org](http://www.deerparkcenter.org)



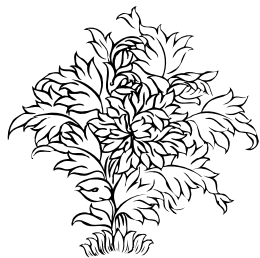


## YEARS IN REVIEW

by Sharpa Tulku

### Tibetan Monks Visit Madison

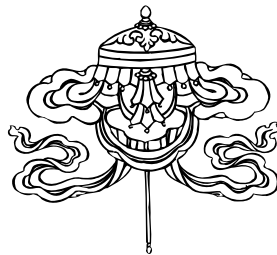
In January, 1996, fourteen monks from Sera Je Monastery in South India arrived in Madison, to begin their North American tour with the program, WILD LIFE, TAMED MIND: THE SPIRIT OF TIBET. The presentation combined live dance, music, and chanting with the narrative flow of multimedia imagery to produce a whole and coherent picture of Tibetan history, culture, and religion. They performed in many locations both in Europe and the US, including Madison, the home base of their US tour operations under the auspices of Geshe Sopa.



### H.E. Trijang Rinpoche's First Visit to the U.S.

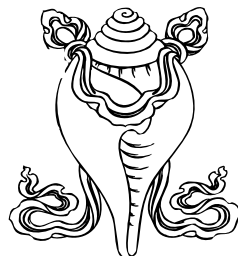
In December, 1996, His Eminence Trijang Rinpoche, Tenzin Losang Yeshe Gyatso visited the U.S. at the request of many disciples of the late Kyabje Trijang Rinpoche, the Junior Tutor to His Holiness the Dalai Lama. While in Madison visiting his family, Rinpoche came to Deer Park to give the Long Life empowerment of Amitayus, the deity of immaculate life, and the oral transmission of The Three Principles of the Path by Je Tsongkhapa. Although only 14 years old at the time, Rinpoche has been giving quintessential advice, such as the need for cultivating the mind with much emphasis on compassion. Trijang Chogtrul Rinpoche came to the U.S. after extensive visits in Europe, where he was received by many disciples of his predecessor. After the passing away of the late Kyabje Trijang Rinpoche in 1981 in Dharamsala, India, his supreme incarnation was discovered in a Tibetan family in Northern India and officially recognized by

His Holiness the Dalai Lama on April 23, 1985. Trijang Chogtrul Rinpoche is the eighteenth in his lineage, the first being Dunpa Zangkyong, the chariot driver of Prince Siddhartha. Others, both Indian and Tibetan, in diverse traditions, include the great Indian Pandit Chandrakirti, Shantirakshita, Atisha, Geshe Langri Thangpa (Kadam), Gandan throne holder Monlam Palpa (Gelug), Karmapa Mikyoe Dorje (Kargyu), Zurchen Choeying Rangdol (Nyingma), and Lotzawa Jampal Dorje (Sakya). It is hoped that Rinpoche will return here again in the future to give more teachings after the completion of his monastic studies and training in South India.



### Special March 10th Celebration

In 1997, Wisconsin's celebration of the 38th anniversary of March 10th, Tibetan National Uprising Day, was special as a resolution was passed officially declaring this day "Tibet Day". The Tibetan flag was raised over the capitol building for the first time. The rally was organized by the UW Madison chapter of Students for a Free Tibet. It took place on the steps of the Capitol under the lofty red, blue, and yellow colors of the Tibetan National flag. Venerable Geshe Sopa recited the "Prayer of Words of Truth" in Tibetan followed by a moment of silence. The rally concluded with a circumambulation of the Capitol Building.



### Geshe Sopa, Professor Emeritus, Retires After Three Decades at UW Madison

In May, 1997, in honor of Professor Geshe Sopa's retirement, the Department of South Asian Studies hosted a series of special events at the University of Wisconsin. Over 100 friends and former students gath-

ered to honor his retirement. At the dinner program, there were shared recollections from those in attendance as well as the presentation of an ornamental chair as a thank you for all of his years of service to his many students at the University, as well as Deer Park.



### His Holiness the Dalai Lama's Visit to Madison

During His Holiness' 4th visit to Madison in May 1998, (see separate article on the visit on page 6) there was a gathering of about 750 Tibetans from Minnesota, Chicago and Canada, in addition to the 250 Tibetans who have already made Madison their home. This became the largest gathering of Tibetans in Madison, WI, to date. On this auspicious occasion, the first Midwest Thupten Ngodrub Memorial Soccer Tournament was held. The teams participating in this special event were the Chicago Nomads, the Minnesota Tibetan Association and the Madison Yakboys.



### Tibetan Performers Visit Madison

The Wisconsin Tibetan Association (WTA) in conjunction with WORT 89.9 FM and Target Stores welcomed the Tibetan Institute of Performing Arts (TIPA) to Madison from September 10th-16th, 1997. A variety of activities and media events made their visit a success at the Barrymore Theater, with over 500 attending the performance. During their short visit, TIPA also presented shows at various area schools and at Folklore Village in Ridgeway. On the last day of its visit, TIPA was honored with a request to sing the Prayer of Words of Truth for the opening session of the Wisconsin State Assembly.



Photo Kalleen Mortensen

## THE RETURN OF HIS HOLINESS THE FOURTEENTH DALAI LAMA TO DEER PARK

by Penny Paster

His Holiness Tenzin Gyatso, The Fourteenth Dalai Lama returned to Deer Park in May, 1998. Three previous visits in 1979, 1981 and 1989 garnered tremendous interest and support for His Holiness as he once again communicated his unwavering message of compassion and world peace. Geshe Lhundub Sopa invited His Holiness to teach the *Gom Rim Bar Pa*. The Buddhist teaching took place at the Dane County Expo Center, which was transformed into sacred space by Deer Park sangha member Lhundub Dechen (Leslie Hilsenhoff). Local Madisonians and participants throughout the United States were joined by friends from India, Nepal, Mexico, Puerto Rico, Columbia, Chile, Canada and Taiwan, many of whom were Geshe-la's students. These 2500 women, children and men in turn welcomed 800 additional Tibetan followers of His Holiness on the last day of teachings. Together sangha, university students and an international community offered a Long Life Puja for His Holiness. He then bestowed the Thousand Armed Avalokiteshvara Initiation on the assembled audience. In addition to the teachings, there were many times throughout the three days of teachings that His Holiness warmly and humorously engaged the audience in question and answer periods. All of this was skillfully captured by videographer and sponsor Jason Koehl. So many opportunities abounded to be with His Holiness during his visit.

The University of Wisconsin-Madison

co-sponsored the visit of His Holiness the Dalai Lama. Through their gracious and generous sharing of facilities, His Holiness delivered a free public lecture on the "Buddhist Sense of Love and Compassion" at the UW Kohl Center. Masterfully introduced by University of Wisconsin Chancellor David Ward, the lecture was broadcast state wide on the University public television and radio stations WHA-TV and WHA-Radio. Local CBS affiliate television station WISC-Madison kindly broadcast the speech at an additional time for the public viewing. Over 12,000 free tickets were distributed to UW students, faculty and community friends in a little more than one day. Media coverage brought His Holiness' message to 100,000 additional listeners across the state of Wisconsin. Chancellor Ward and his wife Judith invited His Holiness to their residence for a reception. To culminate the long term relationship and co-sponsorship between the Dalai Lama and the University of Wisconsin-Madison, His Holiness joined a distinguished list of guest speakers at the 1998 graduation ceremonies. Throughout the visit the UW presence was a symbol of cooperation and deep respect for His Holiness and for Geshe Sopa's 30 years as a Professor of Buddhist Studies in the South Asian Department.

Governor Tommy Thompson invited The Dalai Lama to address the Wisconsin State Assembly at the State Capital and to hold his only press conference in the Governor's chambers. Lawmakers then met His Holiness at a reception hosted by Governor Thompson. A receptive non-partisan audience applauded His Holiness' forthright message urging universal human rights and dignity and kindness for all people.

The shared warmth and respect between His Holiness and Geshe Sopa was present throughout the visit, but it was particularly joyful to watch at the Donor Reception. His Holiness praised Geshe-la's scholarship and positive presence in the Madison community. So many individuals and businesses contributed services, merchandise, expertise, time and direct funding to the 1998 visit of His Holiness the Dalai Lama that Deer Park thanked them with an invitation to join His Holiness at the Unitarian Universalist Society. The Unitarian group not only offered their historic Frank Lloyd Wright building for the occasion, but volunteered weeks of help to Deer Park workers in the execution of the reception. Madison's premier restaurateurs Atlas Pasta, Chez Vous, The Chocolate Capers, Coyote Capers/Elegant Edibles, Dan's Pastry, Cindy Edwards & Louise Root-Robbins, L'Etoile, The Opera House, Pasta Per Tutti, The Sandhill Inn, Sophia's Bakery & Cafe, Sunporch Cafe & Bakery, University Club, Victor Allen Coffee & Tea

and Wilson Street Grill/Kennedy Manor who donated all of the food and beverages. Meagan Yost added beauty to each individual space His Holiness encountered with exquisite flower creativity. Zimbrick Motors and Jon Lancaster offered autos for transportation throughout the entire visit. Offers of work and goods abounded from community leaders like Sprint Print and V.I.P. Duplicating Services. Tibi Light designed landscape spaces that changed Deer Park and Yakshi Landscape and Garden Design coordinated efforts of local plant and tree growers and landscapers to create beauty surrounding Geshe-la's house. Woodworker and sacred image carver Steve Spiro designed and executed a Tibetan room which pleased His Holiness greatly. Steve asked local carving artisans Rick Judd, Ed Wohl and Alejandro Puig to create the final wood pieces and all four donated their magical art.

How is it ever possible to thank individuals who stayed working past midnight to paint beautiful walls and do carpentry, who traveled from other states to build decks and scrape wood, who braved ice storms to process registration, who dug trenches and broke concrete to stop flooding? Every call, every plea, was answered with a willingness to become part of the excitement and energy of this auspicious visit. Morel Stackhouse and her team were the indefatigable force behind registration. From the Tibetan community help abounded: skilled artisans to school children raking leaves, with hundreds of teenagers and adults contributing time and skill in countless and generous ways. Those were exceptional memories of a community working together. So many, many giving people. Each and every one of us will always remember what we did, how we helped and how we laughed and struggled together for a very successful visit. Geshe Sopa through his compassion and wisdom lovingly directed all of us and enabled us to participate in the preparation and actuality of his Holiness' visit. A loving thanks to our beloved teacher for all he has given to us decade after decade. All of you in the Deer Park Community and many wonderful newcomers participated in this celebration of service. Until the next visit, when so many memories will re-ignite our motivation and desire to do as much as we possibly can for Geshe-la, our beloved Deer Park monks and, always, His Holiness...I bow my head with a prayer of respect and thanks for each one of you.

Penny Paster  
HHDL Coordinator



Photo Ven. L. Jampa

## DEER PARK SUMMER COURSE 1998

### Chewing the hard bones of Lama TsongKhapa's Special Insight section of Lam-rim Chen-mo

by Ven. Lhundub Nyingje

(Reprinted with the kind permission of the publisher, the FPMT newsmagazine MANDALA)

Ven. Geshe Lhundub Sopa very kindly taught the final chapter of Lama TsongKhapa's *Lam-rim Chen-mo* for ten weeks in June, July and August. Geshe-la has been giving the oral transmission and commentary of this lam-rim text (The Great Exposition of the Stages of the Path to Enlightenment) on Sundays for about twenty years. David Patt is going to transform the hundreds of tapes from the complete teaching into an English translation, which will be published by Wisdom Publications.

The thirty-eight students in attendance felt extremely fortunate to join Lama Zopa Rinpoche, David Patt and John Newman in this incredibly auspicious event: the completion of what is probably the most important teaching for students of the Gelugpa lineage given by one of the Gelugpas' foremost scholars and teachers alive today; and the beginning of the greatest translation project of the FPMT.

Geshe Sopa describes reading the Special Insight chapter as "chewing hard bones"-and that is exactly what it was like! The main topic of the last chapter is the correct identification of the object to be negated when studying, contemplating and meditating on emptiness. Because this is the most important point to understand in order to attain enlightenment, scholars disagree about this very subtle concept. Meditators must have the correct concept

that will lead to the correct beyond-concept.

In this text, Lama Je TsongKhapa presents the views of all the Buddhist philosophical schools and then debates them, in great detail, using quotations from Arya Nagarjuna, Aryadeva, Chandrakirti and Buddhapalita. Going over all the detailed repetitions and debates was very difficult for us students; however, we were inspired and enthused and amazed by Je TsongKhapa's incredible knowledge of Indian pandits' treatises and how he weaves them together to prove that conventional reality does exist (as dependent arising), even though it lacks inherent existence. This gift he gave to the world changed the whole philosophical base of Tibetan Buddhism. We feel extremely fortunate to study this text with such a learned master, Ven. Geshe Sopa.

Geshe-la would read the text and give commentary for four hours each day. Most of the students could read the text and follow along with Geshe-la, meanwhile learning a lot of Tibetan! For the first six weeks of teachings, Lama Je TsongKhapa debated all the schools other than the Madhyamaka Prasangika views. Then we began the most exciting section, which we were all waiting for: Lama TsongKhapa's own view of emptiness - how to identify the correct object of negation, the inherently existing

"I," that is the root cause of cyclic existence.

Geshe Sopa-la manifested great delight and caring concern for his students as he read and translated these very difficult ideas from Tibetan into English, which is no easy job. Luckily for us, he gave us a review each day of the previous day's reading of the text, and prepared us, in English, for each new topic. He would stop for "side-talk" during the thick parts where we just didn't get it, and would wake us up with jokes and questions when we fell into a thick-headed daze, which Geshe-la calls "go chenpo," literally, big head!

Geshe-la's love and enthusiasm for teaching amazed us and inspired us to keep our minds focused on the text. We applied our best efforts to pay attention and, when it got just too tough, we rejoiced in the imprints that our minds were receiving.

For added inspiration and devotion, Lama Zopa Rinpoche gave us incredible Dharma talks on Sunday mornings. Rinpoche said, "If we were to offer all the jewels in the universe to all the Buddhas and bodhisattvas of the three times, the merit of that would not compare to listening to one word of teachings on emptiness." This was the best antidote when we got lost in all the discussions on Bhavavavika's syllogisms and when "Chandrakirti says..." The Sunday teachings were open to the public and our holy, precious Lama Zopa Rinpoche would weave magical inspirations to practice the holy Dharma to an ever-growing crowd. On some days there was hardly any room to sit in the gompa.

Rinpoche (was) staying in the apartment next to Geshe Sopa's house and his room (was) filled with light and water bowl offerings. Rinpoche manifests the perfect disciple of Geshe Sopa, which is a great teaching for everyone: he has kindly given teachings on guru devotion for Geshe-la's students. This is such a great kindness because Geshe-la, being so humble, would not tell his students how to treat him. Rinpoche said that the sign of a great master is that he is humble, abides in pure morality and is extremely learned. A teacher with all three qualities is extremely rare, yet it is easy to see that Geshe Sopa is this. So how fortunate we are to have been at these teachings, which are so precious and rare, with such a qualified master.





Ordained nuns Christina Woodall (Tsultrim Gelek), Leslie Hilsenhoff (Lhundub Dechen), Alicia Vogel (Lhundub Jampa) and Paula Chichester (Lhundub Nyingje).

Photo Ven. L. Jampa

## GESHE SOPA ORDAINS MONKS AND NUNS FOR THE FIRST TIME IN HIS THIRTY YEARS IN THE WEST

by Ven. Lhundub Nyingje

(Reprinted with the kind permission of the publisher, the FPMT newsmagazine MANDALA)

On Saka Dawa June 10th 1998, the day of the birth, enlightenment and parinirvana of Lord Buddha, Geshe Sopa manifested another great kindness by giving the sramanika vows (getsul ordination) to four men and four women: Brandon Beznoska (Thubten Dagme), Tom Ivory (Lhundub Kelsang), Thubten Kunga, Roger Munro (Lhundub Samten), Alicia Vogel (Lhundub Jampa), Paula Chichester (Lhundub Nyingje), Leslie Hilsenhoff (Lhundub Dechen) and Christina Woodall (Tsultrim Gelek).

This is the first time Geshe Sopa has ordained Western sangha in his more than thirty years in the USA. He told us that he thinks Western Dharma students are more mature now and will not take robes as a fad, but as a serious commitment to practice; and therefore, the ordination will be kept.

During the ordination ceremony, Geshe-la told us very strongly that we must use our new names and never wear lay clothes. This dress represents going towards emancipation. He said our robes are like a lion's mane. The lion is a magnificent animal, but if he were to take off his skin (mane), he would look like an old dog. A lion without his skin is nothing; no other animal respects him. The robes remind you that you are different from lay people; we have different goals and different work; so always be happy to wear this dress. If people tease

you, who cares? Even desire realm gods will help and protect you; and even if you don't see them, you'll have more confidence, less fear, less problems with friends. They won't harm you or search for faults. With the robes, food and dress are easy to find; whatever you wish for is more powerful and will be completed. The general attitude is to remember you are wearing Buddha's dress.

We new sangha are discovering this to be true. We are wearing His Holiness the Dalai Lama's dress and most people in the west know who His Holiness is now and recognize us as his students. Every time we go into town, we have at least one experience where people bow to us or come up and say how much it warms their hearts to see us. Times have certainly changed. Sangha are no longer teased, but are respected! We actually see that our presence in public reminds people of Buddha's values and this makes them happy. It appears to benefit others just to simply see the robes.

On the evening of Saka Dawa, the resident monks and students at Deer Park did the Guru Puja with Geshe Sopa. At the end of the puja, Geshe-la looked into the crowd, beamed a giant smile and said with great satisfaction, happiness and joy how happy he is to have so many monks and nuns at Deer Park. That smile gave great meaning

to the whole day. There were sixteen bhikshus, bhikshunis, getsuls and getsulmas attending the teachings this summer.

## A NUN'S COMMUNITY AT DEER PARK!

by Ven. Thubten Chodron

You may have noticed many more sangha at Deer Park last summer, particularly nuns attending Geshe Sopa-la's Lam-rim Chen-mo teachings. At the conclusion of the course, Geshe Sopa-la asked some of the nuns if they would like to begin a nuns' community. For some time, two of the nuns had already been making plans for a nuns' community and had asked His Holiness the Dalai Lama to name it. So, the two streams of thought converged nicely, and now we are in the initial phase of establishing Sravasti Nuns' Community as part of Deer Park. The major tasks at present are: 1) to plan the building and infrastructure of the nuns' community, and 2) to raise funds to make it an actuality.

This is an exciting project as it will be the first nuns' community of the Gelug tradition in North America. Our long-term goals are the enlightenment of all sentient beings and to benefit society by helping the Buddha's teachings to take root in the USA. Our mission is to create a harmonious environment and community for Buddhist nuns to learn and practice the teachings of Shakyamuni Buddha, now and in future generations. We aim to create the conditions whereby each individual's potential can be actualized and to cultivate kind, wise, and creative human beings.

A nuns' community will be a great asset to Deer Park. The nuns will help in translating, writing and editing Dharma materials, teaching, counseling, and being a resource for Deer Park and for the larger society.

Sravasti will begin small-with some of the nuns who were here for the course last summer and when firmly rooted will grow slowly with care. If you would like more information, please contact:

Ven. Thubten Chodron  
4320 36th Ave. W. #5  
Seattle WA 98199, USA  
(206) 283-7218, Tchodron@aol.com  
or

Ven. Lhundub Jampa  
2152 Green Ridge Rd.  
Oregon WI 53575  
(608) 835-8735,  
ahvogel@students.wisc.edu





Photo Kalleen Mortensen


## LAMA ZOPA RINPOCHE'S EXTENDED VISIT AT DEER PARK

by Kalleen Mortensen

Deer Park was very fortunate to have Lama Zopa Rinpoche in residence for three months this past summer (the longest period of time he's spent in one place in 15 years according to Roger K!). For old and new students alike, it was an extraordinary opportunity. He came to attend Geshe Sopa's special insight section (Lhagthong) of the *Lam-rim Chen-mo*, which lasted two months, and to receive other teachings from Geshe-la. Due to the intensity of the summer course, which met five days a week, Geshela rested on Sundays and Lama Zopa Rinpoche rained dharma down upon us with his words of inspiration.

During his stay, we became accustomed to the changeability of all things as a constant! His weekly teachings were always inspiring, but even before reaching the temple, one had to pass by the numerous lightposts that began to impart their own special teachings for all who would take the time to notice. Ceramic animals, mainly dogs, appeared on top of lightposts wearing placards with sayings about emptiness, bodhicitta, the two truths and other words of wisdom.

**Get up with Bodhicitta.**  
**Eat with Bodhicitta.**  
**Go to work with Bodhicitta.**  
**Sleep with Bodhicitta.**  
**Study with Bodhicitta.**  
**Experience problems with Bodhicitta.**  
**Die with Bodhicitta.**



We also became accustomed to the ever-glowing light of numerous lamps and light offerings that beamed out from the corner

room that had also been the home for His Holiness in May of this year.

There were numerous picnics, one to the local state park, birthday celebrations, special dinners, pujas, and other celebratory events. Rinpoche also offered the Logyuma je nang a ritual for the permission to practice the sadhana of the yellow leaf dakini. He remained at Deer Park until mid-October, while Geshe Sopa had a successful knee replacement operation, and then was gone in a flurry in his deity-decal-laden dharma van! It is with great fondness that we remember the kindness that Lama Zopa Rinpoche showed to us during his stay here and we wish for his quick return!



Yangsi Rinpoche, Roger Monroe (Lhundub Samten) and Lama Zopa Rinpoche at Deer Park.

Photo Ven. L. Jampa



## DEER PARK LIBRARY

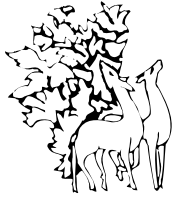
by Vicki Schuknecht

If you are interested in books or tapes on Buddhist teachings, check out the Deer Park Library. Many books are available to Deer Park students for 21 day checkout through the Lending Library, and a larger collection of tapes and books are available for in-library use only in our Tape and Book Reserve Library.

We are especially fortunate in having eight Deer Park students working together right now to restructure and maintain our loan and reserve libraries. In addition, with many tapes and books still missing, we encourage everyone who has used the library in the past to please make sure all tapes and books borrowed have been returned. By working together, we can continue to develop an extensive and reliable library resource center.

When you have library questions or suggestions, please speak with Nancy Douglas, our library liaison with the Deer Park Executive Committee, or any of the library volunteers: Richard Collett, Vicki Schuknecht, Lianne Nakamura, Andy Francis, Kalleen Mortensen, Linda Wuestenberg or Miranda Adams. We welcome your input.

# ***GESHE LHUNDUB SOPA WILL TEACH RJE TSONG-KHA-PA'S LEGS-BSHAD-SNYING-PO***



## **DEER PARK BUDDHIST CENTER Summer Course 1999**

During the summer of 1999, Geshe Lhundub Sopa will present a detailed exposition of Je Tsongkhapa's masterpiece of Buddhist philosophy on the nature of reality, distinguishing the interpretable and the definitive meanings of the scriptures. The lectures will be held at Deer Park and are tentatively scheduled to start in mid to late June and run approximately six weeks. Because the lectures will include exegesis of the original Tibetan text, it is presupposed that students have an intermediate knowledge of literary Tibetan, although this is not a formal requirement for attendance.

For further information, send your name, mailing address, e-mail address and telephone number to:

Prof. John Newman  
New College, Division of Humanities  
5700 North Tamiami Trail  
Sarasota FL 34243  
Newman@sar.usf.edu

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**DEER PARK BUDDHIST CENTER**  
4548 SCHNEIDER DRIVE  
OREGON, WI 53575

