

THANK YOU!

Many grateful thanks are due to our most kind and precious teacher, Venerable Geshe Sopa, the Building Committee, Finance Committee, Accounting Committee and Executive Officers of Deer Park for their incredible efforts and generosity in the work to bring about the new temple.

Building Committee: Ven. Geshe Sopa, Ani Lhundub Jampa (Alicia Vogel), Mike Atkins, Penny Paster, and Christopher Goodrich

Finance Committee: Ven. Geshe Sopa, George Propps, Rodney Stevenson, George Chesrow, Ani Lhundub Jampa (Alicia Vogel), Penny Paster, and Mike Atkins.

Accounting Committee: George Propps, Accountant; Karen Stevenson and Linda Atkins, Bookkeepers

Deer Park Corporation Executive Committee: Ven. Geshe Sopa, President; Geshe Donyo, Vice-president; George Propps, Treasurer; Rodney Stevenson and George Chesrow, Secretary

Thank you Liz Koerner and crew for creating and producing the October 2004 Wisconsin Public Television program "In Wisconsin" on Geshe Sopa's life and Deer Park. The time you spent in creating the program—scanning photos, multiple trips to Deer Park for interviews and filming, etc.—is deeply appreciated.

Gyume Khensur Rinpoche begins new courses Jan. 17. See page 5.

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DON'T FORGET TO CHECK OUT OUR WEBSITE:
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Deer Park Buddhist Center

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Oregon, WI 53575

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January 2005

HOLDER OF THE TEACHINGS

By Ven. Geshe Lhundub Sopa

We were saddened this past year to lose one of Deer Park's long-time resident teachers, Geshe Sherab Thabkay-la, who passed in March. Geshe Thabkay-la had a special relationship with many students, including a large number in Mexico. His clear teachings, shining example and personal warmth are, and will continue to be, greatly missed. Ven. Geshe Sopa-la comments below.

Geshe Thabkay was my student in Sera Je Monastery in Tibet. He was a long-time, good, faithful student. Together we escaped from the Communist Chinese in Tibet—all the way to Eastern India to Assam. His Holiness the Dalai Lama and the Indian government sent the Tibetan refugees to different sites in India. Geshe Thabkay went to Buxador where he studied; later he became a geshe, and taught at Sera Je School in South India. I was sent to Dalhousie.

After leaving Dalhousie, I came to the United States—first New Jersey and then Wisconsin. I started a dharma center and first brought Geshe Donyo. I also hoped to bring Geshe Thabkay here because of my long-term relationship with such a good, faithful student. Finally, I was able to bring him when he was already a geshe. At that time there were two choices open to him: to become the tutor of Lama Osel or come here. He chose to come here to be with me. Geshe Donyo had taught a lot. Geshe Thabkay came and taught. He was a great asset to Deer Park. Students liked him very much. He was a great practitioner and a good geshe—very kind and quiet. All these years we have been close friends.

Buddhism is the highest form of Tibetan culture. For centuries it was developed, studied and practiced there in a unique way, producing many great teachers, lamas and geshe. However, since 1959, the Chinese Communists have been destroying the Buddhist culture and it is practically lost now in Tibet. Fortunately, His Holiness the Dalai Lama and many famous lamas and scholars were able to come out of the country. For that reason, there has been much interest in this special unique culture, in the West and many areas. Therefore, it is very important for Buddhist teachings on philosophy and practice to be available here for anyone who is interested.

I am looking for another teacher, hoping for a good geshe or lama, who will greatly benefit the center and the monastery. Vasubhandhu said in the *Abhidharmakosa*:

Buddha's holy teaching has two aspects: scriptural and realization.

The scriptural is to teach others without error.

The realization is to understand completely and practice.

If anyone does those two properly, that person is holding the banner of the teaching.

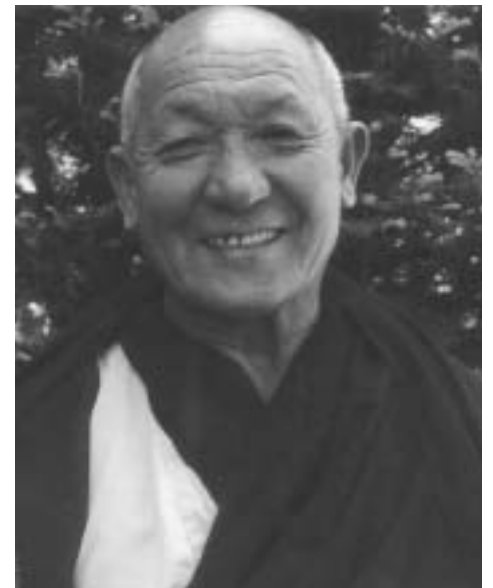
For the holy teaching to continue and spread in the world without losing its essential purity, it needs people to hold those two aspects. Why? It is the only medicine for really curing all the sentient beings' misery and eliminating their causes completely. That is the way the teaching is beneficial to all. Buddha is like the great doctor who cures by giving the pure, effective medicine.

Although Buddha taught 2,500 years ago, the pure teaching is still held in the world today through understanding, practicing and correctly teaching others.

Shantideva prays,

*The only medicine to clear the suffering of sentient beings
Is the teachings, the source of all permanent peace and happiness.
May the teachings be spread with wealth, honor and respect, and
May they remain for a long, long time.*

So here at Deer Park we need someone who holds the teachings—someone who has studied and learned and has the right information to give to others. That kind of purely beneficial teacher is mostly available as a monk who has always lived in a monastery. The monastery here has all the good conditions necessary for teachers. It is very important. We have lost teachers and things have not gone as we wished, but we are looking for good teachers. I hope we will succeed.



The late Ven. Geshe Sherab Thabkay



GESHE SOPA ON THE ROAD

By LINDA ATKINS

Our most kind and compassionate teacher, Ven. Geshe Lhundub Sopa, was invited to give teachings in the United States and Asia earlier this year. Ani Jampa, who accompanied Geshe-la, kindly provided the following summary of their itinerary.

February 5–8, 2004
(Portland, OR)

Three Principal Aspects of the Path
by Lama Tsongkhapa

February 9–11, 2004
(Las Vegas, NV)

Three Principal Aspects of the Path
by Lama Tsongkhapa

February 12–16, 2004
(San Jose, CA)

Guide to a Bodhisattva's Way of Life, Chapter VIII: Meditation, by Shantideva

February 17–April 4, 2004
(Taiwan)

Taipei: *The Foundation of Good Qualities* by Lama Tsongkhapa
FPMT's Taipei Center: *Lamp for the Path* by Atisa
Tao Yuan: FPMT's Hayagriva Center, *Wheel of Sharp Weapons* by Dharmaraksita

Taichung: FPMT's Shakyamuni Buddhist Center: *Peacock in the Poison Grove* by Dharmaraksita

April 4–10, 2004
(Singapore)

FPMT's Amitabha Buddhist Center: *An Introduction to Tantra, and Mind and Mental Functions (Lo Rik)*

April 12 –15, 2004
(Pasadena, CA)

Attended His Holiness the Dalai Lama's teachings of Nagarjuna's *Sixty Stanzas on Reasoning*

October 1–7, 2004
(Mexico City, Mexico)

Attended His Holiness the Dalai Lama's teachings on *Seven Points of Mind Transformation* by Geshe Chekawa.

Taught "Great Compassion as the Source of Permanent Peace and Happiness" as an introduction to His Holiness the Dalai Lama's teachings on thought transformation.

Due to construction of the new temple Geshe-la has postponed any further travel until late 2005 or 2006.

All photos on this page taken in Taiwan.



Geshe-la with Professor Kai Yun Yang, Jenny Lee and other Sangha of the Shakyamuni Buddhist Center in Taichung.



Ch'an Master Sheng-yen offering his recent publications to Geshe-la at the Chung-Hwa Institute of Buddhist Studies.

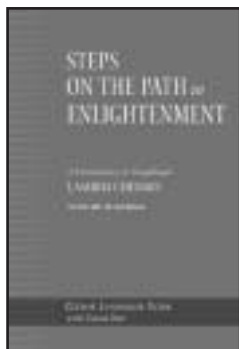


Geshe Jampa Gyatso, Geshe Sopa-la's student in Tibet, offering the symbols of perfected body, speech and mind prior to Geshe-la's teachings.

Credits: A special thank you to all volunteers.
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Mailing List: Dale Decker **Proofing:** Ani Jampa

GESHE SOPA'S NEWEST PUBLICATION

By David Patt



The second volume of Geshe-la's commentary on Tsongkhapa's *Lamrim Chenmo, Steps on the Path to Enlightenment* from Wisdom Publications is now available. Volume two covers the topics of karma and the twelve links of dependent origination.

For Buddhism, the theory of karma pervades every aspect of the tradition. And yet until now, despite many decades of translation and scholarly studies of the sources, doctrinal development, and philosophical implications of Buddhist karmic theory, there has been no single volume where the reader could find a

comprehensive and clear picture of the Buddhist theory of karma. Here, in Geshe Sopa's commentary on Tsongkhapa's encyclopedic work, the Buddhist law of karma is laid out with an unprecedented thoroughness.

The foundation of all Buddhist ethics is the understanding of the operation of this law of the cause and effect of karma; then comes the development of an increasing degree of confidence that it is a reliable natural law that determines the quality of our experience. Ethical conduct is the necessary condition for the most ordinary forms of future happiness as well as the realizations that bring about liberation and Buddhahood. In other words, from the Buddhist point of view, we will never achieve temporary or lasting happiness if we do not come to terms with the cause and effect of karma.

This is why understanding and confidence in the process of karma is called right view. As Geshe Sopa explains in chapter one, we can distinguish two kinds of right view: conventional right view and ultimate

right view. "Ultimate right view—the correct view of the ultimate nature of things—is the realization of emptiness. Conventional right view is correct understanding of the cause and effect of karma and its results." The tools for gaining that understanding were collected and assembled by Tsongkhapa from the explanations of such great Indian masters as Asanga, Vasubandhu, Nagarjuna, and Shantideva. They have now been elucidated in the most straightforward terms by Geshe Sopa.

This book is the second volume of a five-part series that will make available the commentary on Tsongkhapa's *Lamrim Chenmo* that Geshe Lhundub Sopa taught over many years at Deer Park. Volumes one and two were edited by David Patt, who initiated the project. Volume three, on bodhicitta and the first four perfections, will be edited by Beth Newman; it is scheduled for 2005. Volume four, on the cultivation of single-pointed concentration, will be edited by Jim Blumenthal. And Tenzin Dechen Rochard is working on the last volume, on the realization of emptiness.

NEW TEMPLE DONATION/INTEREST FORM

Please include the form below and make your check payable to Deer Park, designating "New Temple" in the memo space. Please send it to Deer Park, 4548 Schneider Dr., Oregon, WI 53575. Thank you very much!

Yes, I would like to make a donation to the New Temple Project general construction.
Enclosed is my donation of \$_____.

Yes, I would like to make a donation specifically to the Tibetan Arts Projects.
Enclosed is my donation of \$_____.

I would like to offer an interest-free loan in the amount of \$_____
(For bookkeeping purposes, the preferred minimum loan amount is \$25,000.)

I would like to be informed of opportunities to sponsor specific Tibetan art projects and Tibetan artisans coming from Tibet to design and execute the traditional decorative elements for the interior and exterior of the new temple.

Name _____

Address _____

Email _____ Phone _____

Suggestions:

SERA JE KHEN RINPOCHE TURNS THE WHEEL OF DHARMA

By Mary Bennett



Khen Rinpoche—Venerable Geshe Lobsang Donyo—once again blessed Deer Park with a return visit from August through October 2004. Khen Rinpoche has a long history with Deer Park: he was a resident Lama, teaching over 500 hours starting in 1980. He has taught worldwide, and at the request of His Holiness the Dalai Lama, he is presently the abbot of Sera Je Monastery in South India.

Khen Rinpoche auspiciously arrived in Madison on the final day of Geshe Lhundub Sopa Rinpoche's summer course and in time to contribute his steady and powerful presence at Geshe-la's Long Life Puja, offered by Lama Zopa Rinpoche.

During his visit, Deer Park students were incredibly fortunate to receive six teachings on the *Three Principal Aspects of the Path*, written by the great Lama Tsongkhapa. These complete teachings distill renunciation, bodhicitta and the wisdom realizing emptiness. Khen Rinpoche illuminated this text with his impeccable scholarship, straightforward advice, disarming humor and deep compassion. His teachings were infused with his precious, real inner understanding of the text and his diamond-sharp awareness of the western mind. Khen Rinpoche provided invaluable practical advice for

students. "Let your effort be like a stream of a river—gradual and continuous, not a flash flood!" He also reminded us where our minds should be while reciting prayers and doing rituals, such as offering mandala. "Empty words will not accomplish our goals: we must have real inner experience in our hearts."

In addition, Khen Rinpoche was invited to Mexico City to be part of the program with His Holiness the Dalai Lama, Geshe Lhundub Sopa Rinpoche and Geshe Lobsang Gyatso on October 5-7, 2004. Khen Rinpoche contributed to this exceptional event by giving a Chenrezig permission or *jenang* to an audience numbering more than 3,000.

We pray we will be able to truly integrate his stainless and complete Mahayana teachings into our practice, and thereby be able to receive teachings from him again in the very near future.



Long Life Puja Offerings



Lama Zopa Rinpoche offered Geshe Sopa's Long Life Puja after the Deer Park Summer Course 2004.



SUMMER TEACHINGS 2003

By John Newman



Vens. Geshe Sopa and Lhundup Sherab

In the summer of 2003 from July 7 to August 3 our teacher, Ven. Geshe Lhundub Sopa Rinpoche, continued his detailed explanation of the *Illumination of the Thought of the Middle Way* (*dBu ma dgongs pa rab gsal*), Je Tsongkhapa's famous commentary on the *Introduction to the Middle Way* (*Madhyamakavatara*) of Shri Chandrakirti. This was a continuation of the teachings given during the summer of 2002, when Gen Rinpoche taught the second portion of the text. Last year sixty-five people attended—12 Sangha members and 53 others. As in previous years, the audience included people of many different nationalities and backgrounds, evidence of Geshe-la's worldwide reputation as an exemplary teacher and the appeal of these teachings to people around the world.

Je Tsongkhapa's *Illumination of the Thought of the Middle Way* is itself the culmination of a long line of Madhyamika exegesis. The original source is of course the Buddha himself—Madhyamika in general elucidates the Buddha's thought expressed in the Mahayana sutras, especially the Perfection of Wisdom sutras. In this case, however, Chandrakirti's *Introduction to the Middle Way* takes the basic structure of the Buddha's teaching in *The Sutra on the Ten Stages* (*Dashabhumika Sutra*) as a framework within which to present the Mahayana bodhisattva path. Among the ten bodhisattva stages, Chandrakirti—and thus Je Tsongkhapa—devotes most of his

effort to explaining the sixth stage, in which the bodhisattva develops special skill in the wisdom realizing emptiness.

Last summer Geshe-la continued his explanation of the sixth section of the text that presents the perfection of wisdom. He began by reviewing the topic with which we concluded the previous year, Tsongkhapa's famous identification of the eight difficult points in the Prasangika system. The remainder of the summer was principally devoted to Tsongkhapa's presentation of Chandrakirti's refutation of certain points in the philosophy of the Yogacara school, and discussion of related issues concerning cognition and knowledge found in the epistemological works of Dignaga and Dharmakirti. In particular, Chandrakirti has a unique way of establishing the relationship between karma and its results which dispenses with the basal consciousness (*alaya-vijnana*) posited by the Yogacara, and he expends a good deal of effort in arguing that the Yogacara notion of basal consciousness is unacceptable. Likewise, aspects of Yogacara ideas about valid cognition are flawed, the theory of self-referential cognition is entirely rejected, and, more generally, the Yogacara doctrine that there are no objects independent of mind is refuted.

As Geshe-la himself repeatedly said last summer, this portion of the *Illumination of the Thought of the Middle Way* is extremely difficult, presupposing as it does an intimate acquaintance with the multiple thinkers and systems that are compared. Also, this section is largely critical in nature because here Chandrakirti strips away what he views as extraneous Buddhist philosophical elaborations in preparation for presenting the profound, but relatively simple, Madhyamika view of reality, which on the conventional level is more in keeping with common sense.

Once again Geshe-la's mastery of this subject—matched only by his patience in guiding us through it—was amazing. This kind of teaching—in which a teacher explains one of the great classics of Madhyamika from beginning to end—was rare even in old Tibet; for an unexcelled master of the tradition to present it in English in the West undoubtedly represents some kind of special good fortune.

Ven. Geshe Thabkay

In conjunction with Geshe Sopa's exposition of the *Illumination of the Thought of the Middle Way*, during afternoons throughout the 2003 Summer Course our late teacher Ven. Geshe Sherab Thabkay gave us an overview of the four schools of Buddhist philosophy. This helped us to deepen our understanding of the issues discussed in Geshe Sopa's lectures, and to clarify points raised in student discussions. For most out-of-town students like myself, this was—unknownst to us—our last opportunity to be instructed and charmed by a 'simple monk' who disguised great learning and piety with an unaffected demeanor. In addition to his mastery of the technicalities of Buddhist philosophy and practice, Geshe Thabkay had an extraordinary knowledge of Tibetan oral traditions, folklore, and customs. With his passing we have lost an example of the best sort of person that traditional Tibet produced—his compassionate presence, his kindness, and the twinkle in his eye are sorely missed.



Ven. Geshe Sopa illuminates a point.



2004 Summer Course participants.

STUPA RESTORATION

By Bill Haynes

The Deer Park stupa is nearing the completion stage of a major renovation. We hired a sand blaster who blew away all of the old flaking paint, loose stucco and cracked concrete with an incredibly powerful machine. He also cleaned the limestone masonry base. We then spent a lot of time resurfacing the stupa, filling cracks and broken concrete, and truing out the surfaces that had suffered the effects of extremes of temperature and moisture of Wisconsin. The freeze/thaw cycles of nature eventually will render even the most pristine and solid object into dust given time and absence of maintenance.

We used an acrylic fortified cement product for the re-stuccoing called "Thorough Patch" and then a companion product "Thorough Seal" which seals the stupa from exterior water while still allowing it to "breathe". The stupa wintered in this state. This summer, just in time for Geshe Sopa's long life puja, we power washed the path and stupa. Soon after, we applied a couple of coats of white satin acrylic paint.

We are now working on making molds of the ornamentation parts so that they may be cast and fastened in place. The plan is for the snow lions and dorjes to be cast in plastic resin and then gold leafed. The large ornamented faceplate is going to be recast and electro-plated with gold. When this is ready we will return the Buddha to his niche, install new glass and seal.

A bronze commemorative plaque has been installed:

His Holiness Tenzin Gyatso, the 14th Dalai Lama, bestowed the Kalachakra Initiation for the first time in the western hemisphere at this site in July 1981. The Initiation was given at the request of the Deer Park Buddhist Center Founder and Spiritual Director Geshe Sopa and his students. May peace prevail throughout the world. May all receive blessings from this sacred site.



SUPPORT FOR DEER PARK

By Mike Atkins

A sincere thank you to all who support Deer Park's ongoing activities. Material support is vital for spreading and preserving Buddhist teachings. The Sangha who transmit the Dharma and follow the lifestyle prescribed by Buddha need facilities where they can gather to practice and teach. They need food, protection from the elements, and health services. They need an appropriate environment away from the myriad distractions of worldly activities. Long ago the great Indian teacher Shantideva referred to the importance of material support when he said, "May the teachings, which are the sole medicine for suffering and the origin of every joy, be materially supported and honored, and abide for a very long time."

Deer Park's budget is relatively modest. The projected cost this year to provide the three resident monks with food, a small stipend, and basic transportation and health services; to host guest teachers and other visitors; to clean, maintain and repair the temple, stupa, two large houses and extensive grounds; and to provide audio-visual materials and equipment for preserving the teachings, is approximately \$85,000.

These annual costs are funded by donations from members of Deer Park's community and from other friends who value Tibetan religious and cultural traditions. A number of donors have pledged to make regular donations. These pledges provide a measure of financial stability for Deer Park, and cover roughly 40% of costs. Donations from participants of special programs such

as the summer course and weekend retreats provide another 10%. The remainder comes from general purpose contributions.

Funding for these regular annual costs is raised separately from funding for the new temple project. Because annual costs are likely to increase significantly once the new temple is completed and in use, we are hopeful that donations for these costs will increase accordingly.

Donations in support of Deer Park's ongoing teachings and other activities are much needed and sincerely appreciated. If you would like to contribute or offer additional support, please make your check payable to Deer Park and mail to:

Deer Park
4548 Schneider Drive
Oregon WI 53575

If you have internet access, please include with your donation a completed copy of the Donation Registration form available at Deer Park's website at www.deerparkcenter.org/facilities.html.

Deer Park is an IRS-approved 501©(3) religious organization, so donations are typically deductible from U.S. taxable income. However, for large donations where tax deductibility may be crucial, donors may wish to consult professional tax counsel to assure the donation will be usable as anticipated. Each January Deer Park mails receipts to all donors showing their donations to Deer Park during the prior calendar year.



YANGSI RINPOCHE'S VISIT TO DEER PARK

By David Farrell



In the winter of 2004, we were very excited to hear that Yangsi Rinpoche and Ven. Namdrol would be returning for a while. Rinpoche was to teach while Geshe Sopa was away on an extended tour. He was to offer two classes. The first was a commentary on the fifth chapter of Shantideva's *Bodhicaryavatara* and the second a class he called *Karma, Mind Training and Wheel of Sharp Weapons*.

While it is impossible for me to make any commentary that would do justice to the work Yangsi Rinpoche and Ven. Namdrol did while they were here, I can sketch a few scenes on this page that might give you an inkling of all that went on...

Scene 1: Rinpoche had changed; you could hear it in his speaking. The metaphors were apt and relevant, his English was smoother and his vocabulary had grown considerably. But more than that there was an ease in his connecting the dots to give us fuller illustrations—deftly drawing connections from the lofty to our everyday lives. He would effortlessly comment on some article from the text and then offer insights that astounded and touched us deeply.

Scene 2: In the classes there were

more and more new faces. Voices calling on the phone wanted to know if the Rinpoche was here, could they make an appointment, will he be teaching this Sunday. Word of mouth. A new face this week would be accompanied by another new face the week after. Even the old timers were abuzz. The temple was filling up. These were teachings you just did not want to miss.

Scene 3: Every Thursday night after class there was a line of people camped out in the hallway of the annex. Happy and chattering, everybody was patiently waiting for their little bit of time with Rinpoche. No one was turned away. There was time for everyone.

Scene 4: Amidst all of this excitement was another stream of events. Geshe Thabkay's illness was taking a turn for the worse. There was all the anxiety, denial, uncertainty and general unease that all families go through.

Scene 5: We all watched Geshe Jampa care for Geshe Thabkay with incredible devotion and love. As the end approached Rinpoche also cared for the needs of Geshe Thabkay, and he focused on the needs of the community as well. How could we help, how should we pray, what can we do were all questions for which Rinpoche found perfect responses.

Scene 6: In the days following Geshe-la's passing, Rinpoche skillfully put everyone to work, each according to his or her capacity and inclination. He involved everyone in a way that allowed us to process our grief in our own way and according to our own needs. We offered our prayers and pujas for Geshe-la. We supported Geshe Jampa. We lit candles. We cooked. Here too no one was turned away as we healed each other by being together and working together, as a community. Yangsi Rinpoche was skillfully conducting this marvelous orchestration in such a way that everything that needed to be done

was being done, lovingly. And we felt it. His extraordinary example and leadership was a teaching that will stay in our hearts for a long time.

There was a time when we thought of Rinpoche as being our very own. A very well kept secret I might add, and one we were not too quick to share. And now things have changed. Rinpoche has connections and commitments in Puerto Rico and Mexico and France and Washington and ... he's not exclusively ours anymore. His travels and experiences have benefited him greatly; you can feel that experience as it radiates through his teachings. So there is definite reason to rejoice.

And yet, as he said on his last day of teaching, he has prayed to have the opportunity to return to be with us again. We are praying as well, Rinpoche. Thank you!

TSOK DATES 2005/6

Feb. 9, Wed., Tibetan New Year
Feb. 18, Fri., 10th
March 5, Sat., 25th
March 20, Sun., 10th
April 4, Mon., 25th
April 19, Tues., 10th
May 3, Tues., 25th
May 18, Wed., 10th
May 23, Mon., Sagadawa
June 1, Wed., 25th
June 17, Fri., 10th
July 1, Fri., 25th
July 6, Wed., Birthday His Holiness
14th Dalai Lama
July 16, Fri., 10th
July 30, Sat., 25th
Aug. 15, Mon., 10th
Aug. 29, Mon., 25th
Sept. 13, Tues., 10th
Sept. 27, Tues., 25th
Oct. 12, Wed., 10th
Oct. 27, Thurs., 25th
Nov. 11, Fri., 10th
Nov. 26, Sat., 25th
Dec. 10, Sat., 10th
Dec. 26, Mon., 25th
Jan. 9, 2006, Mon., 10th
Jan. 24, Tues., 25th*
Feb. 7, Tues., 10th*
Feb. 23, Thurs., 25th
Feb. 28, Tues., Tibetan New Year

NEW TEMPLE UPDATE

By Ani Jampa, Christopher Goodrich, Elisabeth Yesko and Mike Atkins

The temple design has been further refined over the past year. There are no longer two phases to the funding and construction of the new temple as was described in our previous communications. The most recent estimate for construction of the new temple, including the Tibetan Art Projects, is \$2.7 million. Some interior rooms in the back of the worship space, the mezzanine level, and the basement will remain either partially finished or unfinished. Raised and pledged funds currently total approximately \$2.1 million; we are about \$600,000 short. We hope that people will give generously to Deer Park's New Temple Project over the next five months to enable us to complete construction in the scheduled time span.

Timing on the receipt of the very generous \$1 million pledge is uncertain. We anticipate that the pledged funds will be received toward the end of 2005. By January of 2005, we will have secured loans for \$700,000 of the \$1 million pledge; that means we still need an additional \$300,000 in loans. Therefore we are looking for people willing to provide Deer Park with a short-term loan to cover construction costs until the pledge arrives. Deer Park Corp. will provide documentation stating Deer Park's commitment to repay the loans within a two-year period. This is a wonderful opportunity for people to express their generosity to Geshe Sopa, our so very kind spiritual friend, and to the Deer Park community.

The building committee and others are working hard to begin construction in April of 2005 and intend to complete the temple in 2006 when His Holiness the Dalai Lama is scheduled to join us in the opening ceremony and public teachings.

As to progress, we recently received the county approval for the septic system design and storm water runoff plan, two important steps toward receiving our final building permit. We have selected the Bentley Company as general contractor. We are working together to refine the plans, select subcontractors, and complete the construction. For more than a hundred years the Bentley Company has specialized in Wisconsin churches and other non-profit corporations. Pete Szakowski, our Project Manager from the Bentley Company, has been

working with the Deer Park Building Committee and VAST Design Collaborative design team—Eric Vogel, Joel Agacki and the others—in the process of “value engineering” to reduce the building cost.

Work on the Tibetan Art Projects (TAP) is well underway. The TAP are significant to this temple project in providing the Tibetan appearance and contributing to the preservation of Tibetan culture. In order to authentically design the Tibetan details in accord with tradition and guide the construction, we are inviting two wood artisans and two painters from Lhasa, Tibet who will live at Deer Park during the appropriate phases of the construction. In addition to joining the Building Committee as Facilitator, Christopher Goodrich has begun coordinating the TAP alongside Ani Jampa and Khamlung Rinpoche. They are researching materials and construction methods, seeking local artisans to collaborate with the Tibetan artisans, and working with our designer to determine how to integrate Tibetan architectural details with the overall architecture of the temple.

The number of people and businesses offering their time, expertise, and materials to the project has been inspiring. Bob Coughlan of Mankato Kasota Stone and the Coughlan Companies in Minnesota, has generously offered most of the golden buff colored limestone which is perfect for the exterior of the temple. Through Penny Paster's assistance, Dan Abelson has donated his time to consult on the acoustic design of the worship space; and Peter Klynstra has offered his landscape design services for the temple site. Affiliated Engineers, headquartered in Madison, has generously offered to provide lighting design services for the main entry and worship space related to day lighting from the large clerestory and electrical lighting. Ani Dechen continues to share her background in lighting and sound by helping the Building Committee to collaborate with the consultants and new temple designer. Jeff Hammes, who helped to install our previous system, has provided a septic system design at a reduced rate. The Don Robinson family has kindly offered to fell the trees on the site in exchange for firewood. Bob Gore has been coordinating the clearing of the site and has offered to share his landscape design expertise. Kathy Downs and Beth Simon are researching grant funding for the unique Tibetan Art Projects.

The following have been tremendous-

ly generous in providing financial support to the project: many of Geshe-la's Taiwanese students from the San Jose, California area, the Las Vegas Friends of Deer Park—especially Frank Tsou, Helen Du and their extended family, Professor Kai Yun Yang and his friends and students, Mr. and Mrs. (Mama) Lin, Sue May and Jeffrey Lin, Jenny Lee, Mike and Linda Atkins, Frank Barone and Cathy Kennedy, Nancy Douglas, The Foundation for the Preservation of the Mahayana Tradition (FPMT), Skip and Tsering Kindy, Jan Reidel, Ven. Geshe Sopa, Fred and Anne Vogel family, the Raffle Project participants, and the MANY others not specified here in this limited space. (This list represents donations that were made in the amount of \$10,000 and above, as of June 2004). We are extremely grateful and express our thanks to ALL of you who have supported this project in various ways.

We are hoping to utilize skilled, volunteer labor from the community for such projects as painting easy-to-reach interior surfaces and portions of Tibetan ornamentation, carpentry, clearing trees from the geothermal field, site clean-up during construction, and more.

Please join us in sharing skills, materials, and financial contributions in support of this unique project that will preserve Geshe Sopa's legacy and will foster the growth of Tibetan Buddhism in the west for generations to come. We can only accomplish this goal together. (See related article on page 8.)

Donations, loans, and suggestions for volunteer labor and material, and ideas for grant applications and potential funders for TAP should be sent to or made payable to:

Deer Park Buddhist Center
ATT. New Temple Fund
4548 Schneider Drive
Oregon, WI 53575

Please use the New Temple Donation/Interest Form on the last page of this newsletter.

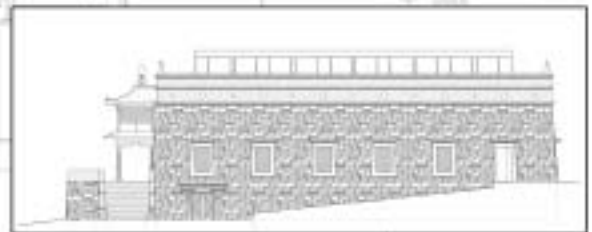
Please feel free to call Deer Park and leave a message with any questions concerning the New Temple Project at 608-835-5572. Someone from the Building Committee will return your call. Please refer to the back cover of the newsletter for the members' names.



Geshe Sopa, Eric Vogel and Arjia Rinpoche collaborate on design details



Interior rendering used for studying the clerestory light.



East elevation

BUILDING SECTION

2



Front entrance



Geshe-la and other Building Committee members with VAST designers at the quarry providing the stone for the new temple.

PAIN AND SUFFERING FROM A MEDICAL VIEWPOINT

By Zorba Paster, M.D.

I've been a practicing family doctor for almost thirty years. Seeing patients day after day in my daily practice in Oregon, Wisconsin has been, in fact, my daily Buddhist practice. When I'm in the room with a patient, if I can really be in that room practicing a compassionate attitude, truly listening rather than having my mind wander, then I've done something right. In fact what I have noticed is that I am a better doctor, my advice is clearer, my diagnosis and treatment are more adaptive to each individual patient.

Over the years I've developed an interest in pain and how it adversely affects people's lives and the lives of those around them. Pain management is critical in good medical care. It seems clear that prescribing drugs is not enough. While drugs help many and are absolutely essential for others, there is much more to relieving pain. Attitude counts: how you view it; how you adapt and understand pain and its effects on your mind. All these help you to cope and conquer the pain.

This is where Buddhism is helpful. When you understand karma; when you understand that analyzing some of your own causes of suffering may begin with being compassionate to yourself and perhaps changing some aspects in your life; then things often improve. It helps to do this discipline critically and honestly. And that's not easy. But the result is that you become a partner in your own healing and your pain actually becomes less. When we measure the effectiveness of pain medications on pain scales, we find that people who can see the broader picture have less suffering. They connect with other life factors and interventions beside medication, and they experience a better overall effect.

GROUNDBREAKING NEWS ON NEW TEMPLE

By Penny Paster, Fundraising Chair

Deer Park is breaking ground for our new temple in spring 2005! This joyous news follows a timetable for building that will result in His Holiness the Dalai Lama's scheduled visit in 2006. For many years, Geshe-la's wish was to provide a suitable space large enough for the Tibetan community and his western students to come together for teachings and special ceremonies. Our present wooden 25 year old temple cannot accomplish that. His vision will soon become a reality. As we come together in our new temple, more people will share in his abundant compassionate wisdom.

There are great opportunities for everyone in our community to contribute their individual areas of expertise as we join together with labor and dedication to build this temple. The wealth of our community is in our resources, diligence and creativity. We hope to find local artistic woodworkers and painters, interior painters, sewers, fundraisers, landscapers and gardeners for our construction. The building can bring so many people together and create a shared contribution for their future. The new Deer Park temple will have a national and international impact as renowned teachers continue to come to Deer Park and teach Buddhist dharma.

Notions of sustainability and longevity have driven all of the decisions of this massive, exciting project. Under Geshe-la's constant tutelage, we have created a unique blending of traditional Tibetan temple design with modern design and western building methods. This is only possible because Eric Vogel, historical architect schooled at Harvard University and the Southern California Institute of Architecture, has brought the full resources of VAST Design Collaborative to bring

the building to fruition. Thousands of conversations and design re-workings over the past four years between Geshe-la, Eric Vogel, Joel Agacki, and the Building Committee have refined the final plans. Our work, however, is just beginning. Global building costs have sharply increased in the same half-decade as devoted students have consistently supported our fundraising efforts. Pledges and bankable cash represent 75% of our needed monies for structural construction. Excitingly, all of our efforts are now focused on those particular artistic, cultural and historical Tibetan Art Projects that will ultimately define the temple. We want to broaden the scope of involvement and share this sacred space with many people. It represents the religious and cultural heritage of Tibet. When the goals are reached—involving artisans and craftsmen from multiple disciplines transforming the structure—students and patrons can experience first-hand what Geshe-la has envisioned. The next goal is the creation of a sustaining fund for the temple maintenance.

What a 'once in a lifetime' opportunity has come our way. Please contribute. Involve yourself and offer us your expertise. Participate by sharing this extraordinary building and all that it represents with others in the community who might be able to help us in some way. Our rich, bi-cultural community crosses global borders and brings the traditions of the teachings of Tibet to America's heartland. Our beloved Geshe Sopa has provided this auspicious opportunity for us. With so much thankfulness for his generosity, let us share this with all students of dharma and life.

GYUME KHENSUR RINPOCHE'S 2003 VISIT TO DEER PARK

By Ven. Lhundub Drolma

From August to December 2003, Venerable Khensur Rinpoche, our precious holy guru, turned the wheel of the dharma for students at Deer Park. Fully embodying the ten qualities of the virtuous friend, so difficult to find in this degenerate age, Rinpoche taught tirelessly on weeknights and weekends on *De Lam*, translated as *Easy Path* or *Path to Bliss*, a stages of the path (lam rim) text by the first Panchen Lama, Panchen Lobsang Chokyi Gyaltsen (1570–1662) and *Sa Lam: Grounds and Paths* by Jetsunpa Chokyi Gyaltsen. Rinpoche gave detailed lam rim teachings with extensive explanations on the six preparatory practices (*lor cho*) with instruction on how to do a complete meditation session starting with this preliminary practice as the basis. Rinpoche then taught on specific lam rim topics beginning with guru devotion as the root of the path, precious human rebirth, death and impermanence, entering the gateway of the dharma by taking refuge, and establishing the root of all happiness and well being by cultivating faith and belief in the workings of karma.

Many found *Grounds and Paths* challenging, difficult, and a great blessing to receive. Rinpoche taught patiently, lovingly and in clear detail about the grounds and paths of the hearer, solitary realizer and bodhisattva—sowing seeds in our minds and awakening in us the understanding that we ourselves are to attain these grounds and paths in the future.

Rinpoche also kindly bestowed the Thousand-Armed Chenrezig initiation and Green Tara and Palden Lhamo permission to practice (*jenang*). We were extremely fortunate that Ven. Tsen-la, Ven. Ani Jampa and Roy Li gave untiringly of their time and skills in translating these precious teachings. With deep devotion, we request and pray that Rinpoche soon comes back to Deer Park to teach us the holy dharma to tame our minds.

KHENSUR RINPOCHE RETURNS!

SCHEDULED TO TEACH JANUARY 17 TO MID-MARCH 2005

We are happy to inform you of the return of our great teacher, Gyume Khensur Rinpoche to Deer Park to teach once again. He will be teaching on a regular basis from January 17 until mid-March.

Khensur Rinpoche is a Gelugpa Lama of the Tibetan Buddhist tradition and former Abbot of Gyume Tantric Monastery in South India. A learned scholar and brilliant teacher he conveys the teachings of Tibetan Buddhism with great skill, clarity and energy. Although he has many students at Sera Monastery in India, we are very fortunate to have him here again to teach.



Gyume Khensur Rinpoche

*Khensur Rinpoche will be continuing with the teachings that he gave during his visit last year, on the text, *Path of Bliss (De Lam)*, a text on the graduated stages of the path to enlightenment, and will begin *Grounds and Paths (Sa Lam: Sutra/Tantra)*. Concerning the *Path of Bliss* text, Rinpoche completed the first section on the spiritual being of small scope, and will begin this time with a review (including contemplations on the perfect human rebirth, impermanence and death). He will then teach the path of the spiritual being of middle scope. This includes in-depth teachings on karma and liberation.*

Teaching Schedule begins on Monday, January 17:

*Mondays and Wednesdays: Grounds and Paths (Sa Lam)
7:30 p.m.—9:00 p.m.*

Fridays and Sundays: Path of Bliss (De Lam)

Fridays 7:30 p.m.—9:00 p.m.

Sundays 10:00 a.m.—12 noon and 2:00—4:00 p.m.

*All students are welcome to attend these teachings by Khensur Rinpoche at Deer Park. There is no need to preregister. You may come and attend however many classes you can. For the *Grounds and Paths (Sa Lam)* classes, when Rinpoche begins the *Tantric* sections, an initiation into a *Tantric* practice is required. This will be offered before this part of the teachings begins.*



Khensur Rinpoche and Roy Li