

SUMMER COURSE 2002

June 24 to July 26, 2002

Je Tsongkhapa's *Illumination of the Thought, An Extensive Explanation of Chadrakirti's 'Supplement to the Middle Way'*

Ven. Geshe Sopa will continue teaching from Je Tsongkhapa's *dGongs pa rab gsal*, a commentary on Chandrakirti's *Madyamakavatara*. The primary subject of this text is the 10 Perfections. Geshe-la will complete the chapter on Patience, where he left off at the end of the 2001 Course, and continue into the chapter on Wisdom. In addition, Ven. Yangsi Rinpoche will continue teaching from Konchok Jigme Wangpo's text on the tenet systems of the four Buddhist schools, also begun during the 2001 Course.

Geshe Sopa-la will teach Monday through Friday from 10:00 a.m.–noon and from 2:00–3:30 p.m. Although Geshe-la's commentary is offered primarily in English, a reading knowledge of Tibetan is recommended. The session on tenets will be held 4:00–5:00 p.m., Monday through Friday.

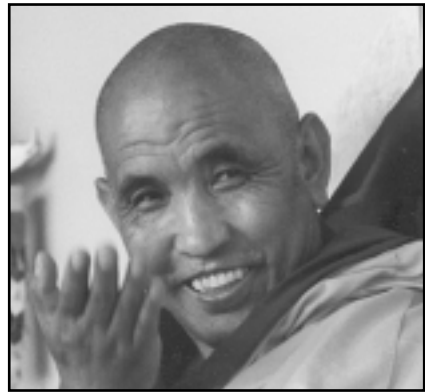
Further information and the registration form can be found at: www.deerparkcenter.org

Questions should be mailed to: deerparkcourse@hotmail.com or Deer Park Summer Course at the address below.

 **DEER PARK BUDDHIST CENTER**
4548 Schneider Drive
Oregon, WI 53575

Special Events Calendar

Wesak and Saga Dawa 2002
Nyung Ne Ritual
May 24–26, 2002
Lama Chopa Puja
May 26, 2002 7:30 p.m.



Ven. Gyume Khensur Rinpoche's Tentative Schedule

Various teachings, initiations, and commentary will be given from approximately late August to late September 2002. Please see related article on page 4.

The Deer Park website will be updated when Khensur Rinpoche's schedule is confirmed.

Please see www.deerparkcenter.org for more information, updates and last minute changes, or call 608-835-5572

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DEER PARK



NEWSLETTER

May 2002

INNER PEACE IN A TURBULENT WORLD

By Ven. Geshe Sopa

How should one think in general about the world situation from the point of view of a Buddhist practitioner? Particularly in this past year of 2001, we have had many things happen in the world. There was so much misery and suffering, and many unpleasant things occurred. Of course, there are many different ways people can think in connection with that. One way, a religious way and especially in our Buddhist way of thinking, we should be thinking of these situations as suggested by Shantideva, a great Buddhist saint from India. In his *Guide to a Bodhisattva Way of Life*, he says:

*Whatever misery or suffering occurs in the world
Is all the result of wishing one's own happiness.
What need is there to say more?*

What this shows is that ordinary beings have an egotistic view or selfish attitude which dominates each individual's thinking. Each person wants peace and happiness for themselves most of all, without caring much about others. According to Buddhism, this creates attachment for oneself, and hatred towards others. From that, all kinds of misdeeds are done for one's own happiness. Out of this attachment, one does all kinds of harmful things to others—killing, stealing, lying or cheating and so forth, in order to gain one's own selfish goals.

On the other hand, as the next two lines say, whatever peace and happiness there is in the world—all the good, desirable things all the way up to perfect emancipation or enlightenment—all of these come not out of selfishness

but from wishing others to have peace and happiness, and from developing compassion, love and kind sincerity. Only wishing good things for others, and being able even to sacrifice one's own good for the benefit of others: these are great, noble activities and thoughts. It is as a result of these that all good things happen.

An example of this is the situation we had in this country. When the World Trade Center was destroyed and many people were killed or injured, many sad things happened. Although they happened directly to certain particular people, and not to everybody in this country, because of our egotistic view and the selfishness that dominates us, we all had the feeling about this, that somebody had destroyed one of our important possessions and our people. Out of that, there comes a feeling of attachment towards one's own side.

Usually our egotism starts with 'me' and 'mine' and from there expands to 'my body,' 'my family,' 'my town' and then 'my country.' The ego goes further and further from that 'me', and then a strong discrimination between 'mine' and 'others' comes vividly to our mind. Based on that, we have strong attachment for our side and we develop hatred towards the other side. Then, when we encounter conditions such as we had last year, this creates a much sharper hatred, only wanting to hurt back and destroy those who injured and hurt us, because they destroyed what is 'mine' and 'ours.' And everybody is so pleased to attack them, and willing to send attackers. When those enemies, that other side, are destroyed and killed, (Continued page 2)



INNER PEACE - from cover
so much joy and happiness comes. This type of attachment and hatred creates the evil actions that are done mentally and physically in destroying others, without developing any compassion or love for them.

On this point, according to Buddhism, if we have developed animosity, and a motivation of hatred towards an enemy and then destroy them—either directly ourselves or indirectly by supporting the decision to send other people to do so, such as soldiers—according to Buddhism, that is what is called negative karma. It does not matter whether one engages in the action of killing directly oneself, or if it was only done indirectly, by others. When the government we pay taxes to sends soldiers out to kill, then it doesn't matter who actually goes there and does the injury or harm: As long as we participate in the action by having the same motivation of wanting those other people to be killed, out of anger or ignorance, we receive the full karma of killing. Of course, those who kill directly generate negative karma. But so do those who participate mentally by wanting the destruction to happen in that way, supporting the government's decision to attack or rejoicing in it. Just by having that same motivation as the killer, wanting to kill, everybody gets the same negative karma of a complete act of killing. However many beings are killed there, even if they are killed through a single act of killing committed by someone else, while one sits comfortably in one's room, one will get as many full karmas as the number of people killed, if one had been supporting that mentally.

As Vasubandhu says:

*gmag la sogs pa don gcig phyir
thams cad byed pa po bshin ldan*

*In war and such [situations], everyone
who has the same goal,
Possesses [the same karma] as the
doer.*

This shows that those who merely share the same goal possess the same karma of killing as the one who directly does those actions. Therefore, if we're not careful about our mental motivation, while we stay here comfortably and do some kind of religious prayer, we will be gaining as many karmas of killing as the number of people who are killed at that time. So we are creating so much karma every day, all at the same time. Of course, karma means action. We have actions of body, speech and mind, so when we mentally participate with a full motivation, and an action is done by us or by anyone else that fulfills the goal we wished for, then the action is complete, and we receive the full karma.

Even a small karma can result in a much, much greater effect, multiplying hundreds or thousands of times. Buddha himself, when he talked about karma, held up a rice plant and compared it to a karmic cause. When even a very tiny seed is put into the ground, its result later can be huge: There is a trunk, branches, sub-branches, leaves, flowers, fruit and so forth. So we see that the result is long-lasting and much larger than the initial cause. This is external causality, and Buddha explained that inner causality is much greater than this even.

Therefore, for religious people and especially in following Buddha's teaching, karma is most important. Also when talking about karmic results, although we don't see them all, Buddha taught about the misery of hell beings, the misery of pretas, the misery of animals and the misery of humans. Even humans with a high level of birth have many types of misery—the misery of birth, aging, death, sickness, experiencing undesirable things and not meeting with desirable things: many, many miseries, and they are basically all karmic results. Whatever previous karma you have done dominates this life. Some people have fortunate, successful things happen to them in this life. Some have unfortunate, unsuccessful things. These things do not happen without a

cause. Rather, according to Buddhism, these things all happen according to one's own previous karmas.

One of the great teachings says:

*To see what you have done in a past
life, look at your present body;
To see where you will go in the next life,
look at your present mind.*

If you want to know what karma you have done previously, you can look at what is happening to your body in this present life. Sometimes you can figure out from the birth, miserable life, ugliness, or disasters that happen in this life. Those things come naturally as results of previous life's karma.

This present mind is the most important thing that decides how things will go for us in the future, badly or not. As it is said, spiritual practitioners and especially we Buddhist practitioners should try to fight against the inner enemy, which is the most powerful enemy: our own attitudes of hatred or ignorance. We try to remove this inner enemy using religious teachings and meditation, and not trying in an ordinary way to destroy our outer enemy, other beings. Instead, one must seek to develop sympathy and compassion towards them or towards anybody other than oneself, seeing their problems and developing a loving attitude towards them, even being willing to sacrifice oneself for the benefit of others. But these things don't come naturally, because our inner enemy is so strong and so powerful that it usually take all our energy. In Buddhism, these inner enemies are called the three inner mental poisons and their branches, the many hundreds of mental delusions. Therefore, we mainly start by focussing on mental training, to reduce the negative causality, and to try to produce positive causality that leads to the highest peace and the cause of that peace.

That is the purpose of all the spiritual training or religious activity. Therefore in world situations such as the one we were talking about earlier, we might create countless evil, negative causes every day if we are not careful about our motivation and our understanding. With this understanding of general causality, positive and negative, not only outside but also within one's own actions of mind, body and speech, then when such a situation appears in the world—on a larger scale between countries or even on a small scale within the family, between parents and children or between wife and husband —this could be the basis for developing a good
(Continued on page 3)

3 DEER PARK GESHES IN MEXICO
AND PUERTO RICO AGAIN

by Kalleen Mortensen

The students of the various centers of Casa Tibet in Mexico were fortunate to host Geshe Thabkay and Geshe Jampa twice in 2001. While the resident teacher, Tony Karam, was traveling in Tibet in June, the Geshes were in residence in Mexico City and other centers in Guadalajara, Monterrey, Torreon, Oaxaca and Cancun, sharing their knowledge and teachings to eager practitioners.

Returning to Mexico in September for several more months, Geshe Thabkay with Geshe Jampa assisting, focused primarily on the Chenrezig practice, the 1000-arm deity of compassion. In addition to giving permission to do the Chenrezig practice, Geshe-la gave teachings on the patience chapter from the *Guide to the Bodhisattva's Way of Life*.

After the Geshes returned to Madison in November, Ven. Thubten Chodron from Seattle led a one-month Chenrezig retreat at Casa Tibet's Center. An excerpt from the participants' letter to the Geshes expresses their deep gratitude and devotion for the teachings and transmissions received: "We want to infinitely thank the kindness you have shown us by introducing us to Chenrezig's sacred Mandala. It is due to your great kindness that we have been able, during this month in retreat, to glimpse and experience, with indescribable joy, momentarily what it means to abide in the Great Compassion and Sublime Wisdom."

Casa Tibet has an informative and current website. For more information about the centers, visit them virtually: www.tibet.iteso.mx/casa/centros.html.

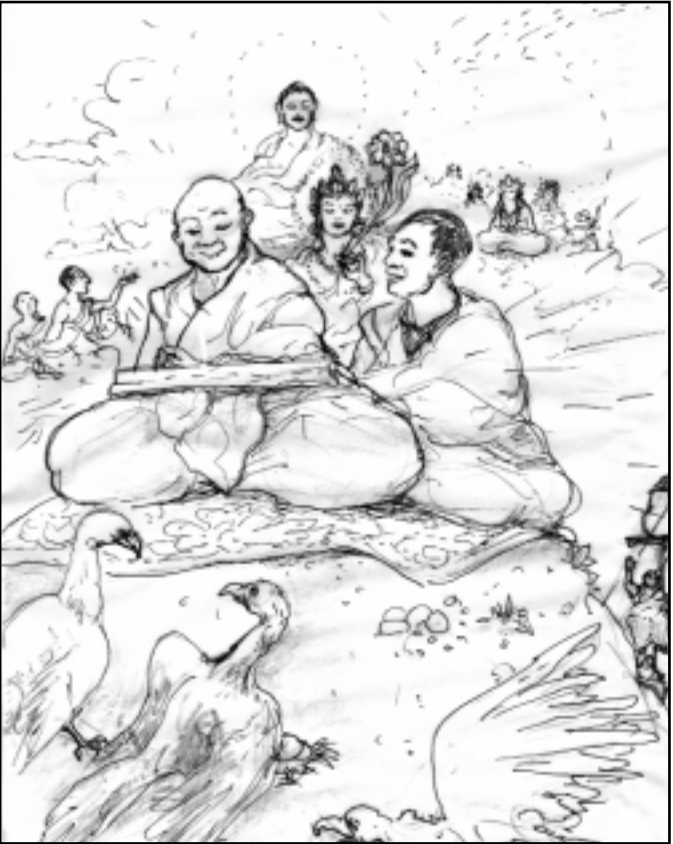
Another of Geshe Sopa's centers, Ganden Shedrup Ling, in San Juan, Puerto Rico was equally fortunate to have Yangsi Rinpoche in residence for 2 months in early spring, 2001. When interviewed, Rinpoche said about his experience, "I met a lot of interesting people in Puerto Rico and found that the people there are very enthusiastic for the dharma. I was happy to go there and help. The people are very warm and they make a lot of effort to study and practice."

Rinpoche spent time on the administration of the center, helping to establish center schedules, and other development issues. But the highlights of his visit were his jewel-like teachings on "The Three Principles of the Path", Lam Rim, *Bodhicharavatara*, the deity initiations of Tara, Chenrezig, and Medicine Buddha, as well as a visit to the government school for orphaned and blind children, where he spoke about life and dharma.

Rinpoche taught again in Puerto Rico for one month in Spring 2002.

Top:
Artist's rendition of
Geshe Thabkay and
Jampa on Vulture's
Peak, India, reciting
the *Heart Sutra* during
their winter pilgrimage
journey this past winter.

Below:
Vens. Gyume
Khensur Rinpoche
and Yangsi Rinpoche
at the ancient site of
Nalanda University in
India this past
winter.



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We would love to hear about ideas for future articles.



Computer rendering of proposed new temple, showing placement on Deer Park grounds with current structures.

DEER PARK'S NEW TEMPLE PROJECT MOVES FORWARD

By Ani Lhundub Jampa

Spring 2002 marks the beginning of Deer Park's fundraising campaign for the construction of our new temple. As the current temple continues to fill to capacity during regular weekly teachings, ritual ceremonies and special events, the need for a larger assembly hall becomes more critical.

The new temple will combine traditional elements of Tibetan design and contemporary methods of sustainable architecture to create an inspiring and healthy environment conducive for spiritual growth.

The heart of the new temple will be a two-story assembly hall with seating for three hundred and overflow space for large events and traditional Tibetan celebrations. Library and study facilities, kitchen and dining areas will complete Deer Park's multi-faceted complex.

The new temple will sit upon the hill-top just west of the monk's quarters in the annex building. The wooded site was cleared with great help from Adam Zenko, the resident monks and numerous other volunteers enabling His Holiness the Dalai Lama to consecrate and bless the land during his last visit—an auspicious start to Deer Park's new temple.

We welcome your participation in this exciting undertaking.

To see architectural renderings of the new temple, and our on-line brochure and gift card, go to www.deerparkcenter.org

WHAT'S NEW: TSOK DATES AND MORE

By going to the What's New section of the Deer Park website, you can print out a copy of the 2002/2003 tsok dates. You may be interested in seeing "Praise for our Spiritual Teacher Ven. Geshe Sopha" which was read during his long life puja last summer. www.deerparkcenter.org

GYUME KHENSUR RINPOCHE RETURNS TO DEER PARK!

by Nancy Douglas

The Deer Park community, students and friends are looking forward with great anticipation to the return visit in late August of Gyume Khensur Rinpoche of Sera Je Monastery. Formerly abbot of Gyume Tantric College (in the 1980s) and powerful and beloved resident teacher at Deer Park in the 1990s, he has been requested to give teachings here on Buddhadharma, including preparatory practices and initiation into the practice of deity Vajrayogini, with subsequent commentary and teachings to continue into the fall.

Initiations into Buddhist tantric practices are offered for those students who have attained the necessary foundation in sutra teachings and who have a deep commitment to Mahayana Buddhist practice. Yangsi Rinpoche says, "These teachings by Khensur Rinpoche offer a splendid opportunity to refresh and replenish old students and to establish Vajrayogini in new students."

It is estimated that Khensur Rinpoche will arrive at Deer Park at the end of August and remain until late September. Subsequently, he will travel to Toulouse in Southern France, also teaching Vajrayogini, and then London, England where he will teach at Jamyang Institute, the resident Geshe of which is a disciple of Khensur Rinpoche. Khensur Rinpoche and Geshe Jamyang Tengye came from the same village and studied together.

Khensur Rinpoche was born in 1935 in Lha Tse, a small town in the Tsang Province of Tibet. His mother spun the wool used by his father, a tailor. A brother has remained in Lha Tse as a farmer. At ten years of age Rinpoche entered the local monastery, Ganden Ogmin Ling, taking the name Lobsang Tenzin. (As a child he had been called Ngo Drub.) Here he began the standard monastic course of memorization, study, and debate of religious texts. He and Geshe Tengye, who was to become head of Vajrayogini Institute, were both from the same village and studied together as young monks. When 16 years old he accompanied an older

monk on the 15-day walk to enter Sera, one of the three main monastic universities near Lhasa. At Sera Je his famous teachers included the abbot Khensur Thapkey, who was also the teacher of Geshe Sopha; Geshe Ngawang Kundun, whose reincarnation is Yangsi Rinpoche; Geshe Ngawang Rigsal; and Geshe Lhundub Sopha. He took his full monk's vows from Trichang Rinpoche and later studied and received special lineages from Trichang Rinpoche, Ling Rinpoche, Zong Rinpoche and his Holiness the Dalai Lama.

In 1959 Rinpoche escaped the Chinese occupation of Tibet, trekking through Nepal to Mussourie, India; in 1969 he moved to south India with the relocation of Sera Je Monastery in the Mysore district of the Karnataka State. About 1976-77, says Yangsi Rinpoche, H.H. the Dalai Lama was giving teachings at Gyume, the Lower Tantric College. Observing Khensur Rinpoche's prowess at debating, His Holiness knew very well that this monk was exceptional. His Holiness advised and encouraged him and he quickly obtained the highest Lharampa degree as a Geshe in 1979. Khensur Rinpoche became dean, then vajracharya (omze or head ritual master) and subsequently abbot of Gyume Tantric College.

As former abbot of one of the two Tantric Colleges, Gyume Khensur Rinpoche will be the next Changtse Cho Je. This puts him in line for one of the most respected positions a monk can obtain—the ex-abbots of the two tantric colleges take turns serving as Ganden Tri Rinpoche, Je Tsongkapa's successor to the throne of Ganden Monastery and the principal Lama of the Gelugpa tradition.

We feel fortunate indeed to be able to welcome Ven. Khensur Rinpoche back into our midst at Deer Park. For Khensur Rinpoche's teaching and initiation schedule, please see updates on the What's New section at www.deerparkcenter.org

RICHARD DAVIDSON - from page 5

practices in the Tibetan tradition because of the good relationship with, accessibility and kind cooperation of the Tibetan community," said Davidson. Davidson feels that once they have completed these studies he will have a "precious corpus of data" on a number of different practices.

In 1992 H.H. the Dalai Lama contacted Davidson about participating in a scientific expedition to study the brain function and mental activity of accomplished Tibetan yogis in India. "I was honored to have been chosen by His Holiness," Davidson said. He formed a small team of three scientists and two translators and flew to India. For several weeks Davidson met with His Holiness and interviewed yogis who lived in retreat high in the mountains above Dharamsala.

At the time he began to take the physiological effects of meditation seriously Davidson was convinced there was a link to the emotions. The difference today is rather than doing research to confirm that there's a link, scientists are taking that link as a starting point. The work being done now is to focus more on the mechanisms that account for the link.

Psychologists and psychiatrists are beginning to use meditation as a means to treat some of their patients. Davidson said, "Although meditation is not appropriate for all emotional disorders it is clear that it will be a helpful adjunct in many cases. The British scientist John Teasdale has actually demonstrated that mindfulness meditation can significantly improve a depressed patient's ability to prevent relapse."

The area of the brain that Davidson and his colleagues are studying is called the "amygdala"—an almond shaped structure about 1.5 centimeters in diameter that sits just in front of the ears on each side. The amygdala tends to be short acting and involved in the initial stage of emotional learning.

As Davidson explained, "This type of research has been my bread and butter, looking into the differences of the brains of patients who suffer various kinds of debilitating psychiatric illnesses like depression and anxiety." He is motivated by a deep wish to "develop more effective treatments and eliminate that kind of suffering."

"There's a lot of research that's been



done on the amygdala and it's clear that it has a connection to the emotions, especially negative emotions but it does not seem to be specifically connected to negative emotions," Davidson explained. "When something potentially dangerous occurs near us we need to figure out what it is, investigate it and pursue an adaptive course of action. If you're walking on a ledge and it's very dangerous, your ability to detect that danger is due in part, to your amygdala."

Richard Davidson is a member of the International Committee of Scientists for Tibet. The committee sent a moving letter to President Jiang Zemin and Prime Minister Zhu Rongji of the PRC voicing concern over the "dismantling of the culture of Tibet and especially its heritage of Buddhism." In the letter, the committee recognizes the contributions to the study of the mind made over many centuries by Tibetan Buddhist Culture. The Committee's goal is to bring the stature of the International scientific community to bear on the leadership of China and to express the fact that the world's leaders in the behavioral and biological sciences believe that there is something precious and extremely worthwhile in the Tibetan culture that should be preserved. Quite a few of the signatories of that letter are Nobel Laureates.

Davidson feels blessed by his interactions with His Holiness and has been deeply touched watching His Holiness interact with Geshe Sopha. He would like one day to be able to attend the teachings at Deer Park more frequently. Until that time, he'll continue studying the brain and human emotions.

For complete interview, please see transcript at www.deerparkcenter.org

MAYOR RECEIVES TIBETANS

by Sharpa Tulku

The elected members of the Wisconsin Tibetan Association met with Madison Mayor Sue Bauman and city officials on January 30, 2002. The members presented the Mayor a letter, a tapestry of the Four Harmonious Siblings, and some books on Tibet. After the meeting, the city gave a reception for the group. The Wisconsin Tibetan Association President, Tenzin Trinley, gave a summary of the letter in his address at the meeting as follows: "The Tibetans in Madison are honored to join the ranks of Wisconsin's richly diverse population. We have come a long way, first from Tibet under very sad circumstances and then from India. Along with the rest of the Tibetan Diaspora, we are faced with the difficult challenge of maintaining our cultural traditions in our new home. While fast becoming absorbed and adjusted to new customs and ways of life, we are trying our best to preserve our culture and heritage, which are nearing the point of extinction inside Tibet. We believe that our efforts in doing this will only add to America's achievement of unity of purpose with diversity of means."

Mayor Sue Bauman and Dr. Anthony Brown, Chief Executive Director of the Equal Opportunities Commission, were the chief guests at the Tibetan New Year celebration on February 16, 2002, at the Eagle Heights Community Center. During the celebration, Ven. Geshe Sopha was requested to present certificates of appreciation to the members who have served on the board of directors of the Wisconsin Tibetan Association since its inception in 1992. Students from the Saturday Tibetan School and the Tibetan Youth Group performed wonderful traditional songs and dances.

On Sunday, March 10, 2002, on the steps of the state capitol, the WTA and the Madison chapter of Students for a Free Tibet organized the annual commemorative rally of the Tibetan Uprising of 1959.

VEN. YANGSI RINPOCHE’S VISIT TO INDIA

By Ani Tenzin Namdrol

In December of 2001, Yangsi Rinpoche traveled to Ganden Monastery in South India to attend teachings on the tantric path by His Holiness the Dalai Lama. Although the event had been planned for some time, Rinpoche did not make the final decision to go to India until two weeks before the event was scheduled to begin. “It was very difficult for me to decide to go to India this time,” Rinpoche said, “because it meant that Geshe Sopa-la was left alone with only the young monks. I thought a lot about it, going back and forth. In the end, my teacher in India strongly encouraged me to come. And, as it was Christmas and New Year’s in America, I thought it would not be too busy at the center. Also, I had not received teachings on this text before. In fact, according to my understanding, it was only the second time that His Holiness the Dalai Lama has given such teachings. With all of these thoughts, the causes and conditions finally came together, and I decided to make the trip.”

Rinpoche flew to Bombay and then to Ganden Monastery in Mungod. The teachings began the day after his arrival, and continued for two weeks. His Holiness taught the entire *Ngag Rim Chen Mo*, or the *Great Treatise on the Stages of the Tantric Path*, composed by Lama Tsongkhapa. The *Ngag Rim Chen Mo* is the presentation of the path to enlightenment according to the tantra vehicle. Like the *Lam Rim Chen Mo*, also composed by Lama Tsongkhapa, it contains extensive explanations, quotations, and logic to demonstrate the path from its unique perspective.

In fact, according to Yangsi Rinpoche: “One could almost say that the *Lam Rim Chen Mo* and *Ngag Rim Chen Mo* are like volumes one and two of the same book. The main target of the *Lam Rim Chen Mo* is the presentation of the three principal paths—renunciation, bodhicitta, and wisdom realizing emptiness. These three paths, which are presented extensively in the *Lam Rim Chen Mo*, are also the basis of tantric practice. In the *Ngag Rim Chen Mo*, Lama Tsongkhapa mainly focuses on how an individual can use these three principal paths as the causes to attain enlightenment in a single lifetime.”

In addition to the explanation of the text, His Holiness the Dalai Lama also gave several very rare tantric initiations.

After two weeks at Ganden, Rinpoche visited his home monastery, Sera Je,

and spent ten days with his virtuous friends and teachers—“my spiritual family,” according to Rinpoche. He then traveled to Nepal to visit his parents, and then on to Bodhgaya to attend the Kalachakra initiation, which was to be given by His Holiness.

Unfortunately, His Holiness became ill in Bodhgaya; as a result the Kalachakra initiation and teachings were postponed until a later date. Rinpoche joined the 200,000 others who had gathered in Bodhgaya at this time in making prayers for the long life of His Holiness. Rinpoche also expressed confidence that the deferment of such an important event would remove obstacles for the Dharma in the future. “Of course many people came from far away and were very disappointed that there were no teachings and so forth. To those people I said that the fact that there was no teaching was the teaching. This event will remove huge obstacles for the Buddhadharma.”

Although His Holiness was unable to teach at all in Bodhgaya, there were discourses given at the Kalachakra site by the Ganden Tipa, the Rizong Rinpoche, and Denma Locho Rinpoche. Lama Zopa Rinpoche, Jhado Rinpoche, and Khensur Rinpoche Lobsang Tenzin also gave teachings at the Root Institute. There were also numerous long life pujas for His Holiness the Dalai Lama, an extensive long life puja for Lama Zopa Rinpoche at the Maitreya project land, and various other teaching events in the monasteries in Bodhgaya. In addition, the Kalachakra sand mandala was completed by the Namgyal monks at the Kalachakra teaching grounds, and was open for viewing by the public.

The annual Kagyu and Nyingma prayer festivals had been held at the Mahabodhi stupa before the Kalachakra event, and after the event was postponed the Gelug prayer festival began. At this time, Yangsi Rinpoche was invited by the abbot of Gyume Tantric College to participate in a debate session on tantric philosophy at the great stupa.

“I was very, very happy to have the opportunity to debate on Vajrayana in the place where Buddha was enlightened,” said Rinpoche. “I had just received the teachings on the stages of the tantric path at Ganden, and then in my last days in Bodhgaya I had the opportunity to debate on this subject. That was very auspicious for me.”

Yangsi Rinpoche returned to America on February 7. Although he enjoyed his trip to Asia, Rinpoche currently has no plans to travel to India in the near future.

Ven. Geshe Sopa Travels

April - May 2001
Louisville, KY

Attends the World Peace Council Retreat at Gethsemani Abbey, Thomas Merton's Monastery

Corvalis, OR

Offers public teachings on Bodhicitta and lectures at Oregon State University, hosted by Jim Blumenthal

Seattle, WA

Teaches on Patience from Shantideva's *Guide to the Bodhisattva's Way of Life*, hosted by Dharma Friendship Foundation and Ven. Thubten Chodron

Minneapolis, MN

Attends His Holiness the Dalai Lama's teachings on Arya Nagarjuna's *Essence of Dependent Origination*

Fall 2001

Three month teaching tour in Taiwan, Malaysia, Singapore, Indonesia and India cancelled because of political instability

Spring 2002
Louisville, KY

Attends the Second Monastic Interfaith Dialogue at Gethsemani Abbey

California

Offers teachings to his Taiwanese students in San Jose on Shantideva's *Guide to the Bodhisattva's Way of Life*; to the students at the Land of Medicine Buddha in Soquel; and at Vajrapani Institute in Boulder Creek on Atisha's *Abbreviated Instructions of the Middle Way*

Corvalis, OR

Offers public teachings on Je Tsongkapa's *Lines of Experience*, hosted by Jim Blumenthal

Seattle, WA

Offers public teachings on Shantideva's *Guide to the Bodhisattva's Way of Life*; hosted by the Dharma Friendship Foundation

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understanding of causality. We see what is happening to them, and from that we can develop love and compassion towards them. It also helps to understand how to solve these problems in the world, because problems always come in the impure world, either on a small or big scale. But in either case, it doesn't matter. There is always a remedy for those problems. We can see how to develop a good solution.

Especially towards those people who produce great problems, we can have a special sympathy and wish to stop their bad actions, loving them and knowing that those people's nature is not evil. The nature of all people is the same. We all equally have the potential to become perfect Buddhas and to attain enlightenment. But the temporary nature of beings is to be completely deluded by their own mental delusions and wrong actions, which comes from not knowing the right cause and then doing wrongly, thinking that is right.

We have an example of this in the situation of little children who do not know what is right and what is wrong. They may attempt to do all the wrong things that are harmful not only to others but also to themselves. Out of love for them, family members who understand the situation will stop them, using either a peaceful method or a wrathful method, whatever is best. It is the same way in the world. For those who suffer with various kinds of disease, there are doctors who are trained in medicine and understand how to give them protection and a remedy for their disease. Out of love for the sick person and in order to save them, the doctors do all kinds of actions, which are not necessarily always smooth and soft. Sometimes they will give injections, bitter-tasting medicine or even cut off people's limbs in operations. Yet these doctors are not acting out of hatred for that person, but to save the person and stop their disease.

In the same way, ordinary beings in the world act under the dominating power of the three poisons, without exactly knowing what they are doing. Buddhist texts even use the term 'chipa' (Tibetan: *byis pa*), meaning 'child' to refer to ordinary beings, because we do not have a correct

understanding of cause and effect, the details of karma, past and future lives and all the causal relations between lives. So ordinary beings are called 'chipa' or children. But those who have passed beyond that, spiritual beings, yogis who have high direct realizations and are under the power of wisdom, love and compassion, are called great Arya beings, which means superior beings or extraordinary beings.

Therefore, what we should have is sympathy for those who have done many harmful things that of course harm others, but hurt themselves much more by creating all those negative actions. There are many, many different methods for stopping their actions. But whether that action is peaceful or wrathful, it should be motivated out of love, compassion and sincerity.

In one of his former lives, the Buddha was a bodhisattva sage who was a merchant in ancient India. He was captain of a ship that was going to sea to trade for jewels. There were about 500 merchants who went to the ocean together on that ship, and when they were coming back carrying many valuable things, one of the merchants had the bad attitude that he wanted to try to kill all the other merchants to have all those good things for himself. The captain knew this, and he tried many different ways to stop that action. But there was no other way than to kill that merchant himself. Finally, the bodhisattva captain decided to kill this person, motivated by the thought that: 'If I don't stop this, of course for one thing the rest of the merchants will die, but more worrying is that if the person himself does this before dying—stealing all this material and killing all these beings for his own attachment—that will bring him to hell in the next life, and he may have to suffer for aeons. If he dies first, without committing these actions, he will be much, much freer than that.' So out of great compassion and love for that person, the captain decided to kill him.

Of course, killing in Buddhism is negative. But dominated by compassion, without caring or worrying about himself, this captain completely sacrificed his own future for this person. He thought, 'whatever karmic result comes to me because of this killing doesn't matter.' That was his motivation, and

...what we should have is sympathy for those who have done many harmful things...There are many different methods for stopping their actions. But whether that action is peaceful or wrathful, it should be motivated out of love, compassion and sincerity.

with that he did the killing. That action creates many, many very wholesome karmas, rather than only negative karma.

Shantideva says:

If by one suffering many sufferings are eliminated, for a bodhisattva, this one suffering is to be produced, for oneself or others.

There is the well-known story of a bodhisattva who was staying in the forest with a large group of monks who were being persecuted by the king. In the end, the bodhisattva decided to try to intervene, knowing that the king would have him killed. He did so because his own death would reduce all the sufferings of the group.

Therefore when we talk about the situation here in our country, we can have the motivation wishing that any particular actions that are done to stop the terrorists, by force or otherwise, will end many problems in many places. If we can wish that way, we won't have much problem, motivationally at least, and less negative karma. And in that way, we may produce peace in the world. Otherwise, we are all making so much negative karma together every day.



A close-up look at Vens. Lhundup Sherab (left) and Lobsang Thapkey and their larger than life contribution to Deer Park's lifestyle.

BEHIND THE SCENES: TWO DEER PARK MONKS' ACTIVITIES REVIEWED WITH HEARTFELT GRATITUDE

by Beth Simon

In many ways, Lhundup Sherab and Lobsang Thapkey, the two monks now living on the second floor of the Evam Monastery addition, are responsible for the ongoing daily care and welfare of Deer Park and our beloved, precious teacher, Ven. Geshe Lhundub Sopa. The following, which Sherab and Thapkey discussed with me and then read and approved, is merely a brief summary of some of the things they do from which we benefit.

The Seasons

In the summer, they cut the grass and take care of the yard. In the fall, they rake. In the winter, they shovel snow and plow the driveway. They clear away brush, cut dead wood, and when, as is now the case, Rinpoche conceives a tree trunk as art, they help in that transformation.

The Week

Sherab and Thapkey have established an alternating weekly schedule where one acts as personal attendant to Geshe-la and the other takes care of the Temple. In this way, they accomplish the daily round of tasks: cleaning the main house, cooking the meals, shopping, and keeping the Temple neat and ready for teachings, retreats, and special events.

The Temple and Events

The monks not only maintain the temple, they also take on special tasks. Late last fall, for instance, in preparation for a weekend Tara retreat, Sherab

and Thapkey thoroughly cleaned the statue cabinet, which included Sherab climbing inside to carefully wash the statues.

Retreats and puja offering ceremonies have their own requirements. Here, again, the monks quietly, efficiently and beautifully prepare the needed accouterments, including making tormas, devising auspicious symbols and preparing tea for a roomful of participants.

Ven. Geshe Sopa

Whichever monk whose week it is to act as Geshe-la's personal attendant rises at 5:30 a.m., takes tea to Geshe-la, and then does the offering water bowls in Geshe-la's room. Later, he makes lunch and then dinner, and accompanies Geshe-la for his walk, strolling with him on Schneider Drive if the weather is fine, or at a mall, if the weather is poor.

Their Own Days

Thapkey and Sherab's monastic life, which includes mall walking and hotmail accounts as well as systematic examination of Buddhist texts, demonstrates a merger of American culture with traditional study that is both exemplary and seamless. Each monk begins his own morning at about 7 a.m. with daily prayer recitations. After prayers, Sherab either listens to Wisconsin Public Radio, reads a Dharma text or studies English. After lunch, he continues his text study or practices English. Thapkey often

(Their) monastic life.... demonstrates a merger of American culture with traditional study that is both exemplary and seamless.

uses his morning to work with Tibetan software programs. In his current project, he is using a Tibetan font program to create visually clear copies of texts for Geshe-la. Thapkey, who particularly likes computer-mediated activities, practices English pronunciation and grammar with a variety of interactive CDs.

Many afternoons, both of the monks have class with Geshe-la. Currently, they are studying Tibetan grammar. Last year, they read a Lam Rim text with Rinpoche.

The monks study English with several different Deer Park students. They practice English conversation and reading with Susan and Lisa, conversation, phonology and grammar with Beth, and various computer technologies with Marty and Liane.

Guests and Events

Often the monks are the first contact people have with Deer Park, either by phone or in person. They provide answers to a variety of questions about the teachers, Deer Park Buddhist Center, Evam monastery, and the Deer Park lay community. When newcomers arrive, they give tours, taking people around the grounds, the stupa and the temple while explaining Deer Park history, teaching schedule, and the round of ritual and social activities.



THREE NEW BOOKS ON HORIZON BY GESHE SOPA ET AL

Deer Park would like to highlight three literary works by Geshe Sopa currently in progress. The coordinator of each project received his doctoral degree in Buddhist Studies under then Professor Geshe Sopa at the University of Wisconsin-Madison. A summary of the projects coordinated by Paul Donnelly, Roger Jackson, and David Patt follows.

Autobiography of Geshe Sopa as Told to Paul Donnelly

Paul Donnelly spent the month of June 2001 interviewing Geshe Sopa for the project, collecting 40 - 50 hours of recordings; further interviews will be done as needed. The book will cover Geshe-la's life from childhood in Tibet through nearly the present, depending on how long the transcripts grow. The bulk of the book will be Geshe-la's remembrances of life in Tibet, primarily focusing on his time at Ganden Chokhor and Sera monasteries, of his exile and of his coming to Madison, Wisconsin. The book will be published by Wisdom, possibly in 2004. Paul says, "I'm very excited about this project - there is so much precious information about Geshe-la, Tibet and the monastic system contained in the interviews. I don't know of another book that covers this much ground." Paul is a professor in the Dept. of Humanities, Arts, & Religion at Northern Arizona University.

Translation Of Tuken Chöki Nyima's Crystal Mirror Of Tenet Systems

Since the mid-1970's, Geshe Sopa has been working, off and on, on a translation of Tuken Chöki Nyima's Crystal Mirror of Tenet Systems. This 500-page masterpiece, completed around 1802 by a Tibetan-educated scholar of Mongol descent who lived at various times in both China and Tibet, is regarded by both Asian and Western scholars as one of the great works of Tibetan historical and philosophical literature, a learned and fair-minded account of the religious traditions of Tibet and surrounding countries. Among Tibetan traditions, it includes chapters on the history and doctrines of the Nyingma, Kadam, Kagyu, Zhije/Chö, Sakya, Jonang, Geluk, and Bön. It also includes accounts of the religions of India, China, Mongolia, Khotan, and

Sambhala. Over the years, Geshe-la has researched the book with masters in India and Nepal and read portions of it with different graduate and undergraduate seminars. Many people have contributed to the project, but in the last decade, Geshe-la's main collaborator has been Ann Chávez. More recently, Roger Jackson agreed to serve as general editor for the book. Roger is spending his current sabbatical from Carleton College editing and annotating the translation in consultation with Geshe-la and Ann. Michael Sweet and Leonard Zwilling, who assisted Geshe-la with Peacock in the Poison Grove, are working on the chapter on Chinese religion, and John Newman is expected to help with the Sambhala chapter. Wisdom Publications has expressed a very strong interest in publishing the volume, which should be completed within the next six months. Roger is a professor in the Dept. of Religion at Carleton College.

Geshe Sopa's Commentary on Je Tsongkhapa's Lam Rim Chenmo

The Lam Rim Chenmo, The Steps on the Path to Enlightenment, was the magnum opus of Je Tsongkhapa, the founder of the Gelugpa school of Tibetan Buddhism. It is the most extensive elaboration of the sutra path to enlightenment in the Indo-Tibetan tradition. When Geshe Sopa founded Ganden Mahayana Center in 1975, the dharma center that evolved into Deer Park, he began teaching the Lam Rim Chenmo every Sunday morning. Thirteen years later he had completed three quarters of the text. He taught the last section, the Chapter on Special Insight, during a 10-week summer course in 1998.

All of these teachings are being edited into a series of five books, Steps on the Path to Enlightenment: The Lam Rim Chenmo Commentary of Geshe Sopa. Lama Zopa Rinpoche is funding the project. The books will be published by Wisdom Publications. David Patt, who envisioned the project, is the general editor of the series. The five volumes are in sequence:

- The Foundation Practices of Buddhism edited by David Patt, The Law of Karma edited by David Patt, Bodhicitta - The Compassionate Mind of Enlightenment edited by David Patt, The Path of the Bodhisattva edited by Beth Newman, and The Wisdom which Realizes Emptiness edited by Dechen Sue Rochard and David Patt.

BRIEF CATALOG OF DEER PARK TEACHINGS: SPRING 2001-2002

by Andy Francis

Over the last year our teachers here at Deer Park have been kind enough to continuously teach us Buddhadharma. While they all are in demand in various parts of the world at other centers or monasteries, they have, nonetheless, given a great deal of their time and energy to us.

Upon completion in late 2000 of Nagarjuna's Letter to a Dear Friend, Geshe Sopa-la began to teach the Stages of Meditation: Middle Volume by Kamalashila. Geshe-la has continued his commentary on this text at the Sunday morning teachings throughout the year. He also gives clarification on the Guide to the Bodhisattva's Way of Life by Shantideva, often citing a different verse as an introduction to his weekly lecture on the Stages of Meditation. His method of explanation is almost a double commentary: the teachings show the technical procedures for gaining calm abiding and special insight grounded firmly in the everyday practice of the bodhisattva way.

Geshe Thabkay-la has continued his commentary on the Medium Stages of the Path to Enlightenment by Tsongkhapa, reaching the section of "the being of the greatest capacity." Geshe Thabkay-la has also taught the Three Principal Aspects of the Path by Tsongkhapa on Sunday mornings when Geshe Sopa-la and Yangsi Rinpoche are away. Geshe Thabkay's Thursday night teachings are followed by invaluable, lively question and answer sessions.

Yangsi Rinpoche has been commenting on the Wheel Weapon by Dharmarakshita on Thursday nights while Geshe Thabkay was away. He has also given a number of Sunday morning teachings, which have been in the form of meditation instructions, personal advice, and occasionally philosophical tenets. During the summer course Rinpoche had the opportunity to teach in Tibetan on tenet systems, with Professor John Dunne as his translator.

During 2001 Sera Je Khen Rinpoche Geshe Dönyo-la, absent from Deer Park since becoming the abbot of Sera Je Monastery in India, visited us and gave a teaching about what it really means to be a Buddhist.

Regular teachings are given at Deer Park on Sunday mornings from 10:00 a.m. to noon, and Thursdays from 7:30 p.m. to 9:00. The Jar Cho preparatory rite is chanted on the first Sunday of each month before teachings begin.

VEN. GESHE SOPA'S 2001 SUMMER TEACHING

by John Newman

During the summer of 2001 our precious teacher Geshe Lhundub Sopa taught the beginning portion of Je Tsongkhapa's *Uma Gong-pa Rab-sal* ("Illumination of the Thought of the Middle Way"), which is a detailed explanation of the Indian master Candrakirti's *Madhyamakavatara* ("Introduction to the Middle Way"). Last summer we covered approximately the first third of the text, starting with an explanation of the title and continuing into the beginning of the chapter on the perfection of patience.

The *Madhyamakavatara*, and thus Je Tsongkhapa's commentary, is basically structured according to the ten bodhisattva stages as they are presented by the Buddha in the *Dashabhumika Sutra* ("The Sutra on the Ten Stages"). However, prior to entering into discussion of the more advanced levels of the bodhisattva path, Je Tsongkhapa provides an extensive account of great compassion, which is explained to be the fundamental source of all liberated persons—not only bodhisattvas, but buddhas and arhats as well. Great compassion is shown to be the cause of both bodhicitta and correct understanding of reality, the principal subjects cultivated on the bodhisattva path. Since the awakening of buddhahood is the result of development of the Mahayana path, and since arhats achieve nirvana dependent on the instruction of buddhas, all states of freedom from samsaric misery ultimately derive from compassion.

In discussing great compassion in detail, three types are distinguished. All three take sentient beings as their basic object, and all three are qualified by the wish to free others from suffering, but they differ in terms of the specific qualities of living beings that are focused on. The first, "compassion that takes sentient beings as its object," observes sentient beings' lack of freedom, the fact that they are completely controlled by the processes of samsara, and suffer as a result. The second compassion, "compassion that takes phenomena as its object," focuses on sentient beings' transitory, ephemeral nature—their impermanence. The last type of compassion, "compassion that takes 'the objectless' as its object," observes sentient beings qualified by emptiness—sentient beings without the essential, autonomous self that ignorance falsely ascribes to them. These three types of great compassion all serve to produce bodhicitta, and thus the entire development of the Mahayana path.

After treating great compassion, Je

Tsongkhapa begins his explanation of the ten bodhisattva stages. The first stage, named "Very Joyous," is the point at which a bodhisattva first achieves direct perception of emptiness, and thus becomes a 'superior' bodhisattva. This chapter, like subsequent chapters in the text, provides a detailed discussion of the special qualities of the bodhisattva at that level, comparing his or her state of development with that of practitioners following the Hinayana path. At this point Je Tsongkhapa also gives a thorough explanation of Candrakirti's assertion that all practitioners, not only those following the bodhisattva path, must achieve the wisdom that understands emptiness. This is one of the special features of Candrakirti's interpretation of Madhyamika philosophy.

Turning to the perfection of giving, the virtue that is especially mastered on the Very Joyous bodhisattva stage, Je Tsongkhapa explains that all forms of happiness—worldly happiness, the bliss of nirvana, and the supreme happiness of buddhahood—derive from generosity to others. The different types of generosity and their specific results are enumerated, and the difference between "perfect" generosity—that which is conjoined with realization of emptiness—and other, mundane forms of generosity is explained.

The second bodhisattva stage—the Stainless—is characterized by a profound mastery of ethical conduct. Just as generosity gives rise to happiness, ethical conduct frees one from undesirable forms of experience. Ethical conduct in general refers to abstention from negative behavior—whether bodily, verbal, or mental—but the bodhisattva's practice of ethical conduct is, again, distinguished by his or her understanding that the object, agent, and act of morally qualified behavior lack intrinsic, autonomous existence.

This brief synopsis cannot even begin to suggest the brilliance and depth of the texts we studied last summer. And of course words can only hint at the gratitude the audience felt for Geshe-la's gentle patience in gradually leading us across an ocean of difficult ideas. Once again he gave us easy access to the pure stream of Madhyamaka thought flowing from the Buddha through Nagarjuna, Candrakirti, Je Tsongkhapa, and the living Tibetan masters of the Middle Way. Once again Deer Park in Oregon, Wisconsin took on the aspect of Deer Park in India.

ARCHIVES:
RESTORATION IN PROGRESS



Thanks to the dedicated work of many people over the last 30 years, Deer Park has amassed an audio archive of over 5,000 hours.

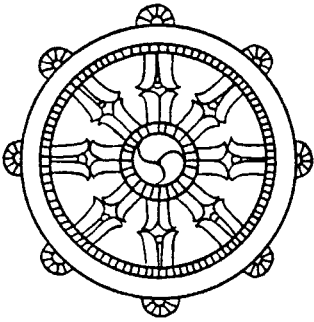
These recordings preserve the teachings of some of the most respected teachers in the Tibetan Buddhist tradition. To hear the Dharma presented in their voices is a precious experience, and as such, it is also a priceless legacy for future generations of Buddhists.

As great as the contents are however, audio cassettes are in no way exempt from impermanence. A sampling of some of the older cassettes showed that they are in various stages of disintegration; if left unattended on the shelves, this remarkable collection will eventually disappear.

So in July 2001, on the anniversary of Buddha Shakyamuni's First Turning of the Wheel of Dharma, it was determined to take the appropriate steps to preserve these aging cassettes. Following archival standards, it was decided to digitally record the tapes, in real time, onto archival quality CDs with an estimated shelf life of 200 years.

The project is an ambitious one and will take years to complete. Since starting in August all the recordings from the 1970s have already been converted.

If you have any recorded teachings in your private collections, in any medium, that you think should be included in the Deer Park archives, please contact us. You can send an email to: DrPkArch@hotmail.com or call the center directly at 608-835-5572.



A joyful moment shared at Keck Labs with (left to right) Geshe Sopa, Alan Wallace, His Holiness the Dalai Lama, Geshe Jinpa, and Dr. Richard Davidson.

INTERVIEW WITH RICHARD
DAVIDSON

by Susan Gemmill

In January 2002, I had the pleasure of interviewing Professor Richard "Richie" Davidson, director of the Keck Laboratory for Functional Brain Imaging and Behavior and UW Professor of Psychology. His research is key in a working collaboration with His Holiness the Dalai Lama in vigorously pursuing scientific research on contemplative practice.

Davidson grew up fascinated with the mind. He volunteered for a sleep study program while in high school in New York. He was also influenced by intuition, and what he saw as a set of transformative methods that were potentially available to all people. His experiences were sufficient to convince him that the "traditional view of mind, and its repertoire of skills and competencies, was unnecessarily limited." Davidson maintains a "compelling vision that interaction with Buddhist traditions is important in helping us call into question those limitations and allowing us to expand our domain of what is possible." Yet even with his personal commitment to this research over the past decade, these areas have remained on the scientific back burner. Nevertheless, he is excited and optimistic about the research, which has recently attracted more interest.

Davidson became interested in meditation as an undergraduate. As a graduate student at Harvard in the early 1970s, he attended an informal meditation class on Tuesday evenings taught by Ram Dass at a home in Cambridge. He published a number of articles as a graduate student and did some

research in the area of the effects of meditation on the emotions but it was clear that the available tools were not particularly refined. Other basic questions such as how to expand one's emotional experience took precedence. After two years in graduate school Davidson traveled to India. He spent three months at his first serious formal retreat, an important exposure to meditation and its possibilities, even though it did not become the central focus of his scientific research. Only recently has he returned to a more structured scientific study of meditation, in part, because the tools available today are more refined than before.

"The difference between the tools of the early 1970s and the present is the equivalent of a simple light microscope versus an electron microscope, or a toy telescope versus the Hubble Space telescope," said Davidson. Today, Davidson has at his disposal the fMRI (or functional magnetic resonance imager), the PET scanner, and a geodesic sensor net. The fMRI is a tunnel in which the test subject lies completely still. It captures real-time responses to emotional stimuli in various regions of the brain. The PET scanner detects metabolically active areas of the brain by picking up signals from a radioactive tracer injected into the subject before the procedure. The geodesic sensor net contains 256 electrodes and is worn on the head like a lightweight helmet. It picks up electrical impulses from numerous parts of the brain and can be utilized at the same time as a PET or fMRI.

The research team has test subjects write about intense positive and negative emotional events of their lives. They also use filmstrips, pictures, and

HIS HOLINESS BLESSES DEER
PARK'S NEW TEMPLE SITE

by Penny Paster

Early in the morning of May 21, 2001, His Holiness the Dalai Lama said prayers and consecrated the ground at the future site of Deer Park's new temple entrance. Geshe Sopa, Yangsi Rinpoche, Geshe Thapkey, Geshe Jampa, Ven. Thapkey and Ven. Sherab attended the ceremony. Markers for the proposed structure allowed His Holiness to see the boundaries of the building that will sit at a welcoming entrance point and high geographical placement on our property. His Holiness was shown the architectural site plans during his stay at Deer Park. Following Tibetan tradition, private quarters above the temple are planned for His Holiness and other guest teachers (see accompanying article). This was His Holiness' fifth visit to Deer Park since 1979.

His Holiness stayed at Deer Park for two nights while attending a conference at the University of Wisconsin entitled "Transformation of Mind, Brain and Emotion" co-sponsored by the Health Emotions Research Institute of UW-Madison Medical School and the Mind and Life Institute of Boulder Colorado. (Please see Davidson Interview.)

sounds, and have begun working with tastes. Recently, the team has been exploring the difficult task of how to study compassion. They worked with new mothers and observed them interacting with their firstborns. The objective is to evoke a certain kind of emotion and then to study the change that takes place in the brain.

Although little research has been done on meditation thus far, Davidson's team has begun to gear up. One recent formal study looked at the mindfulness tradition of Theravada Vipassana practice with Jon Kabat-Zinn. During the Dalai Lama's visit last May, Davidson and his colleagues tested Mathieu Ricard, a French Buddhist monk traveling with His Holiness. Ricard has done a number of prolonged three-year retreats and far exceeded the criterion of 10,000 hours of long-term practice. The team observed Ricard's brain while he sat in a number of different meditations on mindfulness, loving kindness and guru devotion. Davidson and his team at Keck Labs are also developing a project on accomplished adepts. Three people have been located and are scheduled to begin within the next eight months. The goal is to complete studies of ten people from different parts of the world over the next couple of years. "For this study, the team is focusing on

(Continued on page 9)