

Deer Park Summer Course 2001

July 9 to August 3, 2001

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

Ven. Geshe Sopa will be teaching the first five chapters of Je Tsongkhapa's *dGongs pa rab gsal*, a commentary on Chandrakirti's *Madhyamakavatara*. The primary subject of this text is the Six Perfections. Geshe Sopa plans to do the 6th chapter on Wisdom in the summer of 2002. In addition, another of Deer Park's teachers will teach from Konchok Jigme Wangpo's text on the tenet systems of the four Buddhist schools.

Geshe Sopa will teach Monday through Friday from 10:00 am to noon and 2:00 to 3:30 pm. Although Geshe Sopa's commentary is offered primarily in English, a reading knowledge of Tibetan is recommended. The afternoon session on tenets will be held from 4:00 – 5:00 pm, 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 Buddhist Center
Summer Course 2001
4548 Schneider Dr.
Oregon, WI 53575



Deer Park Buddhist Center

4548 Schneider Drive
Oregon, WI 53575

His Holiness the 14th Dalai Lama will attend the Mind and Life Conference at the Health Emotions Research Institute at the University of Wisconsin-Madison in May 2001. During this time, he will be staying at Deer Park. However, he will not be conducting any public teachings during this visit.

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April 2001



Statues
patiently
await
residence in
new temple.

NEW TEMPLE ON OUR HORIZON

by Mike Atkins

Under the direction of Geshe Sopa, Deer Park has begun developing a design for a new temple. For the past few years, Geshe Sopa has been thinking about the need for a new temple at the monastery outside Madison, Wisconsin, and has decided that now is the time.

"A new, larger temple," says Geshe-la, "built to last for 50 to 100 years, would be a wonderful benefit for current and future generations of Buddhists. I would very much like to see the new temple completed while I am still here to help."

Deer Park has retained Gastrau, Feurer & Vogel of Milwaukee to help design the new temple. The primary architect is Eric Vogel, who has close personal ties to the Center. Both the exterior and interior of the temple will be designed to look as much as possible like a traditional Tibetan temple, but will be constructed using modern construction methods and materials. The plan

currently under consideration reflects an official seating capacity of 228 persons in the main temple hall, and includes a large, finished basement that will be available for meetings classes, and dining. Guest quarters for visiting teachers, such as His Holiness the Dalai Lama, will also be provided in the upper levels of the temple building, according to Tibetan custom. The new temple will also be wheelchair accessible.

"Several times each year," says Geshe-la, "we have events at the Center such as the celebration of Buddha's birthday and enlightenment and Tibetan New Year, which are attended by hundreds of people, including many members of the local Tibetan community. The existing temple is not large enough to hold such groups. This is very unfortunate, especially since at winter events many guests are left standing out in the cold, some wearing only 'chubas' (traditional Tibetan dress)."

In addition to the need to support our growing local community in a larger space, Deer Park's current structure is nearing the end of its useful life. The existing temple was built in 1981 as a relatively temporary structure. It was designed as an open-air pavilion specifically for the first Kalachakra initiation to be offered in the West by His Holiness the Dalai Lama. It initially comprised just a wood frame but no foundation. The pavilion was subsequently enclosed and adapted for year-round use and has served us well up to now. Recently however, structural problems have begun preventing our easily opening the front doors and many of the windows, and these problems will only become worse over time.

In order to make Geshe-la's wish a reality, a fund-raising effort for the temple is expected to begin in earnest in Spring of 2001.



Left to Right: Lhundub Sherab, Geshe Jampa Khedup and Lobsang Thapkey

WE ARE SO GRATEFUL FOR ALL YOUR HELP!

by Marty Bleyer

Deer Park is quite fortunate to have three young monks serving our geshe's and the Center's needs. The three – Geshe Jampa Khedup, Lobsang Thapkey and Lhundub Sherab – are very devoted to the Center, devoting much of their time and effort tirelessly to many of Deer Park's activities, ranging from the mundane to the sacred. These include maintaining the offerings in the temple, cleaning, cooking, doing yard work (seemingly endless lawn mowing and leaf raking), greeting visitors and countless other tasks.

Geshe Jampa Khedup was born in South India in Bylakuppe, Mysore. He became a monk and joined Sera-Je Monastery at the age of 10. After many years of extensive study, he received his Geshe degree in 1997. Because his English is excellent, Geshe Jampa has been a wonderful translator for Geshe Sherab Thabkay's Thursday night teachings. In the winter of 1999 he accompanied Geshe Thabkay to Mexico as his attendant and translator, and remained to give teachings himself after Geshe Thabkay's return to Deer Park. Both recently returned from another lengthy Mexico teaching tour (see related story). To help maintain the Tibetan culture of Madison's young immigrant community, Geshe Jampa also teaches the

Saturday Tibetan language classes offered to local Tibetan children (see related story).

Thapkey and Sherab were both born in Tsang Province, Tibet; and were ordained at Ganden Chokor Monastery in Tibet. Thapkey took vows at age 22, and Sherab at 21. After leaving Tibet together, they went to Ganden Chokor in Pokhara, Nepal, and were eventually admitted to Sera-Je Monastery in Mysore, India. When they arrived at Deer Park, their English language skills were quite limited. With the help of several tutors, and much hard work on their own parts, their English has improved significantly. Both want to continue their studies until they are completely fluent.

Sherab does much of the cooking for the monks, and is also proficient at making tormas (ritual offering cakes) for pujas. Thapkey has mastered the intricacies of driving in America and recently passed his exam to receive a driver's license. Both express a wish to complete their studies and obtain their Geshe degrees in the future.

When asked about their long-term future plans, all three monks expressed their desire to stay at Deer Park while samsara remains. We at Deer Park would like to extend our gratitude to them for all their hard work.

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Editor: Ann Chávez **Editing:** Ven. Lhundub Damchö

Design/Production: Paul Judzewicz

Scanning & Imaging: Martín Chávez

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Drawing: Nancy Douglas Page 3 & Cover

Proofreading: Frank Barone, Dale Decker

Comments: deerpark@itis.com

BUDDHIST YOUTH GROUP

by Ven. Tsultrim

Responding to the interests of local young people, a small youth group has been established at Deer Park. The group meets every other Saturday at 11:00 a.m. during the school year.

The youth group began approximately one year ago, initiated by Roxanne Vorelka who knew some teens with an interest in finding out more about Buddhism. Roxanne, a mother of twin 4-year olds who also want to hear more about Buddha, approached Yangsi Rinpoche and Geshe Jampa Khedup about beginning a special class for teens and pre-teens. Rinpoche and Geshe Jampa replied enthusiastically, and a Sunday morning class was organized. However, their schedules prevented Rinpoche or Geshe Jampa from teaching the class except occasionally, which led to my involvement with the small but dedicated group. Ani Damchö also led the class on one occasion.

Throughout the last school year, between three and five young people attended fairly regularly, often accompanied by a parent or guardian. Since children and adults together are basically new to the Dharma, both age groups actively engage in the class.

We meet for one hour bimonthly, opening with a short refuge and lam rim topics followed by discussion and questions, depending on the attention spans of the youngest. We usually include a guided meditation, which the young students enjoy very much. Yangsi Rinpoche also introduced the group to walking meditation, mandala offering and other practices. We conclude by dedicating the merit, and then have an informal tea together.

For someone like me who has never taught before, it has been interesting to try to express Dharma in a way that a nine-year-old and a forty-year-old person can both relate to and find meaningful. Personally, it's been a wonderful learning experience.

What has impressed me the most is the genuine interest of these students. One student told me, "For the first time I really believe that enlightenment is actually possible." Such comments truly inspire hope for the future of the Dharma.

Roxanne continues to organize the group, serving as liaison. She and some other parents have expressed an interest in Dharma education for their smaller youngsters at some point in the future. If you are interested in class information, please contact Roxanne at 877-1869 or contact Deer Park at 877-5572.

OUR UNIQUE PHYSICAL

ENVIRONMENT

by Penny Paster

On a country road in the heartland of America, Deer Park Buddhist Center is an oasis of serenity and learning. Our temple, Geshe-la's house and monastic quarters sit on wooded acreage replete with flowers. Each season brings budgetary challenges on how to prioritize our spending so that we can maintain and improve Deer Park's buildings, gardens, and special setting. We are always evaluating and implementing short- and long-range plans to match our needs.

A three-year project to overhaul the lower level of Geshe-la's house is nearly complete. The rooms now provide redistributed space for the monks and members. Our large, bright working kitchen can accommodate multiple cooks and volunteers, as well as students enjoying tea and discussion. A central meeting room includes a member loan library, reading table, and conversation area. A new humidifier hums softly in the background. With two doors separating the areas, an open office has two computers, photocopy machine and tape area. In addition, a dedicated reading room with a reserve library allows an additional quiet space for study. Two back-to-back single bath-

rooms complete this well-used area. Only a small ceramic floor remains to be installed in the entry area. Instead of new construction and outfitting, we were successful in effecting a 'new' look and reconfiguration of space with creative planning and many recycled items. Our transformed space was well-utilized during Geshe-la's summer course. The flexibility of the area allowed us to remove furniture and set up banquet tables for noontime meals.

The front of Geshe-la's house has new cement steps and a winding cement path inlaid with flagstone. Stage two on this project will be the installation of hand rails. This addition to the entryway to the main house finally provides a much-needed safe and level surface for everyone.

Volunteers worked on a seasonal cycle during Spring, Summer and Fall and made the many gardens our undisputed pride. Their efforts are enjoyed by everyone on the property.

Upcoming projects include rebuilding a new chimney on the main house, interior and exterior spring painting, replacing a water heater, adding new cement steps and railings in the back of the main house, finishing the wooden porch in our annex, finishing the temple porch repair, continuing planting, buying a dishwasher and as with any property, responding to whatever needs atten-

tion...or breaks first.

We are so very, very fortunate to have three full-time residence nuns living and studying across the street from Deer Park at Phuntsok Choling (see related story). Our long range planning for this house includes new windows, added insulation, an additional bathroom, painting, and some upgraded flooring. Generous volunteers painted areas of the house in preparation for the additional nuns staying there this summer. We hope to continue painting each room before the 2001 summer course. A new furnace and roof were installed last year. If you wish to make any donations for this specific building, please write a note or indicate "P.C." on your check to Deer Park and we will direct those funds for that building. Donations may also be made to "P.C.-rent" for the nuns' monthly expenses so that they may continue to study, practice and help us all.

Various parts of our woods are being cleaned and cleared as we prepare for the eventual construction of a new temple on our property. If you stop by Deer Park, please help yourself to the free firewood.

The facilities at Deer Park provide a refuge and a respite for all of us. We treasure this sacred space and gratefully welcome your donations and kind assistance on any project.

Deer Park Finances

The cost of providing regular Buddhist teachings at Deer Park is funded primarily through the kind and generous contributions of those who find our activities worthy of support. Our operations are relatively modest. Deer Park needs approximately \$70,000 per year to provide basic necessities and occasional travel for resident monks and guest teachers; to furnish educational and ceremonial equipment and supplies; to maintain an extensive library of books and audio and video tapes; to operate and maintain our temple, residential buildings and grounds; and to print and distribute a newsletter once each year. Contributions, however, generally fall significantly short of our needs. As a result we often defer much needed repairs and occasionally delay important services such as snow removal. Fortunately, we have not yet been forced to reduce instructional activities, although that may become necessary in the future if contributions continue to fall short.

Any donation you might wish to make to the Center would be very much appreciated. Pledges of regular donations are especially helpful in our fiscal planning efforts. If you would like to join in supporting the Center, either with a one-time donation or a pledge, please complete the form below, and send it with your gift to the indicated address.

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DHARMA WHEEL - from page 3
 you have the attitude: 'How nice if I had these things instead of them. How nice that would be.' With that kind of attitude, there is always jealousy and wanting to destroy others, to prevent them from having it. This kind of mental attitude dominates ordinary beings most of the time.

But this kind of evil mind can be subdued. It can be controlled and replaced with other attitudes. There are some other mental states that are very frank, compassionate, loving and kind and these can all be developed. Instead of attachment, hatred and ignorance, one can develop universal love and compassion for others and also the understanding of true reality, of right and wrong and so forth. One can have this special kind of high wisdom, rather than always being under the power of ignorance. Removing, purifying and controlling these negative minds and developing and increasing positive things, this is the whole teaching. The purpose of all Dharma teaching, all the action of Dharma teaching, is to bring about those things.

Buddha's sutra says:

༄༅། བེས་སྤྱད་ལ་བཞི་ལོག་པ་བརྟེ། བེས་སྤྱད་ལ་བཞི་བདེ་བ་འདྲ་ན།

A tamed mind brings lasting goodness;

A tamed mind brings happiness.

That means the mind is the root of all the Dharma, and if you tame the mind, that will bring bliss and happiness. Likewise, all the permanent good things, like emancipation and enlightenment, are also brought about by taming the mind.

Based on this, many sutras make an analogy of our ordinary mind being like an elephant. Especially we have the quotation from Shantideva:

ལེས་སྤྱོད་པ་ལྟར་བརྟེན་པའི། མཚན་མེད་གཞོན་པ་བྱེད་པ་གྲོང་།

ལྷན་ཆེན་མཐུན་ལྷོས་པ་ལེག། འདི་ན་དེ་འདྲའི་གཞོན་མི་བྱེད།

The harm caused by an untamed crazy elephant in this life,

Is nothing like the harm of the Avici hells caused by the unleashed mental elephant.

(Chapter Five, verse 2)

This verse means that it is very dangerous to unloose our mental elephant, and let the mind go freely to do whatever it wants. The damage that this will bring to oneself in the future is a great, great harm. What kind of harm? Avici. According to Buddhism, Avici is one of the worst kinds of hell, with great misery and suffering. The wrong mind will do that kind of harm to us. The kind of harm that the mental elephant does to us, an ordinary crazy elephant cannot do. Usually everybody thinks that a huge, crazy elephant is the most dangerous thing. If one is loose, everybody will run. But that kind of elephant cannot do such great harm to one as one's

own mind can. In this life, even if hundreds of crazy elephants come to you, there can only be the physical destruction of this present life, at worst being killed by the elephant. That is all the outside elephant may do, however great or crazy it is.

But if one's own mind is not damaged, those elephants cannot throw you into the worst hell, called Avici. If your mind is loving and compassionate towards them, even though they may physically destroy you in this life, there's no future harm. There's nothing that they can do to cause more than that physical, temporal harm.

But with your mental elephant, if you act in a crazy way, getting angry and out of that anger, doing so many things to harm others--destroying others' lives, killing, stealing, lying, cheating--in the future those actions might cause you to fall into the worst kind of miserable life that can be experienced. So in comparison with an ordinary elephant, our inner mental elephant is much, much worse.

Our mental elephant usually goes around under the power of our egotistic, selfish mind, and in this way, attachment, hatred and jealousy arise, and on that basis we create all the harmful actions of body and speech. We do all of these without knowing how it will hurt us in the future. Therefore great practitioners, those who have realizations, see that this is a great danger and call this kind of mind a 'crazy mental elephant.'

That is why Shantideva says:

ལེས་སྤྱོད་པ་ལྟར་ཆེན་ལྷོས་པ་བྟེ། རྩོམ་པ་ལེས་སྤྱད་པའི་གཞོན་པ།

ཇི་ལྟར་བརྟེན་པའི་མཚན་མེད། འདི་ལྟར་འབད་པ་ལྟར་ལྷོས་པ་བརྟེ།

One should make every effort to examine the crazy elephant of one's mind,

To see that it does not come untied from the great pillar of the mind, the thought of Dharma.

(Chapter Five, verse 40)

When someone is taming a crazy elephant, they find a pillar or stone or some very firm object, and tie the elephant to that tightly with a very strong rope, so it's not easy for the elephant to get away. Once it is firmly tied, then you can tame and control it. In the same way, your mental elephant has to be tied on to the strong object of Dharma practice, the practice of virtue, with a strong rope, which is mindfulness. Tying one's own mind to the Dharma, with many, many efforts--that is what the practice of Dharma means.

In Buddhism, there are many different levels of teachings. Buddha taught lower, intermediate and highest Dharma. All of them aim at taming our individual mental elephant, to free us from these evil mental states, to develop compassion and loving mental states in order to bring the highest virtues and omniscience. In that way,

“Prajna means perfect wisdom and with that of course, all kinds of perfections are achieved.”

they lead to perfect enlightenment. That is the main Buddhist goal. Shantideva also says:

ལྡན་ལག་འདི་དག་མཚན་ཅད་ནི། ལྷན་པམ་ལེས་རབ་དོན་དུ་གསུངས།

The Muni taught all these limbs for the sake of wisdom.

(Chapter Nine, verse 1)

Therefore the highest wisdom of omniscience is the final thing. Omniscience means knowing everything, what is good and what is bad, knowing everything clearly and perfectly through direct realization. In that way, all mistaken actions and all mistaken knowledge is removed, and when you achieve that, this is perfect wisdom, called prajna in Sanskrit. Prajna means perfect wisdom and with that of course, all kinds of perfections are achieved.

ཁང་གི་མཚན་གྱི་གཞོན་པ་མཚན་གྱི། ལེས་སྤྱོད་པའི་མ་ལེས་ན།

འདི་ལྟར་ལྷན་པ་བརྟེན་པའི་དོ་རྒྱ། འདི་དག་འདྲའི་མེད་གྱི་ནུབ་པ་ལུས།

Whoever does not understand the supreme principal Dharma, the secret of the mind,

Even if they wish to attain happiness and destroy suffering, they just wander aimlessly.

(Chapter Five, Verse 17)

That means if you don't understand the true nature of the mind, which is the supreme or principal Dharma, how can you clean your mind and bring it to attain those things? Even if one wants to obtain bliss and happiness and to destroy suffering, without understanding one's true mental nature, that is merely a wish. Such beings are wandering completely in samsara.

Therefore it is right--and it is one of the most essential things--that we humans try to search, to find out what peace and happiness are--not just temporary, but lasting peace and happiness. How to get it? What are the causes of misery or suffering and of all the problems in this life and in future lives? What is the source of those things and can it be gotten rid of? How to get rid of them? Can we all achieve the purest life, like Buddha's, that kind of freedom?

This is what should be investigated. And after you have investigated, when you are interested in these things, you should ask what the best tools for that are.

It's still not too late for that. Fortunately, we have so many choices of Dharma, of religions, in the world. There are teachers available, teachings available and practitioners available. So therefore we should think, 'I must find something like that.' I think that this is what people who are interested in being involved in religious centers should do.

Israel and Jerusalem, April 28 – May 8, 2000

Peace Council Meeting and Interfaith Dialogue
 Bethlehem: Geshe-la bowed down with crown of his head on the spot now demarcated where Jesus was born in Bethlehem. Met with Palestinian and Israeli Jews.

Spain, May 8 – 20, 2000

Valencia Center: offered advice on the true meaning of retreat and dharma practice to people dedicating their life to retreat. Oseling: teachings on the 12 links of interdependent origination.

California, June 14 – July 1, 2000

San Jose: teachings to Taiwanese group on Patience Chapter by Shantideva, translated into English by Su-Jei Own. Pacific Grove: teachings on karma. Los Angeles: attends His Holiness the 14th Dalai Lama's teachings on lam rim and White Tara empowerment.

Washington, D.C., July 2 – 5, 2000

Attends His Holiness the Dalai Lama's visit on the Capitol Mall sponsored by Smithsonian Institute.

Kentucky and Ohio, August 2000

Louisville: attends Peace Council retreat and meeting at Gethsemani. Thomas Merton's Monastery. Cincinnati: attends inter-religious celebration at Xavier University.

Puerto Rico, October 2000

Geshe-la visits his Center Garden Shedrupling to formulate new administrative structure. Center's new director is Angie Garcia. Geshe-la teaches *35 Practices of a Bodhisattva*.

Nepal, October 2000

Pokhara: visits Ganden Chokor Monastery. Kopan: teaches.

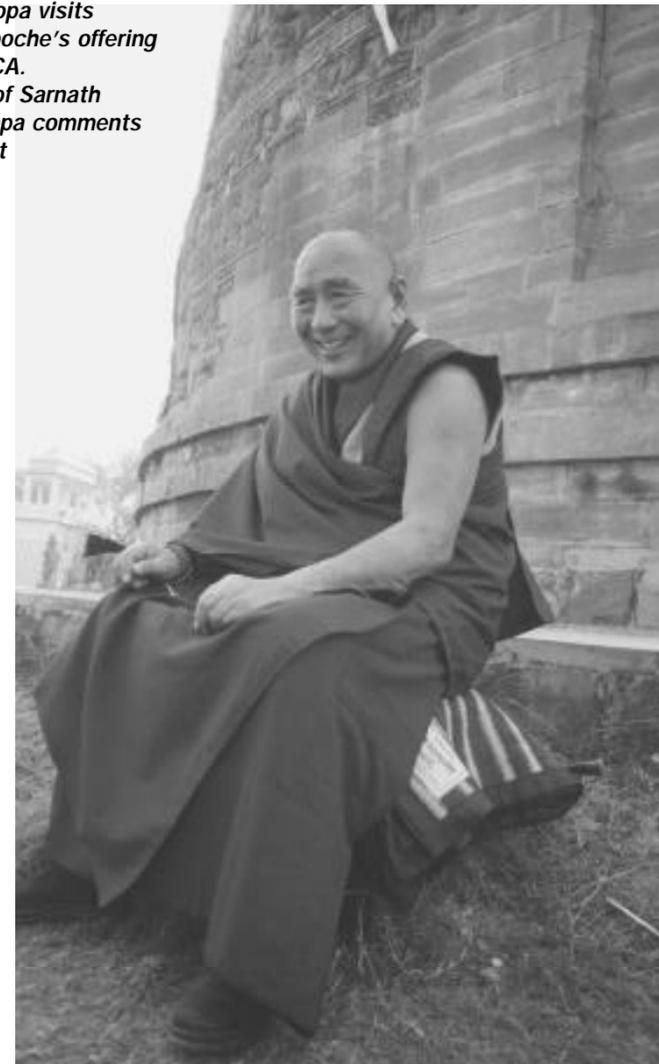
India, Nov. – Dec. 29, 2000

Dharamsala India, Nov. 28–Dec. 10, 2000; Visits pilgrimage sites in North India

Deer Park Retreat, January - April 2001



Above: Geshe Sopa visits Lama Zopa Rinpoche's offering room in Aptos, CA. Below: In front of Sarnath stupa, Geshe Sopa comments on Buddha's first teaching.





Green Tara

YEAR 2000 YIELDS MYRIAD TEACHINGS AT DEER PARK

By Kalleen Mortensen

Once again this past year, the Deer Park community had the great fortune to receive an array of profound teachings from both resident and visiting lamas. Our main teacher, Geshe Sopa, completed his series of weekly discourses on Nagarjuna's *Friendly Letter to the King* in June, having begun this text in January of 1995. The next text he chose to teach during our weekly sessions was Kamalasila's *Stages of Meditation*, a text that His Holiness the Dalai Lama also taught in Madison in May of 1998.

This year marked our third year of intensive summer courses. For five weeks, Geshe Sopa taught on Je Tsongkhapa's *Lekshe Nyingpo*, while occasional talks with practical words of advice were given on Sundays by Lama Zopa Rinpoche, in residence as an attendee of the course. (For more on the summer course, see related article.)

During his first ever visit to America, Sera Je Khensur Rinpoche Geshe Losang Tsering offered additional commentary as well as question-and-answer sessions for those attending the summer course. Khensur Rinpoche also gave teachings on Vajrasattva practice and bodhicitta during his six week stay at Deer Park.

During Geshe Sopa's and Yangsi Rinpoche's frequent trips to Dharma centers and conferences worldwide throughout the year, Geshe Thabkay, with his translator Geshe Jampa Khedup, remained as resident teacher to give a steady stream of advice to students at Deer Park. Geshe Thabkay taught Je Tsongkhapa's *Medium-length Lam Rim* through August, until leaving for a three-month teaching tour of Mexico. He resumed teaching in November, taking as his text the *Three*

Principal Aspects of the Path by the same author.

Yangsi Rinpoche, our youngest resident lama, was with us for seven months this past year, during which he was ever available as friend and inspiration to all. With his increasingly agile command of the English language, Rinpoche explained *Lo Rig (Mind and Mental Faculties)* during January and February. He then traveled to Tushita Meditation Centre in Dharamsala, India, to give a two-month series of teachings on Je Tsongkhapa's *Lam Rim Chenmo* during an intensive retreat held there. After his return to Deer Park, Rinpoche offered advice on the *lo jong* text *Wheel of Sharp Weapons*. Rinpoche taught this text from September to November, before heading back to India and Nepal for the second time that year on a pilgrimage with Geshe Sopa.

Other special Dharma events that took place in 2000 include: a long-life puja offered to Geshe Sopa at the conclusion of the summer course by Lama Zopa Rinpoche, a Nyung Ne retreat during Wesak in June and a one-day Tara Retreat in November, just before the lamas left on their extensive pilgrimage to India and Nepal.

DEER PARK SUMMER SEMINAR

by John Newman

Last summer our teacher Ven. Geshe Lhundub Sopa Rinpoche gave a detailed explanation of the second half of Je Tsongkhapa's philosophical masterpiece, *The Essence of Good Explanations (Legs bshad snying po*, pronounced 'Lekshe Nyingpo'). For five weeks, approximately sixty students from over half a dozen different countries spent four hours a day receiving these important but rare teachings on Madhyamaka, or Middle Way, philosophy.

Last year's summer course was a continuation of the teachings given during the summer of 1999, when Geshe-la taught the first half of the text. The second half of the *Essence* focuses on Je Tsongkhapa's presentation of his own view of the Madhyamaka philosophy.

At the very beginning of the *Essence*, Je Tsongkhapa explains that, on the one hand, you cannot have certainty about the way things are based solely on another's assertions; that is, you need to have direct, personal experience of reality. On the other hand, given the fact that our minds are clouded by misconceptions, we have to rely on authentic teachers to gain access to the truth. However, even the Buddha, the most reliable of teachers, gave seemingly

conflicting explanations of the true nature of things. How are we to distinguish between the Buddha's statements that are provisional, provided as stepping-stones, and those that are definitive, the Buddha's ultimate intention? In the final analysis, Je Tsongkhapa concludes, we must use our own critical judgment in evaluating the teachings on reality handed down to us.

No brief synopsis of the subjects in the *Essence* could do the work justice, but the main philosophical issue treated might be characterized as the relationship between appearance and reality. Things appear to us as if they were discrete entities, but when we properly seek the essence of a thing, the irreducible base of our identification of the thing, we find that such an essence does not exist. Thus, contrary to our ordinary, unexamined apprehension of things, they do not exist as discrete entities; rather, they exist only within regular patterns of relationships. Insight into this true nature of reality dissolves our inherently frustrating grasping at the objects of our misconceptions. This in turn provides us with peace and real happiness.

Geshe-la's teaching of the *Essence of Good Explanations* was truly an extraordinary event. To our knowledge it was the first time a complete explanation of the text has been given in English to a group of Westerners. Even in Tibet, this kind of teaching was quite rare, and Deer Park resident teacher Ven. Geshe Thabkay said that if he knew English he, too, would have attended.

Further evidence of the great value of this teaching could be heard in Ven. Lama Thubten Zopa Rinpoche's praise of Geshe-la at the conclusion of the teachings, which he also attended. To paraphrase Rinpoche: although from the ordinary point of view it was Geshe-la sitting on the throne, the voice teaching seemed to be that of Manjushri.



Manjushri

Deer Park Newsletter

MIND: THE ROOT OF ALL

by Ven. Geshe Lhundub Sopa

Shortly before Geshe Sopa left for his winter trip to India, we asked him to give some words of essential Dharma advice for the wider community of Deer Park, many of whom must juggle work, family and spiritual goals. Here is what Geshe-la said.

It says in Buddha's sutra:

ཞག་ལྷོག་པའི་ཡང་མི་བྱ་ཞིང་། དཔོན་པོ་ལྷན་པོ་ལྷོག་པའི་འགྲུང་།
 །རང་ཉི་ལོན་པའི་ཡོངས་སྤྱུ་འདུལ་། དེ་ཉི་ལོན་པའི་རྒྱལ་བ་ལྷོག་པའི་ཞིང་།

One should not commit a single evil action.
 One should do virtuous actions in abundance.
 One should tame one's own mind completely.
 That is the Buddha's teaching.

That is the essence of Buddha's teaching. In general, practicing Buddhism or any kind of religion, one should try to avoid as much as possible doing all the different kinds of negative evil things - which in Buddhism means negative karma - through body, speech or from any of the three doors. Do not commit them. Then, as much as one can, one should practice virtue purely and thoroughly, in the best way. All one's actions of body and speech should be done in an excellent way.

The main principle is that one's own mind should be tamed, completely subdued. Because all of this--whatever virtues or non-virtues one does, or however one develops towards high, spiritual goals or even temporary goals--all of these depend principally on one's mind.

The mind is usually under the power of evil. In particular, the usual way for one's mind is to be selfish, thinking only of oneself, loving only oneself and forgetting others. Most beings merely cherish themselves, and in that way almost everybody is under the power of the thought of 'I' or 'me'. There is strong attention on oneself. One thinks of oneself almost all the time. Every activity, everything, is to gain good things only for oneself, and for that purpose, one throws all unpleasant, all undesirable things, at others. Based on that thought, one creates all kinds of actions, physically and also verbally, only favorable to oneself and to one's side. All unfavorable things always go towards others, and towards others' side. With this kind of attitude, one takes sides, and there is a big division-discrimination-within one's own mind.

This is the basis of all impure actions, and the source of all problems and misery, in this life or future lives. As the great Indian saint Shantideva says:

། འཇིག་རྟེན་དཔག་ཚེ་བཅས་ཡོད་དང་། །འཇིག་པ་དང་ལྷག་བསྐྱེད་ཇི་སྟོན་ཡོད་ལྷུང་བ།
 །དུས་ལྷན་པའི་ཡོངས་སྤྱུ་འདུལ་། །འདི་ཚེན་དེ་གོ་བདག་ལ་ཉི་ཞིག་གྱ།

Whatever harmful things exist in the world and whatever fearful things and miseries there are, All of these arise from self-grasping. What use is this great devil to me? [Guide to a Bodhisattva's Way of Life, Chapter Eight, verse 134]

Whatever kind of harmful things exist in the world, whatever fearful things there are, and also whatever physical or mental misery, suffering or problems all of these, however many there are all of them arise finally from one's own selfish attitude. Therefore, our mind, with this kind of selfish egotistic view, always thinking only of oneself: that is the great devil. What is the use in benefiting that kind of great devil inside me? That is what Shantideva is mainly saying.

Therefore, watching and trying to control one's own mind is most important. Try to make it peaceful and gentle, and especially try to develop kindness and compassion toward others.

One needs to see the faults of one's own mental evilness. That doesn't mean all one's mind. We have different types of mind. The normal mind that we are always under the power of is this self-centered, egotistic mind. That is mainly what is to be subdued and controlled, because it produces attachment to self, to me and mine. It produces all the attachment and desire towards oneself and one's property, towards what belongs to you and towards your own side.

As long as you have attachment and desire--however much you have, in the opposite way, that proportion of hatred or anger arises at the same time. Along with that, one always wants to have every good thing for oneself. Because of that, when some wonderful thing happens to somebody else instead of to oneself, one gets jealous. This is so unpleasant. Whenever you see that somebody else has some good things, (continued on page 4)



"...watching and trying to control one's own mind is most important. Try to make it peaceful and gentle, and especially try to develop kindness and compassion toward others."

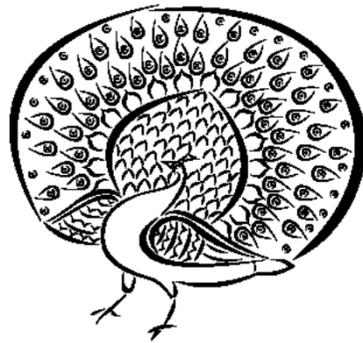
Engaged Buddhism- from page 5
behavior. Less mainstream, but still widespread, is the use of meditations on compassion and loving-kindness to help people become more empathic and to move on from anger and resentment toward others. It may be interesting to note that in the opinion of Buddhist commentators themselves, only mindfulness is considered a specifically Buddhist practice; calming, compassion and the rest are designated as techniques generally helpful for both Buddhists and non-Buddhists.

I could not conclude this essay without some mention of the role of the therapist, a key element of any form of psychotherapy. It is virtually a cliché that therapists are the priests and shamans of secular American culture, and the movies and television abound with depiction of godlike (or demonic) psychiatrists and other mental health professionals. The parallels can be overdrawn; therapists claim no special knowledge or power outside of the range of normal human experience, and most try to be as neutral as possible regarding matters of faith and spiritual beliefs. I may think a client who adheres to Christian Science or Mormonism is following a profoundly mistaken path, but if that belief system is working for the client I have no right to question it. However, in both psychotherapy and Buddhist teaching the relationship between teacher (therapist, guru) and client or disciple is a key part of the success of any change process; this is well-documented in the psychotherapy research and every religious student knows this from experience.

The personality, knowledge and behavior of the guru or the therapist is the chief motivator of the difficult change process; the teacher must enact and genuinely possess certain qualities: empathy, kindness, commonsense and specialized expertise. If the teacher has these qualities, the client or disciple has a model to follow, a concrete embodiment inspiring faith that a person can actually achieve a satisfying life, or even Enlightenment itself.

I ascribe to Buddhist practice and philosophy a major part in acquiring whatever modicum of personal equilibrium and ability to help others that I may have, and I believe that some such grounding in a religious or philosophical discipline is necessary for any therapist who is doing more than applying short-term bandaids to problems. Conversely, I think Buddhism has something to learn from contemporary psychology's understanding the role of biological and social factors in the development of the conventional self and of effective ways to change the "self-system." To this degree, pace Elvin, I view Buddhism and psychotherapy as separate but complementary systems, which can both bene-

fit from the dialectical interchange that started with the development of modern American Buddhism in the 1950s and '60s under the influence of Alan Watts and others of psychotherapeutic bent, and which continues unabated to the present day.



PEACOCK IN THE POISON GROVE: GESHE SOPA'S LATEST BOOK

by Lenny Zwilling

Wisdom Publications has announced plans to publish a book on mind training by Geshe Sopha, entitled *Peacock in the Poison Grove: Two Buddhist Texts on Mind Training*. This book, which is scheduled for release in August of 2001, is a translation and study of two early texts on mental training or *lojong*, together with Geshe-la's oral commentary on the two.

The two texts covered in the book are *The Wheel Weapon* (*mtshon cha 'khor lo*) and *The Poison-Destroying Peacock* (*rma bya dug 'joms*). Both works are attributed to Dharmarakshita, a guru of Atisha, the great Indian scholar and reformer of Tibetan Buddhism. They provide insight into the teachings of Atisha and his followers, which have had enormous influence on the development of Tibetan Buddhism.

The translation of *The Poison-Destroying Peacock* is the first from Tibetan into any language. In his commentary on the two root texts, Geshe-la explains with great learning, kindness, and humor the philosophical and practical implications of these sometimes enigmatic works.

The book contains: a historical and textual introduction, Geshe-la's explanation of the major themes of the two poems and their relevance for the practitioner, a translation of the two works, followed by Geshe-la's extensive oral commentary, the Tibetan texts of the poems themselves and an index. The book was written with the assistance of Michael Sweet and Leonard Zwilling.

THE NUNS' HOUSES

By Ven. Tenzin Namdrol

Deer Park's 'house across the street' has dependently-arisen into a new capacity. At the end of the summer of 2000, three of the five Deer Park nuns began living together in Phuntsok Chöling, transforming what previously functioned mainly as a guesthouse into a residence for nuns.

The three of us - Anis Tsultrim Gelek, Lhundup Damchö, and Tenzin Namdrol - began renting the main floor of Phuntsok Chöling after the summer course ended in August. Marty Bleyer continues to occupy the downstairs apartment.

The nuns sharing Phuntsok Chöling represent just part of the Deer Park nuns' community. Ani Lhundub Jampa and Ani Lhundub Dechen continue to reside in their own dwellings. Dechen is just putting the finishing touches on the retreat house she designed and essentially built herself, while Jampa continues to reside in her own home just up the hill from Phuntsok Chöling.

The five Deer Park nuns requested teachings from Geshe Sopha on their vows in the Fall, and Geshe-la most kindly gave teachings to our group three days a week when he was at Deer Park. In the meantime, Jampa has completed her PhD course work and entered the dissertation stage and continues to serve Geshe-la as his secretary, while Damchö began studying full-time at the University this Fall. Ani Dechen is planning to do retreat in her new home and Ani Tsultrim teaches the youth group and generally helps out at Deer Park. I plan to do retreat in Phuntsok Chöling over the winter months, and Damchö did a three-week retreat during her winter break from school.

The house first filled up with nuns in June, as eight nuns convened from all over the world to stay there for Geshe Sopha's five-week summer course. Although the quarters were tight, the summer proved a valuable experience in living in monastic community, a first for many.

Once the visiting nuns had departed, we three each occupied a room of our own and transformed a fourth bedroom into a mini tsa-tsa workshop. On advice from Geshe Sopha, in addition to sharing a noon meal as often as our schedules allow, we do a short evening practice together on a daily basis.

The rent for the house is being covered from our personal resources, which we expect to last until June of 2001. With enough prayer and the right karma, we are very much hoping to continue making Phuntsok Chöling's top floor our monastic place of refuge.

GESHE SHERAB THABKAY: LIFE IN TIBET, INDIA AND U.S.

by Frank Barone & Cathy Kennedy

Late one afternoon this winter, Geshe Sherab Thabkay sat in his simple room at Deer Park and answered questions for this article. With Geshe Jampa Khedup close at his side translating, the story of Geshe Thabkay's life emerged.

Geshe Sherab Thabkay was born in 1927 in Tibet's Tsang Province, in the countryside near the city of Gyantse. His parents were farmers and herders. In a family of nine brothers and sisters, Geshe-la was the only one to leave Tibet. Of the nine siblings, only one sister is still alive today, in Shigatse in Tibet.

As a young child, Geshe Thabkay did not go to school but instead cared for the family's animals with his brother. They had many yaks and dri and around 200 sheep. At age 10, Geshe Thabkay entered Gyaltsé Pel Khor Cho De Monastery where he began his studies. One of his brothers also became a monk and lived at the same monastery. There, with his uncle as his teacher, Geshe-la memorized many texts, pujas and other prayers. Although there were 1,500 monks at Gyaltsé Monastery, there was no common kitchen and each monk had to obtain and prepare his own food. Geshe Thabkay's parents and uncle provided him with food.

At age 26, in 1953, Geshe Thabkay chose to go to Sera Je Monastery in Lhasa. It was a five-day walk from his home, and in other ways too, a great distance from what he had known. As Geshe-la describes it, Sera was quite different from Gyaltsé Monastery.

"Sera was debate and study, study, study," he says. "The food was mostly 'pak' (roasted barley flour mixed with tea). Even so, I was happy there and never got sick. I only got sick after going to India."

Geshe Thabkay describes his flight from Tibet: "Many monks were leaving Lhasa around the time I left. There was a lot of fighting going on. The Chinese were shelling the city and the monasteries. Originally, we didn't have any plan to go to India. We just left the monastery and the region to escape the area of fighting."

Leaving Tibet was the most difficult and sad time of his life, Geshe-la says. "I was leaving my family, my monastery, my teachers and my country. Some of us cried as we made our way to India. Our only hope was knowing that His Holiness was also on his way to India."

Geshe-la first went to Penpo where Khamlung Rinpoche's retreat house was located. Although the communist Chinese hadn't arrived in the area yet,



Chinese fighter planes periodically flew overhead, trying to shoot the groups of travelers on the ground.

Geshe Thabkay crossed into India in the company of Geshe Sopha, Khamlung Rinpoche and many others. The group first settled for a period of five months in Assam Province. Although the Indian government supplied some food, the water was very bad, and it was so hot that many people, unaccustomed to such conditions, died from heat exhaustion. They were then moved to Buxador, just south of Bhutan, where they lived for 10 years. There, many monks died from tuberculosis. Although Geshe-la did not get T.B., he was plagued for three years by a persistent intestinal illness. It was a trip to Bhutan that helped him begin to recover from this illness, Geshe-la relates.

In 1970, the monastery was finally moved to a tract of uncleared land in Bylakuppe, Karnataka in southern India. For four years the monks worked, clearing the jungle for farm fields and toiling as laborers carrying cement, blocks and bricks for the buildings in which they would live and resume their studies.

"During that time," Geshe-la says, "my illness was finally cured completely. Because we had relatively good food and water after this, I actually got a little fat, and I haven't had any serious illnesses since."

After this difficult period of physical work, Geshe Thabkay was able to focus once again on his studies. He was fortunate to have a Tibetan family from Switzerland sponsor him, so he did not have to work all of the time, other than to take his turn helping in the kitchen and a few other tasks. In 1985, Geshe-la took the Geshe exam in front of His Holiness the Dalai Lama and all the senior monks, in Bodhgaya at the Monlam Chenmo, a yearly prayer festi-



Now and Then:

Ven. Geshe

Thabkay at home

in Deer Park.

1959 photo after

crossing Tibetan-

Indian border.

val. Geshe Thabkay was awarded the Geshe Lharam degree, the highest degree conferred in this monastic system.

Geshe Thabkay did not go on to study at the Gyume Tantric College, as is customary at the end of geshe studies. When asked how he had come to know the prayers and rituals so well, Geshe-la tells us that he learned them at his first monastery in Tibet, Gyaltsé Pel Khor Cho De. At Sera, Geshe Thabkay taught the young monks to give them a foundation before they began their advanced studies. It was there that Geshe-la met Jampa Khedup when the younger monk was just ten years old. Jampa Khedup and Geshe Thabkay shared the same room at Sera for 16 years, until Geshe Thabkay left for Deer Park in 1992.

When Geshe Sopha asked Geshe Thabkay to come to the United States, he did not have a strong interest in teaching abroad.

"Because Geshe Sopha was my teacher," he said, "I thought I should go. I thought I would stay for just a year or two and then go back to India. Now I've been at Deer Park for eight years. I went back to India once. When I came back that first time, I brought Geshe Jampa Khedup with me."

Looking back, Geshe-la says, "My life has been long and has had many unexpected twists and turns. Any good fortune I have experienced was from merit from previous lives."

But the most fortunate of all are we students at Deer Park, who are blessed to have Geshe-la here as resident teacher.

The Venerable Sherab Thabkay was interviewed on December 1, 2000. A complete transcription of the interview can be found on the Deer Park website. www.deerparkcenter.org



THREE-MONTH TRIP TO MEXICO: GESHE THABKAY AND JAMPA TEACH, LEAD RETREATS AND BLESS THE PRESS

by Carl Yoder

This past Fall, at the request of Casa Tibet, Geshe Sopa and the many students at various centers in Mexico, Geshe Thabkay returned to Mexico on an extensive teaching tour, accompanied by his translator Geshe Jampa Khedup. This year the geshe visited all the centers under the umbrella of Casa Tibet (Geshe Sopa's premier Center in Mexico) and Centers in Guatemala and El Salvador.

Keeping an intense teaching and traveling schedule, Geshe Thabkay taught almost daily for the entire three months, and on many occasions taught two times daily. Geshe Thabkay also led an all day four-arm Avalokiteshvara retreat and conferred permission to do Manjuri practice in a tantric 'je-nang' ceremony. Geshe-la and Geshe Jampa Khedup also led a three-day long Lam Rim retreat and attended a human rights conference.

In addition to teaching and retreat activities, the geshe gave numerous interviews to the Mexican press. During one visit to a newspaper bureau, the geshe honored a request to bless and consecrate the paper's offices and printing press!

On another occasion, Geshe Jampa Khedup gave a public talk on how to become a happier person. This talk was attended by approximately 450 people.

When asked whether he found the constant traveling and heavy teaching schedule tiring, Geshe Thabkay responded that at his age it was tiring but that he found energy and inspiration from the enthusiasm of the students. He added that even though the students sat through double translations (Tibetan to English, and then English to Spanish), they remained very attentive and demonstrated a great thirst for and sincere interest in the Dharma. Everywhere the geshe went, lively question-and-answer sessions and discussion ensued, and Geshe-la was very pleased by the students' heartfelt inter-

est and enthusiasm.

The first Center that the geshe visited in Mexico was in Vera Cruz, where they spent one week giving teachings every evening, followed by a three-day weekend lam rim retreat. From Vera Cruz, the geshe went to Torreón, where Geshe Thabkay taught on lam rim topics and thought transformation, based on Geshe Langri Tangpa's *Eight Verses*. Geshe-la taught a three-hour session each morning and evening for an entire week.

The geshe next went to Monterrey where they again spent a week teaching every morning and evening. From Monterrey, the geshe traveled to Oaxaca where they spent five days. There, again, Geshe Thabkay taught in the morning and evenings.

After Oaxaca the geshe's next stop was Morelia, where Geshe Thabkay taught morning and evening sessions during their five-day stay. From Morelia the geshe flew to Guadalajara where



MADISON'S FIRST TIBETAN SCHOOL

By Sharpa Tulku

A project to teach Tibetan language and culture to the younger generation of Tibetans in Madison was started in October of 1999 by the Wisconsin Tibetan Association (WTA). Geshe Jampa Khedup from Deer Park and Konchog Dolma-la have been the primary teachers of the weekly class. On occasion, prominent speakers including Ven. Geshe Lhundub Sopa have given talks to the students as well.

Ever since the inception of the Wisconsin Tibetan Association (WTA), a registered non-profit organization, it had been a fervent wish of the community to establish a learning center for the Tibetan children, who are losing touch with their culture. On October 21, 2000, WTA members and American friends celebrated the first anniversary of the establishment of the Tibetan school, which meets every Saturday at the Dale Heights Presbyterian Church in Madison.

Tibetan children from the school performed for the annual Kids for Peace Day in Madison on September 21, 2000, near the state capitol. The future aims and objectives of the WTA are the establishment of a cultural center for events and community gatherings. The WTA also plans to bring a Tibetan music and dance teacher from India.

As part of the US Tibetan Resettlement Project, 1,000 Tibetan heads of household were granted immigration visas under a special Congressional act of 1990. Madison was chosen as one of twenty-one resettlement sites for Tibetans. Under the auspices of Deer Park Buddhist Center and Monastery, eighty-two Tibetans were brought to Dane County initially. With the completion of family reunification, the total Tibetan population in Madison is now close to 400.

As a non-profit organization, all donations to WTA are tax exempt. Anyone interested in these projects is requested and welcome to visit our website or contact us by mail.

Wisconsin Tibetan Association Inc.
PO Box 5406
Madison, WI 53705
www.geocities.com/Tokyo/3528

Geshe-la gave teachings on lam rim topics and addressed a human rights conference.

The geshe then returned to Mexico City to fly to San Salvador, the capitol of El Salvador. Immediately upon landing they were rushed to a conference that they were scheduled to address. They spent three days in San Salvador where they gave public talks every evening. Geshe Thabkay also gave an oral transmission of the Avalokiteshvara mantra which the group recited together.

From San Salvador the geshe flew to Guatemala City where they taught for three days. After returning to Mexico City, Geshe Thabkay taught four evenings a week and Geshe Jampa led meditation in the mornings. That weekend they flew to Cancun where they gave lam rim teachings and conducted television interviews. On November 20, Mexico reluctantly relinquished the two, who are now back at Deer Park in Madison.



BUDDHISM AND PSYCHOTHERAPY: A COMPARATIVE VIEW

by Michael Sweet

Ever since I started working as a psychotherapist more than 20 years ago, after a significant period of personal and academic study of Buddhism, the ways in which these two systems of thought and practice intersect and diverge has intrigued and puzzled me. This article is a brief attempt to convey the results of my thinking up to this point, in a way that might be useful to members of Deer Park who have some interest in psychotherapy. I present these ideas as very provisional conclusions, the personal reflections of one Buddhist therapist.

At first I looked at psychotherapy as being completely congruent with Buddhist teachings—Buddhism by other means; and I had the hidden agenda of leading my clients in the direction of the ultimate truth of the Dharma. After all, isn't psychotherapy a means for taming the mad elephant (or hyperactive monkey) of the mind, just as the Buddhist Dharma is presented in an often-used metaphor as a medical treatment for the suffering caused by our mental disturbances of attachment, hatred, ignorance, and so on? I was quickly disabused of this naive view of equivalence through very lively conversations with our late beloved friend, Ven. Elvin Jones, who argued forcefully that Buddhism was not in any way similar to psychotherapy, since its aim is salvation, rather than an enhancement of everyday, secular life. Elvin was of course correct in this: Buddhism, at least in the "Great Tradition" of the texts and the oral teachings aimed at highly dedicated and advanced practitioners, seeks nothing less than total transformation of the individual and liberation from the painful round of rebirth (samsara). Even those practices meant for the ordinary mass of lay Buddhists ("small beings" in Atisha's typology) are

meant to create merit and purify negative proclivities so that the devotee will attain a better rebirth in the future. Psychotherapy on the other hand springs from rationalistic/scientific European late-nineteenth/early twentieth-century thought, which acknowledges neither survival after death, rebirth, nor the operation of an inexorable karmic law of moral causality and result; its objective is to eliminate or lessen the symptoms of mental illness or psychological dysfunction so that the person can function optimally in conventionally secular terms, with meaningful work and successful intimate relationships. Therefore, from the point of view of ultimate objectives, these systems are totally incompatible.

Moreover, Buddhist practice was never meant to be used to treat serious (primarily biologically-based) mental illnesses, such as schizophrenia, bipolar disorder, or major depression which are recognized as diseases in the Indian and Tibetan medical systems as well and are treated with medications and other non-religious remedies. Persons with serious mental illness are barred from ordination as monks or nuns, and thus in traditional Buddhist cultures practically precluded from the possibility of serious practice. I remember how persons with serious psychiatric illness would come to the center of my first teacher, Geshe Wangyal, invariably seeking esoteric religious teachings. Geshe-la always treated them with kindness, and forcefully advised them to get the necessary psychiatric treatment before returning to study, which some of them did quite successfully. Buddhist practice is meant for those who are already fairly mentally healthy; it is true that (as Ram Das said somewhere) "you have to have a healthy ego before you can give it up."

Nevertheless, the Buddhism of Euro-American converts has become deeply infused with psychotherapeutic ideas and practices, as evidenced by myriad books, tapes, seminars and other paraphernalia. Conversely, ordinary psychotherapy has incorporated many Buddhist techniques. It seems to me that these two very different systems have the common pragmatic objective of reducing human suffering, and both have "skillful means" toward that objective that can be used regardless of ideology. The points of congruence between psychotherapy and Buddhism exist on two levels: the broader realm of theory and attitude, and the specifics of technique.

Both Buddhism and most schools of psychotherapy (with the exception of radical behaviorism) trace much of human suffering to our errors in cognition and perception: for example, the paranoid person who baselessly perceives others as conspiring against

them, or the person with an anxiety disorder who is prevented by unreasonable fears from engaging in necessary everyday activities, like driving, shopping, or even leaving the house. Similarly, cherishing unreasonable beliefs, such as "everyone has to like me" or "if I make one mistake I'm a total failure" causes much unnecessary pain to the persons who hold them. Both psychotherapy and Buddhism wish to remove distortions of perception and belief and replace these with a more accurate representation of reality (although they may differ in distinguishing between truth and error). On the fundamental level of evaluating the reality of the self, contemporary psychology is in agreement with Buddhism, viewing the "self" as an impermanent construction dependent on psychobiological and social conditions, rather than as the permanent and real entity we usually concretize it as in order to give coherence to our lives. It is this very impermanence and plasticity that makes change and development possible, for the therapy client as well as the Buddhist practitioner. On the emotional level too, selfishness and egocentrism are considered the fundamental enemies of happiness in Buddhism; this can credibly be reconceptualized as lack of empathy and interpersonal sensitivity, an important component of the personality disorders (antisocial personality disorder, borderline personality, narcissism, etc.) which are so widespread and disabling in contemporary Western societies.

Given the similarity in views mentioned above, it is not surprising that Buddhist practice has provided a number of effective tools for the psychotherapeutic arsenal. First and foremost there are the techniques of mental cultivation, which have been tested and refined by many generations of meditators. Calming meditation focusing on breathing or other objects is very useful in managing anxiety and phobic disorders, dampening the sympathetic nervous system which controls symptoms of arousal like breathing, sweating, and heart rate. Even more significant perhaps has been the adoption of mindfulness meditation as an integral part of the treatment of disorders of stress, chronic pain, and especially as part of the Dialectical Behavior Therapy (DBT) developed by the psychologist Marsha Linehan and being used with some success in the treatment of Borderline Personality Disorder and other serious characterological pathology. Mindfulness aims at a key objective of almost all psychotherapy, increasing the person's accurate awareness of internal and external events, thus improving his/her ability to make sensible decisions and avoid emotional turmoil and subsequent impulsive (continued on page 6)