

Last of the grand resorts on Lake Ripley

By Tristan McGough
Special to the Lakes Edition

Lake Ripley Lodge is the last of the Grand Resorts on Lake Ripley.

Janice and Jim Hoiby, lodge owners and innkeepers since 2003, feel the ironic tension in the fact that such a natu-

ral and attractive destination as Lake Ripley is no longer the destination of the many who once-upon-a-time vacationed during their summers in one of the numerous Grand Resorts that pulsed with life around the 450-acre spring-fed lake.

Rather, the lake is now

home to about one-half permanent residents with the other half being vacation-home owners who frequent the lake.

But gone are the once vibrant Grand Resorts, where the public at-large was invited to vacation and enjoy the natural beauty, recreational op-

portunities and comfortable lodgings available.

Gone, that is, all but one: the Lake Ripley Lodge Bed and Breakfast.

For some, there still is the chance to stay at the last operating Grand Resort on Lake Ripley itself, and enjoy what vacation-

ers had enjoyed in past decades.

Since the 1920s, when the automobile became affordable for more and more people, both the Village of Cambridge, established in 1847, and Lake Ripley experienced the rush of vacationers, particularly from Chicago and Rockford.

Those who could foot the expense for a vacation chose to leave the dense, rambunctious urban environment for one that was tranquil, where you could hear the ripple of the waves rather

than the roar of engines or factories, see the surrounding beauty of the lake and the floating clouds reflected in clear waters, stargaze from a silent dock, drift by boat on the lake or linger by the fire. At Lake Ripley, all that and more was within reach.

Lodges and resorts began to cater to the need to vacation far past the maddening crowd. Lake Ripley Lodge was one of several, as was Alpine Village, which was

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Buddhist center

harmony and, further, that each implies the other. Praise to Dependent Origination is another text that is often taught, but again, not often using the commentary by Amdo Kunchog Lhundrub.

July 31-Aug. 4: Resident Teacher Geshe Tenzin Sherab will give a commentary on Nagarjuna Suhrillekha's "A Letter to a Friend." Nagarjuna's "A Letter to a Friend" is a gift of advice to a South Indian king offering an incisive presentation of the fundamental teachings of the Great Vehicle, or Mahayana. Nagarjuna is often referred to in the Mahayana as "the second Buddha."

There has been one important addition to the program: Jangtse Choje Rinpoche will confer the White Tara Long Life Initiation on July 30, beginning at 10 a.m.

Anyone desiring to attend any of the summer courses, even for a day, can make arrangements



Jangtse Choje Rinpoche, the Illustrious Holder of the Ganden Throne.

by emailing deerparkcourse@gmail.com or by calling 608-572-2527. Updated information is also available on Deer Park's website, www.deerparkcenter.org.

Those unable to make the considerable commitment of time to any of the summer courses can still take advantage of regular teaching sessions that are conducted twice a week throughout most of the year.

On Thursdays from 7 to 8:30 p.m., Geshe Tenzin Sherab teaches and gives commentary on Shantideva's "Guide to the Bodhisattva's Way of Life." A Bodhisattva is someone who generates the aspiration to become enlightened so that they can effectively serve every being they come into contact with. Christ-like comparisons have been made to the Bodhisattva's way of life.

Then on Sundays from 10 a.m. until noon, Geshe Tenzin Dorjee, Deer Park's Abbot, instructs attendees on "The Foundation of All Good Qualities," a famous prayer composed by Lama Tsongkhapa. It is a condensation of all the major points of the Buddhist path to Enlightenment presented in a graduated order.

Departing from previous teaching sessions, Geshe Dorjee will alternate periods of teaching on the text with periods of

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meditation on the topics taught to provide students with experience of how to do analytical meditation.

The Abbot has often remarked that listening to teachings alone without thinking about, analyzing, and applying the teachings within one's own mind is insufficient to transform any mind.

"Transformation of our mind," Geshe Dorjee cuts sharply to the point, "is the purpose of studying Buddhism."



Geshe Tenzin Sherab listening to a question during a teaching session at Deer Park.



Betty Schmidt, an owner of the lodge during the 1940s-60s, with son in Lake Ripley. (Photo submitted by Tristan McGough)



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