



The Lion's Roar

"Whatever appears in the confused mind is regarded as the path. Everything is workable. It is the fearless proclamation of the lion's roar." VCTR

Gampo Abbey

Tibetan Buddhist Monastery of Shambhala

Winter 2009

On Commitment

Excerpted from Pema Chödrön's Yarne house talk, 2008

During the 2008 Yarne Retreat at Gampo Abbey, Ani Pema Chödrön said, "The subject of my talk is the power of sticking with it, the subject of commitment." With this statement she prepared the community for a six-month exploration of the six commitments below. At the end of the excerpts from Ani Pema's talk several monastics comment on the effect the commitments have had on their practice. Ani Pema Chödrön: "In our monastic culture, when you come here, the teachings you'll hear establish that working with your attachments (Tib:

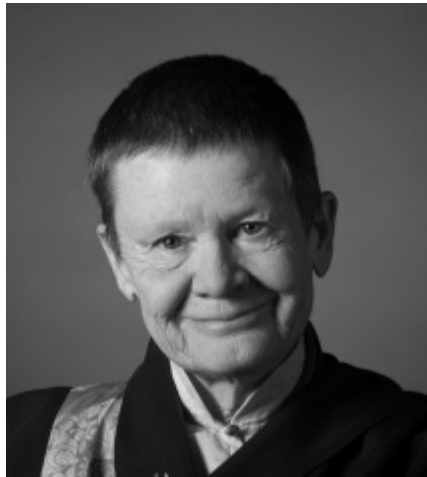


Photo Credit: Robin Holland

Gampo Acharya Pema Chödrön

shenpa) is one of the primary trainings. Everyone takes responsibility for that in a mature way. In terms of the forms, it's the principle of the monastery as guru, the monastery being what messes with you a little bit so that you grow in flexibility and adaptability. This is training in opening your mind and softening what is rigid in your heart. The relaxing of closed mindedness and fixed opinions about other people, this is your field work."

"While you are here, the challenge is not to collect more, not to strengthen habits but to see if, based on loving kindness and maitri to yourself, you can train in acknowledging your

attachments (shenpa) and finding ways to lay them aside. You can work on lessening your karmic debt and burning up karmic seeds altogether. What is the material that you'll have? It's just the joys and challenges of day to day life with the people that turned up in your movie in this monastery called Gampo Abbey. You turned up in their movie and they turned up in yours and this movie is called the Path of Awakening rather than the Path of Strengthening Habitual Patterns. It is up to you really. No one else can do it for you. The great yogi Milerapa taught that, without suffering, without challenges, without adversity, we would not wake up and we'd not contact our basic wisdom. On the path of wisdom we make adverse circumstances our friend.

In short formal interviews, Ani Pema asked each member of the community if they felt they could agree to work with the commitments for the following six months from February to July 2008. All agreed they could.

The Six Commitments

1. Am I willing to do my best to take full responsibility for my own shenpa and for my own karma ripening and not blame it on what triggered it?
2. Am I willing to do my best to take being hooked (triggered, activated) as an opportunity to free myself of ancient habits and patterns and to weaken, even burn up entirely, old karmic seeds?
3. Am I willing to do my best to take this time in this community to "clean my karmic slate"; a) by purifying my past karma through an on-going compassionate personal life review; b) so I do not collect more karma in the present by "confessing" or acknowledging when I lose it or get swept away; c) by aspiring in the future to continue compassionately working in this way?
4. Am I willing to share my journey with shenpa practice and working with my karma as honestly as I can with my

On Commitment continued on page 6

The Sakyong creates title Gampo Acharya

In response to a growing need within the Abbey for closer spiritual guidance Ani Pema Chödrön accepted the supplication of the ordained



Photo Credit: Diana Church

Sakyong Mipham Rinpoche

monastics to serve as spiritual director. She accepted this role despite her sincere intention to continue to cultivate her practice in retreat and the community is grateful. We are also grateful to the Sakyong Mipham Rinpoche for considering with ingenuity our concerns and bestowing the role and title of Gampo Acharya that Ani Pema now carries.

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Söpa Chöling News

by Susan Chapman

Towards the end of my three year retreat at Söpa Chöling, I cast a birthday I Ching that alarmed me. It was Thunder over Thunder—a shock. I could not imagine what this might mean, but a few weeks later I got a letter from Ani Pema asking me to take the position of Druppon starting fall of 2002. As predicted, the request set me reeling but over time I adjusted to the idea. I got excellent advice from the Sakyong, from Thrangu Rinpoche and Mingyur Rinpoche to regard my work as mainly training in patience and equanimity. Leadership is a challenge to love skilfully—encouraging at times and setting clear limits at others. I am naturally more suited to the former than the latter.

The Söpa Chöling retreatants enter with decades of experience in meditation practice and are highly motivated by devotion to the lineage. Unlike Tibetan retreats, westerners do not have a background of monastic living and as result the intensity of communal life can be the biggest challenge. Because of my background as a therapist and organizational consultant, I decided to introduce more training on community living into the retreat, and increase the emphasis on lojong, using the text "Training the Mind" by Chögyam Trungpa, Rinpoche.

My first group was Group D, who were in their last year of retreat. They had already formed a community and so my main practice was equanimity, regarding each person positively and trying to bring a balance and harmony to the group as a whole. They finished in 2003. Over the next year, Söpa Chöling was open. I led a month long Chakrasamvara group retreat and coordinated another month long Vajrakilaya retreat, lead by Acharya Larry Mermelstein. We also renovated the shrine room, putting down wood floors to replace the old carpet and removing the divider that had originally

been put in place to separate women and men. Since 1997 men and women together had been performing a daily Mahakala Sadhana that made the room divider unnecessary.

In the late summer of 2004 Thrangu Rinpoche gave abishekas to Groups E and F and the next cycle of retreats began. During his visit I asked Rinpoche's permission to open the retreat to new people when there were empty rooms. Because this retreat is often more challenging than people expect, we frequently have drop-outs after the first year. With Rinpoche's and the Sakyong's approval, we could allow many qualified practioners who do not have time or funds for the full retreat to



Lisa Hilliard (left) and Susan Chapman

do at least part of it, and it allowed us to bring the retreat budget out of the red. This has proven to be a successful plan so far.

Lama Tashi told me that a community that shares the same view will be harmonious. Group E taught me that we need to be very clear what this view is because older students sometimes expect the discipline at Söpa Chöling to be looser than it actually is. But over time, the community Group E created became a powerful container for practice. Group F was the first all-female group and the women set a high standard for discipline and a gentle empowerment of each other. In that environment, I was able to start giving short dharma talks and I enjoyed finding teachings by the Vidyadhara and the Sakyong that enhanced the

practices we were doing.

Before coming to the Abbey, I spent over twenty years working as an administrator for non-profit organizations and I prefer to be part of a team that includes a board of directors. When I became Druppon, one of my goals was to make sure there was oversight for the retreat so that there would be a system for decision making and an institutional memory. During the summer of 2005 a new Söpa Chöling Advisory Council was developed to meet this need. I've appreciated the tremendous help and enthusiasm these advisors have brought to the process of running the retreat. The next retreat, Group G, is now planned and scheduled through 2015!

Although I am sad to be going, I think that it's a good idea for me to leave at this point when communities of both Group E and F are very stable and I have no doubt that both groups will enjoy having Lisa Hilliard as druppon. She is a great practitioner and a very experienced teacher.

EDITOR'S NOTE: Lisa Hilliard died of cancer before she could assume her role at Söpa Chöling.

Lisa Hilliard was packing to move to the Abbey to become the new Söpa Chöling Druppon in May when she learned she had lung cancer. Her path took an abrupt turn as she adapted to the challenges of letting go of all future plans and preparing to die. Everyone who knew Lisa was profoundly inspired by the depth of her practice at this time. She reminded three year retreatants of the past, present and future to utilize this precious opportunity that we've been given to apply the instructions of mahamudra to every moment of our life.

In the meantime Cara Thornley has been appointed by the Sakyong and Thrangu Rinpoche to take Lisa's place as Druppon from 2008 until 2010. We are extremely grateful to Cara for being willing to step in. Under her excellent guidance the current phase of retreat is going very well.

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NEW ANNUAL SCHOLARSHIP

The *Kier Craig Annual Scholarship* was recently endowed by an anonymous donor to aid practioners accomplishing the three year retreat at Söpa Chöling. Ani Pema said, "Kier Craig was a wonderful young man who would have completed the three year retreat if he had not died of AIDS. His death was a cause of great sadness to us all and we are glad he will be remembered in this way."

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Ani Lhamo & Kalsang with Ani Pema

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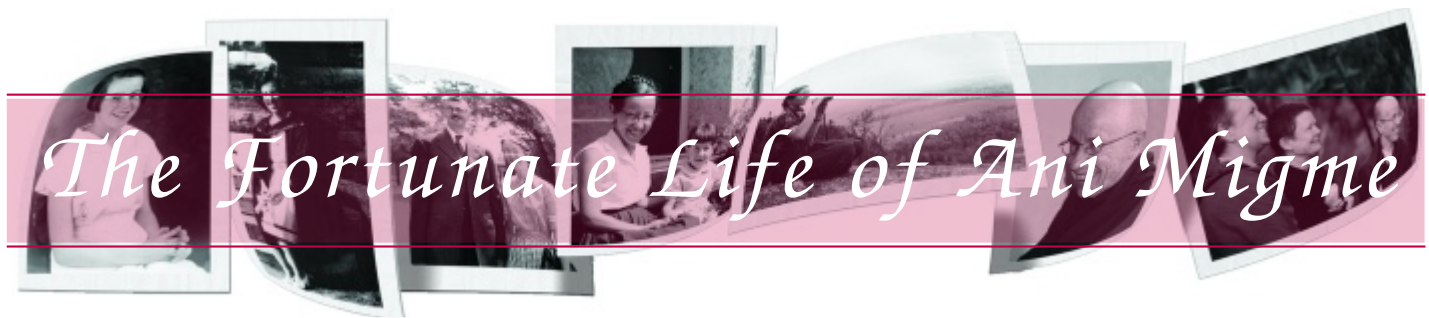
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The Fortunate Life of Ani Migme

Ani Migme was born Thelma Eskin in Ottawa, Ontario in 1924. Her father was a carpenter and her mother was a seamstress. They lived in LowerTown in a diverse neighbourhood of French and Irish families with an intermixture of a few Jewish families. Her parents, free-thinking Jews who had immigrated to



Venerable Migme Chödrön (2008)

Canada from Russia in the very early part of the 20th century, were seeking a better life in North America. As a child, Thelma was curious of other folk's beliefs but she grew up proud of being an atheist. At school where she excelled she read voraciously, encouraged by one of her "idols," a librarian who gave her books beyond her age to read. Natural history became her keen interest. The spiritual dimension of nature made itself felt even though she did not believe in God.

A scholarship to Queen's University in Kingston, Ontario and the new discipline of biochemistry rewarded her with a Bachelor's Degree and an animosity towards dissecting live animals. This was followed by a Master's Degree in chemistry. Thelma married Harry Habgood in 1946 and as graduate students in chemistry, they chose to enrol at the University of Michigan in Ann Arbor. Music, film clubs, good friendships and doctoral research did not mix too well and so the PhD took longer than expected to be completed. Thoughts of staying on in

the USA were discouraged by the post-World War II Red Scare and Senator McCarthy's chilling effect.

Back in Ottawa, Thelma and Harry secured positions at the National Research Council. Harry's position was a fellowship which came to an end in 1954 and he was offered another job at the Bureau of Mines. With that security in mind, they set off to travel in Europe. In Italy, Harry got word his job offer was rescinded for "security" reasons. In the end they deduced that this may have been the result of suspicion caused by the fact that an employee of the Russian Embassy was boarding with Thelma's parents. Harry then took up a position with the Albert Research Council in Edmonton and they both moved out West.

With a career in chemistry on hold and no job, having a family came to mind. Helen Habgood was born in 1956 and the loving task of raising a child softened her mother's mental outlook. Thelma stayed at home until Helen was ready for school. Then she took up an open-ended research position at the University of Alberta which lasted for 14 years. A deep interest in archaeology and, in particular, rock art such as in the caves of Lascaux, led to her taking up a research position in the Department of Anthropology and Archaeology and also heightened her interest in spirituality, something other than the ambient materialistic out-look. The Unitarian Church furthered the inquiry into Meaning. The minister provided an introduction to meditation. Work on archaeology digs brought her into contact with ancient Cree settlements. Classes in Hinduism and Buddhism followed and the common sense of Buddhism became clear.

She explored the Pure Land (Japanese) Church but this did not grow into any feeling of commitment. Then came "Meditation in Action" by Chögyam Trungpa Rinpoche. This book made absolute sense to her and she felt that she had to meet this teacher. It clarified her nascent awareness of the ultimate dissatisfaction with worldly life in spite of ample success in family and work.

Regular teachings from the guru blossomed into forming a reading group and then a meditation group in her home which led to the establishment of a Dharmadhatu, as Shambhala Centres were known at the time.

Trungpa Rinpoche's move to Halifax

Then came "Meditation in Action" by Chogyam Trungpa Rinpoche. This book made absolute sense, absolute sense.

brought Harry and Thelma to Halifax in 1984 where she was practice coordinator of Karma Dzong and host for travelers to and from Gampo Abbey. Eventually she and Harry moved to the Abbey. After much discreet self-reflection, she told Harry that she wanted to be a nun. This was not easy for Harry to take but he remained close to the Abbey as friend and neighbour, living with his companion. Harry died in September 2008.

Ani Migme became a fully ordained



Harry & Thelma's Wedding Day
Ann Arbor, Michigan - 1946

nun. She was in the first group of graduates of the 3-year retreat at Sopa Choling. She has been the Abbey librarian from its very earliest days, has translated a number of Buddhist texts from French into English, and continues to enjoy helping students as a mentor and meditation instructor.

An Interview w

Ani Migme, a resident of Gampo Abbey for 20 years, has contributed unstintingly to the life of the Abbey over this time. Now at 84, she is part of the Elders' Group providing a depth and breadth of reference difficult to match. Her keen interest in bodhicitta and monasticism benefits many practitioners.

Question: How long have you been practicing Buddhism?

Ani Migme: I became a student of Trungpa Rinpoche in 1973, so that's 33 years ago and maybe I've been meditating for a year before that, so maybe 34 years.



*Thelma Habgood - Nee Eskin
Age 12 - 1936*

Q: Somebody who reads this would ask you, after so many years, why are you still practicing? (Laughs)

AM: Because that's just life, life is practice. There's no difference for me (laughing.)

Q: You mean that the practice you are doing became your life?

AM: Yes, there's no separation. When I am on the cushion or in the shrine room, there's no difference from my sitting here in the chair talking to you.

Q: But it takes a while.

AM: Oh, it takes a long, long time. For myself... up to 30 years.

Q: Before... life...

AM: And practice integrated completely. There is no thought in my mind, that I should be practicing the dharma right now. Dharma is just living.

Q: What is the influence of this long practice of Buddhism in your life?

How does it manifest itself?

AM: I had always been a shy person, a person who didn't socialize very well, particularly a person who didn't express my inner feelings, my inner desires, and my inner thoughts to

benefit in any way, it's just there. I still am not a very sociable person but I think I'm much more open. What I found in the last few years is that I can truthfully say that I love everyone; it's just an unconditional love, in that I'm

Q: How long have you been practicing Buddhism?

R: Well I became a student of Trungpa Rinpoche in '73 and so that's 33 years ago and maybe I've been meditating for a year before that, so maybe 34 years.

anyone. It was sort of my secret life. I suppose I had been looking for someone who would actually share



*Thelma Eskin (Habgood)
Queen's University Graduation - 1944*

that so-called inner life with me and I never found one. But what I did find is some fruition of the practice: I'm not holding anything back now; I don't have a secret life anymore.

Of course I don't blurt it out to everyone, but if I feel that the other person would understand or would



*Thelma with daughter Helen
Edmonton, Alberta - 1961*

not expecting anything back from anyone. I still find myself occasionally making judgments, but I find I'm not allowing those judgments to make a separation between myself and others.



with Ani Migme

by Dr. Mauro Peressini

So that's what practice has done for me. So I would say love and compassion.

Q: Which is what...?

AM: Well, it feels good (laughs).

Q: And during all these 30 years did

What I found in the last few years is that I can truthfully say that I love everyone; it's just an unconditional love.

you have some doubts in your path, in your practice?

AM: Doubts about the dharma...?

Q: About what you were doing.

AM: No, actually, I felt that this was the only thing there was to do, no doubts about that at all. The Buddha said it like it is, and somehow there was no doubt in that regard at all.

Q: I was asking this question because it is often said that when you practice, inevitably you will have doubts and you have to deal with these doubts and you are taught how to do it. But in your case, you were convinced from the beginning.

AM: I was convinced from the

beginning, I don't remember any outstanding doubt at all, but if there were any incipient doubt, then I must have been telling myself, let's just keep working with this and the dharma will actually take care of it.



Monastic Ordination Ceremony

Q: Let's say somebody doesn't know anything about Buddhism and what is life in a monastery. Can you describe one of your typical days?

AM: A typical day would be that I get up at 4:00 in the morning and I read the New York Times, the Globe and Mail and the BBC on the web. Then I usually do about an hour of translation before going into the shrine room for morning chants. We sit from 6:00 until 7:00, then it's breakfast time, so if I finish my breakfast at 7:15, I get another hour of translation done. I try to get little bits done wherever I can and then I go back into the shrine room. At this stage I like very simple practices. I've been through all the fancy practices and I like just the very simple basic one. I do sitting meditation for an hour until 9:30.

From 9:30 to 11:30 I usually translate again. Sometimes I have scheduled meditation interviews with people so it could be at that time, then lunch. In the

afternoon, meetings that I have to attend, if not, I do some work in the library, perhaps a little more translation. At 5:45 back in the shrine room, we actually do a little Buddha Sadhana, a simple little practice which everybody can do, a lovely practice. Then evening chants, supper and then, I usually relax with a book and I go to bed at 8:00.

Q: In order to wake up?

AM: Yeah.

Q: So when you practice now, what happens? Do you see one thought after another?

AM: No, there would be gaps between the thoughts where nothing happens particularly. You see the chair and you see the books, you see the person in front of you but you are not telling yourself a story about them, no story line. So you don't even label it chair...it's just the visual impression of chair, but not, "that is a chair".

Q: I guess arriving at that point takes a long...

AM: Yes, takes a long time (agreeing).

Q: I guess if we meditate, it is in order not only to experience this, but to live differently. How do we link this meditation practice that can arrive at that point where you are, where you can have a mind with long periods of time without any thoughts, how do you live this with your life outside the meditation room?

AM: That is the training. The more frequently you can sit and allow your

Interview with Ani Migme continued on page 6



Thelma Habgood / Ani Migme - Ottawa 1953

mind to settle then you begin to see what the nature of mind is, that it can be peaceful. When you get up from your meditation cushion, you can keep reminding yourself, when you are busy doing something, you can remind



Ani Palmo (left), Gampo Acharya Pema Chödrön and Ani Migme

yourself, "No, I don't have to tell myself a story line about this. There it is, I can let go, I don't have to churn up all sorts of stuff". That's perhaps the difficult part. Generally, when we get up off the cushion, we jump right in, we dive right into something without just allowing a little bit of space. So if you can slow down, take deep breaths before you answer somebody and say something you wish you hadn't said (laughing.)

Q: This is an effect of the meditation.

AM: It's very practical.

Q: Some other people to whom I spoke,

even though they were practicing for 35 years, they still have problems, after all these years. Do you still face problems in your practice?

AM: I'd say the only problem that I face in my practice is occasionally a tendency to just fall asleep momentarily.

Q: (Laughs) That's not a problem.

AM: Well, it is, it is a problem because to me the falling asleep is an indication of ignorance and that's the main underlying problem. That's an indication I haven't cured all my ignorance yet, so...

Q: How come you link that to ignorance?

AM: First of all, I'll just say how it's taught in Buddhism.

Ignorance is not understanding the nature of reality and out of that misunderstanding, there arises either what's called passion, which is wanting to suck things into you or aggression which is wanting to push things away from you, and both of those arise out of the ignorance. So, ignorance is the source of all the difficult emotions, jealousy, pride, covetousness, greed and so on. The other way of looking at it is, ignorance is not understanding reality, not being aware of the true nature of mind. Our experience of everything

depends upon our mind. Some schools of Buddhism say there is nothing else but mind, and so if we understand what mind is, then we've done away with ignorance. So, it's fundamental...

Q: Isn't it a contradiction to become a monk while you're supposed to transport your practice, your realization, into the world? To become a monk, at least for Westerners, means retirement from the world. Isn't there a contradiction here?

AM: No, because basically a monastery is not a retirement from the world. The world is right here. If you go into a cave by yourself, you're retiring from the world, but if you are living a communal life, you're not separated from the world, you're right in the world. All the same relationships of love and hate and so on are still there. In fact, in a monastery they are even intensified because there's no distraction, so they're right in your face all the time.

Q: But still you work at a small scale.

AM: Yes, a small scale, but nevertheless the mechanics are still the same.

Q: Maybe this is the only scale where we can act actually efficiently.

AM: Efficiently, yes, because out in the world, we have so many distractions to lead us away from working on those, we rarely face up to things properly.

Lion's Roar would like to thank very much Dr. Mauro Peressini of the Canadian Museum of Civilization in Ottawa for allowing us to use this excerpt from his project "Buddhism in Canada".

On Commitment continued from page 1
mentor once a month?

5. Am I willing to work as best as I currently can with; a) not causing harm with words, actions or thoughts b) gathering gewa (virtue); c) taming my mind through meditation and other methods?

6. Am I willing to do my best to get to know myself deeply and compassionately so that over time I develop an unconditional friendship with myself?

Comments on the community exploration:

Nyingje Sengmo, a temporary nun who comes from Colorado writes, "I find that practicing with shenpa allows air to pass through what has seemed to be quite solid. Like fluffy aerated soil, the habitual patterns that trigger shenpa seem more workable. Moving in the direction of taking full responsibility for my own shenpa, I feel a sense of relief

from the suffering and harm caused by blaming. Making a commitment to this practice, along with others, I have felt an unconditional warmth and support from the community and I find greater ease and urgency in being honest.

Lhagtong, a life time nun from Montreal wrote: "I tried my best to see and acknowledge my shenpa. I tried to see that what was happening was my karma ripening and not someone else's fault. When someone's attitude was bothering me, I would try to see what in me was so annoyed rather than trying to "fix" that person's attitude. Of course, I found out that what was annoyed was ego. For something that ultimately does not exist, it is pretty easily offended!

As I learned to detect "shenpa moments", I would let go more and more easily whatever I was hooked on. Of course there were ups and downs about this; there were days where I would be completely hooked and it would take me quite some time before I

could manage to let go, the "juicy" stuff being so "delicious" that letting go would not sound so appealing. It was interesting to notice that process in my mind."

GOING FORWARD: In the July monastic training, Ani Pema asked us to keep going with the commitments and take the next step by working on having open and genuine communications as a key practice.

Lhagtong continues: "I have some hesitations that, if we stop trying to be "so nice" all the time and tell what we think and feel, we might end up hurting others. I realize I do not want to be hurt and I do not want to hurt others...but that is part of the practice...working with more emotions. So, OK, let's do it. This is the way to learn to really communicate, to open up and to really genuinely love. I think that we would really be monastics and really be a community when we succeed in doing that."

Lucky Man

Blues Song by Ngedön Sangpo

(Who has spent 3 years as a temporary monk at Gampo Abbey)

Now when I was a young boy
'Bout the age of 28
I had me some troubles
Things weren't so great
So I come to the Abbey
Try to do something right
Put my mind in order
Troubles out of sight

I missed my toys
I even missed silly things
Like shopping and noise

Now come the third year man
Though still restless I be
I felt more at ease man

And kinder towards me

Other people to ya'll

They's more a delight
And though they still bug me
The buggin's awright
- For the most part!

That first year was tough man
I sure did sweat
Meditating so much man
And what did I get
But in spite of the dullness
In spite of the grey
Something was happening
I decided to stay

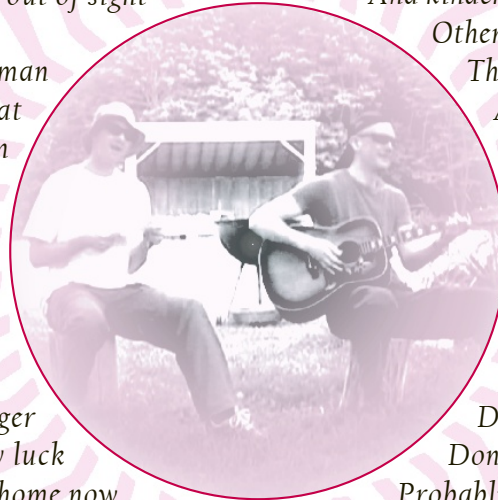
3 years was my wager
3 years was my luck
Abbey's my home now

Voluntarily stuck
Ain't got me no bottles
Ain't got me no mate
Just got me a geko
Who's on me most days - sho's tough

2nd year she seemed better
Though she wasn't no breeze
Oryoki on Sundays
And pain in my knees
I missed my family

On the road to ruin

But now I'm a Lucky man
Dharma in hand
And it's thanks to Ani Pema
And all of my friends
They showed me the way
Provided a mirror
And my heart is today
A whole lot clearer
Ain't it true man!



Now for all of this struggle
For all of this strife
Gampo Abbey man!

She done saved my life

Don't know where I'd be

Don't know what I'd be doin'

Probably stack'n sweaters somewhere man



Ngedön Sangpo



Ani Tsering Lhamo & Kalsang Tsering

SHAMBHALA'S MONASTIC COMMUNITY GROWS!

Gampo Abbey is delighted to be able to announce that we have welcomed two new novices into Shambhala's monastic community! Ani Tsering Lhamo and Kalsang Tsering were ordained by our abbot Ven. Thrangu Rinpoche in Karma Triyana Dharmachakra (KTID) in Woodstock, New York on September 22, 2008. This brings to twelve the number of monastics in our community who have dedicated their lives to the building and development of Shambhala's monastic tradition at Gampo Abbey. By the time we celebrate the twenty-fifth anniversary of the foundation of Gampo Abbey in May, 2009, four other members of our community will also have taken life-long vows.

Gampo Abbey

Coming to

If you are curious about visiting or joining the community, here are the various ways you might come.

Residential Program in Monastic Training: You may apply to be a resident to live at the Abbey for a minimum of eight months.

Being or Becoming a Monastic: People interested in taking monastic vows and monastics interested in living at the Abbey must first apply to be a resident, after 3 months one can request temporary ordination.

Shedra: Offered through the Vidyadhara Institute, is an intensive study of buddhadharma for residents.

Tours: Gampo Abbey welcomes visitors during its summer tours, Monday to Friday, 1:30 to 3:30 PM, from July 2 through August 29.

Retreats: In-House Summer Retreat is open for a minimum stay of seven nights and a maximum of two weeks. Please check our website for dates.

Yarne is a traditional monastic retreat held for seven weeks during the winter and will be led by Ani Pema Chödrön this year.

Youth Dathun is a one-month retreat including temporary ordination held during the summer for young adults (17-25 years of age), lead by Karma Jinpa.

Solitary Retreat Cabins are available. Retreatants do not have contact with the community and provide for their own meals.

Three Year Retreat at Söpa Chöling; There are special requirements for retreatants, including completion of Vajrayogini mantras.

Gampo Abbey 2009 Schedule

Yarne - Winter Retreat	Jan 5 - Feb 26
Shambhala Day.....	Feb 25
<small>*Year of the Earth Ox*</small>	
Silent Retreat (Residents).....	March 1 - 6
Milarepa Day.....	March 10
Spring Shedra	March 8 - April 24
Garuda/Dragon Program.....	March 13 - 15
Golden Key Program	March 24 - 27
Chögyam Trungpa Rinpoche Parinirvana.....	April 4
<small>(22nd Anniversary)</small>	
New Residents Arrive	April
25th Anniversary Year Open House	May 15 - 16
Söpa Chöling Group E Gate Opening.....	May 20
Vaishakha Day.....	June 7
Monastic Youth Dathün	June 15 - July 15
Lobster Liberation	June 30
Annual Canada Day Softball Game	July 1
<small>(with the Pleasant Bay Fire Department)</small>	
Söpa Chöling Group F Arrival Date.....	August 1
New Residents Arrive	August

For more information on the programs, including application and costs please call 902-224-2752 or check our website www.gampoabbey.org

Gampo Abbey

Donating to

Support North America's first full-time Tibetan Buddhist monastery. We rely on the venerable traditions of patronage and donations to cultivate a contemplative life of practice, study and work. As a Shambhala Buddhist institution we further implant the Vinaya and enlightened society's vision of wakefulness, fearlessness and gentleness in the West. ♦ Monastic support contributes to the education and support of monastics. ♦ Vidyadhara Institute Scholarships allow residents to attend Shedra, the monastic college. It also covers teachers' stipends and travel expenses. ♦ Three Year Retreat Scholarships contribute towards retreat fees for those financially struggling during the long, strict retreat held at Söpa Chöling, adjacent to Gampo Abbey. ♦ Lisa Hilliard Memorial Trust supplements the Söpa Chöling Scholarship Fund. ♦ Unrestricted funds are used wherever most needed.

Support
wakefulness
fearlessness
gentleness

Name: _____ Date: _____ Monastic Support
 Address: _____ Vidyadhara Institute
 City/Province/State: _____ Scholarships
 Postal/ Zip: _____ 3 Year Retreat
 Country: _____ Scholarships
 Tel./ Fax: _____ Lisa Hilliard Memorial
 Email: _____ Trust
 Mastercard Visa Check enclosed Unrestricted

Card #: _____ Exp. Date: _____

Amount: _____ Signature: _____