



The Lion's Roar

Gampo Abbey

Tibetan Buddhist Monastery of Shambhala International

Fall 2006

Center of your Mandala

A very long time ago I heard a teaching by a Tibetan teacher, not the Vidyadhara, Chogyam Trungpa Rinpoche. He asked, "What is at the center of your mandala, the center of your personal mandala?"

This was a Vajrayana teaching being given about our personal environment, the outer environment being a mandala.



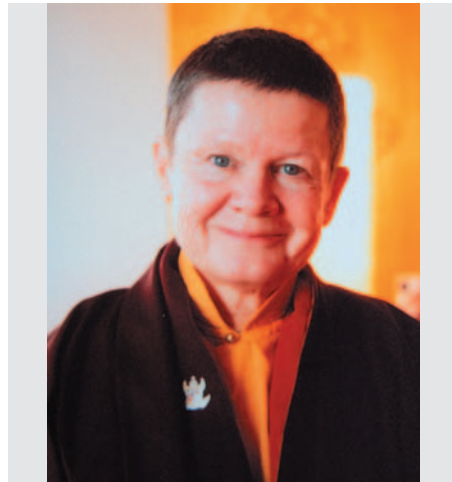
The Vidyadhara, Chögyam Trungpa Rinpoche, Founder Gampo Abbey- India, date unknown

As Vajrayana students, at a certain point, when we start sadhana practice, there is a deity at the center of the mandala. This teacher used this image for everyday life saying that what's at the center of your life mandala will decide how your whole life goes. He spoke to lay people, "If career is at the center of your mandala, then everything you do is going to be influenced by your wanting to get ahead with your career. If family life is at the center of your mandala, then everything you do is going to revolve around that, the way you spend

your energy, your actions and words, everything. Somehow that will be the focus of your life, or the most important thing."

For a Dharma practitioner, your desire to attain enlightenment is at the center of the mandala. Then, your family life becomes the path to enlightenment, your career becomes the path to enlightenment, your schooling becomes the path to attaining enlightenment.

Using this metaphor, at the relative level, yes, I feel that we should develop the monastery so that it is a rich life for people, whatever someone's heart desire is, in terms of and in accord with monastic life. Whether your desire is to learn Tibetan, or be a teacher, or be socially engaged as a hospice monk or nun, etc. If that's at the center, it's not going to work. But if what is at the center of the mandala is the desire to attain enlightenment, to wake up fully from the samsaric mind set, then everything is a support for that.



These things are not in contradiction because we get up in the morning, we live our day and go to sleep at night. Is that day a path to enlightenment or is it just a regular samsaric day? Definitely, wearing robes and living in a monastery does not turn it into a path to enlightenment even though it is meant to support it in every way.

Even though I want to talk of commit-

ment to attaining enlightenment, I wish to include the mundane aspects of our lives. I thought of putting at the center of my mandala a pithy phrase, "Going beyond bias." Yours could be different. If you said that everyday you will have renewed your commitment to spending that day going beyond bias. When you fall asleep, if possible, you say, "I can remember going beyond bias in my dreams". Then 24 hours a day are covered. You wake up in the morning and recommit, because this talk is also about the importance of commitment.

Sometimes this is talked about as intention. It has so much power if you are clear about what your intention is. It really ripens! It's like watering positive karmic seeds if you are clear about what your intention or what your commitment is. ❀

New Director

by Tawa Dorje

Every Tibetan New Year the Gampo Abbey community forms a question for the I Ching. This year's question was, "In a year of administrative transition, what is important to keep present in the collective mind?" We drew:

30. The Clinging (Fire)

This refers to a compliance and voluntary dependence on the new circumstances bringing clarity without sharpness thus gaining equilibrium.

Changing to:

51. The Arousing (Shock, Thunder)

In our context, the birth of confidence is indicated. Set your heart in order, remove doubt and lead with energy in the Dharma.

New Director continued p2...

CONTENTS

| | | |
|----------------|-----------------------------|---|
| Teaching: | Center of your Mandala..... | 1 |
| Events: | New Director..... | 1 |
| | Parting Note..... | 2 |
| | Bhikshu Ordinations..... | 3 |
| | Gate Opening Ceremony..... | 3 |
| Monastic Life: | Buddhist Funeral..... | 6 |
| | Yarne 2005-2006..... | 4 |
| Offerings: | Gagye Talks..... | 5 |
| | Blessing..... | 2 |
| | Foxes..... | 6 |
| | 3 Offerings..... | 7 |

...New Director continued from p1

With this energy and optimism the community was ready to meet its new Director, Champa Chödrön. The first time she came to the abbey was 13 years ago, in 1993. She came back in 1998 and was ordained as a nun for three years. Her relationship with Shambhala started also in 1993. She attended Vajrayana Seminary



in 1994, staffed a Vajrayana Seminary in 1999 and served in Berkeley and Sonoma sangha as a meditation instructor and teacher. Prior to assuming her new function as the Director of Gampo Abbey, she attended the Rigden Abisheka in Halifax.

2

A quick look at her resume shows that her care for the wellbeing and the spiritual development of others is nothing new to her. She has worked as a vocational nurse in California. Also, after her last experience at the Abbey, she became a chaplain and worked in a hospice in California. As she explains, after her experience as a monastic, she found a link between her medical and spiritual aspirations. *"I found chaplaincy work to be a way to apply meditative technique within relationships and a wonderful opportunity to practice for the benefit of others."*

Her stay at the Abbey also inspired her to undertake and complete a BA in Culture, Ecology and Sustainable Community at New College, California. As she says: *"I was inspired by my experience of living at Gampo Abbey to study the development of intentional communities and hoped I would have the opportunity to utilize what I had learned within a Dharma setting."*

It is Ani Pema who asked her to apply for the position of Director of Gampo Abbey. *"She knew how much monasticism meant to me, and it seemed to her that, being in a position where I could really help others follow the monastic life might be the*

right relationship to monasticism for me."

Now that she is back at the Abbey in her new position, she feels very grateful for her unique opportunity. *"Entering back into the community has been very inspiring to me. The structure and discipline has matured and everyone is engaged in practice, study, and community life as a means for waking up. It is an honor to be able to come back and serve in this way. For me it is an opportunity to repay back the kindness I received through the blessings of ordination and the support of the Sakyong, Thrangu Rinpoche, Ani Pema, my many teachers and the monks and nuns of Gampo Abbey."* ❀

Parting Note

by Patrick Suhrbier

Shock stopped my mind the day I received the call from the Abbey to serve as Interim Director. Terror of being in the



Patrick Suhrbier and Ani Migme Chödrön

role was my first thought. However, three years of monastic training and the subsequent strong gratitude towards the Abbey in the end out-weighed this terror. I had been traveling around and it was very clear to me what an amazing opportunity it had been to genuinely engage in a path of transformation.

With this gratitude in mind and with the wish to repay the Abbey, I accepted the position. This past year invited me to grow in so many practical ways and has further trained me in the path of Dharma. But having left for a second time I find my debt

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has grown further! Again and again I was privileged to work with each individual and participate in so many ways in the Abbey's growth and development. I witnessed how the Abbey summoned people to relate to themselves and to their environment with more sanity, wisdom and compassion. I saw as well how genuinely each was willing to be engaged and energized, even when situations became difficult or confusing.

Through the lens of the Director, there is no doubt in my mind that the Abbey, its community and its form of monasticism are unique, challenging and transformative. It was with great heartache that I left the Abbey. But it is a great joy to know the Abbey is in very capable hands with the new Director Champa Chodron, all the committed monastics and the members of the community who have been such a strong support to me.

With much love and affection I say goodbye, and with a sincere aspiration that I continue to maintain a connection with the Abbey for years to come. ❀

BLESSING

Buddha-nature blesses buddha-nature.
Radiant clarity blesses radiant clarity.
Through one essence blessing another
May the essence be realized.

Look nakedly at radiant clarity in the buddha-nature and rest relaxed within it.

When there is no one to realize anything and nothing to be realized
Everything is open and spacious.
This is the heart essence blessing.
Clarity and emptiness mahamudra is the root of all blessing.
Rest relaxed within it and look at it nakedly.

When there is nothing to look at and no one to look
Heart essence blessing has been conferred.
Bliss-emptiness mahamudra is the root of all blessing.
Rest relaxed within it and look nakedly.
When you rest naturally in this way,
Heart essence blessing has been conferred.

Khenpo Tsultrim Gyamtso
Translated by Ari Goldfield
Gampo Abbey, Aug. 31, 1998.

Bhikshu Ordinations

by Paden

Venerable Thrangu Rinpoche (right) ordains Karma Jinpa (left) and Lodro Gyatso (center), 05 December 2005, at Vajra Vidya Institute in Sarnath, India.



Just off the plane and adjusting to the flood of new impressions, Jinpa browsed the Indian bazaar with his father while ordi-

nation arrangements were finalized. With the wheel of dharma superimposed on the sun of the Shambhala flag as his ordination patch on his gelong robe and joined with Gyatso by Rinpoche placing his zen over their shoulders, they received their ordination with a relaxed Thrangu Rinpoche. It marked an accomplishment of 5 years of training in the Shambhala tradition. Lodro Gyatso reflected, “This tradition is a precious cargo. Something I need to be responsible for protecting and nourishing in the West, where monks and nuns are rare.”

After the ceremony, Jinpa’s father Raymond Villeneuve, asked Thrangu Rinpoche to sign his French copy of *Training the Mind*. This he did gladly.

This party of three had the occasion to be received by the 17th Karmapa. On the third request the audience took place. There was an attendant, a translator and

the ever-present military reminder. Karma Jinpa presented a photo album of Gampo Abbey to the Karmapa. Leafing through, he smiled at least once. Jinpa also presented a formal invitation to visit Gampo Abbey.

“What would be beneficial for the monastic tradition in America?” Jinpa asked?

17th Karmapa responded, “Do not imitate the Tibetans. As well to offer the temporary ordination for three years would be of benefit.”

“What would be of use in working with prisoners in jail?” Lodro Gyatso inquired.

17th Karmapa offered, “Have them recite the seven line supplication to Padmakara.”

Raymond Villeneuve presented the same copy of *Training the Mind* for signing to the Karmapa who exclaimed, “Oh, Thrangu wrote Tashi Delek, I will do the same.”

Next day Thrangu Rinpoche gave them a souvenir of their visit. ❀

“At the core, Shambhala has to do with developing virtue. Although these days having the courage to do so is difficult, monastics within Shambhala utilize the confidences of tiger, lion, garuda, and dragon to fully develop and harness this virtue, which leads to complete liberation, the Great Eastern Sun.” ❀

Sakyong Mipham Rinpoche

Gate Opening Ceremony

by Susan Chapman



Three Year Retreatants (Group F), monastics and lay members from Gampo Abbey and the wider sangha circumambulate Sopa Choling during the gate opening ceremony

On July 6, 2006, Gampo Abbey residents and friends celebrated the “opening of

for the first year is on guru yoga and mahamudra practice.

the gate ceremony” to mark the completion of another segment of the Sopa Choling retreat. Venerable Thrangu Rinpoche adapted the traditional three year Karma Kagyu retreat for students in the lineage of Trungpa Rinpoche and Sakyong Mipham Rinpoche who wish to do intense practice without completely abandoning their family and career responsibilities by dividing the program into three phases.

The main focus

“Group F” is the sixth group to complete phase one since the facility opened in 1990, but it is the first all female retreat community.

These fourteen women, all of whom are in their fifties and sixties, set a high standard for strong discipline, warmth and kindness to each other, and good practice.

They also created harmony in a very literal sense, spontaneously transforming some of the traditional Tibetan Buddhist melodies into a chorus of three and four part harmonies.

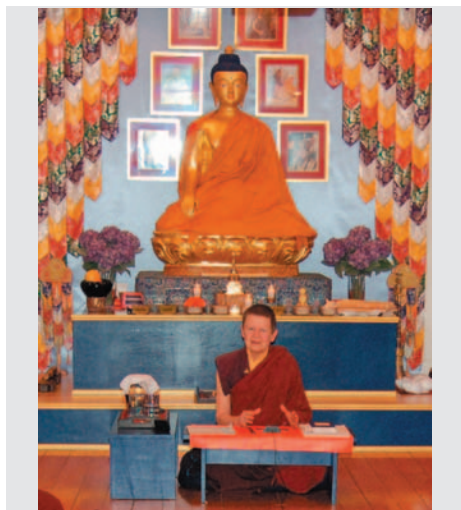
Although most of their time in retreat was spent in silence, there was a lot of joy and laughter, especially when the retreat grounds were visited by the local fox, moose, deer and even a black bear.

In September 2006, “Group E” will return for the second phase of retreat, which will end in August 2007. Participants in both Groups E and F who have been supported by the generosity of donors to the retreat, extend their very warm appreciation, and offer their gift of good practice. May all beings benefit! ❀

Yarne 2005-2006

by Paden

Yarne or the Summer Rains Dwelling at Gampo Abbey started in 1984. The practice stems from the Indian custom



established by the Buddha. At that time the retreat was 3 months long and done during the summer season of rains. The Summer Dwelling in India was a practical response to the monsoon weather. As well, it was considered not appropriate to travel with the increased likelihood of walking on insects during the rains.

At Gampo Abbey the Tibetan version of 1 ½ months is practiced. This Summer Retreat takes place in the winter which gives rise to hilarity to visiting Tibetans. But there are too many tourists and visitors during the pleasant summer months to close off the Abbey.

Thrangun Rinpoche gave his accord to this arrangement.

Properly considered, a monastery in the Tibetan tradition has three main attributes,

1. Sojong, the confession liturgy, is performed every two weeks with the new and full moon.

2. Yarne, the seven week yearly retreat.

3. Gagye, the lifting of the restrictions in force during Yarne.

Yarne is also marked by the taking of the eight vows daily as well as a commitment not to cross the physical boundaries i.e. no town trips.

Lion's Roar listened to two visiting monastic's and one lay person's reflections on their experiences at Gampo Abbey during Yarne 2005-06.

Reverend Ryumon Baldoquin from the San Francisco Zen Center, is originally from Cuba. As a young girl she was sent

to relatives in New York just before the Cuban Revolution. She is the editor of *Dharma, Color, and Culture* and is founder of the Peoples of Color Sitting Group at the Zen Centre. "I first saw Ani Pema teach in a packed church in the tenderloin district of San Francisco. It was rare to see a white lady there. I made some sort of eye contact with her as the car left." From the tenderloin to Gampo Abbey Ryumon's route passed through Julia Sagebien (Cuba) and Ani Thubten (Uruguay), two Shambhala members.



Lion's Roar spoke to Ryumon after her second Yarne during which she served as Ani Pema's attendant, "The group practice of Yarne is a pressure cooker of sitting, work and weekly teachings. I am honoured to be asked to work in a support role. The ego is in your face all the time. For the Western individual training in service is the path to awakening."

"Those of us in robes should articulate the importance of the monastic tradition and what it should look like in the West."

"This year the Lojong teachings are precious for the world and good common sense. These Yarnes I've done have rekindled my sitting practice."

"Importantly, Gampo Abbey has:

* Discipline, the deep sense of commitment to the Precepts.

* Elegance, the sweet generosity of being together.

* Safety, the profound responsibility towards owning one's own karma. It is a level of maturity, of being an adult."

"I love Nova Scotia, it is raw and spacious. I identify with the depressed economic conditions and the hardships of life. And Cape Breton is an island like Cuba."

"Zen does not talk much about compassion. It is a wisdom tradition in contrast to the compassion of the Tibetans. Lastly, since Gampo Abbey practices oryoki, a Zen practice, I'd like to come back and give a few pointers!"



Renchin / San Francisco Zen Center
"Please

God, if I ever get out of here alive I will never meditate again!" With these words Renchin recounted her first seven day meditation retreat. Years later she affirms that practice is her karma. Today she is Unsui, or Cloud Water, Priest-in-training.

Ani Pema's confidence struck home at a critical moment in her life, leading her to do Yarne at Gampo Abbey. She enjoyed the small setting of Gampo Abbey as well as the constant practice of courtesy all day long while she navigated the narrow stairs and hallways.

The 'austere' forms of Zen contrasted sharply with the 'loose' forms of Gampo Abbey. "When I sneeze in the Zendo, it is quietly into my sleeve. At Gampo Abbey somebody hands me a box of Kleenex!"

"Gampo Abbey has reaffirmed my practice by breaking my current compacted sitting. Along with Chogyam Trungpa Rinpoche, Suzuki Roshi, Joko Beck, and the great library at the Abbey, practice is hand-in-hand Zen and Tibetan Buddhism." ❀

Sandy Haggett

I never thought when I left my first Yarne six years ago that I would come back three more times. Maybe I am doomed to be a repeater.



Back then we had a large group of Yarne-ites maybe twelve or fourteen, and the house was packed. For me, it was my introduction to

Tibetan buddhism, to monasticism, and to the language of *Shambhala*. I found it excruciatingly hard. And yet when I left, I vowed to come back in three years.

I found when I returned home that my practice had opened up, my attitude had begun to be a little less self-cherishing and I missed the Abbey life. With each successive Yarne, the joy of both solitude and

Sandy Haggett continued on p5...

...Sandy Hagget continued from p 4

sangha life as well as hearing the teachings of Ani Pema and of the guest teachers has grown. I have begun, as well, to have a clearer view as to the purpose of my life and as how to commit to this purpose.

From that first Yarne until this year, there has been a change in the focus in order to bring the Yarne experience closer to the Buddha's purpose of establishing the rainy season retreat as a time for monastics to return to their home centers and have a time of intense practice together. The past few years, Yarne has only been open to monastics from all Buddhist traditions.

Occasionally, there are one or two spots left open at the last minute and somehow here I am again. To work hard, meditate long and push my sixty-plus-year-old body and mind more than ever. Yet, somehow I am able to look more deeply, open more and gain immeasurably from the Abbey experience. ❀

Gagye Talks

Each ordained monastic was required to give a three minute talk on one of the 59 slogans that comprise the seven points of mind training. This year we studied with Ani Pema, *Mind Training and the Cultivation of Loving-Kindness* by Chogyam Trungpa Rinpoche. Some talks were extemporaneous by seasoned talkers, others were delivered with notes. Those presented here were given as composed papers.

Drive All Blames into One

by Tharpa

We could transform it into : Drive all blames into one thing : Clinging to the ego is the source of our suffering

To illustrate my talk, I will use a story: The Mother with a Cruel Son

She was in front of the church talking with somebody. She said: *He was so cruel. All his life he did all what he could do to hurt me. This time he did the most cruel thing a son can do to his mother!* We entered into the church for the funeral of her son who committed suicide two days before. The boy was twelve years old.

The mother was putting the blame on her son for her own pain without seeing the pain of her child. She was centered only on her own ego.

How can we deconstruct this process of putting the blame on others? This is learnable.

1. Stop building the object of blame. In our story, how did the mother build

her cruel son? By thinking and thinking. *He was cruel. He did it. He always hurts me, etc...* Stop thinking about it.

2. Instead of thinking, stay in the feeling. For example here: *I feel hurt.*

3. Practice what we call tonglen, the practice of sending and taking that reverses what the ego would habitually do. In tonglen, we inhale the feeling of being hurt



and relate it with all human beings that feel the same at this moment. We exhale relaxation or space or peace or release. The unpleasant feeling will disappear if there is no object of blame to put the feeling on.

4. Acknowledge that the object of blame is a protection for the ego. In our story, the cruel son allowed the mother to maintain her own ego. *'I suffer. I am his victim. He is the one that makes me suffer.'*

If we stop building the object of blame by cutting the thoughts, at the same time we stop building the ego which is the cause of our own suffering.

We can also learn to absorb the blame when we are in a situation of chain reaction, when everybody is putting the blame on the others to protect their ego. We stop waiting for the others to change their mind and we take the initiative, we take the blame, we absorb it by doing tonglen.

Seeing the situation as a whole, without giving ourselves any importance, we are willing to be used exactly as a wall of felt that absorbs the undesirable noise in a sound studio. We do that. We absorb the blame to restore the sanity of the whole situation.

So, in these examples, all blames lay on one thing: clinging to the ego is the source of our suffering. ❀

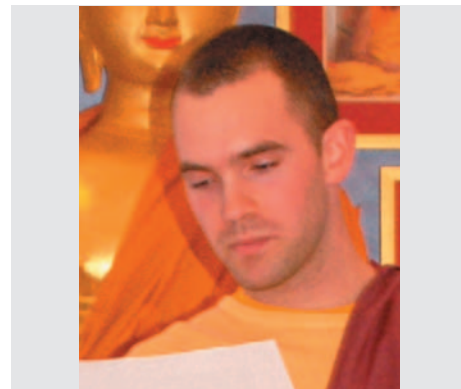
Observe These Two Even at the Risk of Your Life

by Ngedon

While watching the film *Crash* during Yarne I was very moved by the scene where the wayward policeman rescued

the woman from the burning car. Setting aside all of the complicated issues that surrounded that scene, what made me really think was that this policeman, just like thousands of real ones everyday, was willing to risk his life, literally risk his life, to save another's. I often imagine scenarios like this and I would like to think that I would be able to do something similar, like jump in front of a bus to push someone out of the way or run into a burning building to rescue someone trapped inside. It would be nice to think that if put in this type of situation I would have the presence of mind to act wisely and decisively and that I would be able to put my life on the line.

In thinking about how we might act in the face of such compelling circumstances, I imagine many of us feel as though we might be able to play the part of the brave, selfless soul, but in our day to day lives how many of us resist even the tiniest selfless opportunity. We may think we're capable of jumping in front of buses but when someone asks you to do their dish rota or if the schedule asks more of us, we



can become reflexively petty about such minor inconveniences. Living in a monastery we have the luxury of not having to face many of the worldly catastrophes that others face every day. It might be equitable then that, if in exchange for this luxury, we made sincere strides towards relinquishing notions of personal territory.

That is a more mundane interpretation of this slogan. An interpretation that goes even deeper is for us to stop and consider what is really meant by the idea of "risking our lives." What are our lives? When we think about what we call our lives a big part of what we are talking about is our past, our cherished and not-so-cherished memories. But when someone speaks of risking their lives I think the idea has more to do with risking their futures, all the things

Gagye Talks continued on p 6...

...Gagy Talks continued from p 5

they dreamed they would do in the years ahead. And I think that it is with this idea, the idea that risking your life means risking your dreams about the future, that we as Dharma practitioners can legitimately consider some of the brave things we do on the cushion and in our studies and contemplations as constituting a genuine risk to our lives. Few things are as cherished by human beings as are their plans. We all have a rolodex of ideas and images of places we could go, things we could do and people we could see that we think would make us very happy.

But one of the first things you notice in meeting the Dharma is that these cherished plans are perhaps your biggest problem. We know this makes sense but for a long time we cling desperately to these ideas. We entertain ongoing legal battles in our minds about what would be best for us while the only life we really possess is slipping away from us right underneath our noses.

But despite our struggles we continue to work with our attachments, attenuating them slowly, but surely, day after day, year after year. In being willing to challenge the legitimacy of our hopes and fears, once considered the cherished scaffolding of our very existence, in a very real way we are risking our lives. The implicit gravity of this work is often why we strongly resist going into the shrine room!

6

So, just because you may not smell the harrowing scent of spilled gasoline the next time you enter the shrine room, take heart, you are doing risky work, brave and important work, work that you may not receive applause for but for which you deserve applause none the less. ❀

Foxes

by Tharpa

I sleep with my head resting on a pillow case offered by an only daughter to her single mother. It shows a reproduction of Saint Exupery's famous "Little Prince" talking with a fox under two stars and quoting:

"Tu seras pour moi unique au monde,
Je serai pour toi unique au monde."

My daughter said: "At least, I found something light enough you can carry wherever you go."

I brought here my precious gift without knowing what I discovered afterwards, that foxes are part of daily life at Gampo Abbey.

We often see their footprints on the snow around the monastery. How many are they? Some say three. If they are so attracted by the place, it is not only because we throw them a few boiled eggs after breakfast. I am wondering if they pertain to those spirits who dwell in the forests and in the mountains, in rivers, in all uninhabitable places, those we talk about in morning chants. Wouldn't they be those who want to consume *torma*?"

Tormas are traditional Tibetan offerings modeled very carefully out of barley flour. One night every three weeks, all the monastics sculpte numerous small cones of Mount Meru surrounded by four continents glued to the mountain base. They paint each of them with warm butter and decorate

their front part with three butter wheels. Every day, two of these *tormas* are offered to the Buddha, one during morning chants, one during evening chants. I can testify that the foxes not only want, but they eat all the *tormas* we throw in places where no human beings would ever walk. It means that the foxes eat all the butter used at Gampo Abbey whereas monks and nuns eat margarine!

We have to ask ourselves what kind of karmic links hold them to humankind, now

that many generations of these precious animals have been fed not only by the butter but also by all the sacred wishes of peace, prosperity, long life and eternal bliss chanted every day by hundreds of monks and nuns who have lived at the Abbey.

Calmly extended, the fox was watching me from very

close with his extremely vivid brown gaze. His velvety little paw was caressing the head of a dove resting beside him. I thought how fortunate this dove was, to be petted by a fox's paw and just as having thought that, I felt the soft touch of that paw on my own head and found my body become as velvety as the fox's. All of a sudden, I had a panoramic view of the whole scene : the fox, the dove and my gold and black striped tigress body.

I thought: "This is a dream!" I was able to realize the unreality of a fox and a tigress in such great proximity, a dove

Foxes continued on p7...



Buddhist Funeral for Stanley Piotrosky (1920-2005) of Mishiswaka, Indiana.



Patrick Suhrbier, Carol Piotrosky

His ashes were returned to the river and the sea. His daughter Carol said, "Though he was not a Buddhist, my strong beliefs and the support from the Gampo Abbey residents helped him through a smoother transition, I believe." ❀



(left to right) Rigpa Lhatso, Champa Chödrön, Karma Jinpa, Gesar Mukpo

Three Offerings

Calm Abiding

Timeless nowness is the fact that,
This groundlessness is my home.
At first the ocean is clear,
Then it is hidden by fog.

Heartbreak is,
Ki Ki So So.
Joyous proclamation,
Of Rigden heritage.

Marvelous garland of,
Ornamental language,
Adorns this moment,
Precious once found.

Gesar

23 March 2006

...Foxes continued from p6
resting between them. All the scenery was so delightful that I did not wake up and kept the impressions up, enough to feel them a little more.

I was perceiving the fox with my tigress's eyes, feeling the caress of the fox's paw on my head, gazing into the sparkling fox's eyes, enjoying my plenteous fur and watching all the scene in a panoramic view.

The experience was so rich, so luxuriantly fulfilling, that even in the dream I couldn't contain such an overflow of wonders very long and melted into tears. I did not even notice if it were the tigress's eyes or the other ones that began to cry.

I just found myself in tears in my bed sobbing on the drawing of a curly blond prince talking to a fox.

"Regard all dreams as foxes", I instructed myself after a moment.

As with all wild beings, dreams are frightened by brusque movements and emotional excess of the dreamer. Breathe calmly in your dreams as you would meditate.

And then, all dreams will be tamed for timeless contemplation. ❀

Calendar: 2006-2007

| | |
|-----------------|--|
| August 28 – 31 | Khandro Rinpoche |
| Sept 24 | Harvest of Peace |
| Oct 1 | Gampo Abbey's Annual Open House |
| Oct 6 - 12 | House Silent Retreat |
| Oct 14 | Visit by President Reoch |
| Oct 23 | Fall Shedra Begins - Uttarantra by Ani Lodro |
| Nov 20-24 | Madyamaka teachings by Andy Karr |
| Nov 27 - Dec 8 | Shambhala Levels 1-5 by Acharya Richard John |
| Dec 10 – 17 | House Silent Retreat |
| Dec 17 – 22 | Monastic Training |
| Dec 31 – Feb 19 | Yarne |

Events 2007

| | |
|-------------------|---|
| Feb 18 | Shambhala Day |
| Feb 24 – March 6 | Silent Retreat |
| March 12 – May 18 | Shedra |
| June 30 | Annual Lobster Liberation |
| July 1 | Annual Canada Day softball game |
| July - August | In-House retreat (specific dates to be determined) |
| Summer 2007 | Visits by Karma Senge Rinpoche and Mingyur Rinpoche (not yet scheduled) |

How one comes to Gampo Abbey

Curious about visiting or joining the community? Here are the various ways you might come to the Abbey.

Work-Study Program

To live at Gampo Abbey for a minimum of six months, you may apply to be a work-study resident.

Being or Becoming a Monastic

Monastics interested in living at Gampo Abbey and people interested in taking monastic vows must first apply as a work-study participant.

Shedra

An intensive study of buddhadharma for residents, offered through the Vidyadhara Institute.

Staff

Limited paid staff positions. Please check our website for any current openings.

Retreats

In-House Summer Retreat is open for one month during the summer with a minimum stay of 5 nights and a maximum of 2 weeks.

Yarne is a traditional monastic retreat held for 7 weeks during the winter and will be led by Venerable Ani Migme this year.

Youth Dathun "Leaving Home and Becoming Homeless" is a one-month temporary monastic practice period for young adults (17-25 years of age).

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

Three-year Retreat at Söpa Chöling: There are special requirements for retreatants including completion of Vajrayogini mantras.

Tours

Gampo Abbey welcomes visitors during its summer hours, Monday to Friday, 1:30 to 3:30 PM, from June 15 through September 15.

For more information on the programs, including application and costs, please call 902-224-2752 or check our [website www.gampoabbey.org](http://www.gampoabbey.org).



Donating to Gampo Abbey

Gampo Abbey is unique among dharma centers in being the only full-time Tibetan Buddhist monastery in North America. As a monastery, we do not host large revenue-generating programs or sell tangible goods. Our business, if you will, is to plant firm the victory banner of the Vinaya on Western soil. To accomplish this, through the powerful practice of renunciation, we have cultivated a life of practice, study, work and chores. Clearly we are not an organization geared toward profits. Thus like monastics everywhere, we rely on the venerable institution of patronage and donations. You can help us establish monasticism in the West in these various ways:

Monastic Support

This general fund contributes to the education and overall support of Gampo Abbey monastics.

Vidyadhara Institute

This general fund allows Gampo Abbey residents to attend our shedra (monastic college), known as the Vidyadhara Institute. It also covers teachers' stipends and travel expenses.

Three-Year Retreat Scholarships

This general fund contributes towards retreat fees for those financially struggling during this long, strict retreat. The retreat is held at Söpa Chöling, adjacent to Gampo Abbey.

Unrestricted

Unrestricted funds are used wherever most needed.

To respond please use or copy the form below. Your contribution helps establish Tibetan Buddhist monasticism and spread the Buddhadharma in the West. Thank you for your support.

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- MAIL** this form to: Gampo Abbey, Pleasant Bay, NS, B0E 2P0, Canada
- OR **FAX** this form to: (902) 224-1521, attention: Finance Department
- OR **PHONE** the information to: (902) 224-1358, (the Gampo Abbey Finance Office)
- OR **DONATE ON-LINE** at: <https://xgampoabbey.merchantquest.net/dana.htm>

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- Project (See above for description)
- Monastic Support
 - Vidyadhara Institute Scholarships
 - 3-Year Retreat Scholarships
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