



MONASTIC ACADEMY

FOR THE PRESERVATION OF LIFE ON EARTH

CEDAR

Community for the
Experience and Development of
Awakening and Responsibility

2025
WINTER
QUARTERLY
REPORT

ABOUT US



CEDAR

CEDAR (Community for the Experience and Development of Awakening and Responsibility) is a network of communities working together to create a more trustworthy culture through Buddhist training and leadership development.

MAPLE

MAPLE (Monastic Academy for the Preservation of Life on Earth) is a residential training community that walks the path to enlightenment by facing global crises and solves global crises by walking the path to enlightenment. MAPLE integrates spiritual training with a village on 150 acres in Lowell, VT.

OAK

OAK (Organization for Awakened Kindness) is a center founded in 2018 that provides an uncompromising environment for training the mind to those in the San Francisco Bay Area who are attempting to build a new world with technology.

FIR

FIR (Foundation for Ideological Redesign), our nascent community in Seattle, offers training in how to build spiritual communities that solve global problems.

Center for Mindful Learning

The Center for Mindful Learning is the legal name of our United States 501(c)(3) not-for-profit organization founded in 2011. Among its hundreds of initiatives, CML has supported Modern Mindfulness for Schools, the Mindful City Project, and the communities listed above.

JOIN US

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ONLINE RESOURCES

www.monasticacademy.org
www.facebook.com/monasticacademy
www.youtube.com/@monasticacademy
tales.monasticacademy.org

LETTER FROM THE FOUNDER



Dear Friends,

How to love all beings?

We ask this question and immediately deepen the meaning of our lives. We celebrate the desire to love all beings, even if it lasts for just one moment. This is already a source of joy. So what can be said of the ability to maintain it? And how can we sufficiently celebrate the ability to discover for ourselves how to love more deeply?

When we train our minds, we may encounter obstacles. I went to Japan to train for a few months this last fall. Japanese Zen training is very busy. We care for the grounds, conduct ceremonies, care for thousands of guests. That can be seen as a kind of obstacle. Yet if we take it on as a challenge, and recall that the point of every challenge is to make us more able to love all beings, then we can overcome it. To love all beings is to change how we live to benefit all. Any time we're busy, each task helps us to align our behavior with this goal. As long as our goal is to give our lives to the true benefit of all beings, then the busier we are, the better. As we become more busy, we have more energy and more equanimity. If we have the correct goal, then to be busy means that this moment is happiness.

As we train our minds further, we may find that happiness is itself an obstacle. This may seem strange. Sources of ordinary happiness, such as shopping for what we want or traveling to experience something, require a long process of accumulation to achieve, and give little happiness in return. Therefore, we may not be used to thinking of excess happiness as a problem. But it turns out that if we train our minds, it's easy to be happy. We are able to find joy and wonder in just one breath. This is a relief at first, but we may get stuck there. Therefore, we should rejoice in the difficulties. While I trained, there were many types of pain: relationships with other people, heat rash in the hot weather after arrival, and such cold during my last few weeks there that parts of my ears fell off. Yet all of this pain was just right. I didn't like it, of course. Not liking it was just right.

When we hold the goal of increasing our ability to love, we rise to the challenge of living in a way that benefits all beings. Then everything works better. Everything has meaning. Everything helps us to achieve that goal.

How to love all beings?

Soryu Forall
Founder & Head Teacher



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MONASTIC TRAINING

With great excitement and nervous anticipation, we entered a new training season with our Head Teacher, Soryu Forall.

Upon his return from Japan, he reminded us that, as in great wisdom traditions such as Zen, the purpose of our training here is to give people their lives back and connect them with the sacred world. However, in this age where humans have been turned into cyborgs, we must provide the world a path for becoming cyborg sages. The world needs those who are free from enslavement by tech, yet choose to engage with it out of compassion in order to guide others toward liberation.

Therefore, in this school for cyborg sages, we are learning to see the world as sacred again. In doing that, we train to transcend the world. Beyond even that, we express our insights in the world using the latest telecommunication technologies, for instance with the new video included with this QR. We do this for the benefit of all beings.

As the modern world increasingly relies on the explicit over the implicit, it is more pressing than ever to be able to express the Dharma via explicit means of communication, such as various online mediums. Under Forall's guidance, the community has begun the ambitious endeavor to find means of conveying our teachings in brand new ways, while upholding right view in a world that holds wrong views.

Engaging in the realm of media is risky work that must be grounded in real practice. For our first Awakening Week with Forall this season, we studied the *Shorter Discourse on Emptiness* from the *Majjhima Nikāya*, a significant text that has influenced many schools of Buddhism. We're using this teaching to aid our own practice of realizing emptiness.

In the final guided meditation, Forall reminded us that we have capacity for great love. With that love as the basis, we take responsibility for resolving the suffering of all beings. By doing that, we see the meaning and power of the practice for entering samadhi, letting go of fixed views and attachment to identities in order to fulfill our responsibility. We acknowledge we don't really know how to do this, and ask for support from all beings. It is one of the most challenging and awe-inspiring guided meditations the community has ever experienced.

In every thought and every action of every hour of every day, we must completely give our lives to this path and demonstrate that. We do this to care for all beings.

Kyōshin Liu
Head Monk



Bhikshuni L. Trinlae, born in northern Connecticut, is a fully ordained Tibetan Buddhist nun. She began monastic training in South India in 1991, and later completed ten years of solitary traditional Tibetan Buddhist meditation practice at a hermitage in Nepal. With a degree in physics (Northeastern University, Boston), a Master of Education (Harvard University), and a doctorate of philosophy (Claremont School of Theology), Bhikshuni has also trained extensively in the Western academic model, in which she has researched and written widely on contemplative praxis and Himalayan Buddhist culture. For more than thirty years, Bhikshuni has led Tibetan-language educational & contemplative research and development in the Himalayan region of Nepal and India. She is the founder of Luminous View Refuge for Meditation Retreat and Spiritual Care in the USA.

For two years, Bhikshuni has served the MAPLE community as a preceptor for our lay ordination ceremony, allowing individuals to commit their lives to the Bodhisattva path. She stayed at MAPLE for a month-long visit in November of 2025.

INTERVIEW WITH: THE VENERABLE BHIKSHUNI LOZANG TRINLAE

Based on your extensive experience training in Buddhist centers around the world, what makes MAPLE different?

I observed several areas where MAPLE is unique compared to other Buddhist centers, but probably the most striking and significant is the strong emphasis on interrelational application of practice. This is seamlessly interwoven into the formal practice culture of meditation & prayer. Not only do students live and practice together as a close-knit sangha community, but all common activities are coordinated in community, while individual efforts and tasks emerge and return, thereby providing a strongly knit culture of interpersonal and intra-group accountability.

Another area observedly different is the integration of formal practice and work with ongoing group reflection with respect to numerous characteristics of daily living. This active and continuous reflection as an applied karma-yoga group process is rare to find in Buddhism (but not in other religions such as Christianity).

A third unique area is the extremely thorough integration of female & multi-ethnic practitioners and families with their children across the domains of daily life, formal meditation practice, study, reflection, and work activities, including leadership roles.

From your perspective, what is the most challenging thing about the work of expressing the Dharma in a way that is alive and relevant in the modern day and age?

The most challenging thing about expressing the living traditions of Dharma in a relevant way in our era in North America especially is meeting the basic needs for shelter & food without contributing to harming others, by upholding the Buddhist precepts and ethical lifestyle. Other than that, there is a risk of secularizing Buddhism *too much* to conform to social expectations aka *throwing the baby out with the bath water*, whereby practitioners lose awareness, appreciation for, and contact with the historical and authentic Buddhist lineages.

Can you share about your own projects in the world? How might people support?

I am presently working fervently to address the problem of homelessness among ordained monastics in North America. Well-wishers and organizations can support Luminous View Refuge through online giving portals c/o Give Send Go and Benevity respectively, or send email to contact@luminousviewrefuge.org for instructions for dana donations by direct EFT.



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FINANCIALS

2025 was an iconic, but costly, year for the Monastic Academy. We completed our Cathedral in Three Parts, a project which we broke ground on in 2019. We purchased the property at 67 Page Road, creating a Welcome Center at the entrance to our campus. With our pop-up monasteries in Seattle and San Francisco, we offered a new container for sharing the sacredness of our practice with those who are building a world in crisis. All of these activities are an expression of a strategic shift made in 2023 to offer Buddhist training in a way that meets global issues head on. And all of these activities were expensive.



The Center for Mindful Learning finished the financial year with a relatively modest quarter, drawing \$30,883 in revenue, on par with our Q4 2024 revenue. Expenses for the quarter were \$118,013, 10% lower than last year's fourth quarter. The largest expense category was personnel, at \$46,733.

Regarding liabilities, CML continues to pay down its debt, which currently stands at \$952,092. \$225,000 constitutes a zero-interest property mortgage, and \$727,092 continues to be paid down on our 2.75% loan from the SBA.

Taking the year in review, our total operating expenses and capital investments for the year totaled \$1,214,068, resulting in a \$576,030 net decrease to our cash balance, and a net increase of \$530,683 to our fixed assets. Total expenses were \$653,385, an increase of 10% compared to last year's \$593,450. Total income for the year was \$638,038, a 23% decrease compared to last year's \$828,844. CML's books ended the year with a net loss of \$15,347. The organization invested heavily in teaching Buddhism to expanded audiences and CAPEX projects, temporarily shifting our fundraising efforts and strategy. This was a risky strategy, resulting in our first ever loss for the year, but we continue to believe that it was the correct one.

With the groundwork in place, we are enthusiastic about the year ahead. Now more than ever the Monastic Academy is prepared to share our teachings. Our hearts are full of love and gratitude. Thank you for what each of you offers in support of MAPLE's vision and mission. Together we enter this sacred world and make it real.

CML 2025 YEAR-TO-DATE

DONATIONS & GRANTS	TOTAL INCOME	TOTAL EXPENSES
\$579,233	\$638,038	\$653,385

INVESTMENTS AND DEBT

TOTAL DEBT	YEAR-TO-DATE CAPEX*
\$952,092	\$530,683

*Large asset purchases & investments (CAPEX) are not included in annual operating expenses listed above but depreciated over many years.

Figures listed are the combined financials of CEDAR, MAPLE, OAK, and FIR.



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POETRY & PHOTOS

Fall into the middle way
Breathe for no one
Shed picking and choosing
The Dharma is being offered
Jump into this Refuge
Who will take this responsibility?
How do I relinquish body, mind and life to compassion?
Who is asking?

- Natha (Ben Barnet)



WINTER QR VIDEO
Watch our latest teaser video



FUTURE EVENTS

To harmonize with natural cycles, we have scheduled our Awakening Periods at MAPLE to culminate in the full moon of each month.

February 24 - March 3, 2026
Awakening Week with Soryu Forall

March 15, 2026
Deep Listening and Embodied Leadership
with the Mobile Monastery Chautauqua Tour

March 25 - April 1, 2026
Awakening Week with Soryu Forall

April 17 - May 1, 2026
Two-Week Awakening Period with Soryu Forall

All events are subject to change or cancellation.

JOIN US

Join an Awakening Period, visit as a guest or an A.I. fellow,
or apply to our 1-3 month-long training program.
Visit monasticacademy.org for more information.

Our address is:
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