

KALACHAKRA

**THE DALAI LAMA'S GIFT TO AMERICA**

THE WHEEL OF TIME

A DOCUMENTARY FEATURE FILM  
PITCH DECK • SUMMER 2020

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A misty forest scene with tall, thin trees and a path leading into the distance. The atmosphere is soft and ethereal, with sunlight filtering through the trees.

**SOUNDS OF SUMMER IN THE WOODS.  
A DISTANT BANG OF CARPENTRY...**

**We are moving through trees somewhere,  
intensely green, sunlight streaming.**

**Voices become clearer, carpentry sounds louder,  
a waft of radio music as a car pulls up in the distance.**

**“Endless Love”**

**Midwestern Male voice:** *I think we can probably be ready in 2 weeks.*

**Monk’s voice, forcefully:** *Must do! Must be ready!*

It's 1981. In a clearing a large building is going up.  
Music and construction noise dissolve into an unexpected vision.  
A brilliantly-colored religious procession fills the screen, heading toward the now completed temple.  
A huge crowd has assembled. Each participant will wear a ritual red headband.

AND THEN WE SEE HIM, MOVING TOWARD THE STAGE.  
THE YOUNG DALAI LAMA.



*One participant in the crowd, who 40 years later has become a famous scholar-monk, reflects today:*

**“RIGHT THERE IN THE WOODS, IN THE MIDDLE OF WISCONSIN FARMLAND...**

**THIS WAS THE BEGINNING OF A HISTORIC TRANSFORMATION.**

**A MOST SECRET RITUAL IN TIBETAN BUDDHISM ON FULL DISPLAY IN NORTH AMERICA.**

**NEITHER BUDDHISM NOR AMERICA WOULD EVER BE THE SAME AGAIN.”**



## **T**HAT WEEK IN AUGUST, 1981, WHEN HIS HOLINESS THE DALAI LAMA

and an entourage of monks straight from Dharamsala arrived in a small farming village just outside Madison, Wisconsin to celebrate the elaborate Wheel of Time ceremony, was remarkable on three levels.

It was the first time the extraordinarily esoteric Kalachakra empowerment was ever celebrated before participants in America.

Second, the fact that such an event was even possible was the fruit of an unprecedented cooperation between the nearby, very conservative and Christian township of Dunn with a handful

of dedicated young local volunteers and several scholars at the University of Wisconsin, led by the revered Geshe Lhundup Sopa.


Third, from construction of a ritual temple through the final ritual act of sweeping away the elaborate sand mandala and pouring it into Lake Mendota as an offering to the nagas, the entire event was recorded on film by a professional documentary crew, directed by Dr. Ed Bastian and Co-Producer Sharpa Tulku.

**For almost 40 years, that footage has rested unseen in the archives of the Smithsonian.**









## HOW DID ANY OF THIS EVER HAPPEN?

A lot of mysteries will be unlocked in this film. But there's one more mystery to explore here.

Since the Kalachakra was revealed that long-ago week in Wisconsin, the ritual has been celebrated by the Dalai Lama himself 34 times, for more than one million people all over the world. But as Ed Bastian frankly notes, most participants never fully understood the inner meaning of the ceremony they were witnessing.

**THIS FILM BREAKS THAT BARRIER.**



**W**HEEL OF TIME IS AN ACCESSIBLE  
AND VERY HUMAN STORY —

a chance to experience how young Americans came to begin a journey that would transform their lives, and enrich the spiritual life of their country. They speak directly to us now, sharing insights both immediate and relevant to the lives we live today.

But equally engaging, with animation that brings the sand mandala vividly to the screen, the film will finally be able to reveal what most modern Western participants never see—the meaning of the cosmology in motion, as the viewer-participant travels the Wheel of Time Mandala.

This new feature documentary will build on Ed Bastian's 25 hours of exquisite cinema verité material in the archive, enriching it with the stories and insights of the Dalai Lama himself, as well as several original participants whose lives were changed that week. Beyond their life journeys taken, these now deeply committed scholars will also explore the evolution of Tibetan Buddhism into what the Dalai Lama always knew would be the resulting new hybrid in America.

Just about 2500 years after the Buddha sat under the Bodhi tree, the Dalai Lama had the very modern foresight to know that it was imperative to open his ancient faith to a wider audience. He has since become a beloved international figure, winner of the Nobel Peace prize and a recognizable face almost anywhere in the world.

Yet almost no one knows this: it can truly be said that a critical part of his international journey began about 40 years ago in a little clearing of forest a few miles outside Madison, Wisconsin. That was the beginning of it all, the formal entry of Tibetan Buddhism into America.

NOW WE WILL RETURN THERE ONCE MORE, IN *THE DALAI LAMA'S GIFT TO AMERICA*.





## HOW THIS STORY CAME TO BE

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In 1981, Ed Bastian had just completed a Ph. D. in Buddhist Studies. He would go on to become the executive producer of six films on religion in Asia for the BBC and PBS, and three films on Tibetan Buddhism.

Over a decade earlier, a twenty-six year old Ed had interviewed the Dalai Lama at his exile headquarters in Dharamsala, India. Ed overturned his life to remain there to study. He continued to meet privately with His Holiness, who taught him the basics of Buddhism and introduced him to his first meditation teacher, Geshe Rabten.

The Dalai Lama advised Ed to continue his studies in America at the University of Wisconsin with Geshe Lhundup Sopa, one of the most esteemed Tibetan scholars and practitioners of his generation. He guided Ed to complete a PhD in Buddhism, and to learn the Tibetan and Sanskrit languages, so he could dive deeply and translate Buddhist texts into English.

Geshe Sopa had founded the Deer Park Buddhist Center near Madison. In 1979, he was inspired to invite the Dalai Lama to come to his fledgling new Buddhist center—there wasn't even a proper temple yet—to confer the Kalachakra to the West.

Quickly, it became clear that over 1000 early students of Tibetan Buddhism from throughout America and Europe would likely come.

Recognizing that this historic event needed to be documented, Bastian teamed up with Sharpa Tulku (Tenzin Trinley), who was highly regarded as a reincarnated lama and leading translator of Tibetan scriptures into English, to record what they knew might well be the seminal moment in the emergence of Tibetan Buddhism in America.

Many of those mostly young participants in that 1981 initiation would go on to become major figures in American Buddhism. Looking back

almost 40 years now, it is clear that the historic event was a first important sign that, unlikely as it may have seemed then, Tibetan Buddhism and the Wheel of Time would find a home in the heartland of America.

And since that moment, Dr. Ed Bastian has carried the firm intention to use his remarkable footage to make a film for a wide audience to experience the wonder of the achievement. But he also carries a promise that he made to Geshe Sopa—that the film would not only document the historic moment, but also explain clearly the hidden meaning of the Kalachakra, so that finally the many new and future participants in the Wheel of Time ceremony can also share in the previously secret understanding as they travel through the Mandala's sacred cosmology.







## FILMMAKERS' STATEMENT

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**W**e are known for making films about the ways real-life events reveal broad trends and sometimes, deeper forces. But without the luck and foresight to be embedded on the scene at the moment those events are developing, that's mostly impossible. Not this time.

At the exact time His Holiness the Dalai Lama moved beyond the confines of his traditional sphere and brought the most sacred ritual of Tibetan Buddhism to the West, to America, Ed Bastian and his film crew were there. That's why his long-nurtured vision for *The Dalai Lama's Gift to America* will be unique.

Ed Bastian's record of the transformation is embedded in that moment. He got the origin story.

And now, 40 years later, we have a chance to bring this remarkable trove to a wider audience.

We are inspired by Ed's vision that this film explore the full impact of Tibetan Buddhism in America, from personal and spiritual to popular to historical.

We envision the experience of this major historical moment as a seamless harmony of elements both old and new: cinema verité dissolving into and out of entrancing animations of Tibetan art, very recent interviews inter-cut with interview material from 40 years ago, voices of newly interested local participants, well-known scholar experts, Tibetan lamas and His Holiness the Dalai Lama himself—all describing the experience and meaning of the Kalachakra in Deer Park.

The original 25 hours of footage the Bastian team produced around the actual event is compelling and cinematographically strong, and will be matched with equally beautiful new visual material shot by Camerini & Robertson's team. The audio voice track will tell the story of the Kalachakra ceremony in a weave of first-person accounts.

The music track will blend original Tibetan ceremonial chants and orchestra with contemporaneous pop tunes from the summer of 1981, all supported by a subtle new score commissioned exclusively for this film. Careful attention will be spent on additional sound design, which is so critical to the viewer's sense of actually being there.

Our aim will be to recreate as vividly as possible the lived experience of those special days in Deer Park. There's tenderness and humor, but also wonder woven through.

That long ago moment then becomes the bed for reflection on some deeper themes: an examination of the significance of the Wheel of Time in Tibet and its tragic demise during the Chinese invasion and Cultural Revolution; the story of the heroic preservation of Tibetan Buddhism and the Wheel of Time practices by Tibetan refugees in India; the role of the Dalai Lama on the world stage; a chronology of the transmission of Tibetan Buddhism and the Wheel of Time to America and the West; and the aftermath and impact of the Wheel of Time ceremony event on the original Deer Park participants and the wider American religious and spiritual culture ever since.





## SOME HISTORY

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When His Holiness the Dalai Lama conferred the first Kalachakra (Wheel of Time) initiation to an estimated 1,200 people gathered in a field outside Madison, it was the first time in history that the Kalachakra had ever been performed by the Dalai Lama outside of India or Tibet. This unprecedented transmission in the heartland of America was precipitated years earlier by the violent Chinese takeover of Tibet in 1959, which sent over a hundred thousand refugees over the forbidding Himalayas into Nepal, India, Bhutan, and eventually throughout the world.

For centuries before that, the ceremony had been practiced by monk specialists as an esoteric transformative practice. Most Tibetans participated ritually, but only a chosen handful held the powerful secret knowledge and practice. The Kalachakra ceremony, in particular, was so esoteric that almost no one was allowed to teach or to study it. When they did, intense teacher-student relationships lasted a lifetime.

The Chinese invasion changed that. Much of the Tibetan religious structure was forced to leave the country, and found refuge in

India and Nepal. Among those refugees was a young monk whose predecessors had been the religious and temporal leaders of Tibet for nearly five centuries—the 14th Dalai Lama himself. For the rest of his life, the Dalai Lama would have to face the challenge of keeping the highly specific and particularly Tibetan Buddhism he embodied viable outside Tibet.

Ironically, the tragedy in Tibet became a gift to the rest of the world. Until that time, hidden behind the world's tallest mountains, the great monasteries of Tibet had faithfully preserved the Buddha's teachings and the practices designed to liberate all beings from suffering. Foreigners who traveled to the country to study Buddhism were not allowed access.

But in the 60's and 70's, young scholars and seekers from the West were longing for spiritual meaning and purpose and an ethical way of life that were missing in their modern, materialistic societies. They began to travel to India and Nepal, where they were now allowed to study with Tibetan lamas. Some of these young people learned to

read and speak Tibetan, and some of the lamas learned to speak English. The Dalai Lama too began to travel throughout the world. The authenticity of his wisdom and personality resonated with millions, who came to regard him as an exemplar of spiritual wisdom in a troubled world.

As the enthusiastic seekers returned home, Buddhist study centers were established at Western universities, and Tibetan monks and lamas moved to America to oversee scholars.

The decision to celebrate the Kalachakra in Wisconsin offers us a glimpse into the foresight of the Dalai Lama. He could somehow see that the key to expanding Tibetan Buddhism's reach - and survival - was to open up the tradition so highly protected in the past.

Simply show it! A most secret mystical ritual, with a deep significance in Tibetan Buddhism. Open it up, let people see what has been hidden so long. See how their understandings work. And do that all, for the very first time, in a farm field a few miles outside of Madison, Wisconsin.





# SCENES FROM THE FILM

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## THE DEER PARK RITUAL

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The film opens somewhat mysteriously on a summer day in the woods and farmlands near Madison, Wisconsin. We move into a clearing where construction seems to be underway. We begin to hear, and soon talk with several young Americans, some who tell us they have studied in India. And then... Tibetan monks.

Together they are building a new temple for the Wheel of Time Empowerment ceremony. The Americans are learning from the monks how to craft woodworking, designs and embroidery to conform to classical Tibetan styles.

The 20-something volunteers explain to us their reasons for donating their time and energy to this project. They've worked tirelessly for several months to prepare for this event and are eager to tell us about all the challenges and obstacles they faced, and how with no previous experience they pulled together around Geshe Sopa to host this historic event. Some of the interviews are with young American monks and nuns who pondered the challenges of keeping their vows and adapting Buddhism to American culture.

We also attend a contentious County Commissioners' meeting where approval for this 'exotic' event is on the table. There are serious concerns about this pagan event.

The local Dunn Town Board Chairman describes in more detail the doubts and fears of the commissioners, and his own feeling of duty to honor religious freedom in America. Most of the Commissioners have never heard of Tibetan Buddhism or even met a Buddhist. Later in the film, some of these Commissioners will come to Deer Park to meet the Dalai Lama in person. He happily manages to allay their fears, and several attend the ceremony.

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## ARRIVAL OF THE DALAI LAMA and PREPARATIONS

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**W**e witness the ceremonial arrival of the Dalai Lama and his entourage of monks, who will perform the rituals of the initiation. They hang the giant thangka painting of the Wheel of Time deity, set up their ritual instruments, don their intricate, colorful deity costumes, and begin to construct an elaborate sand mandala for the initiation.

The Dalai Lama participates directly in all these preparations, and we glimpse rare footage of him meditating on the platform where the sand mandala will be constructed. Later he explains to us the purpose and meaning of this initiation, including the invocation of deities who will inhabit and bless the site of the initiation.

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## THE WHEEL OF TIME INITIATION

1 200 people arrive in the clearing with the new temple stage ready for the three-day event. First, they must ritually purify themselves before they don the ritual garb and enter the great tent erected in the field facing the temple. Some of the attendees talk to us about their reasons for participating.

Several young men who have become robed monks describe what it means to become a Tibetan Buddhist and the challenges of maintaining the monastic vows and lifestyle in the West. Geshe Sopa talks about the purpose and meaning of the empowerment ceremony, and all the work done by young volunteers to make it happen.

As the initiation begins, we hear the Dalai Lama himself addressing the crowd about the purpose of this empowerment, helping them to prepare their minds and hearts for this historic event. He instructs them on how to visualize the deities in the mandala.

Next we witness the unfolding of the ceremony itself, step-by-step, as young initiates participate in the chants, meditations and visualizations. Twelve hundred American men and women of all ages and backgrounds, some in ritual deity costumes, proceed through each step of the initiation.

As the film takes us through the stages of the ritual, the enchanting animation takes over to fully elucidate the meaning and purpose of each part of the Wheel of Time mandala.

Unlike most participants there under the huge tent, we will now see, experience and understand the mandala as a trained master Tibetan Buddhist would, ascending from one portal to the next until initiates manifest themselves as the enlightened Buddha in the form of the Wheel of Time Deity.





After the conclusion of the Empowerment, the Dalai Lama and his monk assistants dramatically sweep the gorgeous, elaborate colored sand mandala into a drab, indistinct pile and place the sand in a large vase that itself is clothed in the garb of a deity. They depart for Lake Mendota, in Madison, where they gather inside a rather decrepit-looking cabin cruiser that will take them out onto the lake.

The morning is shrouded in mist. Inside the boat, the Dalai Lama sits next to the sand-filled vase, surrounded by monks who are chanting and ringing their ceremonial bells. When he steps out onto the stern of the boat, an attendant hands him the vase, now stripped of the deity garb. Chanting continues as he pours the sand into Lake Mendota as an offering to the Nagas, the spiritual beings who will protect and nurture the blessings of the Kalachakra spirit that now permeates these waters and lands.

Throughout the ceremony and final blessing, the Dalai Lama and internationally renowned American and Tibetan scholars will add personal commentary to the visual scenes with explanations of the meaning and purpose of each.

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## A NOTE ON ANIMATION

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The Kalachakra offers a transformative path so different from anything Americans would normally ever experience, with its mandala and deities and the Dalai Lama all making it easy to get sucked in by the entrancing foreignness and beauty, that one can have an experience but miss the meaning, miss the story embedded in the Kalachakra itself.

That's where our carefully imagined and narrated animation makes an important contribution.

As the film takes us through the Generation Stages of the Empowerment ritual, a beautiful animation sequence of a three-dimensional mandala will emerge out of the two-dimensional sand depiction where the Dalai Lama officiates on the ceremonial stage.

The Wheel of Time (Sanskrit Kalachakra, Tibetan dus kyi 'khor lo) is one the world's most complex, colorful and imaginative cosmological and mind-body systems for human transformation. The purpose of the so-called "empowerment" ceremony is to guide human beings on an imaginal and empowering journey through a three-dimensional mandala whose 722 deities are manifestations in symbolic space of those qualities of being to which initiates aspire. Taken together they help purify their negative states of mind and lead them into the enlightened state of Buddhahood.

Within the dazzling animated space, these breathtaking art images will transport the viewer to each portal on the mandala, corresponding with each step of the empowerment.

As we enter each portal, we will meet the respective deities who help transform mental and physical elements into those of an enlightened Buddha. Gorgeous pictures of the deities from Tibetan thangkas and wall paintings will seem to come to life.

The dissolving shots of the deities in the mandala will engender a sense of awe and deep appreciation of the aesthetic beauty of Tibetan Buddhist art and this imaginal practice. Synchronized voiceover from the Dalai Lama and charismatic experts will at the same time elucidate the meaning and purpose of each section of the Wheel of Time mandala.





## AUDIENCE and DISTRIBUTION

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Over the past century plus, Buddhism in its rich variety has moved from a marginal faith practiced by immigrant workers to a religion practiced by millions of Americans throughout the country and known, at some level at least, to millions more through books, magazines, television, and movies.

Modern dissemination technology means that after a strong initial festival release, this film will have multiple opportunities to reach both general and specific audiences, particularly those interested in Tibetan Buddhism. There is a demonstrated hunger for films about spiritual issues, and this film personalizes the subject in a unique way—it's about the lives of boomers and of young seekers simultaneously.

We're confident that the mix of vivid experience, life stories told and life lessons reflected on, coupled with serious scholarship, will win this film wide audiences. Specific interest groups and educational institutions at all levels assure the film a long shelf life, and the team has strong links to scholarly and interest groups in the US, India, and globally.

# THE PRODUCTION TEAM

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## DR. ED BASTIAN Project Director

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Ed is the founding president of the Spiritual Paths Foundation that provides InterSpiritual programs, books, and websites for the study of meditation and the application of contemplative values and insights in the world. These programs and resources enable people to “lead from within” by developing a spiritual foundation to guide their work for the common good. Ed’s teaching includes InterSpiritual Meditation, the Mandala Process, Mindfulness Meditation, Buddhism, Spirit & Nature and End-of-Life.

At the Smithsonian Institution, Bastian served as Director of programs on BioDiversity and Intellectual History, where he taught courses and moderated programs on Buddhism, world religion and Tibetan human rights. He co-produced the Smithsonian’s first interactive multimedia production called *Life Story* with Lucas Film and Apple Computer. He has lectured, presented scholarly

papers and his films in the U.S., England, Japan and India. Bastian is an award-winning executive producer of television programs on Asian religion for the BBC, PBS, and the National Endowment for the Humanities. He is the author of the award-winning *Living Fully Dying Well*, as well as *Mandala*, *Creating Your Spiritual Path*, and *InterSpiritual Meditation, A Seven-Step Process from the World’s Spiritual Traditions*.

His online courses’ partners include the Charter for Compassion, Spiritual Directors International and the Spiritual Paths Foundation. He leads programs and retreats in Santa Barbara, Aspen and retreat centers throughout North America. He is on the faculty of Antioch University where he teaches Buddhism and Mindfulness and he has taught with the Chaplaincy Institute and One Spirit Interfaith Seminary.

Ed was the founding president of Aspen Interactive Media that partnered with Sun Microsystems in 1994 to develop aspen.com, one of the first community websites in the world. His company also developed and managed a number of community websites in Colorado. He sold this company in 1999 to commit his time and resources to the Spiritual Paths Foundation.

Ed has been a Global Trustee for the United Religions Initiative and President of the Interfaith Initiative of Santa Barbara. He is a board member for Showers of Blessing that serves Santa Barbara’s house-less population. He served as Executive Director of the Aspen Educational Research Foundation, a Board Director of the Aspen Center for Environmental Studies and the Aspen Institute’s Community Advisory Council.

## SHARPA TULKU TENZIN TRINLEY Co-Producer

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Sharpa Tulku Tenzin Trinley was born in Lhasa, Tibet, into the Rampa family, whose members served in Tibet's Ganden Phodrang government until 1959. He left Tibet following the Chinese occupation, and in India he spent time at the monastic settlement in Buxa and at Freda Bedi's Young Lamas Home School before being sent to the United States in 1962 for Western education along with Geshé Lhundup Sopa and two other tulkus. In 1966, he returned to Dharamsala, where he served on the Tibetan Council for Religious Affairs. Subsequently he joined the newly established Library of Tibetan Works and Archives, where he translated for Dharma classes and worked on many translations of Buddhist texts, including the Yamantaka Cycle Classics published by Tibet House, New Delhi, in 1990.

He has translated orally for His Holiness the Dalai Lama, Kaybjé Ling Rinpoché, Kyabjé Trijang Rinpoché, Assistant Tutor Serkong Rinpoché, the Ninety-Eighth Ganden Throneholder Jampal Shenphen, Lati Rinpoché, and many other lamas and geshés. He moved to the United States in 1976 and currently resides in Madison, Wisconsin, with his family.

## CATHERINE WYLER Executive Producer

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Catherine Wyler has been an independent producer of film and television, including feature film *Memphis Belle* and documentaries *Directed By William Wyler* and *Witness To Hope*, a biography of Pope John Paul II. A Senior VP of Production at Columbia Pictures, she has held leadership positions at major American cultural institutions including the National Endowment for the Arts and PBS. From 2001 through 2009, she was the founding Artistic Director of the High Falls International Film Festival in Rochester, New York.

The daughter of director William Wyler (1902–1981), Catherine Wyler grew up in the film business and made a revealing film about him for American Masters on PBS: *Directed by William Wyler* (1986). After her time as senior vice president at Columbia Pictures, she produced *Memphis Belle* (Warner Bros. 1990), a fictionalization of her father's 1944 documentary *The Memphis Belle: A Story of a Flying Fortress*. The recently restored documentary, made for the Office of War Information by William Wyler and a crew of photographers, follows several missions of the B-17 bomber in 1943. In May of that year, the "Memphis Belle" became one of the first B-17s to complete 25 missions in Europe and return from the war under its own power.

## SHARI ROBERTSON and MICHAEL CAMERINI Filmmakers

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Veteran documentary filmmakers Shari Robertson and Michael Camerini had each been making films about cultures and political situations outside the US for years before they met.

Shari Robertson began her career working in the rain forests of the Southern Highlands of Papua New Guinea, capturing the effects of rapid culture change on a small-scale tribal society, the Kaluli People of Bosavi. Since then, her work has often examined difficult situations in normally inaccessible places, like young Khmer Rouge guerrillas crossing Cambodian minefields in *Inside the Khmer Rouge*. Her several films set in South East Asia include *Waiting for Cambodia*, *Return to Year Zero?* and *Angkor Wat Under Siege*.

Michael Camerini began his career in India where he shot and directed a dozen notable films, including *Dadi's Family* and *Kamala and Raji*, both national PBS broadcasts. His major films on religious and spiritual themes range from *Born Again*, a back-stage portrait of a "Moral Majority" fundamentalist baptist church, to *Becoming the Buddha in L.A.*, with commentary by the poet Gary Snyder and Nobel Peace Prize nominee, Thich Nhat Hanh.

After completing several dozen films in 27 countries abroad, Robertson and Camerini began their U.S. collaboration with their groundbreaking documentary feature *Well-Founded Fear*, an inside look at the American political asylum system. The New York Film Festival premiered all 10 documentaries in their series *How*

*Democracy Works Now*, followed by the capstone, *Immigration Battle/Reasons to Believe* in 2015. Called a landmark in political documentary filmmaking, Forbes wrote, "Without question, *How Democracy Works Now* is the best documentary film series on government ever produced. There is nothing even close."

Widely respected for their ability to get deep inside complex situations and tell a nuanced story, their work has screened at major festivals including Sundance, Berlin, San Francisco, the New York Film Festival and numerous others, and been broadcast on HBO, CNN International, PBS, the BBC, Channel 4 London, many television networks overseas, as well as streamed on Netflix.

## PARTICIPANTS

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Everyone still alive who took part in the 1981 ceremony in Deer Park likely remembers it as important, many vividly so. Among the roughly 1200 who prepared for and participated, Ed Bastian and his film crew were able to interview quite a few people at the time. Many of them later became noted scholars and experts. We'll use those original interviews extensively, and will augment them in the new film with contemporary follow-up conversations.

### His Holiness the Dalai Lama

Mike and Linda Atkins  
 Kathy and Frank Barone  
 Dr. Alexander Berzin  
 Mary Bleyer  
 Prof. Jose Cabezon  
 Kathy Downs  
 Tom Driscoll  
 Brian Grabia

Morgan Groves  
 Prof. Laura Harrington  
 Prof. Jeff Hopkins  
 Prof. Roger Jackson  
 Dr. Thupten Jinpa  
 Patrice Kennedy  
 Cathy Kennedy  
 Ed Minihan

Prof. John Newman  
 Dr. Zorba Paster (MD)  
 Penny Paster  
 Dr. David Patt  
 Pam Percy  
 Mark Samuels  
 Dr. Beth Newman  
 Ven. Losang Samten

Dr. Beth Simon  
 Sharpa Tulku (Tanzin  
 Trinley)  
 Tenzin Thetong  
 Prof. Robert Thurman  
 Prof. Vesna Wallace  
 Dr. Alan Wallace  
 Jeff Watt  
 Prof. Jan Willis



## CONTACT

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A dark, atmospheric photograph of a forest. The scene is dimly lit, with a misty or smoky atmosphere. In the foreground, several tree stumps are visible, suggesting a recent logging operation. The background is filled with tall, thin trees, their forms softened by the haze. The overall mood is somber and reflective.

**THANK YOU**