

maropa!

MAGAZINE

Then and Now

(un)Learn



wisdom

path

awake

openness

message

attention
there is

evolving

see

this



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Naropa University is a private, nonprofit, nonsectarian liberal arts institution dedicated to advancing contemplative education. This approach to learning integrates the best of Eastern and Western educational traditions, helping students know themselves more deeply and engage constructively with others. The university comprises a four-year undergraduate college and graduate programs in the arts, education, environmental leadership, psychology and religious studies.

Naropa Magazine is mailed free to alumni and friends of Naropa University. If you are receiving duplicate issues, have an address change or would like to be removed from the mailing list, email advancement@naropa.edu or telephone 303-245-4616.

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COVER ART: Danielle Poitras
Publications Editor, Office of Marketing
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What binds us ▶ **Together**


A good many years ago, when I was researching various graduate programs that might enable me to explore my interests at the intersection of education and religious studies, I was urged to enroll in a survey course on world religions at Harvard University. I did so, and within two months I knew I had found my life's work. There were two things about this particular course's approach to the subject matter that drew me in.

The first was it enabled me to see the rising tide of interest in Asian religions, which so much characterized youth culture at that time, as part of the global history of religious life: it anchored current events in the long, broad and compelling sweep of human religiousness. It was, of course, this same rising tide that drew students to Chögyam Trungpa Rinpoche when he first came to the United States in 1970 and which led to the founding of Naropa four years later.

The second key feature of this course was the way it invited us to think about religious life. Rather than looking for an "essence" of each of the dozen or so religious traditions that the course surveyed, it urged us to think of religious life as consisting of two components: a cumulative tradition that is historically dynamic and always unfolding, varying by time and place; and the integration of that tradition in the faith of individual human beings. The scholarly rationale for this approach was laid out by the professor, Wilfred Cantwell Smith, in his book *The Meaning and End of Religion*, which has become a modern classic. What makes this approach so exciting is the way it captures the existential power that individuals experience in religious life.

As Smith puts it: "Faith is not a factor in a person's life, alongside others. . . . It is not one element in the total pattern of that person's life; rather, it *is* the pattern that the other elements form."

This way of thinking about religious or spiritual or contemplative life is enormously useful when considering the ongoing vitality of an institution like Naropa University, as this issue of *Naropa Magazine* does. Although Naropa University is relatively young in the universe of American higher education, we do have a history and, like all histories, it has been dynamic. We should not look for any simple, linear core to what we have been, nor to what we are today. Rather we are an ever-growing cumulative tradition in which individuals have discerned a meaningful pattern in a variety of ways. What we have in this issue of *Naropa Magazine*, then, is a range of testimonies from people who have known Naropa at different points in its history, in each of whom the cumulative tradition has congealed in existentially meaningful ways. What binds them together is the same spirit that once bound together those who were building the fabled city of Camelot: "They are building still, seeing the city is built to music, therefore never built at all and therefore built forever."



Thomas B. Coburn, President

New Peace Studies Major

Naropa University is pleased to announce the introduction of a Peace Studies major. The new program includes curriculum ranging from applying peacemaking principles in diverse community-based settings to comprehension of the sources of power and privilege to the dynamics of conflict at the intrapersonal as well as interpersonal levels. As part of the program, on December 5, 2007, Naropa University will launch the John and Bayard Cobb Peace Lecture Series. Distinguished thinkers, practitioners, activists and scholars from diverse backgrounds will be invited to give the annual lecture. The Sakyong Mipham Rinpoche will give the inaugural lecture.

The Peace Studies major at Naropa explores the causes of violence and war while focusing on a path to peace. Within the program there are four related areas of inquiry: history and politics of social change, theory and practice of peacemaking, the arts in peacemaking and engaged learning.

“Naropa faculty, staff and students are neither naive nor complacent about the world’s condition. We are acutely aware of the violence, economic inequality, environmental decay and cultural conflict that many endure. Our program in Peace Studies integrates education about the cultural, economic, historical and political forces that lead to conflict and disharmony with students’ cultivation of the inner resources to serve as compassionate and skillful peacemakers and change agents,” says Stuart Sigman, PhD, vice president for academic affairs at Naropa.

Students in the Peace Studies major will become acquainted with various philosophies and practices of peacemaking, examine case studies, and research local and global peace, justice and reconciliation communities in order to address the task of seeking alternatives to violence. “We are excited about the educational possibilities that the major in Peace Studies offers our students. This initiative helps students understand systems and structures rooted in prejudice, hatred and violence and opens new pathways to gaining a deeper understanding of love, compassion and nonviolence,” says Sudarshan Kapur, PhD, chair of the Peace Studies Department and the driving force behind its development.

Oracle Visits Naropa University

On July 3, 2007, the Venerable Thupten Ngodup, medium of Tibet’s chief state oracle, visited Naropa University and met with President Thomas B. Coburn. Dressed in the traditional red robes, three accompanying monks toured the Arapahoe Campus while Coburn and two faculty members informed the medium and members of his entourage about such Naropa ventures as migrating the Tibetan canon to the Internet and attending the International Association of Buddhist Universities Conference in Thailand.



Judith Simmer-Brown, PhD, greets the Venerable Thupten Ngodup, medium of Tibet’s chief state oracle, in the parking lot of the Arapahoe Campus.

With the blessings of His Holiness the 14th Dalai Lama and special permission from the Tibetan Government in Exile’s Office of Religious and Cultural Affairs, the medium toured the United States this summer, raising money for a new monastery and offering insights on individual responsibility in the world.

Venerable Thupten Ngodup has served as a cabinet-level member of the Tibetan Government in Exile for close to twenty years. As the medium of Tibet’s chief state oracle, Ngodup may enter trance-like states where the oracle, or entity known as Dorje Drakden, works through him to provide guidance and protection for Tibet.

Kerouac Festival

This summer, Naropa University celebrated the fiftieth anniversary of the publication of *On the Road* with a festival including musical performances, a marathon reading of the book and the premiere of a film dedicated to the life of Jack Kerouac featuring Lawrence Ferlinghetti and Amiri Baraka. The Kerouac Festival marked the midway point of Naropa’s renowned annual Summer Writing Program.

The Kerouac Festival kicked off June 30, 2007, with a twelve-hour reading of *On the Road* that included several performances as well as refreshments. Sunday events included scholarly panel discussions on Kerouac’s work, the premiere of the long-awaited film *On the Road Now: Artists and Writers Respond to Kerouac in the 21st Century*, and an evening musical celebration with headliner Nick Urata of DeVotchka. Other guest performers included Beat collaborator David Amram, jazz-poetry duo Merge, as well as Naropa faculty members Anne Waldman, Steven Taylor, Janet Feder and Junior Burke. Monday wrapped up the fest with a Kerouac School alumni reading at the Laughing Goat Coffeehouse located in downtown Boulder.



Anne Waldman reads from Kerouac's *On the Road* during the Kerouac Festival.

"Allen Ginsberg and I named the poetics program at Naropa after the brilliant and original work and 'mind' of Kerouac," says Beat poet legend Anne Waldman, who is also the artistic director of the Summer Writing Program. "His work is taught at Naropa and the pedagogy of our school is part of the 'Outrider' tradition, exemplified by the Beats." Sponsors of the Kerouac Fest included the Colorado Tourism Office, New Belgium Brewery, Savory Cuisines, *Izze*, *elephant* and the Boulder Museum of Contemporary Art.

Bombay Gin

Bombay Gin, the student-run literary magazine of Naropa's Department of Writing and Poetics, received increased funding this year, as well as additional work-study and graduate assistant awards that has allowed for further departmental and staff support.

With these new resources, the staff continues its efforts to get *Bombay Gin* out in the world. Previously, the magazine was released once a year with no national distribution. Starting this year, *Bombay Gin* will be released three times a year in December, May and July. Department staff and the student-run editorial board will focus on increasing readership by securing a distributor, increasing subscriptions and expanding promotion efforts. Last year, the department redefined editorial board job descriptions, researched best practices and joined the Council of Literary Magazines and Presses, as well as the Associated Writing Programs.

There will be a continued commitment to publishing interviews, art, translations and innovative texts that challenge mainstream verse culture. Following the best practices of other literary magazines, *Bombay Gin* will solicit material for its fall and spring issues from local, national and international writers and will also read submissions anonymously from Naropa and non-Naropa contributors alike. Then, in the summer, it will release a special



Michael Kucsmus and daughter Mariah Faulkner add life to a Naropa fixture on the Arapahoe Campus.

feature on Naropa contributors, highlighting the Jack Kerouac School of Disembodied Poetics. As always, Naropa students, faculty and staff are invited to submit work throughout the academic year.

Father-Daughter Team Paints Prototype Wall Panel for Great Stupa of Dharmakaya

The concrete slab, with its carved flowers and intricate designs, stood near Naropa's parking lot for years, grey and overlooked. On September 20, Michael Kucsmus of Heritage Painting and his daughter, Mariah Faulkner, brought it to life with color.

"Most people didn't even notice this wall was here," Kucsmus said. "It was originally built to test materials used on the great stupa at Shambhala Mountain Center."

Originally instructed by Chögyam Trungpa Rinpoche in visual art and sculpture, Joshua Mulder drew the initial plans for the Great Stupa on a sheet of paper in 1988 and cast the prototype wall while spending his nights in one of the Naropa campus cottages. He later moved closer to Shambhala Mountain Center to artistically direct the stupa's creation.

Using gold, red and teal paint donated by Guiry's, Kucsmus and Faulker brushed vibrant shades onto the relief, mimicking those found at the stupa. "It's nice to have a calling card for Naropa," Kucsmus said.

“Chaos Should Be Regarded as Very Good News.” —Chögyam Trungpa, Rinpoche

Recollections of “Bookstore” Ralph Basch

A wellspring of opinions, some critical and some complimentary, Ralph Basch returns time and again to a central theme: Naropa is a long-term strategy, and it's getting better as it goes. “Jeremy Hayward [an early member of the board of trustees] told me that this is a seven hundred to nine hundred-year project, which means we'll be fulfilling the vision of being a world center of learning in about three to four hundred years. From that point of view, we are in our infancy right now.”



“Bookstore” Ralph Basch has lent his services to Naropa University for more than thirty years.

Disenchanted with the psychology courses of typical Western universities, Ralph arrived in Boulder in 1974, anxious to explore the fledgling offerings of Naropa Institute. “During these times there were Hare Krishnas dancing at airports and a lot of talk of ‘cults.’ I came in very skeptical, but it felt like a safe environment, and not directed at indoctrinating everybody.” Ralph began meditating and inquiring into Buddhism and, within four weeks, asked Naropa founder Chögyam Trungpa Rinpoche if he could take refuge—an act central to Buddhism.

In the early days, Ralph explains, chaos reigned. Class lists were compiled from student requests, employee incomes hovered around \$700 a month and all transactions were done on paper.

But the institute held together thanks to two things: hard work and magic. Trungpa originally made the decisions, but after his move to Canada and subsequent death, the Naropa community grew into more responsibilities. Ralph remembers the process of choosing a new president: “I went home as one on this committee of staff, faculty and trustees; we had accumulated about fifty resumes that looked like a cubic foot of paper. I looked at the pile and went ‘how are we gonna do this? It’s really heavy.’ That feeling of ‘it’s completely up to us now’ was, for me, the effect of the founder being gone.”

It is with a slight grin that he skirts politically incorrect territory. If the institution has struggled, he says, it is related to Judy Garland and pot roast. “In the beginning, they said, ‘Hey kids, let’s put on a show. Let’s start a university.’ in much the same way Judy Garland or the Little Rascals did.” So, like the chef who always cuts an inch off the roast without knowing why, he continues, some “less-than-state-of-the-art” practices got passed down without reviewing the rationale behind them.

In the mid-‘80s, Ralph became the director of information technology through his efforts to obtain grant money to computerize Naropa, acquiring campus ID #1 in the process. Then, in 1990, he became business partners with Joanne Schultz, who opened the campus bookstore. Four years later, Joanne had moved to Canada, the bookstore had moved from a small cottage to its present location in Sycamore Hall and Ralph had

taken over the business, which placed him in a position to meet practically every student, teacher and administrator that set foot on campus.

From such a vantage point, he has watched the institution mature. “At staff meetings, the [concerns] may be exactly the same as in the beginning, but having been here for thirty years, I can tell you it’s a million times better than it was. We’ve taken a big leap with Tom Coburn and Stuart Sigman, with their traditional qualifications and administrative experience.” Naropa is “about thoughts, experience and mind.... It’s a container where the best of the West and the best of the East can exist together...and we will see what happens.” —O.Johnson

Love in the Time of Manual Typewriters

Twenty-six years ago I came to Boulder for a summer program at Naropa (then an unaccredited college without a campus to call its own) and fell in love. With the city. I never wanted to go back to dirty old Somerville, Massachusetts, which had been home for quite some time.

For a variety of reasons—needing to get the cat, attend my sister's wedding (which got cancelled), settle boyfriend troubles—I wound up going back and forth from the East Coast to Colorado a number of times before I could make a final move.

But that first summer changed my life forever.

Simply being around Allen Ginsberg galvanized me for a new life full of creativity and confidence.

I had first heard of Allen in a *New York Times* article as a preteen, and I was immediately drawn to the photo of the short, wildly bearded man accompanied by handsome long-haired Peter Orlovsky. It wasn't so much the story—I think some Vietnam War protest—but the power of that photograph that moved my adolescent soul.

So when, as a confused, underemployed twenty-something, I found out Allen would be teaching a summer writing workshop at some college called Naropa, I made plans to attend.

My uncle Marty—who had retired to Greeley after a lifetime in Brooklyn—picked me up at the airport and delivered me to 1111 Pearl Street, then the home of Naropa. What amazed me most about Boulder then was how clean it was. After stepping on gum and having dirty newspapers continually fluttering around my ankles back in Boston, I felt a sense of relief.

But the most meaningful part of the summer was living in the same apartment complex as Allen and Peter. As neighbors and Naropa folks we saw each other all the time. Allen would be writing, telling stories and eyeing all the boys and Peter would be cooking, cleaning and flirting with the girls.

While I didn't excel in the writing class—still too self-conscious to express anything either meaningful or trite—I did befriend the twosome and spent plenty of time in their apartment.



Caron Schwartz Ellis and her husband Michael at their marriage in 1986 (above) and today (left). Both photographs were taken on Bald Mountain, about five miles west of Boulder.

Allen knew I was a typesetter, and one day asked me if I would do him a favor and type a manuscript. No pay, maybe a mention in the book. I was floored and honored and spent days banging out Allen Ginsberg's handwritten poetry on his godforsaken manual typewriter while Peter fed me watermelon and tea.

That summer was meaningful in another way. It put my husband and me within proximity of each other.

Mike also came to Boulder for that summer session at Naropa. The California native had recently relocated to Colorado Springs to work for Hewlett-Packard, but was seeking more in life than engineering.

We don't think we met that summer, but both of us made the choice to relocate then.

Actually we don't know when we met, only that at some point we found ourselves moving in the same circles. In 1985, I started dating his roommate, only to discover after a few months of hanging out with both of them I was with the wrong guy.

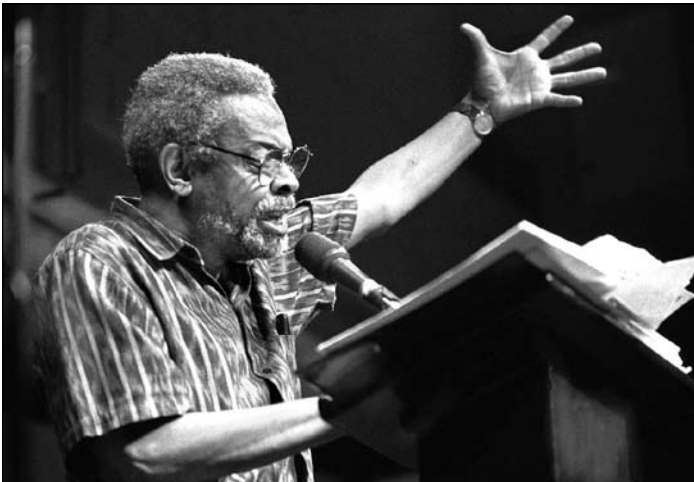
We were married the next year.

Mike and I aren't in Boulder because of Naropa anymore—it's the weather, the health-conscious culture, the life we've built together—but if not for Naropa it might have taken a few more lifetimes for us to find each other.—*Caron Schwartz Ellis, award-winning writer and news editor of the Boulder County Business Report.*

Kaleidoscope: writing and poetics

The beginning, so often spoken of in legendary terms. What can be said that has not been said before? A Buddhist visionary invites several iconoclastic writers to Boulder, Colorado, for a summer gathering in 1974 and, instead of returning to New York or San Francisco never to be seen again in the Rockies, the writers keep coming back. One of them, named Allen Ginsberg, has survived censorship battles, anti-Semitism and homophobia to become the preeminent poet of his generation, winning the National Book Award the same year. Refusing to decline with age, he instead partners with fellow poets Anne Waldman and Diane di Prima to recruit even more outriders, turns a camera on them and says let's never stop doing this; let's make it last all year long. The Buddhist visionary smiles and adds, let's make it last for centuries.

That's a beginning.



Amiri Baraka. Photo courtesy of Steven Miles.

"It was not clear what an extraordinary maelstrom of chaos, vision and poetry we were entering," Waldman recalls. "I had met Chögyam Trungpa Rinpoche in 1970 while attending a seminar on the Tibetan yogin-poet Milarepa at Karmê Chöling Center in Vermont, then known as the Tail of the Tiger, and found it fascinating that the dharma was coming through poetry. Then, in '74 came this invitation to Boulder. I was intrigued that we were being included in the vision of an alternative view of education that honored spirit, [one] that had an unconditional regard for students, compassion and serving others. The view to create something that would last one hundred years at the least really struck a chord with Allen and me both; it

somehow made sense. We were clearly working on civil rights, but the strategies seemed to be short-term—planning for the next demonstration—but would people have a hundred-year commitment? Here was something that seemed pure at the outset; that was very enticing. We had this go-ahead to create the academy of the future. We stayed up at night making lists, devising a mission statement, thinking about a library. The root source for writing and poetics at Naropa is that summer."

Two years later, Steven Taylor, PhD, now an associate professor, began working as a musical accompanist to Ginsberg. In 1979, he came to Naropa as a teaching assistant and, in exchange for doing various chores, got to study in the Summer Music Program. "Subsequent summers, I lectured on the history of music for writers. That's the niche I found for myself as a musician among writing students. There is a peculiar fragmentation in [the modern] arts education. Most young dancers don't know about painting; painters don't know about music, etc. It's a sad product of a compartmentalized suburban education, unlike the old style where a young artist went to the city to apprentice with the more accomplished professional and was exposed to all the arts as a matter of environment. [However the old style] was, and is, the model for arts education at Naropa. We brought the Lower East Side of Manhattan to Boulder in the sense of small groups of students interacting with older, more seasoned artists."

The tradition of cross-pollinating art continues with the Writing and Poetics Department's current chair, Junior Burke, who released a musical CD this year entitled *While You Were Gone*. That, and the department's lineage as a whole, made Naropa his only choice for teaching. "The lineage is poetic and, with Ginsberg's contribution, there is also a transcendental activist movement linked to Emerson, Thoreau and Whitman. Allen was an activist, and there is an encouragement to proclaim, to express, to not be locked away. You can go anywhere to major in literature, but at Naropa there is combustion." Burke also cites the university's Eastern inspiration as key to the department's uniqueness. "The lack of a definition [for 'contemplative'] is not a cop-out. It is still in process; we're creating something new here. No matter what academic discipline one comes to embrace, there will be an emphasis on mindfulness, and that changes things. It's the difference between doing things hypnotically, by rote, and being aware."

Ever watchful for new methods of increasing understanding, the department welcomed Anselm Hollo in the mid-'70s and, with him, the advent of a new concentration: translation. Joining the full-time ranks in 1989, Anselm has overseen work in many different languages, unavoidably crossing into discussions of thought itself. "Both the 'difficulties' and 'pleasures' [of translation] are generated by the reorientation of the brain that translation involves. You have to deal with other languages, cultures, ways of seeing and thinking. [For students] I believe that it is the opportunity to deal with language, singular and plural—the one and only 'raw material' of writing—without putting their egos on the line the way they may think of presenting work they have produced 'all by themselves.'"

In 1986, Naropa as a whole crossed a milestone: accreditation. Twelve years after formation of the institution, the North Central Association of Colleges and Schools (NCA) gave its stamp of approval, raising Naropa's mainstream recognition. And in 1999, Naropa Institute became Naropa University.

Not surprisingly, it is the Writing and Poetics Department's tradition of breaking tradition that faculty members want to protect. "My fear is that as Naropa gets...more standardized... that some of the imagination and individuality can get lost. I'm here to advocate for the artist.... What will keep this place viable will be the teaching and lineage, the syncretic combination of philosophies and practices and scholarship that's unique," Waldman says.

***"...we're creating something new here.
No matter what academic discipline one
comes to embrace, there will be an emphasis
on mindfulness, and that changes things."***

—Junior Burke

The importance of maintaining identity is not lost on Junior Burke. "I am not worried that we're losing what makes us special," he explains. "The students, the teachers, those like-minded spirits are still here, and I think it's important to the twenty-first century. We are an alternative institution. The word 'institution' contains rigor and responsibility while the word 'alternative' embodies inspiration, exploration and dissent. Maybe the alternative parts of the country have been diminished, but not at Naropa. We're not mainstream, and we're not trying to be."

Constantly evolving, the Writing and Poetics Department added a low-residency MFA in Creative Writing in 2003. As described by Burke, the low-residency program covers a niche, allowing those people who can't uproot themselves from prior commitments to remain engaged with the legacy and focus on their own writing. So far, students from four continents and seven countries have enrolled.



Anne Waldman performs during last summer's Kerouac Festival.

Likewise, the Naropa University Archive Project has positioned Naropa as the steward of "one of the three most important literary audio collections in America" (*New York Times*). Often capturing the voices of Beat legends such as Allen Ginsberg and Gregory Corso, more than one thousand hours of taped performances, readings and classes on such topics as poetry, consciousness and jazz have been digitized and uploaded to the online repository, www.archive.org, where they are free to the public.

Although work was under way as early as 2002, the project really took off with a \$150,000 grant from the GRAMMY Foundation in 2004. Further supported by the National Endowment for the Arts and other organizations, a dedicated staff designed a nationally recognized best-practices paradigm for tape-to-digital transference and initiated a Literature Curriculum Project that encouraged high schools and colleges to utilize the recordings in their classes. According to former access director Jennifer Quinn, "The material is fantastic. Ginsberg just decided it was a good idea to tape all of those classes, and he must have walked around with a tape recorder all the time. The speakers are very vocal—they don't hold back at all—and it's great for lifelong learners who may be unable to go back to school. They can hear an entire debate or class by Ginsberg or Waldman about poetry."

It's somehow fitting to see the work of the department's founders available on the information superhighway, side by side with freshly minted prose and verse. The Beat zeitgeist embraced progress. Simultaneously, and ironically, it stressed extreme originality, perhaps discouraging too much infatuation with its own legend in favor of breaking new ground all over again. Fiercely independent and proudly experimental, the Writing and Poetics Department has learned to pay its respects while walking its own way. Change is expected, and change is good.

—O.Johnson

Reignite the pilot light: Convocation 1974

Excerpted from the 1974 Convocation Address by Chögyam Trungpa Rinpoche

There is a lot of confusion and chaos, social problems, psychological problems and, more or less, spiritual problems...meaningful struggles of all kinds. I hope you agree with me that this particular continent is in search of something or looking for trouble.



A panel discussion in the summer of 1976 with David Rome; Chögyam Trungpa Rinpoche; William Burroughs; Allen Ginsberg; and Anne Waldman. Photo courtesy of Andrea Craig.

There's enormous energy of course, fantastic energy, but something doesn't click, as if we missed the pilot light while the stove is burning. However, it is time to do something about it.... We could relate with all those problems...re-educate ourselves within [a] frame of reference point that exists within our education system, and we could reignite our pilot light by respecting, trusting, acknowledging the tradition that we have already grown up [with]—whether it is [in] nature Eastern or Western, it does not really matter. We could still do it. There's enormous hope, enormous possibilities that we haven't acknowledged.... For one thing, relate with [the] dignity of your culture—Eastern, Western or whatever it may be.

There's the story of Naropa, who's an Indian pundit, who had a vast world versed in all the traditions of Indian wisdom, and he was the professor of that particular university called Nalanda. And one day, he was reading a book on logic, basic doctrine, and he was reading [a] book on meditation and wisdom. He was suddenly interrupted by this ugly woman...and the woman asked him [a] question: "What are you doing?" And [the] scholar would automatically say, "I'm reading these books." And the woman asked him a question again: "Do you understand the words or the sense?"... And the scholar would say, Naropa would say, "Yes, I understand the words..." And the woman seemed to be extraordinarily overjoyed, and she danced around waving her walking stick, and she seemed so excited. And Naropa began to think maybe if she is so happy about this, maybe I could tell her something more than that by saying, "I also understand the meaning..." And she was so upset, she wept and threw away her stick. And she was so angry. And then Naropa asked this woman a question by saying "... how is [it] possible that you seemed excited when I said that I understand the words, but you seemed to be enormously upset when I [told] you that I understand the sense behind it?" And her answer was "that for the first level you said you only [understood] the words, which I feel

hope...that you don't lie to me, that you only understand the words. But in [the] second level when you said you [understood] more than the words, this 'sense,' I was so upset [that] such [a] great scholar and such [a] great person would lie to me."



Because of such situations, we...dedicate this particular institute in Naropa's name [so] that we not only understand the words but that we have to understand the meaning behind [them] at the same time...we celebrate with our wisdom the common tradition that has [been] developed already in the past.... Such form we are following at this point, [so] that we can work, study, think, intellectualize, experience everything that goes on in our state of being.

Mission & Magic

Part 1

By Martin W. Janowitz

“From the first time I learned about Trungpa’s vision and heard him speak of it in our early meetings, it was clear that he held a brilliant and powerful, even combustible vision. He was a master ‘chef,’ and saw the potential in mixing and cooking the ingredients of Western classical academic disciplines and Eastern meditative, contemplative and critical trainings. He also saw the path that could unfold for students and scholars within these traditions whom he had encountered if they could engage in this journey of personal and societal transformation.



In later years he came to call the commitment to transforming society in accord with this mix of inspirations and trainings drawn from the great wisdom traditions of the world, ‘Shambhala vision.’ Even though Shambhala vision was unnamed in 1973, Trungpa saw both the need and potential that an institution and its community could be the cauldron that would ferment the attitudes, trainings and ultimately wisdom commitment to benefit the world by employing the tools of effective compassion. A container...in which these potent and spicy ingredients could simmer has from the beginning been the mission and magic of Naropa.”

Martin W. Janowitz served as the first executive director of Naropa Institute and is currently chair of Naropa University’s Board of Trustees

By Barbara Dille

“Mostly what matters, and hasn’t changed over these thirty some-odd-years, is the quality of ‘communion’ with students, both in the classroom and sometimes during ‘office hours’ or café meeting.



There is a moment in the classroom where most of the students seem to sit up a bit straighter...that’s just a metaphor for a certain kind of ‘presence’ that comes into the room.

Alone together, teacher and student, the exchange is tender, sometimes awkward, often musing and wondering, and mostly just being human together.

Ah...a teacher’s great delight to participate in this awake moment of ‘now’! Ah! Together we become ‘inspired human beings.’”

Barbara Dille served as president of Naropa Institute and is currently faculty in Performing Arts

THE NEW NAROPA UNIVERSITY MISSION STATEMENT

Inspired by the rich intellectual and experiential traditions of East and West, Naropa University is North America’s leading institution of contemplative education.

Naropa recognizes the inherent goodness and wisdom of each human being. It educates the whole person, cultivating academic excellence and contemplative insight in order to infuse knowledge with wisdom. The university nurtures in its students a lifelong joy in learning, a critical intellect, the sense of purpose that accompanies compassionate service to the world, and the openness and equanimity that arise from authentic insight and self-understanding. Ultimately, Naropa students explore the inner resources needed to engage courageously with a complex and challenging world, to help transform that world through skill and compassion, and to attain deeper levels of happiness and meaning in their lives.

Drawing on the vital insights of the world’s wisdom traditions, the university is simultaneously Buddhist-inspired, ecumenical and nonsectarian. Naropa values ethnic and cultural differences for their essential role in education. It embraces the richness of human diversity with the aim of fostering a more just and equitable society and an expanded awareness of our common humanity.

A Naropa education—reflecting the interplay of discipline and delight—prepares its graduates both to meet the world as it is and to change it for the better.

studying the ineffable



By D. Phillip Stanley

"I attended the very first session of Naropa in the summer of 1974, then called Naropa Institute. I was searching for a spiritual path. Raised a Protestant, I was studying medieval Christianity in college when I heard about the upcoming Naropa program. The environment was vivid, intense and compelling, even though I was quite shy and reserved. There was no Religious Studies department at the time but spirituality was of course a central part of the summer program.

The classes by Ram Dass and Chögyam Trungpa Rinpoche more or less alternated each night and the contrast between them was astounding. In my memory, Ram Dass was dressed in Indian cotton garb with a retinue in similar attire. There was a devotional tone to the proceedings, with the drone of a hand organ, lots of chanting and so on. By contrast, Trungpa was wearing Western clothes with a penetrating presence. [His] tone was 'And what do you think you are getting out of your spiritual trip?' He was like a razor blade cutting through spiritual materialism.

Since around 1993, during my graduate study at the University of Virginia, I have been creating a database catalog of the 5,200+ texts in the two large canonical collections of Tibetan Buddhism. ...In 2006, the National Endowment of the Humanities awarded a two-year \$350,000 grant jointly to Naropa University and the University of Virginia to launch the Tibetan Buddhist Canonical Collections Cataloging Project for placing my database online for free worldwide access through the Tibetan and Himalayan Digital Library housed at Virginia.

...This June 2007, Thomas Coburn and I attended the first conference of the International Association of Buddhist Universities.... Part of my role was to promote the linking of the separate projects that are placing the various Buddhist canons online, e.g., the Sanskrit, Chinese, Pali and Tibetan canons."

D. Phillip Stanley is currently co-chair of the Department of Religious Studies.



By Reggie Ray

"I came to Naropa in the summer of 1974 to help Trungpa Rinpoche establish our department. At that time, we were known as 'Buddhist Studies,' but from the very beginning Rinpoche's was very much a 'Religious Studies' vision. He wanted us to study not just Buddhism, but all the religions, especially the contemplative ones. Still, from his point of view, Buddhism was our 'home ground.'

Then and now, people misunderstand what that means, thinking somehow that Buddhism is privileged as a religion at Naropa. Nothing could have been further from Rinpoche's idea. For him, Buddhism—not as a religion but as a practice and a way of being—opens access to the profound and creative space of mind in which we hold no point of view and hold to no particular orientation. This enables us to fully receive and deeply communicate with the 'other.' This is why he always felt practice was so important at Naropa, not just for the Buddhists among us, but for everybody. It develops our ability to actually be, rather than just talk about abiding, with no point of view.

Rinpoche also had a special idea of how we should study the religions. He told me many times in those early years that we must study not only their history, philosophy and religious practices, but we must also understand from the inside what their spiritual and religious life was like. Even more, he said that we must invite people from other traditions who have some realization. And we must sit at their feet, so to speak, even if we are very advanced in our Buddhist practice, and learn from them.

He said that we have a great obligation in our department and at Naropa generally; we must make a home for the great practice and contemplative traditions, which are so beleaguered in this world, so that they have a place to survive and be taught in their own inner integrity."

Reggie Ray, PhD, served as co-director of Naropa Institute and is currently university faculty.

three paths, one mountain

Asian Odyssey Furnishes Life-Changing Experiences for Student, Instructor



Mount Kailash at night.

Rising to 21,778 feet within the Himalayas, Mount Kailash is the most significant unsummitted peak in the world. Held sacred by four religions—Hinduism, Buddhism, Jainism and Bön—the mountain called to Traditional Eastern Arts instructor Nataraja Kallio for more than two decades. Claimed by a Chinese occupying force since the mid-'50s, Tibet is the highest region on earth and birthplace of the Dalai Lama. Its cultural struggles shaped a culminating moment in sophomore Tiffani Parish's twenty-one years of life.

Kallio and Parish—along with Naropa undergraduate students Christopher Whitson, Benjamin Pitcher, Thiago Leao and Kyra Coates—spent six weeks drafting a winning research-grant proposal that earned them \$32,000 from the Freeman Foundation. By circumambulating Mount Kailash, they would perform a ritual undertaken by thousands of pilgrims every year, gaining an intimate understanding of both the people and the mountain along the way. Administered through ASIANetwork, an organization dedicated to expanding Asian studies across the liberal arts curriculum, the grant required a body of work—in this case a multimedia piece the

students titled *Three Paths, One Mountain: An Exploration of Pilgrimage to Mount Kailash within Three Distinct Religious Traditions*.

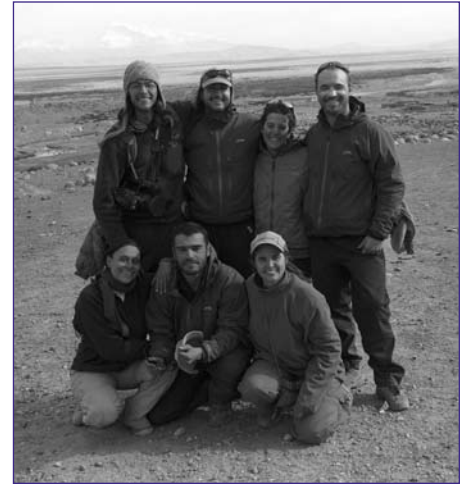
Equipped with two high-definition cameras, audio gear and no shortage of tenacity, the group set out last May. Shortly before leaving, Parish collected dozens of items that could serve as gifts to the Tibetans.

After flying into Kathmandu, Nepal, the group boarded two smaller planes, one of which, Kallio says, “was like a little closet. We flew through gorgeous Himalayan ranges, then came to a village, bouncing along the landing strip.”

Upon arrival at the Nepal/Tibet border, the group spent a day under house arrest while the Chinese inspected their supplies. “Our guide had failed to immediately call Chinese customs and let them know of our arrival at the border,” Kallio says. “There was a big hoopla and they gave our guide a hard time. They took hold of all our camera film and wanted to see it...they [took] two or three [reels] of nature footage.”

Once the group entered Tibet, Kallio explains, one of his concerns as a faculty mentor came true. “All of the students got sick. They all got giardia or ‘Delhi belly,’ which is hard to climb with because it saps the life from you, but they all persevered. Most people have to pay their dues.” After another eight days of trekking and riding in jeeps, they arrived at the foot of the mountain.

While camped amongst Hindu, Buddhist and Bön pilgrims, Parish celebrated her twenty-first birthday. “The sherpas baked me a cake with yak cheese and canned fruit in a pressure cooker,” she recalls. “It really floored me to be so far from home and feel so accepted.”



Clockwise from top left: Benjamin Pitcher, Nataraja Kallio, Lila Ferguson, Christopher Whitson, Kyra Coates, Thiago Leao, Tiffani Parish. Caroline Hinkley not pictured. Photos courtesy of Caroline Hinkley.

Later on, Kallio called Parish out of her tent and asked if she would like to present one of her gifts. She did, and he led her to another tent. Inside sat an old couple. Following the customary ritual, Parish touched the gifts to her head and chest before handing them over. “The old woman started crying,” Parish says. “To give someone that much joy....”

The trip became very personal for Kallio, who engaged the cycle of life and death by offering the ashes of his father, who had passed on two years before, to Lake Manasarovar—one of the places where Gandhi's ashes were scattered. It is, Kallio says, also an auspicious place to take a dip and purify one's karma—which he did. “It was the coldest experience in my life, the only time I've lost sensation in my body.”

Eventually, the group did make the 32-kilometer journey around Mount Kailash—including the 19,000-foot-high pass on the north face—in 3.5 days, and the documentary of their experience will premiere in San Antonio next March. “While we were walking,” Parish says, “I had a lot of time to think—to think about all the other people whose feet have also touched this spot.” Perhaps the magic of the mountain is that it reminds us we are all treading the same path. —O. Johnson

Psychology: a Journey

If any area of Naropa study can be said to have twisted, turned, expanded and repositioned itself over the past thirty years, it is psychology. The holistic study of mind and emotion is a cornerstone of the institution and is currently constituted by the BA Contemplative Psychology Department and the Graduate School of Psychology, which is comprised of three departments (Contemplative Counseling Psychology, Somatic Counseling Psychology and Transpersonal Counseling Psychology). These departments, combined, accounted for 48 percent of all graduating students in 2007.

And it's no surprise; psychology was here from the beginning. When Naropa founder Chögyam Trungpa Rinpoche established a meditation center in Boulder in 1970, one of his first students was Marvin Casper, who, five years later, would restructure a Maitri course into Naropa's first graduate degree program: Buddhism and Western Psychology (now Psychology: Contemplative Psychotherapy.) Two years later, he would introduce an undergraduate curriculum.

Embodying Trungpa's early desire to set Western culture in dialogue with Buddhism, the new programs mixed scientific theories with contemplative practice. In a 1982 essay, Trungpa discussed the two approaches:

"In the training of a psychotherapist, theoretical and experiential training should be properly balanced. We combine these two elements in our Naropa Institute psychology program: one begins with a taste of meditation, then applies himself to study, then experiences meditation more fully, then does more intensive study and so forth. This kind of approach actually has an interesting effect: it enhances one's appreciation of what one is doing. The experience of one's own mind whets the appetite for further study. And the study increases one's interest in observing one's own mental process through meditation."

Among the graduate program's first students was Jane Carpenter-Cohn, who went on to chair BA Contemplative Psychology for eight years. "I got hired in '75 to work in the children's program," she says, "And I took a class as part of the benefits. My sense was that I was very drawn to truth—when Trungpa spoke, it was about things I'd wondered about ever since I was a child but that this culture never speaks about. That first year, I realized I was so connected to what I felt was brilliant that the next year I entered as a student and completed the degree."

Since the beginning, Maitri has been central. Karen Kissel Wegela, PhD, former chair of Contemplative Psychotherapy, remembers organizing the weeks-long retreats. "We held them

at many places—Steamboat Springs, Crestone, Winter Park. And we had to construct a shrine room, create the equivalent of a commercial kitchen and build the Maitri rooms at each new place. Because we set up and took down the rooms so many times, they got worn. They were held together with gum and bailing wire."

"The rooms are like mirrors looking at your own mind," Carpenter-Cohn adds. "Many people run away from emotion, but in Buddhism it's the opposite. Anger will be a problem if we relate to it in the same old way, but if we are able to be with anger, we are less likely to act out or suppress it. We should be gentle with ourselves, realize that we don't have to feel ashamed at emotions."

That we are all essentially sane was central to Trungpa's vision, they explain, and that what we call insanity is merely a disconnection or something akin to a disruptive build-up. Contemplative psychology brushes away the impediments and allows one to open to one's self.

"We should be gentle with ourselves, realize that we don't have to feel ashamed at emotions."

—Jane Carpenter-Cohn

The Buddhism and Western Psychology Department was something new in American academia, and it attracted people who had been waiting for such a venue to arise—namely Francisco Varela, Jeremy Hayward, Eleanor Rosch and Newcomb Greenleaf. Combined, they put together a groundbreaking science conference in the summer of '79. It was ahead of its time:

"A lot of the people who are still big names in cognitive psychology and so on came. But they just didn't get the Buddhist thing," Hayward recalls. "It turned them off. There was a lot of anger and feistiness and they sort of left in a huff. But now...consciousness studies is the leading edge of science. It's blossoming all over the place. Back then, it was a new field."

Eventually, Varela went on to cofound the Mind & Life Institute, which continues the Buddhist/Western dialogue by organizing conferences between Western scientists and His Holiness the Dalai Lama.

In the early '80s, Ed Podvoll, Jeffrey Fortuna and their associates spearheaded another venture that raised community awareness of Naropa. They published a scholastic journal titled *Naropa Institute Journal of Psychology* that lasted for fourteen years, changing its name to the *Journal of Contemplative Psychotherapy*

along the way. One-time editor Karen Kissel Wegela ponders reinstating the publication. "A number of proposals has been made over the years, but they haven't found a home. I'm afraid we never had the kind of wide distribution that we would have liked. In these days of the Internet, we would probably fare better. As you can see from some of the stars in the field who chose to publish in the journal [R.D. Laing, Mark Epstein, Ken McLeod, Thich Nhat Hanh and others], it was well received within the then small Buddhist psychology community."

Wegela notes many significant events that have rippled through the department, not the least of which was accreditation. On one hand, she says, it now requires more procedures to alter the curriculum—on the other, the university now attracts a broader base of students who don't necessarily feel like they're "on the fringe."

As the Contemplative Counseling Psychology Department moves into the future, it does so under the guidance of current chair Lauren Casalino. "The department's mission to train contemplative psychotherapists continues, the only training of this kind in the U.S.," she says. "Its aspiration to further advance the field of psychotherapy is occurring in a number of ways: a

- One of only five somatic psychology programs in the world approved by the American Dance Therapy Association, the Naropa course work stands out for its emphasis on contemplative and community-based learning.

- Academically rigorous, the program covers theories of neuropsychology and requires a thesis of its students. Contemporaneously, it puts them in touch with their bodies. "Practitioners," Caldwell says, "are often trained in movement education forms, bodywork, expressive arts, physical or occupational therapy, martial arts...."

- "We define dance in very loose terms," Co-Chair Ryan Kennedy, PsyD, adds. "It can be anything from walking barefoot on a hard floor to tango lessons."

- In 1991, the department began offering two concentrations—Body Psychotherapy and Dance/Movement Therapy—though co-chairs Kennedy and Zoë Avstreich point out that the two have begun to overlap more and more. Whereas the former came from a more solitary, psychoanalytical background, the latter is rooted in group processes and the healing that has long accompanied human ritual. "The perceived gap has disappeared



Untitled by Jane Dalrymple-Hollo. From the "Site Lines" exhibition which took place earlier this fall at the Nalanda Campus. See www.janedalrymplehollo.com.

well-attended Buddhism and Psychotherapy conference which occurred a year ago, from which a book containing articles by department faculty is in the making. Karen Wegela's trip to Chile to aid the burgeoning psychotherapy and Buddhism movement there...and in other settings.... While the department is no longer the mainstay of the university, as it was at the inception, it still carries the heart and mind teachings of Trungpa Rinpoche and his vision of integrating Buddhism and psychotherapy. I, personally, find witnessing the growth of students during the three years of their training, and the unique ways in which each of their aspirations to help relieve suffering on the planet takes form, to be an ongoing source of wonder and fulfillment."

In 1984, Christine Caldwell, PhD, kept Naropa at the forefront of psychological learning by founding the MA in Dance Therapy, now known as the Somatic Counseling Psychology Department.

- at Naropa," Kennedy says. "We are committed to non-dualism. The body can be seen as subject or object, and we help clients cultivate the part that's not emphasized in this culture."

- Among the department's most salient features is its community-outreach effort, recently displayed by its work with a break-dancing group at Longmont Youth Center. "We're training the 'citizen therapist,'" Kennedy explains. "Usually, the therapists say 'we're the professionals; you'll deal with our programs on our time.' But we go to you and help craft the therapy to the needs you have."

- "Psychology is exhibited in movement too," Kennedy says, "and our students understand that really well. We teach people how to work with some of the developmental gaps that occurred while growing up."

"The break-dancers performed at our annual Somatic Arts Concert and will be flying to New York City the end of September to perform at the annual conference of the American Dance Therapy Association," says Avstreich. "This changes lives, and it's only the beginning. Our students were able to observe and then, after building some trust, were able to deal with issues. This was one of the first times that the largely Latino community of Longmont had interaction with Naropa, and one of the dancers talked about coming here to attend college."

The most recent addition to the psychology family is the Transpersonal Counseling Psychology (TCP) Department, which came on board in 1991. With concentrations in Counseling Psychology, Art Therapy and Wilderness Therapy, the MA in Transpersonal Counseling Psychology represents a large and diverse group of studies. Also offering a low-residency MA in Transpersonal Psychology with a concentration in Ecopsychology, the department regularly graduates the single largest number of Naropa students.

The origins of TCP return to the individual who steered Naropa's earliest psychology efforts: Marvin Casper. After twelve years in business, the Boulder Graduate School (BGS) was closing. When Casper read about it, his wife, Liv Opheim, recalls his putting down the newspaper and saying, "Okay, let's go." He went to Academic Dean Pearl Olson and suggested bringing the school's Transpersonal Counseling Psychology program to Naropa. A series of exploratory discussions ensued, and Casper (along with BGS president Deborah Bowman) explored adapting the BGS program into Naropa's educational approach. When the proposal went before the Naropa Board of Trustees, there was an intense discussion over an expected \$10,000 loss projected for the first year. But according to former president John Cobb, board member Lex Hixon made a passionate plea, saying that he was "so strongly in favor of this, that if we do this and lose \$10,000, I'll pick up the tab."

"We were extremely lucky that we made the decision," Cobb says. "Because after that Naropa really flourished, and the program has fit in very well with what we're about."

Six years later, Naropa purchased the 22,000-square-foot Paramita building, which provided a central location for the graduate-level psychology programs.

Today, Naropa's psychology programs continue to probe the relationship between mind and body, East and West, all the while training people to draw out what is best in one another. "Many students come in thinking they will be psychologists..." says Jane Carpenter-Cohn, "But many of them also find out who they are.... I find it so enriching to see students grow and how, as they train, they gain skills to use wisdom well. The foundation is so much about connecting with others...it creates incredible human beings. Naropa transforms their lives." —O. Johnson



Grossenbacher with visiting scholar Shing-Juan Liao in the Consciousness Laboratory. Photo by Brian Nace.

Consciousness Laboratory

It may not be common knowledge, but deep in the basement of the 2111 Arapahoe Building, hard science is making noise at Naropa. Started by BA Contemplative Psychology professor Peter Grossenbacher, PhD, in 2002, the Consciousness Laboratory uses 21st-century psychological science to study the effects of meditative practices on human consciousness.

In 2000, Grossenbacher's meditative and professional path led him to Naropa, which was looking to strengthen its offerings in Western psychological sciences. Before long, he was offering a course on Statistics and Research Methods and proposing a research lab. "The response was an enthusiastic 'yes,'" he says, and the Consciousness Lab was born. Since then, students from each of the psychology departments have participated in the Scientific Research into Conscious Experience course, a research practicum that allows students to take part in the experiments. Through interviews, questionnaires and focus groups, they may study such things as meditative and non-meditative states in the same individuals, the varying effects of different meditative techniques, and contrasts between people who meditate often and those with no contemplative practice. The research explores changes in such phenomena as perceptions, motivations, imagery, emotions and attentiveness.

According to Grossenbacher, dialogues with the psychology community have been well received. He and department chair Susan Burggraf, PhD, recently co-authored an article titled "Contemplative Modes of Inquiry" in *Liberal Arts Online*. He has delivered various lectures, such as "Continuity and Change: Perspectives on Science and Religion" given at the MetaNexus Institute last year. Together with recent Naropa graduate Timothy Crespi, Grossenbacher has another paper slated for publication in *Body and Mind: Science and Spirituality Perspectives* titled "Meditation, Contemplative Spirituality and Brain Science."

In 2006, the undergraduate department added a concentration in Psychological Science. Perhaps it is this empirical study of a once seemingly intangible experience that will guide future definitions of consciousness. "Meditation impacts a person's world view, changes the world they live in," Grossenbacher says. "Our motto is 'may we be of benefit to others through this research.'"



Infusing **Mindfulness**, **Compassion** and **Creativity** into the Academic Experience

CENTER FOR THE ADVANCEMENT OF CONTEMPLATIVE EDUCATION FACULTY SUMMER SEMINAR

This August, fourteen professors from thirteen colleges and universities in the United States and Canada, such as Brooklyn College, Simon Fraser (British Columbia), the University of New Mexico and the University of Alberta, gathered to learn about contemplative education from the institution that put it on the map. And by all accounts, the five-day Center for the Advancement of Contemplative Education–led journey through Naropa University’s pedagogical approach was a resounding success.

“We wanted it to be a combination of ideas and practice,” explains Richard Brown, Contemplative Education Department founder. “It’s pretty unusual to have such a strong experiential component in higher education gatherings and, based upon their evaluations, the participants really appreciated that dimension of it. They’re talking about holding a reunion next year.”

Theoretical discussions were interspersed with hands-on activities, allowing participants to learn on multiple personal levels. Whereas Judith Simmer-Brown, PhD, discussed tendencies to cling too tightly to academic specialties, rather than letting ideas breathe, Barbara Dilley led movement activities and Mark Miller conducted an interactive session that required listening to traffic, then identifying the thoughts it evoked. Zoë Avstreich, PhD, led a session on Embodied Witnessing and Susan Burggraf gave a presentation on working with emotions in the classroom.

Participants described the seminar as professionally challenging and stimulating. “I never considered adding this approach to more traditional lecture classes,” said one, “But now I see how contemplation can be infused into all educational aspects.” Many others expressed plans to apply contemplative concepts to their own classrooms. The CACE committee is following up with participants to provide individual coaching.

“One thing we really stressed was introducing a spacious attitude in the classroom,” Brown says. “By embodying presence as a teacher and ‘waking up,’ a teacher becomes more receptive, has more empathy and a greater openness to exchange. One thing I introduced was strategic pauses. A lot of the time, the first hand goes up, and there’s no chance for anybody else to answer. And yet, studies show that if teachers wait, then other people will stick hands up. And even if you call on the first person, and they speak, if you wait again before responding, there will be more, and deeper levels of, discussion.

“We also discussed how to begin an encounter with students, pausing a minute to see what your state of mind is like. What are you bringing in addition to the course content?”

Noting positive results from this initial venture, which was funded by the Frederick P. Lenz Foundation and support by top-level Naropa administration, Brown is already thinking about the future. We want to “hone our program and operate year after year,” he says. They’re off to a great start. —O. Johnson

THE POWER TO FOCUS ON THE **POSITIVE**

When Information Manager Barbara Kitzis first heard about Naropa Institute, it was an ethereal Brigadoon shimmering at the foot of the Rockies, 1,700 miles away from her home in the Virginia woods. But by 1983, it was a tangible reality.

Accompanying her husband, a geologist who wished to explore the Colorado terrain, Barbara moved to Boulder and began work with the Department of Social Services. Not long after, the department paid for her to take a workshop at Naropa on Buddhism and psychotherapy. “This was before accreditation,” she explains, “And Rinpoche was still alive. He was on the panel, as well as Reggie Ray. Naropa had already impressed me as doing things for the community, and the Windhorse program, which treats schizophrenia and other mental disorders, was operated by Naropa faculty. Eventually, the power of the founder’s real intention grew obvious to me; it was [clear] that people were benefiting from his vision.”



In 1988, Barbara became the switchboard operator and a Naropa staple for the next nineteen years. In that time, she has opened her home to monks visiting from Mongolia, watched Ginsberg stroll through the foyer and witnessed the Dalai Lama come off stage simply to tug on his friend Rabbi Zalman Schachter’s beard—all while “designing her own program” of personal growth by taking courses in everything from psychology and yoga to Chinese calligraphy.

Today, her son Forrest is double-majoring in Psychology and Religious Studies at Naropa, which makes her smile. “Students here are allowed to see the whole picture; they don’t have to pretend as much, and that honesty allows people to evolve together. And through contemplative practices, you see you have the power to focus on the positive, rather than letting the world, newspapers, regulate how you feel. It does not eliminate the pain of things, but it makes you smarter.”—O. Johnson



NAROPA UNIVERSITY EXTENDED STUDIES

*Program Highlights***Drawing Out Your Soul:**

An Experience of Touch Drawing

Deborah Koff-Chapin

November 9–11, 2007

Touch drawing is a simple yet profound process where the fingers take the place of pen or brush. People are often surprised by the creativity, transformation and insight they access. Touch drawing has endless applications for therapy, creativity and spiritual awareness.

Christ and the Teaching of Tibet:

Ten Forms of Prayer

Ruth Dantzer

November 9–11, 2007

In this retreat, participants learn 'Christ's One Key,' which brings together Eastern wisdom with Jesus' teachings on love. Ruth teaches ten of the forms of prayer that were used by the ancient Christians of the East to apply the One Key in daily life.

The Breeze of Simplicity:

Contemplative Emotions

Dzogchen Ponlop Rinpoche

November 16–18, 2007

This workshop introduces the basics of sitting meditation from the Tibetan Buddhist tradition, and how to work with the emotions in a contemplative rather than reflexive manner to start upon the path of seeing who we really are, simply and naturally.

www.naropa.edu/extend

Authentic Leadership

www.naropa.edu/extend/marpa/leadership.cfm

Susan Skjei, Mark Wilding, Micki McMillan, Julio Olalla and Mark Gerzon

Online Program: January 14–May 7, 2008

Onsite Seminars: January 28–February 1, 2008; April 14–18, 2008

Times of uncertainty and tumultuous change have stretched traditional leadership and managerial models. Become a leader who can respond creatively and effectively in the midst of change and step beyond conventional approaches to planning and strategy.

Contemplative End of Life Care:

A Seventeen-Week Certificate for Health Care Professionals · www.naropa.edu/contemplativecare

Faculty includes Annie Eichenholz, RN; Pamela Russell, LMSW; James Duffy, MD; Ann Allegre, MD; Fleet Maull, PhD Cand; David Chernikoff, MDiv; and David Frenette, MA

Shambhala Mountain Center

Residential Sessions: January 5–13; May 8–16, 2008

Weekly Online Sessions: January 14–May 7, 2008

Naropa University's Center for Contemplative End of Life Care, in partnership with Rigpa's Spiritual Care Program, presents a professional certificate program for healthcare professionals, providing in-depth training in spiritually grounded and compassionate approaches to the full spectrum of end of life care practice. CEUs are available for nurses and counselors.

Offering the opportunity to fully integrate spirituality and care giving, the program is presented in a unique seventeen-week, low-residency format that includes two weeklong residential training intensives and fifteen weeks of online instruction. Training topics include approaches to contemplative care; communication about dying and death; meditation, compassion and mindfulness practices; responding to suffering; practical considerations in end of life care; understanding grief and supporting the bereaved; preventing and healing burnout.



For more information and to register for an Extended Studies program, please call 1-800-603-3117, 303-245-4800 or email extend@naropa.edu.





Onward Naropa

Chris Dwyer, Vice President for Institutional Advancement

With its new strategic planning process in full swing, Naropa University is on the move. Board members, students, staff, alumni, parents and friends are urging us forward with their generosity, while playing an important part in setting an innovative new course for university sustainability.

Take for example an anonymous donor who recently bequeathed \$1 million to Naropa. If put towards the \$4.5 million endowment, this gift will boost the endowment by more than 20 percent in the next five years. Deferred gifts such as this one are increasing in number nationally, and the university is responding by relaunching its Nalanda Society, which encourages people to explore how to make a significant and lasting impact through bequests and other deferred giving arrangements.

As evidenced in the article on the facing page, Naropa parents are coming forward in increasing numbers to support the university. We are delighted that parents like Vijay and Priti Singh and Connie Cox Price are illuminating the path of generosity. We'd like to encourage all parents to engage thoroughly in the life of the university and to visit our website often for ways to be involved.

We continue to be both amazed by and filled with gratitude for the generous spirit of the Naropa community. Thank you for the many ways in which you strengthen Naropa's ability to make its distinctive educational experience accessible to current and future students.

Cultivating a Spirit of Abundance

The Office of Institutional Advancement cultivates a spirit of abundance, generosity, gratitude and community in support of Naropa University's distinctive mission of contemplative education. It is in this spirit that we encourage you to join our efforts by engaging in the lives of our students and the university as a whole.

Your generosity makes Naropa's vision for the world possible. Every contribution—big or small—makes a difference.

How can you significantly and mindfully support Naropa? Get involved. There are many ways for you to re-engage in the life of this vibrant community—personally, professionally and financially.

One of the most meaningful ways to support Naropa University is through a monetary donation to the Annual Fund, which appeals to alumni, parents and friends for support. This unrestricted fund serves the areas of greatest need across the university and helps Naropa to

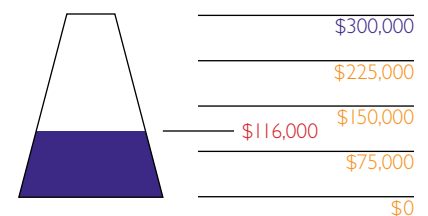
- establish and maintain student scholarships;
- recruit and retain the best faculty and staff in each field;
- expand the university's academic offerings and programs;
- create an exciting and vibrant campus;
- provide opportunities for cultural engagement and community partnerships.

We need your help to reach our goal of \$300,000 by June 30, 2008. *Please send in your annual gift today in the enclosed envelope.* Thank you in advance for your generosity, support and commitment to the transformative work of Naropa University.

Annual Fund 2007–08

GOAL: \$300,000

Follow our progress with this year's annual fund at www.naropa.edu/advancement



Save the Date

Founder's Society Reception and Inaugural John and Bayard Cobb Peace Lecture, featuring The Sakyong Mipham Rinpoche

Wednesday, December 5, 2007
 Naropa University, Nalanda Campus
 6287 Arapahoe Avenue, Boulder, Colorado

Reception: 5:00–6:30 p.m., Room 9180 (invite only)
 Lecture: 7:00 p.m., Events Center (free and open to the public)

SPOTLIGHT: Parent and Family Philanthropy

Within the last year, Naropa University received two generous gifts from Naropa University parents and, in one case, their Naropa graduate. The Cox and Singh families represent the next generation of philanthropy for the university with these tremendous gifts and the admirable intentions behind them.

Casey Cox '06, and her mother, Connie Cox Price, created an endowment, the Casey Cox Fund for Families, to promote, sponsor and encourage programs and events that strengthen the support networks of Naropa students. This fund represents a partnership of the best kind, that of ideas, intention and philanthropy. As a mother/daughter team, they chose to match each other's gift.

As a recent graduate of the Department of Writing and Poetics, Cox says the motivation for the fund is to ensure and encourage the engagement and education of parents, families and other support networks such that they might understand a Naropa educational experience in all its unique and dynamic qualities. This fund seeks to offer programs that will engender a community of support around students, both at home and on campus, for the duration of their Naropa education. Cox's contribution is donated in memory of her father and in appreciation of her mother's support throughout her educational endeavors. Cox Price, upon visiting Naropa for the first time, was surprised and impressed with the caliber of the educational opportunity and the care of the whole person. She is dedicated to creating an opportunity to show parents and families the breadth and depth of Naropa and to have them more involved in their students' experiences on campus.

At the end of five years, the Cox Fund for Families will be fully endowed at the \$25,000 level, spinning off approximately

\$1,250 per annum in support for such activities. The 2007–08 year marks the launch of such parent and family programming. Stay tuned to www.naropa.edu/advancement/parents.cfm for further details and announcements.

Vijay and Priti Singh, parents of Neil Sharma, recently made a gift to the faculty development fund at Naropa. Sharma, who has a double major in contemplative psychology and religious studies, will graduate next year. The Singhs feel faculty quality and retention are key elements to achieving excellence in the classroom and creating an environment for each Naropa student to achieve at the highest levels. Naropa cannot achieve these goals without a specific allocation of time and resources in faculty development. Tuition covers just a percentage of the cost of educating each student; private donations such as the Singhs' are essential investments in the university.

Vice President for Academic Affairs Stuart J. Sigman says this gift "comes from a place of generosity on the part of the Singh family, and from deep awareness that universities must nurture and encourage the continued development of the faculty." The funds will support faculty efforts to attend conferences around the world, to learn about and engage in new pedagogical approaches, and to develop new curricula, all of which have the net effect of keeping the Naropa student experience fresh and distinctive. The \$10,000 gift is also intended as a challenge for purposes of increasing philanthropic support from other Naropa parents, current and past.

We hope you will join us in appreciating these Naropa community members and their support of the university and its mission.

—Stacie Sears, Director of Advancement



At the annual parents tea, hosted by President Thomas B. Coburn and his wife, Leigh Berry, parents of incoming Naropa students shared their hopes and aspirations for the Naropa educational experience.



President Thomas B. Coburn and his wife, Leigh Berry, are joined by Caprio Bernal, father of Caprio Bernal Jr., from Taos, New Mexico.

ALUMNI NOTES

WOULD YOU LIKE TO BE IN THE SPRING '08 ALUMNI NOTES?

LET US HEAR FROM YOU! EMAIL: NUALUMNI@NAROPA.EDU

Heather C. Akerberg, BA Writing and Literature '00, wrote a new book of poetry titled *dwelling* (Burning Deck Press). It will be available from www.spdbooks.org in spring 2008. Heather currently lives in her hometown of Omaha, Nebraska.

Amie Barker-Chamberlin, MA Transpersonal Counseling Psychology '99, began training as a volunteer naturalist and will co-facilitate a series of afternoon retreats for women called "Women, Nature and Mindfulness" at the Black Hill Visitor Center in Boyds, Maryland.

Jen Berlingo, MA Transpersonal Counseling Psychology: Art Therapy '05, and Craig Berlingo, welcomed a daughter, Novella Ashbee Berlingo, on January 26, 2007. The family resides in Richmond, Virginia (www.jenberlingo.com).

Anahita Wendy Bridges, BA Religious Studies and Theater '02, has been studying acupuncture at the Five Branches University in Santa Cruz, California, for the last four years and will begin her internship this fall.

Ty Burhoe, BA Contemplative Psychology '90, has been a disciple of the great tabla maestro, Ustad Zakir Hussain since 1990, and currently teaches drumming retreats. He also composes/plays on soundtracks, including the recent academy award-winning documentary, *Born into Brothels*. Visit www.TyBurhoe.com.

Diane Corsick, MLA Creation Spirituality '02, is helping to coordinate a statewide conference marketed to faith and conservation communities throughout Wyoming. See www.wcvdfund.org.

Amy Crysel, MA Transpersonal Psychology '00, works as the associate director of Civil Liberties and Public Policy, a reproductive justice organization at Hampshire College. Amy is also mom to 2 ½ yr. old daughter Greta.

Carol A. Frederick, BA Contemplative Psychology '04, completed a master's in management at Regis University in December 2006 and returned to Naropa's Contemplative Psychology Department in July 2007 as its administrative director.

Yadira Gandara, MA Transpersonal Counseling Psychology: Art Therapy '05, got married in October 2005 and had a daughter, Isabella, in 2007. Yadi works for a nonprofit agency in San Antonio, Texas, as a bilingual art therapist.

Steve Grad, MA Transpersonal Counseling Psychology '98, was a Naropa board member until May 2007. He completed Vajradhatu Seminary at the Shambhala Mountain Center and served with both the Boulder County Hospice and the Boulder County Aids Program. For the last six years, he has been working with the Shambhala Prison Community, including efforts to bring theater to Colorado's state prisons.

Willis Hayes (aka Bill), MA Buddhist Studies '94, first became director of the University Honors Program at the University of Southern Maine, then education director of the Georgia Marine Extension service until his retirement in 2004. He and his wife, Wendy, live in Oakland, Oregon.

Lynda Hilburn, MA Transpersonal Counseling Psychology '94, author of a paranormal urban fantasy, *The Vampire Shrink* (Medallion Press, 2007), has also signed a contract for the second book in that series, *Dark Harvest*, to be released October 2008.

Catherine Houston, MA Transpersonal Counseling Psychology: Art Therapy '02, is in private practice in Longmont, Colorado, conducting art therapy with children, adolescents and adults. She lives in Boulder with her partner and son.

Tom and Lisa Lonneman-Doroff, MA Contemplative Psychotherapy '98, and **MA Transpersonal Counseling Psychology '98**, live in Longmont, Colorado, and have two boys: Devin and Connor. Lisa serves as an educational counselor with the Educational Opportunity Center through the Community College of Denver, and Tom provides parenting classes and psychotherapy in private practice while pursuing a PhD at the University of Northern Colorado.

Arron Mansika, MA Environmental Leadership '04, has started his own company called Boulder's Best Organics (BouldersBestOrganics.com).

Salvatore Martino, MA Buddhist Studies '91, has worked as a Waldorf elementary school teacher for the past fifteen years in Marietta, Pennsylvania. This summer he was on retreat with His Holiness Penor Rinpoche in upstate New York.

Lara Maykovich, BA Interdisciplinary Studies '02, **Nicole Rodriguez, BA InterArts '99**, and **Maya Dorn, BA InterArts '02**, are Naropa graduates engaged in a rock opera called *Venus Christ* about the loss and reclamation of the feminine face of God in history. See www.venuschrist.com.

Jason B.P. Mierek, MA Buddhist Studies '97, graduated from five levels of Shambhala Training at the Chicago Shambhala Center. He teaches Religions of the East and The World's Great Religions at Parkland College and co-hosts a weekly radio show, *Acting on Faith*, on the low-power station WRFU (www.wrfu.net).

Lesléa Newman, Certificate in Poetics '80, is faculty in the MFA Creative Writing Program at the University of Southern Maine. Her manuscript, *The Woodgatherer Speaks and Other Poems*, was a semi-finalist for the 2007 Pablo Neruda Prize in Poetry, and two more of her poems were accepted for publication in *Cimarron Review*.

The most recent book by **Shin Yu Pai, Writing and Poetics**, is *Works on Paper*, which was printed letterpress on a Vandercook 4 Proof Press in an edition of 125 copies by Convivio Bookworks. See www.shinyupai.com.

Tia Panagos, MA Somatic Psychology '02, is a body psychotherapist. She and her husband, George, have two daughters, Taetyn, 6, and Jaeda, 2.

Gretchen Pangilinan (formerly Story), MA Transpersonal Counseling Psychology: Art Therapy '05, announces the birth of her daughter, Carolina Corinne Pangilinan, named after her grandmothers, on July 5, 2007.

Lena Phoenix, BA InterArts '98, has a new novel, *The Heart of the Cult*, which received a silver medal in the visionary fiction category of the 2007 Independent Publisher awards.

Sara Stevens, MA Transpersonal Counseling Psychology: Art Therapy '98, is a pilot for United Express who is beginning captain upgrade class. Traveling frequently and loving life, Shara lives in Chicago and Boulder, equally.

Kent Stromberg, MA Dance/Movement Therapy '97, is a second-year doctoral student in psychology at the Santa Barbara Graduate Institute.

Mae Lee Sun, Writing and Poetics, a freelance writer and photographer in Tucson, published "Faces of Buddhism: Tucson is becoming a hotbed of Buddhist activity. Is the religion's popularity a significant trend or just a passing fad?" on the front page of *Tucson Weekly* (July 12).

Miles Tarter, PsyD, MA Buddhist and Western Psychology '94, is the assistant director of the neuropsychology service at McLean Hospital in Belmont, Massachusetts, and an instructor at Harvard Medical School. He lives in Rehoboth, Massachusetts, with two children, and has a private practice.

Allison Wagner, BA Contemplative Psychology '01, Olympic silver medalist (swimming), appeared in the Sunday sports edition of the *New York Times* on July 1, to discuss overcoming obstacles and rejuvenating herself.

David (formerly known as Dav) Wesson, BA InterArts and Theater '99, lives with wife, Candice; daughter, Talia; and Tibetan Terrier, Norbu; in Arlington, Massachusetts. David completed an MA in Judaic studies at Hebrew College, teaches Judaics at the Rashi School near Boston and is writing a book for teens titled *Smashing The Idols: The Judaism Your Parents Don't Know About and Wouldn't Tell You About Even if They Did*. His band, God's Own Drunk, has completed a second album entitled *Hair, Teeth, and Bones*. Visit www.myspace.com/godsdrunk.

Ann Wingate, MA Dance/Movement Therapy '88, is married and has a daughter in kindergarten. She works as a dance therapist and on-site child and family program coordinator at Hancock Center for Dance/Movement Therapy. Her new work focuses on self-care for moms and mental health professionals.

Naropa Alumnus Tours China on Fulbright

Brian Jacobs, Writing and Poetics '96

This past summer, Writing and Poetics alumnus Brian Jacobs enjoyed six weeks of study in China after garnering his second Fulbright educational travel grant.

"I was overwhelmed by my experiences in China," he says. "The joy I felt walking through crowded parks, where Tai Chi is the norm...and Chinese characters are painted on the ground for meditation as roller skaters whirl by.... It was the warmth of the people that was most memorable."



Currently teaching Humanities and Human Rights at a high school in Los Angeles, as well as English at a community college, Jacobs reflects on Naropa's influence in his life. "Without going through an MFA at Naropa, I do not believe I would be able to write grants, [not without] the inspiration of so many wonderful people...like Allen Ginsberg and Anne Waldman.

"When I was at Naropa, I walked around the world for peace with Buddhist monks and wrote a 72-page poem about it.... Twelve years later, I continue my journey of exploration and bring these experiences back to my own students. Naropa set a foundation for me, to look outward at the lives of people all over the world and transform my inward perspectives, which eventually translate into my teaching experiences."

In Memoriam

Jerry Martin, MA Transpersonal Psychology '05, passed away on July 5, 2007. Friends, faculty and staff held a memorial service at the Paramita Campus and dedicated a tree in Jerry's memory.

Scott Sadoski, BA Environmental Studies '95, forestry professional, conservationist and musician, was found deceased on September 10, 2007. The cause of death has not yet been determined. A memorial service was held in October.

With Gratitude

Naropa University thanks the countless parents, alumni, grandparents, trustees, faculty, staff and friends who have shared their time, talents and financial resources during the 2006–07 year to help make a Naropa University educational experience truly remarkable. This support is critical to furthering the mission and vision of contemplative education espoused by Naropa University's founder, Chögyam Trungpa Rinpoche. His teachings were based on the premise that there is basic human wisdom that can solve the world's problems. Through your unwavering and generous commitment, you have proven once again that by working together we can continue to build a better world. On the following pages, we recognize the people and institutions who made financial contributions during the fiscal year July 1, 2006–June 30, 2007. *Thank you all.*

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* Naropa graduate

Mission & Magic Part 2

By John J. Baker

“Summer 1974. Marvin Casper and I had been talking with Chögyam Trungpa Rinpoche about the possibility of a Buddhist-inspired, college-level school for about three years. Marvin and I had been academics, and we occasionally looked around and saw potential faculty among Rinpoche’s dharma students. Our inspiration, coming through Rinpoche: Buddhism’s adamant anti-dogmatism, its appreciation for all systems of thought and discipline, its recommendation to everyone that they not believe in anything, including that. Plus Rinpoche’s constant delight in relating to his students through their interests and talents: ‘We can work together!’ he would say.

Rinpoche was giving a seminar at the Rocky Mountain Dharma Center, and Marvin was with him, while I remained in Boulder, running Karma Dzong. One day Marvin called and told me that I needed to come up to RMDC right away. He said that if I came, I would see, as he

did, that the time for Naropa was now. I drove up to Red Feather Lakes where I discovered what Marvin meant: among the seminar participants were significant numbers of potential Naropa faculty. We had achieved critical mass.

Rinpoche was staying in a small, one-bedroom trailer painted auto primer brick red, and Marvin and I met with him there, sitting on the floor at his feet as he sat in a Naugahyde and chrome kitchen chair in the tiny living room. We told him what we had concluded, and he agreed that the time had come. Pointing his index finger at us, with his thumb in the air and the other three fingers curled into his palm, he said, ‘I’m pulling the trigger on Naropa,’ and his thumb descended.”

John J. Baker served as the first chief executive officer and vice president of Naropa Institute and as a co-editor of Trungpa Rinpoche’s *Cutting through Spiritual Materialism* and *Myth of Freedom*.



The Vision of Paramita Green

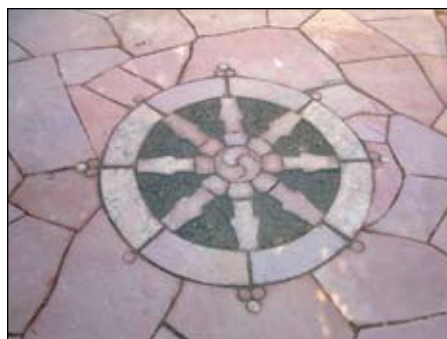
Once a cracked and barren parking lot at Naropa’s Paramita Campus, the Paramita Green offers lush grass and trickling water where oil stains and exhaust fumes used to reign. Designed and constructed by Naropa’s own facilities maintenance and landscape crews, the project commenced last March. By late summer, it stood as a functional, sustainable and inviting area—an environment that grounds, uplifts and inspires its visitors.

Upon entering, one sees a large multi-use lawn space, a walking meditation path, arbors, a flagstone patio with stone tables and benches, as well as a solar-powered water element. Major sustainability design aspects include the sub-surface irrigation and fertilization system for the lawn and a drip system for the gardens. These watering methods are synchronized with an on-site weather station and, by keeping evaporation to a minimum, approach 100 percent efficiency.

Other elements at Paramita Green are Bali flags (now present on all campuses), stacked stone sculptures and the Dharma Wheel cut into the flagstone patio. The wheel is oriented to true north rather than magnetic north to remind those who enter the space to seek their true path, as opposed to the ‘magnetic’ pull of our sometimes skewed societal norms.

—Costen Aytes and O. Johnson

The Paramita Green project took six months and would not have been possible without the dedication and hard work of Landscape manager Costen Aytes and several other facilities staff members.



Combustion

Composed upon an antique ceiling tile from an old hotel, Danielle Poitras' *Combustion* is akin to a still frame, a moment of dynamic action frozen on the movie reel. Paper, cloth, quinoa, geranium seeds, a piece of mirror, flower petals, pine needles and acrylic paint swirl together, perhaps reconstructing what once was whole or unraveling, tumbling toward entropy. How the pieces overlap, simultaneously revealing and obscuring many layers is, she explains, like a snapshot of one moment during the act of becoming.

Such works, she says, "are my attempts to reorder and make sense of myself and the world."

The colors evoke autumn, both the flaming hues of pumpkin harvests and the pastel green of oxidized copper, while the seeds and petals evoke this issue's themes of growth and evolution.

"I am most interested right now in fragmentation and the act of reassembling: how I can take bits of things and create something new," she says. "I found a ceiling tile at an area flea market. Its history is retold in the layers of dirt and grease and how they interacted with other media. What is out of view is just as important to the work as what is in view. For me, Naropa's work lies in dismantling the apparent limitations of a ceiling and beginning again. What is Naropa sharing with the world? What seeds do we scatter?"

—O. Johnson



Combustion • Danielle Poitras • 2007 • 24" X 24" • mixed media on tin ceiling tile

A graduate of the Writing and Poetics program, **DANIELLE POITRAS** is an activist and mother.

Naropa

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