Rinpoche addressed the Khyentse Foundation online board of directors meeting in November 2020. Here are excerpts from his remarks.

All of you have put in so much heart and head and devotion, lots of good wishes and lots of hard work. For that, I offer my gratitude and appreciation. And I rejoice. At the risk of sounding proud, I think we have achieved so much, due to the generosity of our donors and also to all the people who have worked so hard, at such odd hours. I’m very, very happy about this.

At this time, during the pandemic, I’ve been reading the sutras, and they’re so inspiring. They differentiate between something that benefits us and something that makes us happy. Also, some sutras talk about something that is beneficial and also truthful. The sutras say that some things can be beneficial but not really truthful, and similarly, some things can be beneficial but not necessarily bring happiness.
We all want to have something that benefits us. We like to think that we’re concerned about what is beneficial and what isn’t. But I think that by and large we’re after what makes us happy. [Happiness] is what we want, but what we actually need to realize, to actualize, is the truth. We want to be happy, but it’s also important that we pursue what is beneficial, not just for ourselves but for everyone. For this purpose, we have so many ways and remedies and methods.

I’m nearing 60 now, and in my 60 years of existence on this earth, with my laziness and distracted mind, I have explored many systems, methods, and ways, and they are fascinating and impressive. Science, technology, political systems, philosophy, different backgrounds and languages. Yes, you can say that I have been thoroughly brainwashed by Buddhism. I have also taken to heart the advice that Buddha gave, to not take things at face value, especially his teachings. After all this time and contemplation, the words of the Buddha—that is it. This is the only way. Buddhadharma is the only thing that brings us what is beneficial to self and others. Buddhadharma is the only thing that brings us closer to the truth. Therefore, one way or another, buddhadharma is the only source of happiness.

Of course, we are all human beings, so when things are working, we wish to do more, we have more greed. In this case, our aim and our objective are not just philanthropic but something that is beneficial and actually the only source of happiness. We should be greedy and be thinking and planning and acting more farsightedly. We should not have poverty mentality — if someone is offering billions, we should be ready to accept it and plan according to it.

We have been supporting the traditional, what we call the source, of the dharma — Burmese, Thai, Tibetan. We will continue to explore ideas about how to maintain these traditions. We have been translating the words of the Buddha. We have done teacher and leadership training, I think we should do more of that. We have been engaging with how to raise our kids, establishing children’s schools. I’m new to working with kids, and I have no idea how to do it. All I know is that we must pursue this project vigorously. We are already very late.

Another thing I think is important: modernity and Buddhism. Modernity, of course, is really just another way of saying that all compounded things are impermanent. Of course, we don’t want to modify the core teachings, then the whole point would be lost, but the way it is taught, how it is taught, to whom it is taught — this is something that Khyentse Foundation can do. We need to explore this area, how to incorporate modernity. The Bhumisparsha Project has been encouraging, and I deliberately asked only the younger generation to get involved.

I’m also exploring ideas about modern retreat. When we think about retreat, many of us think of mountains and caves, something solitary. But it doesn’t have to be, it can be in a New York penthouse, or in a Ginza street. I’m thinking about who will teach people and guide them. Not necessarily someone who looks like me. We aren’t talking about choosing a guru or a spiritual master, but kalayana mitra, a spiritual friend or companion. It could be a businessman, a businesswoman, an architect, a doctor, a lawyer, all talking about nonduality, mindfulness, all that. I’d like to brainstorm about this in the coming year. You can give me your ideas, your contributions, your advice.
2020 was a most challenging year, with the onslaught of the worldwide pandemic in addition to extreme environmental, economic, and political turmoil, unleashing unprecedented hardship on people all over the world. The uncertainty and turbulence reminded us of the impermanence of all phenomena, and at the same time made us realize, more than ever, the importance of Khyentse Foundation’s work in sharing the Buddha’s wisdom with the world. As Rinpoche reminds us, buddhadharma is the only way that benefits all sentient beings, brings people closer to the truth, and leads to true happiness.

The operation of KF as an organization was not negatively affected by the COVID pandemic. Even though we have representation in 15 regions around the world, and the people and projects we support are spread over more than 30 countries and regions, we do not have physical offices and have always operated “virtually,” with different committees collaborating online on a wide variety of projects. However, many of the projects and organizations that we supported were affected by the lockdown. Many have had to cancel their programs or move them online, and we are working closely with them to overcome these challenges.

With the generous support of our worldwide sponsors, the foundation’s donation income has remained steady during the past year. And thanks to the blessings of the guru and the Buddhas and Bodhisattvas, and the hard work of the KF investment committee, our portfolio returned a spectacular 10% gain during 2020, much more than we dared to expect. This means that the activities and programs that we support won’t be curtailed, and there is even space for organic growth and possible expansion.

In this unstable year, Rinpoche has encouraged us to expand the scope of our activities from Buddhist study and practice to develop and support programs in natural resilience, well-being, and mental health, based on Buddhist views and practices. The Buddha’s teachings contain an abundant wealth of knowledge and skillful means that can be of practical help to people suffering from emotional and mental turmoil. Helping people to control their minds can be of real and lasting benefit to many.

We also wish to expand our reach and spread the message of the Buddha in more attractive, convincing, easy to understand, and accessible ways, to inspire more people, especially the younger generations, to connect with the buddhadharma.

We can capitalize on our existing programs and networks to expand and enlarge our circle of influence in many ways: through our university network, through Buddhist schools for children, through scholarships and grants, and more. In 2020, we identified new channels for our support and brainstormed about how we can reach new audiences and share the wealth of Buddha’s teachings.

Khyentse Foundation was officially incorporated on November 5, 2001 as a nonprofit organization in the United States. Whatever we have achieved and learned over the past 20 years, we will capitalize as a basis to strengthen our effort to realize Rinpoche’s aspiration, to become an effective vehicle and catalyst, to act as a modern-day Buddhist patron, following the footsteps of dharma kings in history to preserve and propagate the buddhadharma, and to share the wisdom of the Buddha with as many people as possible.
During 2020, many of our grantees were personally affected by the Covid-19 pandemic. Although the foundation’s work continued, many of those we support were forced to delay their work or postpone travel. With lockdowns in effect all over the world, some projects were able to exist online, while others had no choice but to pause or redirect their efforts in new ways. Our 2020 annual report highlights work that was able to continue, either virtually or within coronavirus safety protocols.

With Rinpoche’s guidance and direction, KF focuses on eight project areas in two main categories, one aiming to preserve Buddhist heritage and the other working to propagate the Buddha’s teaching to reach a wide audience.

The 2020 annual report summarizes all of our programs, with a spotlight on Buddhist education for children, a major focus of our work during the past few years (pages 10-15). For a full list of the individuals, institutions, and projects we supported in 2020, see pages 16-18.
MONASTIC SUPPORT
Providing long-term steady support to Rinpoche’s monasteries and monastic colleges in India, Bhutan, and elsewhere was the main incentive for the establishment of Khyentse Foundation. The monasteries and shedras that Rinpoche inherited are traditional learning centers where many of our future Buddhist teachers are educated. Supporting these institutions continues to be the basic responsibility of the foundation.

DKCLI in 2020
Dzongsar Khyentse Chökyi Lodrö Institute in Bir, India, was in lockdown mode for most of 2020, with less than half of students in residence.

Apart from some online classes conducted by the newly established research department, the institute was not able to conduct regular shedra courses online because many students were stuck in remote parts of Nepal and Bhutan with no internet access. Some physical classes on Buddhist philosophy and literature were held on campus, and the library was open 7 days a week.

Many monks used the time to offer long-life prayers for Rinpoche, and 82 shedra students went into a Tara retreat. Plans are in place for students to return to the shedra in early 2021. The institute hopes to have improved ability to host online courses in the future.

In August 2019, DKCLI held a graduation ceremony for the first BA in Higher Tibetan Studies cohort. For the first time in their history, the class included several lay students, including women.
DKCLI’s research department, supervised and guided by Professor Dorji Wangchuk of Hamburg University, is now operational. There are eight researchers conducting two joint projects, in addition to individual assignments. In the spring of 2020, DKCLI hosted a 2-week Academic Research Program Initiative (ARPI) workshop. The workshop, “Tibetan Buddhist Textual Scholarship: Means and Methods of Research,” was another KF-sponsored project.

**TEXT PRESERVATION**

KF continues to support the Buddhist Digital Resources Center (BDRC) and the Fragile Palm Leaves Foundation (FPL) as our main effort in preserving, digitizing, cataloging, and distributing endangered Buddhist texts in multiple languages.

**Buddhist Heritage in Thailand**

“Paintings, manuscripts, and inscriptions are integral parts of Buddhist knowledge and heritage. They provide a holistic picture of Buddhist culture, literature, and art. To preserve them is an urgent task.”

—Professor Peter Skilling, founder of FPL

FPL has been documenting paintings, manuscripts, and inscriptions in the provinces around Bangkok since 2013. The volunteer team travelled extensively to locate and survey temples paintings and to photograph the sites. Many of the temples have significant collections of palm-leaf and paper manuscripts and inscriptions, most of which have never been studied or documented, and many are in varying stages of deterioration.

**TRANSLATIONS**

Following the successful incubation of 84000, Translating the Words of the Buddha, Rinpoche has initiated two equally ambitious translation projects.

**Kumarajiva Project**

The project, launched in July 2019, was set up to fulfill the mission of translating into Chinese all of the Tibetan (and later Pali and Sanskrit) canonical texts that are not currently available in the Chinese language. The first translation, *The Sūtra of the Questions of Brahmā*, was released online in January 2020. Eight more texts have been completed and thirteen are in varying stages of editing and final preparation.

The project follows the ancient tradition of the Buddhist text translation in China, and the texts are made available in both classical and modern Chinese, ensuring both quality and readability. Recently, with the help of Dr. Dhammapala, we have completed the retranslation of 4,569 sutra and shastra titles, which provides easy access for Chinese translators and researchers.

KF continues to fund training courses for aspiring translators through the Dharma Drum Institute of Liberal Arts (DILA) and Fa-Guang Institute of Buddhist Studies. In collaboration with Esukhia Association, KF offers online courses for studying Tibetan and for reading Buddhist texts in Tibetan.

**Khyentse Vision Project**

During the celebration of the 200th anniversary of Jamyang Khyentse Wangpo in July 2020, we were excited to introduce the Khyentse Vision Project. The project aims to collect and translate the major writings of the Khyentse masters, from Tibetan into English and Chinese, as a cohesive series. Starting with the first Khyentse, Jamyang Khyentse Wangpo, efforts
In early 2020, KF-India Director Uma Pitta made an exploratory field monitoring and project development trip to Pune, Bangalore, Tamil Nadu, and several dalit villages to gain a better understanding of the local situation and to help us identify future possibilities for collaborative programs.

KF is supporting Buddha Pada, in Kalimpong, West Bengal, a new collaborative center of Siddhartha’s Intent India. The center operates in the tradition of the three rays, or özers—Longchenpa, Trengpo Sherab Özer, and Jigme Lingpa—in an effort to revive interest in Buddhism in India and to develop a main center of study and practice for the area. The center is under the guidance of Dzongsar Khyentse Rinpoche and Nyichang Khentrül Rinpoche.

As part of KF India’s corporate social responsibility initiative, we partnered with DKCLI to distribute facemasks and hand sanitizer in the neighboring villages of Chauntra Panchayat. We also partnered with the Buddhist Art Education and Development Society (Assam) to distribute food to more than 300 underprivileged families suffering economic loss during the lockdown.

Other Khyentse lineage translation efforts are well under way. More than 10 years ago, Dr. Wu Ningqiang, under the supervision of Khenpo Phuntsok Namgyal of Dzongsar Monastery, began translating Jamyang Khyentse Wangpo’s work into Chinese. Additionally, Adam Pearcy is leading a project to translate the complete writings of Jamyang Khyentse Chökyi Lodrö into English. More than 150 of these texts are already available on the Lotsawa House website.

In addition to these two mega initiatives, KF’s Ashoka Grant program supports smaller-scale translation projects, often into other languages, such as Polish, Russian, Mongolian, and even Arabic.

**REVITALIZING BUDDHIST TRADITIONS**

**KF India**

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SCHOLARSHIPS AND ASHOKA GRANTS

In 2020, KF awarded more than 100 scholarships for Buddhist studies and practice, for PhD and translation studies, and through our joint scholarship programs with Rangjung Yeshe Institute in Nepal and the International Buddhist College in Thailand. We offered 37 Ashoka Grants to a wide array of projects, from children’s schools to nunneries to prison outreach to translations.

BUDDHIST TEACHER TRAINING

Rinpoche has long aspired to train Buddhist teachers for the 21st century, emphasizing that these future leaders must have not only Buddhist knowledge and English language fluency, they must also understand the history, culture, and lifestyle of the West.

As an extension of our monastic support effort, KF sponsored two graduates of DKCLI to study at Hamburg University in PhD and MA programs, and another two Himalayan scholars for a year’s immersion at Naropa University, to bridge the gap between traditional and western scholarship and to further the cross-fertilization of cultures.

To enable aspiring western instructors to become authentic Buddhist teachers, we continued to sponsor the Milinda Program, a 10-year hybrid shedra program to study important Buddhist classics in depth. Milinda completed its fourth year with a 3-month course of full-time study of the Prajnaparamita hosted by Dharma Drum Institute of Liberal Arts in Taiwan. A very special thanks to Master Huemin, president of the university, for his kindness and open hospitality, especially under the difficult conditions.

ACADEMIC DEVELOPMENT

During the past year, we finalized arrangements with Ludwig Maximilian University of Munich to establish a lifetime professorship in Tibetan and Buddhist Studies, which we support together with the Tara Foundation (Germany). We also confirmed a permanent tenure-track faculty position in Buddhist Studies at the Hebrew University of Jerusalem, Israel, just before the year end. With these two positions, and the two previously endowed chairs, at the University of California at Berkeley and the University of Michigan, we hope to strengthen our long-term position in academic Buddhist Studies.

We also continue to support academic work at universities in Asia. One notable grant was to the University of Pune, India, to complete a dictionary of Buddhist technical terms in Pali, Sanskrit, Tibetan, and English. Many of our awards to universities outside of Asia now also contribute to strengthening academic work in Asia. Examples include the activities of the Hangzhou Buddhist Culture project at the University of Arizona, and support for Himalayan scholars to participate in the annual meeting of the American Academy of Religion.

In terms of student support, we have now expanded the PhD program to support postgraduate students of Buddhist Studies at eight universities around the world, to sustainably contribute to creating a more stable environment for advanced students of Buddhist Studies globally.

Previous page: Illustration by Alicja Zmigrodzka, commissioned by Kumarajiva Project; Jamyang Khyentse Wangpo thangka; School children paying homage at Buddha Pada; Distributing face masks and dry goods during pandemic.

Page 9: Milinda Project participants in Taiwan.
BUDDHIST EDUCATION FOR CHILDREN
Rinpoche shares his vision

It’s high time to think radically about how we educate our young people. When I talk about Buddhist education, I’m not talking about education for becoming Buddhists, where we teach Buddhist sutras and make children recite Buddhist shlokas. That is a very limited view. I’m talking about an education that values self-contemplation, with emphasis on being a decent person, with a fulfilling life, rather than being a rich or well-equipped person. The best thing we can do is to see the big picture and have a kind heart and a long view. Seeing the bigger picture means not only thinking about our grandchildren, but also about the fish in the ocean and the butterflies in the air. The root of having a kind heart is cherishing others and being concerned not only about ourselves. Ideally, education would be reformed with that kind of big vision in mind.

This is where Buddhism can really contribute and exert influence. We can teach children that others have feelings just like they do, and that there are always consequences in doing whatever they do.

The toilet paper that we wipe our bottoms with comes from trees being chopped down. We can teach kids about dependent arising and about love and compassion. Then we can teach them that morality is so important, and eventually that we should not be rigid with morality.

I want to teach children how to make a fire, and that the source of water is not the tap. The aim of this education is to refine ourselves so that we see the world in a different way, so that we can help others, and through helping others make ourselves happy and content. We are not learning in order to get jobs, but to refine and make ourselves elegant, both outwardly and inwardly.

Do children know that we have something called mind? In biology and anatomy, kids learn that most people have two feet, one nose, and two hands with five fingers each. But there is something called mind that’s actually the most important and most powerful. We all have mind. Children have mind. It’s important to understand that there’s cognizance, there’s a mind, which is wanting, needing, interpreting. Mind is so powerful. In our education, it would be good to have a way to manage this mind, a technique to train the mind.

Thinking broadly, if a child grows up in a situation where there is information about Buddha, dharma, and sangha, bodhicitta and dependent arising, that is already a success. I think Buddhist values and wisdom are important, but in a Buddhist kindergarten, school, or university, the purpose should not be to make more Buddhists. The purpose should be to make more kind, visionary, caring, refined, creative, elegant, and outrageous people.

Here we are talking about the next generation of earth dwellers. If we can educate our kids based on the truth that things are changeable, that may influence the way they dress, the way they eat, the way they shop, the way they build a house or don’t build a house. Another truth is that no matter what, we are not going to be completely satisfied about anything. And yet another truth: How things appear, how we label, how we project, are not necessarily how things really are.
These three truths are what we call in Buddhism the three characteristics: impermanence, suffering, and emptiness or nonself—annica, dukkha, and anatta. I think an education system that supports this knowledge will make a difference in children when they grow up. So, we can approach education with humility and good motivation, and that good motivation means trying to bring children closer to the truth, which is these three characteristics.

I would like to create an atmosphere at the schools so that classes can be taught under a big tree, by the bank of a river, or in the paddy field, so that lessons can involve getting up at 3 in the morning to watch the colors of the sky and listen to the sound of silence. But this might just be me being too romantic.

Rinpoche’s vision for children’s education has led to the establishment of four schools over the last 10 years: Lhomon Education and the Kanishka School for young monks, and the Middle Way School and the Blue Lion Preschool for lay children.

**Lhomon Education, Bhutan**

In 2010, Dzongsar Khyentse Rinpoche asked his Chökyi Gyatso Institute for Buddhist Studies in Dewathang, East Bhutan, to initiate high-quality modern education for his young monks there. The program was to be based on Buddhist principles and Bhutan’s Gross National Happiness development philosophy, yet be sufficiently rigorous to enable students to sit for standard examinations and enter lay life if they chose to. Rinpoche emphasized that the children should learn to be good human beings, relating to the world with decency and compassion.

With these goals in mind, **Lhomon Education** (LME) was launched in May 2011 with 20 young monks receiving 3 hours a day of integrated project-based holistic education. The rest of their day was devoted to shedra studies. Ten years later, the program is going strong, with 70 students and a wide range of well-developed curricula, innovative teaching methods, and creative activities.

One core focus is to highlight the interdependence of all phenomena. Through engaging research activities that explore how everyday objects are produced and disposed of, students begin to understand cause, condition, and result and to recognize that these objects are not as solid as they seem. This approach, which is based on Rinpoche’s advice, subtly introduces the view of emptiness and dependent arising. It also provides a useful lens through which to examine the ecological and humanitarian crises facing the world, such as climate change and humanity’s excess and unequal resource consumption, and to suggest potential solutions that can arise from changing key causes and conditions.

In this and many other innovative ways, a dharmaic, inquiry-based approach permeates LME’s 20 thematic educational units on science, history, math, English, health, and other subjects. Buddhist
practice is coming alive for students and teachers in very personal ways that align closely with Rinpoche’s own initiatives, such as his zero-waste feasts and ban on plastics at his monasteries.

Lhomon Education’s reach is rapidly expanding far beyond Rinpoche’s Chökyi Gyatso Institute in Dewathang. Bhutanese youth and educators, including school principals, administrators, teachers, and monastic khenpos, are taking an increasingly active interest in LME’s offerings, which also reflect Bhutan’s balanced Gross National Happiness development philosophy. For example, more than 300 principals, teachers, counsellors, civil servants, youths, and others from 12 of Bhutan’s 20 districts have attended LME’s six annual mindfulness retreats led by Drubgyud Tenzin Rinpoche, Khenpo Sonam Phuntsho, and other teachers.

Kanishka School, India
The Kanishka School was envisioned by Dzongsar Khyentse Rinpoche in 2017 during the 21 Tara puja at Dzongsar Khyentse Chökyi Lodrö Institute (DKCLI). Beginning with a group of 50 young boys, the school now has 129 children, ages 7 to 16, from underprivileged Buddhist families of the trans-Himalayan region. The school also has 10 children from Buddhist communities in Uttar Pradesh, North India. Kanishka is a 5-year Buddhist foundation school under DKCLI, with a focus on proficiency in languages such as Tibetan, English, Chinese, and Hindi, and on preparing the children for higher education in the DKCLI Shedra. The curriculum is being expanded to include general understanding of sciences, humanities, health and hygiene, arts, and various life skills, with special emphasis on environmental awareness and geopolitics. To strengthen the ongoing dharma classes, the Buddhist Newari dance form charya nrtiya will be introduced as a supplemental Buddhist practice.

Under Rinpoche’s guidance, the management of the school was recently restructured, with the engagement of a new principal, experienced teachers, and a student counsellor. The restructured curriculum development team will work to manifest Rinpoche’s vision of an ideal Buddhist school in India. The curriculum will be designed to allow certification of students who wish to register with open school systems. Plans are also under way to build a separate Kanishka residential school campus adjacent to the DKLCI campus. The ultimate goal of the school is to create a legion of Buddhist stakeholders who as lifelong learners will be torchbearers, leading their communities to uphold Lord Buddha’s wisdom teachings through future generations.
Middle Way School, USA

September 2020 marked the third year of the Middle Way School of the Hudson Valley. Rinpoche decided to open the school in Upstate New York, USA, in 2018, and through the support of KF donors and Rinpoche’s blessings, the school has experienced successful and rapid growth. This year, the number of students doubled to 59, with 17 teachers and staff. The number of classrooms also doubled after the property was purchased. The stunning new Kawachhikan building rose from the ground in an amazingly short time. Surrounded by 5 acres of woods, the campus can now accommodate six classes, nursery to 5th grade, for students ages 3 through 10. Pujas were held before the ground-breaking, and after students had settled into the classrooms, Rinpoche sent a group of Bhutanese monks to perform a Tara puja.

The new head of MWS, Grace Louis, skilfully led the school through this incredibly challenging pandemic year. Students have remained in person on campus, healthy and with so much joy. The families have expressed deep gratitude for being part of this community.

Another important development this year was the refining of the curriculum model. Recognizing that all school systems and cultures have different needs, a “three spheres” approach has been developed, which will help others adopt the MWS model. Dharma is the sphere that is a constant. Academics are often mandated by the government. In the Hudson Valley, MWS is able to have a constructivist, inquiry-based, progressive program. However, schools in other locations need flexibility to be in compliance. The third sphere is an elective focus that makes sense to the local community. In the Hudson Valley, the focus is Living Sciences, including cooking, crafts, and outdoor skills.

The thematic units remain a core planning structure at MWS. This year, after a period of “taking our seats,” students dove into the exploration of refuge and impermanence. Their teachers brought deep experience and thoughtfulness to the task of finding intersections with the themes and the academics across the five domains of learning. How do animals find refuge? Who are the changemakers of our society? The curriculum is designed to create critical thinkers with kind hearts. As the Buddha taught, “Do not believe in anything simply because you have heard it.” MWS is cultivating the children’s ability to discern and find the truth, not to be swayed by circumstance, while holding space for a lot of fun.

Visit the Middle Way Education website for free resources on Buddhist education.
Blue Lion Preschool, Singapore

Blue Lion Preschool is a contemplative preschool established under the vision of Dzongsar Khyentse Rinpoche. The school was launched in Singapore in late 2020.

The school’s mission is to awaken the seeds of wisdom in young children and in so doing to establish a model Buddhist preschool that is recognized for its curriculum and programmes. BLP’s vision is to create urban warriors of art, poetry, and music, who know that possibilities are endless and that it is their responsibility within their communities to love the earth.

BLP operates as a registered childcare center, offering half-day and full-day programs for children ages 18 months to 6 years. BLP contextualises the Blue Lion curriculum and uses the Blue Lion Album & Songbook every day. It offers a bilingual, immersive learning environment with an emphasis on Asian wisdom and values, embracing multicultural diversity.

BLP’s goal is to implement Dzongsar Khyentse Rinpoche’s vision for a curriculum that provides early learners and their families, teachers, and staff with an experiential and embodied immersion into the foundations of Buddhist dharma principles, helping them to know and respect their own and others’ fundamental goodness.

By drawing on Buddhist principles and pairing them with early childhood models of education, the Blue Lion approach integrates creative activities, contemplative meditation practices, outdoor experiential learning, and a lifecycle lens on the world in which we live. The curriculum engenders in its students a deep respect for the interconnected nature of life, as well as an embodied understanding of our responsibility within the relational web of living and learning, sharing and growing. The Blue Lion curriculum is committed to a model of nine study modules which are complete with themes, guiding questions, age-appropriate meditations, and specific activities that support integration of the meditations and the synchronization of body, speech, and mind while integrating the fundamental dharma teachings and principles throughout the preschool years.
In addition to these four schools, Khyentse Foundation supports other children’s education initiatives through the Ashoka Grants program. In 2020, we supported the following projects.

**Manjushri Educational Services, India**, to support the publication and distribution of five children’s storybooks in the Tibetan language, to enable early literacy development among Tibetan children in India and Nepal, and children of Himalayan communities in Ladakh, Spiti, Bhutan, Nepal, and Mon.

**Ros’Ana Reis da Silva Gomes, France**, to support L’École des Petits Soleils, an afterschool program conducted in Tibetan for children ages 5 through 12 in Dordogne, to nurture Buddhist values in children, help them develop a close connection to nature, and foster their creativity through enjoyable projects and activities.

**Shree Mangal Dvip (SMD) Boarding School, Nepal**, to provide resources in health and education to remote communities in Nepal affected by the 2015 earthquake, through a training partnership with Shree Mangal Dvip School graduates.

**Simon Thomas, New Zealand**, to write and produce a series of children’s songs to complement the Blue Lion Preschool curriculum.

**Teach for Nepal, Nepal**, to support a fellowship to teach in public schools and bring about academic achievement and transformation in students from the Sindhupalchok District of Nepal. Teach for Nepal is a movement of outstanding university graduates and young professionals who are committed to ending education inequity in Nepal, beginning with a 2-year fellowship to teach in public schools.

**Crescendo Zen Project, Brazil**, to publish a book of meditation activities for children, schools, and all families. “Growing zen” is a playful meditation project for children and teenagers that has been implemented in various schools since 2016. The project also includes training in zen meditation for professionals and teachers, to promote lifetime mental health and emotional intelligence of children in a serious but enjoyable way.

**Daylesford Dharma School, Australia**, to support a part-time caretaker and guide for their garden mindfulness and maintenance program. The school offers an educational philosophy that draws from the methods and wisdom of Buddhist teachings.

**Lorena Carazo Alonso del Hoyo, Nepal**, to support her toward a master’s degree in Buddhist Experiential Pedagogy, so that she and others can bring to life Chökyi Nyima Rinpoche’s vision to offer high-quality K-12 education infused with Buddhist knowledge and ethics, delivered through science-based and wholesome transformative pedagogy.

**Luciana Fernandes Marques, Brazil**, to support, through various activities, non-Buddhist teachers who work with underprivileged children in public schools in Porto Alegre and who are interested in learning more about Buddhism, with the aim of fostering a good classroom environment.

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GRANTS, SCHOLARSHIPS, AND AWARDS
Who we supported in 2020

ACADEMIC DEVELOPMENT
American Academy of Religion, USA
Buddha-Dharma Centre of Hong Kong
Chinese University of Hong Kong
Duke University, USA
Eötvös Loránd University, Hungary
Harunaga Isaacson, Germany
Hebrew University of Jerusalem, Israel
Lata Mahesh Deokar, India
Leiden University, The Netherlands
Ludwig Maximilian University, Germany
McMaster University, Canada
Northwestern University, USA
Rice University, USA
Savitribai Phule Pune University, India
Taiwan University
Universität Hamburg, Germany
University of Arizona, USA
University of British Columbia, Canada
University of California, Berkeley, USA
University of Edinburgh, United Kingdom
University of Hong Kong
University of Naples "L'Orientale," Italy
University of South Wales, United Kingdom
University of Sydney, Australia
University of Toronto, Canada

ASHOKA GRANTS
Alicja Zmigrodzka, Poland
Ben Connelly, USA
Catherine Dalton, USA
Chechenbai Mongush, Russia
Dharma College, USA
Dharma Gates, USA
Dharma College, USA
Dharmakaya Center for Wellbeing, USA

Engaged Buddhist Alliance, USA
Esukhia, India
Frances Underwood, India
Gerardo Montes Maroto (Damcho Gyalthen), India
International Tibetan Buddhism Study Institute
Karma Wangchuk, Bhutan
Karma Wangchuk Sherpa, Singapore
Kay Hannesson (Lama Karma Chötso), USA
Khordong Buddhist Association, Poland
Shambhala Meditation Center of New Haven, USA
Sze Man Ng, Hong Kong
Yeshe Khorlo Poland Buddhist Association, Poland

Left: Stupa with sunshine at Yeshe Khorlo Poland Buddhist Association.
Right: Participants in the Dharma Gates Convergence at the Monastic Academy, Lowell, Vermont.
BUDDHIST TEACHER TRAINING
English for Buddhist Scholars Program
Milinda Program (23 participants)
Naropa University, USA
Sithar Samdup, Germany
Sonam Jamtsho, Germany

EDUCATION FOR CHILDREN
Blue Lion Preschool, Singapore
Crescendo Zen, Brazil
Daylesford Dharma School Inc., Australia
Heather Sanche, Canada
Lorena Carazo Alonso del Hoyo, Nepal
Luciana Fernandes Marques, Brazil
Manjushri Educational Services, India
Middle Way Education, USA
Middle Way School, USA
Ros'Ana Reis da Silva Gomes, France
Sachen School, India
Samdrup Jongkhar Initiative (SJI), Lhomon Society, Bhutan
Shree Mangal Dvip (SMD) Boarding School, Nepal
Simon Thomas, New Zealand
Teach For Nepal, Nepal

MONASTIC EDUCATION
Chökyi Gyatso Institute (CGI), Bhutan
Gephel Shadrubling Nunnery, India
Padma Fellowship, Bhutan

REVITALIZING BUDDHIST TRADITIONS
Abhayaloka Trust, India
Buddha Pada, India
Buddhasasana Foundation, India
Deer Park Institute, India

Gautam Buddha Social & Welfare Mission, India
Gautam Telgavi, India
Light of Buddhadharma Foundation International (LBDFI), India
Pankaj Shivram Padghan, India
Pavan Path Buddha Vihar, India
Phra Prakob Sirikamalanon, India
Santi Sena, Cambodia
Sapan Foundation, India

Buddhist Studies Scholarships
Akansha Singh, Swami Vivekanand Subharti University, India
Alex Watson, Harvard Divinity School, USA
Alina Pokhrel, Oxford Center for Buddhist Studies, UK
Andrés Ricardo Rodríguez Lombana, Library of Tibetan Works and Archives, India
Asha Chakma, Mahachulalongkornrajavidyalaya University, Thailand
Asvin Osadha, University of Kelaniya, Sri Lanka
Bhikkhu Indobhasa (Ansha Mog), University of Peradeniya, Sri Lanka
Bhikkhuni Chen Yaochuan, Hong Kong University
Bhikkuni Domyoung Kim, Lesley University, USA
Bhikkuni Lien Vien (Pham Thi My Dung), University of Peradeniya, Sri Lanka
Chow Tomika Mannoi, Mahachulalongkornrajavidyalaya University, Thailand
Denpa Tsewang, Mahachulalongkornrajavidyalaya University, Thailand
Dongak Aelita Alexandrovna, Library of Tibetan Works and Archives, India
Duong Karen Tuyen Ngoc, University of Kelaniya, Sri Lanka
He Jiefeng, Northwest University, China
Hong Xiang, University of Hong Kong
Jamyang Dorjee, Rangjung Yeshe Institute, Nepal
Jasmine Kwon, Rangjung Yeshe Institute, Nepal
Karma Jinpa Zangpo (Howard John Barnes), DKCLI, Dzongsar Shedra, India
Kathryn Dudzik, Harvard Divinity School, USA
Kunzang Choki, Hamburg University, Germany
Lobsang Tshultrim Gnon Na, Kyoto University, Japan
Luigi H. T. Singh, University of Bologna, Italy
Lyu Jian (Shi Kexu), University of Peradeniya, Sri Lanka
Maiko Nomiyama, Mahachulalongkornrajavidyalaya University, Thailand
Mamata Tamang, Sowarigpa International College, Nepal
Manuel Ruelas Zepeda, Universidad Iberoamericana, Mexico
Mikhail Elinskii, Chechenbai Mongush, Russia
Mony Chakma, University of Kelaniya, Sri Lanka
Mukesh Lama, Lumbini College, Nepal
Nawang Tundup Sakko, University of Peradeniya, Sri Lanka
Nguyen An Chuong, Savitribai Phule Pune University, India
Nguyen Thi Hong Phien, University of Kelaniya, Sri Lanka
Nguyen Thi Tuyet, Sarah College, India
Nyarna Waddy, University of Kelaniya, Sri Lanka
Pema Tsering, University of Hamburg, Germany
Pham Thi Thanh Hang, University of Kelaniya, Sri Lanka
Phra Karucha Sripromote, University of Aberdeen, Scotland
Phra Narong Sangkhawichit, Babasaheb Ambedkar Marathwada University, India
Phra Rangsom Suwan, Acharya Nagarjuna University, India
Rev. Nandacara, Kelaniya University, Sri Lanka
Shi Chejing (Wu Jing), University of Hong Kong
Shi Ming Xuan (Li Hong Kai), University of Peradeniya, Sri Lanka
Sow-Choo Lim, College for Higher Tibetan Studies, India
Sun Ko-Shu, College for Higher Tibetan Studies, India
Truong Thi Hong Ngoc, University of Kelaniya, Sri Lanka
Tshultrim Dargay, Dongguk University, South Korea
Ven. ARLAWKA, Mahachulalongkornrajavidyalaya University, Thailand
Ven. Carinda, Mahachulalongkornrajavidyalaya University, Thailand
Ven. Cintita, Mahachulalongkornrajavidyalaya University, Thailand
Ven. Indasariya, University of Sri Jayewardenepura, Sri Lanka
Ven. Janeyya, University of Peradeniya, Sri Lanka
Ven. Ketavala Pangna Ratana, Kandy, Sri Lanka
Ven. Sarsana, University of Kelaniya, Sri Lanka
Ven. Sobhanadhaja, University of Kelaniya, Sri Lanka
Ven. Sothee Chhu, Library of Tibetan Works and Archives, India
Gerald Jeanette Prince-Cherry, Rochester Zen Center and Louisville Zen Center, USA
Valentin Ramos Cuello, Kagyu Tekchen Choling, Argentina
International Buddhist College, Thailand (15 recipients)
Karma Yoga Society, Canada
Rangjung Yeshe Institute (RYI), Nepal (39 recipients)
Amber Moore, University of Toronto, Canada
Anthony Scott, University of Toronto, Canada
Bai Jinghao, Hiroshima University, Japan
Bernat Font Clos, University of Bristol, UK
Daphne Weber, Washington State University, USA
Darcie Price-Wallace, Northwestern University, USA
Erich Tam, Mahidol University, Thailand
Fan Xuesong, Nanjing University of the Arts, China
Jing Wen Chen, Marburg University, Germany
Junfu Wong, University of Cambridge, UK
Lan Li, McMaster University, Canada
Lorena Longobardi, University of Vienna, Austria
Lu Huang, Temple University, USA
Manuel Ato del Avellanal Carrera, University of London, UK
Maria Vasilyeva, International Buddhist College, Thailand
Michael Ium, UC Santa Barbara, USA
Michelle Walsh, University of Virginia, USA
Minsung Lee, Ruhr University Bochum, Germany
Olivia Porter, Kings College, London, UK
Qingniao Li, University of Oxford, UK
Ryan Conlon, University of Hamburg, Germany
Sherry Pan, Brown University, USA
Shubam Sapkota, University of Denver, USA
Szlivia Szanyi, University of Oxford, UK
Ven. Sobhana (YBM Thero Thakuri), University of Peradeniya, Sri Lanka
Aaron McNeil, Rangjung Yeshe Institute, Nepal
Bella Chao, Rangjung Yeshe Institute, Nepal
Claudia Fregiehn, Rangjung Yeshe Institute, Nepal
Jamie Gordon Creek, University of Vienna, Austria
Karma Lhazom, Rangjung Yeshe Institute, Nepal
Kinley Dema, Rangjung Yeshe Institute, Nepal
Laurence Zhou, Rangjung Yeshe Institute, Nepal
Luca Pachaly, Library of Tibetan Works and Archives, India
Patrick Lambelet, UC Santa Barbara, USA
Rory Tasker, McMaster University, Canada
Maria Vasilyeva, International Buddhist College, Thailand
Michael Ium, UC Santa Barbara, USA
Michelle Walsh, University of Virginia, USA
Minsung Lee, Ruhr University Bochum, Germany
Olivia Porter, Kings College, London, UK
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Ven. Sobhana (YBM Thero Thakuri), University of Peradeniya, Sri Lanka
Buddhist Digital Resource Center, USA
Fragile Palm Leaves Foundation, Thailand
Sarnath International Nyingma Institute, USA
Editions Padmakara, France
Fundacja Rogaty Budda, Poland
Fundacja "Theravada," Poland
Hélios Drupchen Hildt, France
Khenpo Tsering Tashi, Australia
Khyentse Vision Project
Kholoud Groves, USA
Kumarajiva Project
Shanelle Gonzalez, USA
Yhana Milagros Riobueno González, Brazil
Ven. Triratana Bhikkhu (Jhubhur Chakma), Mahidol University, Thailand
Viola Fischer, Gelug Center, Hamburg, Germany
Wang Ruobin, Ryukoku University, Japan
Waththege Dilki Novodha, University of Sri Jayewardenepura, Sri Lanka
Xinyi Zhang, University of Hamburg, Germany
Yan Mengzhu, Renmin University, China
Yonten Jungne, Palden Drepung Tashi Gomang Monastic University, India
Yousin Shi (Li Enguang), Mahachulalongkornrajavidyalaya University, Thailand
Youxin Shi (Li Enguang), Mahachulalongkornrajavidyalaya University, Thailand
PHD Scholarships
TEXT PRESERVATION
Buddhist Digital Resource Center, USA
Fragile Palm Leaves Foundation, Thailand
Sarnath International Nyingma Institute, USA
TRANSLATION
Adam Pearcey, UK
Alesia Medusheuskaya, Belarus
Amber Marie Lavender Moore, Canada
Anne Klein, USA
Dmitri Makeev, Russia
Editions Padmakara, France
Fabrizio Pallotti, Italy
Fundacja Rogaty Budda, Poland
Fundacja "Theravada," Poland
Hélios Drupchen Hildt, France
Khenpo Tsering Tashi, Australia
Khyentse Vision Project
Kholoud Groves, USA
Kumarajiva Project
Shanelle Gonzalez, USA
Yhana Milagros Riobueno González, Brazil
Youxin Shi (Li Enguang), Mahachulalongkornrajavidyalaya University, Thailand
Individual Practice Grants
Ven. Arlawka, Mahachulalongkornrajavidyalaya University, Thailand
Ven. Carinda, Mahachulalongkornrajavidyalaya University, Thailand
Ven. Cintita, Mahachulalongkornrajavidyalaya University, Thailand
Ven. Indasariya, University of Sri Jayewardenepura, Sri Lanka
Ven. Janeyya, University of Peradeniya, Sri Lanka
Ven. Ketavala Pangna Ratana, Kandy, Sri Lanka
Ven. Sarsana, University of Kelaniya, Sri Lanka
Ven. Sobhanadhaja, University of Kelaniya, Sri Lanka
Ven. Sothee Chhu, Library of Tibetan Works and Archives, India
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Ven. Sothee Chhu, Library of Tibetan Works and Archives, India
KF is a United States nonprofit organization with representatives in 15 regions and countries. Grants and scholarships awarded to people and projects in more than 30 regions in FY2020. Supported by donors from more than 50 areas around the world. Operates with a global volunteer team.
A YEAR LIKE NO OTHER
Investment Committee Report
January 15, 2021

If we were told at the beginning of 2020 that the world would experience a health crisis, an economic recession, and one of the quickest recoveries ever, few of us would have believed it. But in 2020, we experienced a great deal that was uncomfortable and different.

The Federal Reserve and all central banks, on a global basis, backstopped the financial and economic systems with zero interest rate policies, massive fiscal stimulus, and epic quantitative easing. Between these actions and the nimble use of technology, economies were kept afloat with surprising strength over the summer in the United States, and in the second half of the year in China. Despite high unemployment, consumer demand remained resilient, supported by stimulus checks, while rising equity and residential real estate prices cushioned the effects of the shutdowns.

The pandemic probably slowed the momentum of the economic recovery coming into 2021, but vaccination is expected to progress quickly. It is possible that we will have full global recovery over the summer. The unintended consequences of central bank actions in terms of inflation, asset valuation bubbles, and debt expansion, combined with governmental financial problems that still need to be sorted out, are by no means small risks into the new year. But these risks do not appear to represent a tipping point off the current course of recovery or investment trends, especially with central bank and governmental backing.

The KF portfolio return on investment was 10%, with an expense ratio of 0.2%. The maximum drawdown was -6%, and it took only a little over a month to recuperate. This shows the resilience of our investment methodology and gives us confidence that it will continue to help us make good investment decisions.

Equities

The major global equity indices posted positive returns in 2020, but gains were concentrated in a relatively small group of stocks that have benefitted from the lockdown and government-imposed restrictions, largely technology related. Low interest rates available on bonds made equity investing the only alternative in the eyes of many people. Additionally, a view that the Federal Reserve is supporting the equity markets and a speculative edge to many investors have also catapulted certain areas of the market higher.

The equity portfolio returned an overall 25% in 2020, with highlights to U.S. holdings up 42% and China-related holdings up 32%. We were fortunate to have a handful of positions returning more than 100% (a few
ASSET ALLOCATION AS OF DECEMBER 31, 2020

- EQUITIES 27%
- HEDGE FUNDS 5%
- BONDS 50%
- RE & PE 1%
- CASH 17%

Fixed Income

As the Federal Reserve took short-term rates to near zero and expanded its foray into corporate credit by buying not only exchange-traded funds but also individual corporate bonds, it provided a “bridge” to credit markets to endure the challenging Covid-19 crisis. The result of this enormous liquidity event (the Fed’s balance sheet increased more than 75%) was higher return for corporate fixed income.

The overall fixed income portfolio returned 5%, with highlights to municipal bonds 11% and preferred 7%. Developed markets were up 6%, while emerging market bonds were up only 2%.

It is estimated that the decline in rates over the last decade has contributed anywhere from 40% to 80% of the total return experienced in most fixed income segments. This support will not be a driver in 2021. Rates on the 10-year Treasury Bond have moved up lately to 1.1%, representing an uptick in expectations for long-term economic growth in the United States and globally. We have been adjusting the portfolio accordingly.

Alternatives

We continue to emphasize this aspect of KF’s asset allocation as diversification and a way to increase risk-adjusted return. In 2020, alternative investments did just that by providing 20% overall return, with some of the categories showing an inverse correlation with financial capital markets. The highlight was hedge funds’ performance, up 32%.

It’s good to keep in mind that every day we live and invest in an uncertain world. Well-known conditions and widely anticipated events, such as Federal Reserve rate changes, trade disputes, and government shutdowns, are shrugged off by the financial markets one day and seem to drive them up or down the next. The business of allocating KF’s capital (or investing) is the business of taking risk, managing the unknown, and taking advantage of the long-term opportunities that those risks and uncertainties create. The end of the current health crisis should usher in and accelerate great changes, some of which have already started.

We thank each one of our donors for their trust in the Investment Committee’s ability to continue to generate solid returns for Khyentse Foundation’s portfolio, helping Rinpoche to continue to expand and implement his vision for the buddhadharma.

Khyentse Foundation Investment Committee

Isabel Pedrosa, Chair,
Desmond Chum, Marco Noailles, David Tan,
and Angie Tsai
Summary of Financial Position

<table>
<thead>
<tr>
<th></th>
<th>2019 - 20</th>
<th>2018 - 19</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>REVENUE</strong></td>
<td>10,632,000</td>
<td>4,448,000</td>
</tr>
<tr>
<td>Contributions</td>
<td>9,047,000</td>
<td>2,159,000</td>
</tr>
<tr>
<td>Investment Income</td>
<td>1,668,000</td>
<td>1,702,000</td>
</tr>
<tr>
<td>Net Realized and Unrealized Loss</td>
<td>(83,000)</td>
<td>587,000</td>
</tr>
<tr>
<td><strong>CHANGE IN NET ASSETS</strong></td>
<td>5,059,000</td>
<td>183,000</td>
</tr>
<tr>
<td><strong>TOTAL ASSETS</strong></td>
<td>55,019,000</td>
<td>49,960,000</td>
</tr>
</tbody>
</table>

**EXPENSES**  

<table>
<thead>
<tr>
<th></th>
<th>2019 - 20</th>
<th>2018 - 19</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PROGRAMS</strong></td>
<td>5,250,000</td>
<td>3,969,000</td>
</tr>
<tr>
<td>Nurturing the Source</td>
<td>2,413,000</td>
<td>2,396,000</td>
</tr>
<tr>
<td>1. Monastic Support</td>
<td>715,000</td>
<td>963,000</td>
</tr>
<tr>
<td>2. Text Preservation</td>
<td>939,000</td>
<td>728,000</td>
</tr>
<tr>
<td>3. Translation</td>
<td>388,000</td>
<td>322,000</td>
</tr>
<tr>
<td>4. Revitalizing Buddhist Traditions</td>
<td>371,000</td>
<td>383,000</td>
</tr>
<tr>
<td>Training for the Future</td>
<td>2,837,000</td>
<td>1,573,000</td>
</tr>
<tr>
<td>5. Ashoka Grants &amp; Scholarships</td>
<td>550,000</td>
<td>652,000</td>
</tr>
<tr>
<td>6. Buddhist Teacher Training</td>
<td>250,000</td>
<td>157,000</td>
</tr>
<tr>
<td>7. Academic Development</td>
<td>881,000</td>
<td>668,000</td>
</tr>
<tr>
<td>8. Education for Children</td>
<td>1,156,000</td>
<td>96,000</td>
</tr>
</tbody>
</table>

**ADMINISTRATION**  

<table>
<thead>
<tr>
<th></th>
<th>2019 - 20</th>
<th>2018 - 19</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>323,000</td>
<td>297,000</td>
</tr>
</tbody>
</table>

**NOTES TO FINANCIAL INFORMATION**

1. **Period Under Review**: The summarized financial position is based on the audited financial statements for fiscal year July 1, 2019 through June 30, 2020. The investment report is based on performance for the calendar year January 1 through December 31, 2020.

2. **Net Assets**: Surplus revenues over expenses for any given year, if any, are accumulated as Net Assets, and are allocated as Board Designated Funds and/or Project Reserves as identified and decided by Rinpoche and the board.

3. **Purchase of Land and Buildings Being Leased to Middle Way School**: The property that Middle Way School has been operating on was purchased. Additional payments have been made for leasehold improvements.

4. **Direct to Beneficiary**: In recent years, there has been a growing trend of donors contributing directly to groups or projects in various countries that the foundation has designated for support. Although these direct sponsorships are inspired and coordinated by the foundation, they are not reflected in the audited financial statements.

All graphs in US$ MILLIONS

**FINANCIAL POSITION**

FY 2020:
- Total Assets: 55.0M
- Revenue: 10.6M
- Expenses: 4.4M

FY 2019:
- Total Assets: 50.0M
- Revenue: 5.6M
- Expenses: 4.3M

**PROGRAM EXPENSES**

FY 2020 TOTAL = 5.25M

- Education for Children: 1.16M
- Text Preservation: 0.94M
- Academic Development: 0.88M
- Monastic Support: 0.72M
- Ashoka Grants & Scholarships: 0.55M
- Translation: 0.39M
- Revitalizing Buddhist Traditions: 0.37M
- Buddhist Teacher Training: 0.25M

**FY 2020 EXPENSE RATIOS**

- Administration to Expenses: 5.8%
- Administration to Assets: 0.6%
- Expenses to Assets: 10.1%
ASSET ALLOCATION FY2020

Asset allocation approved at KF Board Meeting on November 6, 2020

TOTAL ASSETS = US$55.0M

- $25.8M BOARD DESIGNATED FUNDS (46.9%)
- $20.3M PROJECT RESERVES (36.9%)
- $7.7M UNALLOCATED (14.0%)
- $1.2M PROPERTY AND IMPROVEMENTS (2.2%)

BOARD DESIGNATED FUNDS

TOTAL = US$25.8M

- $5.0M MONASTIC (19.4%)
- $5.0M GRANTS AND SCHOLARSHIPS (19.4%)
- $0.8M KARMA YOGA / WELFARE (7.7%)
- $5.0M Academic (19.4%)
- $5.0M Education (19.4%)
- $3.0M TRANSLATION (11.6%)

PROJECT RESERVES

TOTAL = US$20.3M

- $6.5M ENDOwed chairs (32.0%)
- $9.1M SCHOOLS FOR CHILDREN (44.8%)
- $2.5M LYNNE MACREADY EDUCATION FUND (12.3%)
- $0.2M LIGHTING THE MAHABODHI (9.9%)
- $2.0M GANDHARI MANUSCRIPTS (10.0%)

Asset allocation approved at KF Board Meeting on November 6, 2020

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- $2.0M GANDHARI MANUSCRIPTS (10.0%)

Asset allocation approved at KF Board Meeting on November 6, 2020
A very special acknowledgement of appreciation to the KF volunteer team and our generous sponsors, without whose dedication, effort, and financial support the work of the foundation would not be possible.
KUMARAJIVA PROJECT (YU’AN MAN FA-ZANG)
Jennifer Yo, Project Director
Ivy Ang, Cangioli Che, PiLan Chen
Sarah KC Wilkinson, English Editor
Rosalina Ho, Grants Manager
Hsiao Yu, Communications

MONASTIC INSTITUTES
Toni Whittaker, Helena Wang, Coordinators
Pilan Chen, Jun Xie
Uma Pitta, Deepak Thakur, Kanishka School
Nikki Keefe, Kanishka School Clinic Support

SCHOLARSHIPS COMMITTEE
Stephanie Suter, Chair
Pawo Choyning Dorji, Casey Kemp, Chu Ling, Jacqui Merrell,
Luciana Novaes, Sonam Tenzing
PhD Program and Translation Studies Scholarship
Subcommittees
Jacob Dalton, James Gentry, Pascale Hugon, Sydney Jay
Award for Outstanding Translation Committee
Natalie Gummer, Paul Harrison, Jens-Uwe Hartmann, Jan Nattier

COUNTRY AND REGIONAL REPRESENTATIVES
Coordinators
Lynn Hoberg and Christine Ng
Australia: Chantal Gebbie
Bhutan: Tashi Chozom
Brazil: Leticia Braga, Luciana Novaes
Canada: Johannah Newmarch
Germany: Nico Flores, Doris Wolter
Hong Kong: Anita Lee, Jun Xie
India: Asha Pillai-Balsara, Zubin Balsara
Malaysia: Ang Gah Lin
Mexico: Emiliano Ysunza

New Zealand: Ma Lan
Singapore: Tessa Goh, Danny Lee, Frank Lee
Switzerland: Marie Cravelli
Taiwan: Chou Su-ching, Stephanie Lai, Kris Yao
UK: Yomei Macellian, Penelope Tree
USA: Linda Coelln, John Solomon

OPERATIONS

ACCOUNTING
Marco Noailles, Treasurer
Pilan Chen, Shelley Swindell, Accounting Managers
Toni Whittaker, Finance Manager

ADMINISTRATION
Lynn Hoberg, Administration Director
Simmy Makhhjani, Administration Support
Annie Ng, Grants Manager
Pat Hanna, Su-yin Lee, Annie Ng, Sonam Tenzing,
Beneficiary Coordinators

COMMUNICATIONS
Jun Xie, Communications Director
Christine Ng, Chinese Communications Coordinator
Jessie Wood, Managing Editor
Marina Bear, Linda Griffin, Tillie Perks, Editors
Candice Tsuei, Social Media
Maryann Lipaj, Design and Art Director
Cherry Chan, Graphic Design
Sara Rojo, Jesse Klein Seret, Mee-wah Tan, Candice Tsuei,
Sarah KC Wilkinson, Website Team
Jesse Klein Seret, Chair, Video Team
Kate McCreery, John Solomon, Video Team
Mee-Wah Tan, International Presentations
Hsin-Ju Chen, Manju Chen, Chen Su-Li, Chun Hoi Tik (Heidi),
Dora Fung, Wei-Lin Huang, Yu-Chien Huang, Alex Kong,
Joanne Liao, Sherry Lin, Betty Tam, Candice Tsuei, Xuan Wang,
Claire Yang, Yang Yang, Li-Hao Yeh, Laurence Zhou, Vivien Zhu,
Chinese Translation
Marie Cravelli, French Translation
Leticia Braga, Luciana Novaes, Portuguese Translation

DONOR RELATIONS
Lynn Hoberg, Florence Koh, Amy Lee, Anita Lee,
Christine Ng, Mee-wah Tan, Candice Tsuei, Jun Xie

IMPACT MEASUREMENT
Anja Hartmann, Annie Ng, Isabel Pedrosa

WEB AND TECHNOLOGY
Elizabeth Yum, IT Solutions and Database Manager
Margaret Sablatnig, Database Director
Josh Lee, Database Support
Luiz Gustavo Anflor, Technology Support
Jimmy Chen, Tze Wai Chiu, Chinese Website
Dave Zwieback, Technology Consultant

CONSULTANTS
Ivy Ang and Alex Trisoglio, Strategic Planning and Organizational Structure

LEGAL COUNSEL
Judy Andrews, Apex Law, Seattle, USA
Chime Metok Dorjee, Internal Counsel
Alexander Halpern LLC, Boulder, Colorado, USA

AUDITOR
McDonald Jacobs, PC
Portland, Oregon, USA
We lost our dear friend and advisor Steven Goodman in August of 2020, and those of us who had the pleasure of knowing him and working with him over the years will not soon forget him. For more than 25 years Steven was a beloved and popular professor of Buddhist Studies at the California Institute of Integral Studies in San Francisco. Steven received his PhD from the University of Saskatchewan, under the world-renowned scholar Herbert V. Guenther. He taught at many institutions, including Rice University, the University of California at Berkeley and UC Santa Barbara, and the Nyingma Institute. His classes were lively and engaging, full of both popular culture references and esoteric Tibetan terminology. His lectures were described as being “like jazz”—unpredictable, nonlinear, evolving, and magical, yet at the same time cohesive and full.

Rinpoche perfectly described Steven as a jolly, teasing, and good-humored fellow, known to not take himself too seriously. Rinpoche said that “Steven had all the requisite academic knowledge and achievements, and he was also one of those very, very rare scholars who looked at Buddhism directly for what it truly is. And so he dared to go beyond both the subjective and the objective. Steven Goodman’s passing is a major loss for Buddhism in America, and especially for the study of Tibetan Buddhism in the West.”

Steven served Khyentse Foundation in many ways, most notably as a valued advisor, and a member of the Ashoka Grants, Ashoka Translation, and Academic Development committees. A lover of poetry and expression, he appreciated artists of all kinds and surrounded himself with painters, filmmakers, dancers, and creative people.

In 2011, Steven offered Rinpoche a poem. His generous and magnetic personality will be missed by us all.

A TRIBUTE TO STEVEN GOODMAN
1945-2020
In Memory of Professor Steven Goodman

We lost our dear friend and advisor Steven Goodman in August of 2020, and those of us who had the pleasure of knowing him and working with him over the years will not soon forget him. For more than 25 years Steven was a beloved and popular professor of Buddhist Studies at the California Institute of Integral Studies in San Francisco. Steven received his PhD from the University of Saskatchewan, under the world-renowned scholar Herbert V. Guenther. He taught at many institutions, including Rice University, the University of California at Berkeley and UC Santa Barbara, and the Nyingma Institute. His classes were lively and engaging, full of both popular culture references and esoteric Tibetan terminology. His lectures were described as being “like jazz”—unpredictable, nonlinear, evolving, and magical, yet at the same time cohesive and full.

Rinpoche perfectly described Steven as a jolly, teasing, and good-humored fellow, known to not take himself too seriously. Rinpoche said that “Steven had all the requisite academic knowledge and achievements, and he was also one of those very, very rare scholars who looked at Buddhism directly for what it truly is. And so he dared to go beyond both the subjective and the objective. Steven Goodman’s passing is a major loss for Buddhism in America, and especially for the study of Tibetan Buddhism in the West.”

Steven served Khyentse Foundation in many ways, most notably as a valued advisor, and a member of the Ashoka Grants, Ashoka Translation, and Academic Development committees. A lover of poetry and expression, he appreciated artists of all kinds and surrounded himself with painters, filmmakers, dancers, and creative people.

In 2011, Steven offered Rinpoche a poem. His generous and magnetic personality will be missed by us all.
I would like to create an atmosphere at the schools so that classes can be taught under a big tree, by the bank of a river, or in the paddy field, so that lessons can involve getting up at 3 in the morning to watch the colors of the sky and listen to the sound of silence.

Dzongsar Khyentse Rinpoche shares his vision on education for children, pages 10-11.