

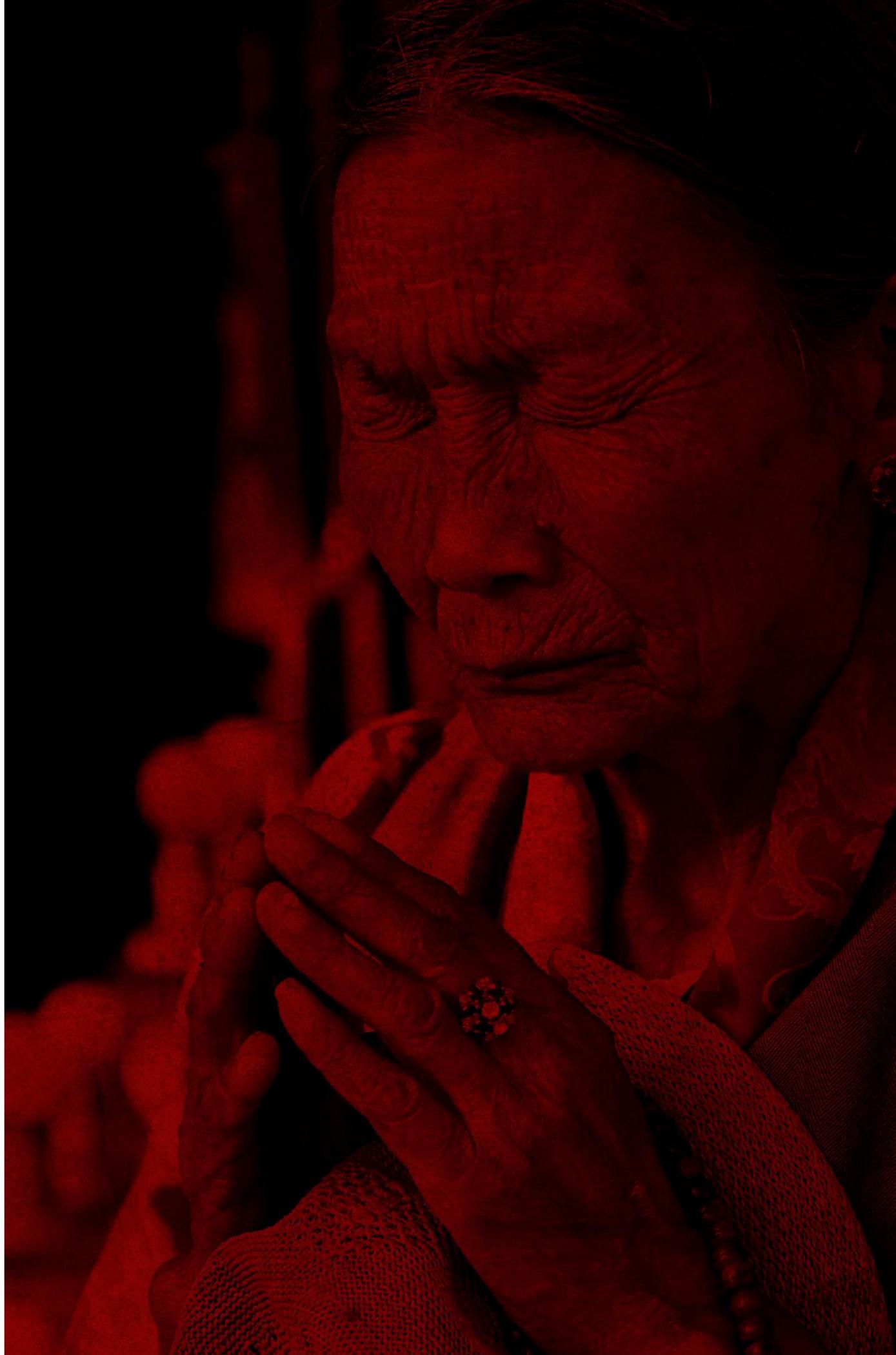
When standing for Tibet becomes standing for our world

# EARTH SUTRA

I am on earth.



A FILM BY JORDI CAROT & JOSE SAENZ DE HEREDIA    EXECUTIVE PRODUCER ANTONIO CADIERNO PARODI    PRODUCED BY ANTROPODOCS & FILMS  
MUSIC COMPOSED BY LEONARDO CINCELLI    EDITION & ILLUSTRATION BY JOSE SAENZ DE HEREDIA    ANIMATION BY ADRIAN ALESCIO  
DIRECTED BY JORDI CAROT & JOSE SAENZ DE HEREDIA



## EARTH SUTRA

Why Tibet is important for the survival of our planet?

Throughout history, Tibet, as a people and a culture, has focused much of its efforts on the search for individuals who can develop themselves as Bodhisattvas, beings engaged in the pursuit of supreme enlightenment. An ideal of life whose main objective is to reduce suffering, both from themselves and from the others, aspiring to a universal liberation. Thich Nhat Hanh, Vietnamese Buddhist monk, says that "Mother Earth is the most beautiful Bodhisattva". As inhabitants of our planet we must find ways to preserve and ensure its future and thus develop ourselves as conscious and interrelated beings with their environment.

The Buddhist principle of interdependence teaches us that we can not ignore the events happening across the planet as they can become vital for the personal and collective future in the Earth. Through interdependence we accept that our existence is tied to

a host of factors outside ourselves, such as the air we breathe, the temperature of the sun that warms us, the quality of drinking water from springs or even circumstantial aspects such as the economy of a country in another continent. It is increasingly evident, beyond Buddhist point of view, that our future as a planet unites us all in a common goal, to live in peace and harmony with the world around us. Today, what is happening in Tibet, both philosophically and in terms of natural resources, can affect our collective future for several reasons:

### 1.- Universal Justice

#### **No universal responsibility without justice.**

The principle of universal justice tries to avoid impunity for the crimes committed against humanity anywhere in the world. In the case of Tibet, since arriving in the Spanish courts, the interests of the government elites have dominated over human rights. A paradigmatic case that sets out the kind of justice we want to have.

### 2.- The human improvement and its example

#### **The Tibetan people are an example of individual and collective improvement.**

Can be counted by thousands the cases of Tibetans which in adverse situations have shown that their understanding of life has helped them to overcome the horrors they have lived in their recent history. Humans can benefit from inherent aspects of Tibetan culture such as meditation (the prestigious Yale University has certified that meditation has a very important role in promoting the development of happy people), nonviolence to address conflicts that cause suffering and universal responsibility, understood from interdependence. The Tibetan diaspora has brought exceptional cases of personal achievement, but also practical approaches to life, health and the way of seeing others.

### 3.- Natural Resources

#### **The most precious resource of the Tibetan plateau is water.**

The topography of the territory, with the Himalayas, gives Tibet the privilege of being considered as the source of the great Asian rivers. These sacred mountains covered with snow and ice store the drinking water of most eastern and southern Asia. Thus, the presence of these sources turns Tibet in a strategic location of the first order, if we consider that water is becoming the scarcest and most necessary natural resource of this century.

No development without water. Nor life.

## EARTH SUTRA

Nine years have passed since I first visited some Tibetan refugee camps in northern India, more exactly in Dharamsala, Darjeeling, Pelling, Kalimpong and semi-autonomous Sikkim. It was my first contact with a reality previously unknown for me, accustomed to an idyllic and mythical picture of Tibet emerged from the tales of travelers such as Alexandra David Neel, Nain Singh, Francis Younghusband or Russian Nicolas Roerich. These figures I loved (and I still do) moved me for the adventure and travel, I vibrated with the adventures to enter the holy city of Lhasa, with the search of Shambala through the desert steppes or the difficulties that had to be faced to map the unknown and inhospitable Tibetan geography. That encounter with the other (as Ryszard Kapuściński defined) was going to change my life completely.

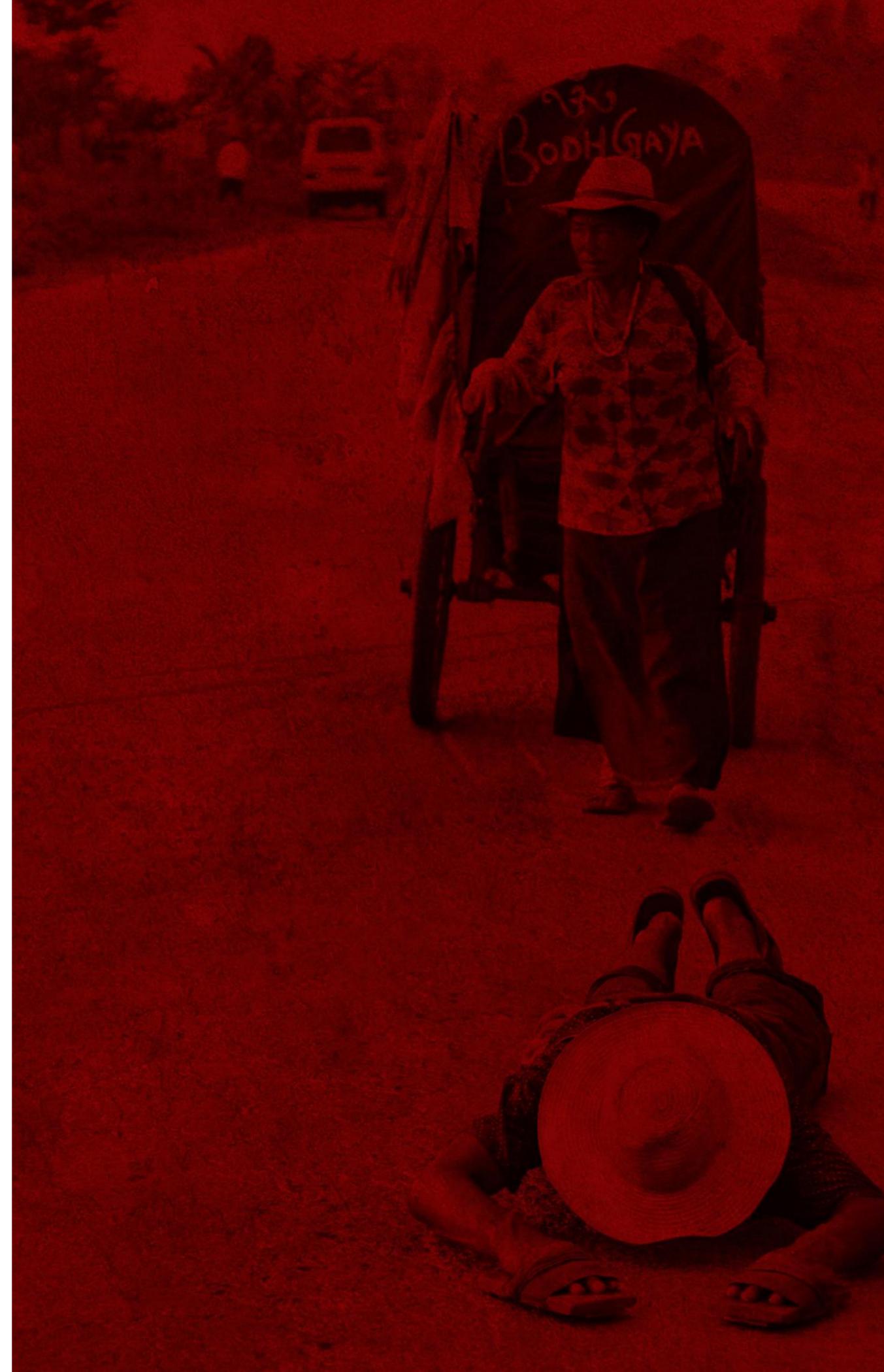
The encounter with that reality would actually put my feet on the ground and largely would push me in the decision to undertake the project you have in your hands right now. Not without some ingenuity, as I knew, I approached at first this subject in a simplistic and stereotypical way, not seeing the rich nuances that each context provides to the question topic, but one can not be blamed for it, no one in this world is born learned ... or yes?

There have been three stages in the process, until the current point, which have been changing the name and redefined the guidelines of the film during the time they have lasted. Each phase has content and has inherited some guidelines from its precedent as it has as well beaten or discarded empty concepts.

The first phase was focused almost solely to the conflict, though it already carried the concept of improvement. It was called 'Dragon', a very ambiguous word that symbolized a clash of forces. The second phase opened the view to the concept of Universal Justice, reinforced by the human improvement, always present in the Tibetan issue. The project was then baptize as 'Blowin 'in the Mountains'.

At this point I have to confess that I felt that the work done was not sufficient to give a fresh look to the viewer, accustomed to information overload and saturated with stereotypes over the Tibetan issue. Maybe we had not put the focus in the right place. How could we engage the viewer? How could we give a vision that involves each and every one of us? How it affects us in firsthand the survival and thrive of a millenary ancient culture? The questions were the key, because it turned out that many of the responses that the human being needs are inherent to the Tibetan philosophy, in their way of understanding life, and in a more material level, the Tibetan territory contains one of the most precious resources for millions of people in the present: water.

Just as that first encounter with the unknown changed me, not less important has been the attempt to answer the questions raised in the documentary. Finally the answer was always ahead of us. Sometimes it's just a matter of looking through the eyes of the other.



# CAST



**H.H. DALAI LAMA**  
Temporary leader and spiritual head of the Tibetan people.



**LOBSANG SANGAY**  
**Sikiong.** Political leader of the Central Administration for Tibet.



**PEMPA TSERING**  
**Parlament speaker.** Tibetan Parliament-in-Exile.



**KELSANG GYALTSEN**  
**Dalai Lama envoy.** Tibetan Parliament-in-Exile.



**RINKU TULKU RIMPOCHE**  
**Karmapa master.** Master of the Kagyu tradition



**THUBTEN WANGCHEN**  
**House of Tibet director in Barcelona.** European parliamentary for the government in exile.



**JIGME ZANGPO**  
**Ex-prisoner.** 37 years in prison.



**PALDEN GYATSO**  
**Ex-prisoner.** 33 years in prison. Author of the book 'Fire under snow'.



**BAGDRO**  
**Ex-prisoner.** Author of the book 'Hell on earth'.



**JOSE ELIAS ESTEVE**  
**Lawyer.** Author of the complaint against some Chinese authorities for genocide in Tibet.



**JETSUN PEMA**  
**H.H. Dalai Lama's sister.** Founder of the school network Tibetan Children Village.



**LOTEN NAMLING**  
**Musician.** Prolific traditional tibetan musician resident in Switzerland.



**JAMYANG JJI EXILE**  
**Musician.** Member of the Tibetan Rock Blues band, JJI Exile Brothers.



**TASHI WANGDI**  
**Dalai Lama envoy Brussels.** Tibetan Parliament-in-Exile.



**TSEWANG RIGZIN**  
**President of Tibetan Youth Congress.** Activist and critic with the middle way policy.



**JOHN ACKERLY**  
**President, Alliance for Green Heat.** Ex-president of International Campaign for Tibet.



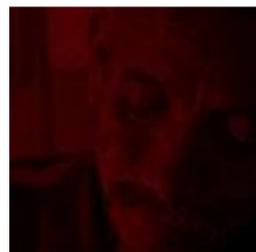
**ROBERT THURMAN**  
**Professor.** Columbia University, founder of the Tibet House NY.



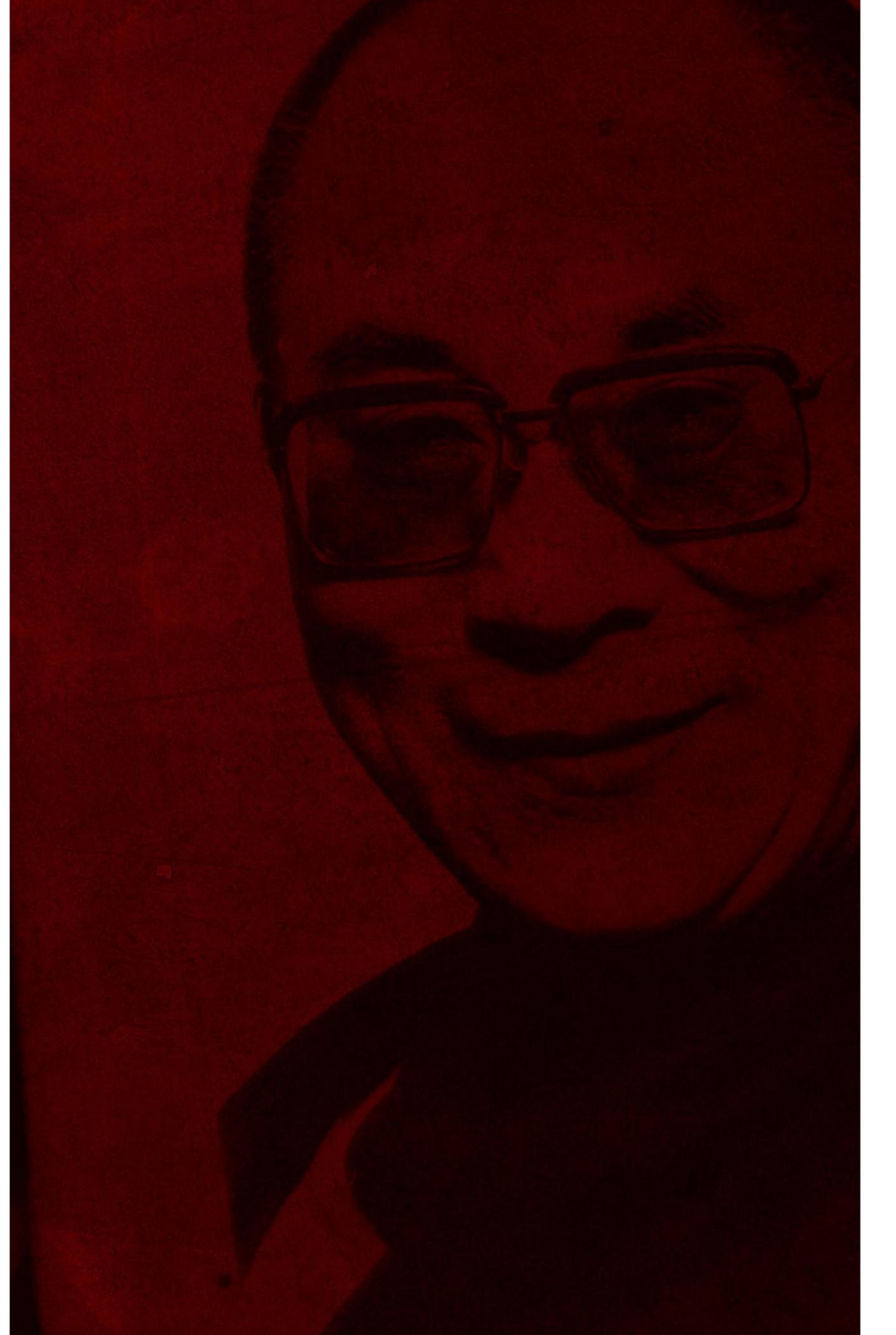
**MIKEL DUNHAM**  
**Escripitor i erudit.** Author of the book 'Buddha's Warrior'.



**RICHARD GERE**  
**Actor.** Known tibetan activist, photographer and budhism student.



**LHASANG TSERING**  
**Poet.** Activist and critic with the middle way policy.



## TECHNICAL SPECS

Name: **Earth Sutra**  
Genre: **Documental**  
Country: **España**  
Language: **Inglés**  
Rehersal date: **2016**  
Produced by **AntropoDocs & Films**  
Executive producer: **Antonio Cadierno Parodi**  
Associate producer: **Sebastian Mery**  
Associate producer: **Montserrat Badia**  
Edition: **Jose Sáenz de Heredia**  
Motion: **Adrian Alescio**  
Illustration: **Jose Sáenz de Heredia**  
Cinematographer: **Jordi Carot**  
Music: **Leonardo Cincinelli**  
Film locations: **India, Nepal, España, Estados Unidos**  
Script: **Jordi Carot y Jose Sáenz de Heredia**  
Directed by **Jordi Carot y Jose Sáenz de Heredia**

Length: **84 min**  
Sound: **Dobly digital**

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