During our 1996 summer retreat, Lopon Tenzin Namdak and Tenzin Rinpoche is inviting His Holiness The Teachings Retreat, which will be held June 30–July 20 near Santa Fe, New Mexico. Tenzin Rinpoche is hard at work... on participants' suggestions from last year. With your help, we think that we'll have our best retreat ever this year.

Although it may be winter now, many folks at Ligmincha have already been planning our 1997 summer retreat, year five of our seven-year program, which will be held June 30–July 20 near Santa Fe, New Mexico. Tenzin Rinpoche is hard at work reviewing what will be taught and considering what support materials we’ll put together before the retreat. We’ve already signed a contract with a new retreat center, Nimsee Springs, near Santa Fe, and are working on schedules and program improvements based on participants’ suggestions from last year. With your help, we think that we’ll have our best retreat ever this year.

The Teachings
Tenzin Rinpoche is inviting His Holiness Lungting Tertai Nyima, the head of the Bon religion and abbot of Meri monastery, to join us to continue the teachings from the 1996 summer retreat, Lopon Tenzin Namdak and Tenzin Rinpoche’s root master. As everyone who meets

— SANTA FE continued on page 2
Lopon immediately understands, there is no kinder or wiser person whom you will ever encounter. The depth and breadth of his knowledge, understanding, and wisdom is truly inspirational.

While the specifics of exactly what will be taught have yet to be decided, we can share with you some of the topics that have been discussed. Tenzin Rinpoche is reviewing the sections of the Mo-ryud on sa-long, the system of subtle prana that flows through our body. The practices of sa-long, one can become aware of and balance the subtle forces in our body that are affected by our environment, food, activities and companions. The balance of prana in the subtle channels brought through sa-long brings greater depth to our meditation and poise to our lives. Rinpoche is also considering teaching from the in-depth explanation of the harati and phowa practices, which go far beyond what has been taught in our shorter retreats on those topics. The harati teachings describe the transitions between this life and the next, while the phowa is a meditation technique used at the time of death to assist consciousness directly into a state of direct awareness. Of course, complete transmissions will be given for all the practices that will be taught. The initiation Mo-ryud given during the 1996 summer retreat will not be required to receive those teachings—everyone is always welcome at our summer retreats.

Books on Dzogchen

New!

- Twenty-One Nails, Vol. II, Oral Commentaries ($15.95) by Lopon Tenzin Namdak and Tenzin Wangyal Rinpoche. You must have received the transmission to use this book.

New!

- The Bon Religion of Tibet: The Iconography of a Living Tradition, ($55) by Per Kuemre. Illustrated handsomely.
- Wonders of the Natural Mind ($15.95) by Tenzin Wangyal Rinpoche. A clear and concise introduction to Dzogchen.
- Heartdrops of DharmaNagar ($15.95) by Lopon Tenzin Namdak. A translation and commentary of Shandza Tashi Gyaltshan’s text.
- Six Lokas practice book ($8) by Tenzin W. Rinpoche, edited by John Jackson. You must have received the transmission to use this book.
- Women of Wisdom ($10.95) by Tsultrim Allione. Inspirational biographies of six women practitioners who reached the highest levels of awareness.
- Tuttero Buddhist Practices from the Ground Up ($14) by Alan Wallace. An excellent and clearly written introduction to Tibetan Buddhism in general from a Western perspective.
- Tantric Practice in Nyingma ($14.95) by Khetsang Purang Rinpoche. Edited by Jeffrey Hopkins. Explanation of the Nyingma Nyingdro (similar to the Bon Nindleung practices).
- The Crystal and the Way of Light: Satva, Tantra, and Dzogchen ($12.95) by Namkhai Norbu Rinpoche.
- The Tibetan Book of Living and Dying by Sogyal Rinpoche. ($14)
- Dream Yoga and the Practice of Natural Light ($13) by Namkhai Norbu Rinpoche, edited by Michael Katz.
- Tquat ($9 each)
- Kuntsh I or II (circle your choice)
- Rigpa I or II (circle your choice)
- Practice of Dream
- Short Meditation Session Practice Package ($10). Consists of tape of guided practice, a detailed explanation, and questions and answers.

Tape Sets

From year one of the seven year program, July 1993

- Vol. 1: Lopon Tenzin Namdak Rinpoche on the Bon systems as described in the Nine Ways of Bon. Seven tapes ($40)
- Vol. 2: Tenzin Wangyal Rinpoche on the Bon systems as viewed in the Bon and Buddhist traditions. Five tapes ($20)
- Vol. 3: Lopon Tenzin Namdak Rinpoche explaining some of the teachings included in Heartdrops of DharmaNagar. Five tapes ($20)
- Vol. 4: Tenzin Rinpoche and Prof. Anne Klein comparing Lo Rig, (the Sutra systems, and the Nature of Mind of Dzogchen). Seven tapes ($40)
- Vol. 5: Chinese teachings by Lopon Tenzin Namdak Rinpoche and Tenzin Wangyal Rinpoche. Five tapes ($20)
- Vol. 6: Tenzin W. Rinpoche on the Zhang Zhung Chyem Ragyal. Four tapes ($24)
- Sets from The Experiential Transmissions
- Part 1, Vol. 1: Tenzin Rinpoche explains the Bon preliminary practices. Includes guided practices. Eight tapes ($45)
- Part 1, Vol. 2: Tenzin Rinpoche explains the practices of body, speech, and mind from Heart Drops of DharmaNagar. Includes guided practices, three tapes ($18)
- Meditation and the Modern Mind
- Tenzin Rinpoche explains the principle of breath, integrating practice in daily life, creating a space for visualization, the importance of generating love and compassion, finding the right spiritual path. Five tapes ($20)
- Mindfulness in Daily Life
- Tenzin Rinpoche explains simple and clear methods of calming the mind. Two tapes ($14)
- Concentration and Mindfulness
- Jan. 1996 ($15)

Clothing and Other Items

Ligmincha T-shirts ($15)
Heavy white cotton T-shirts with 5-color Ligmincha Logo. $ Mod, || Lg, ¥ X-Lg.
Khyyang Dzeng Logo
$ Mod, || Lg, ¥ X-Lg.
Men’s Monastery
$ Tibetan Healing Incense ($3)
$ Large Healing Incense ($6)
$ Notebooks, Hung and Ligmincha logo, set of 10, five of each ($5)

Dharma Items Available from Ligmincha Institute

- Nine Ways of Bon
- Registration ($12) by Namkhai Norbu Rinpoche
- The Tibetan Book of Living and Dying by Sogyal Rinpoche. ($14)
- Dream Yoga and the Practice of Natural Light ($13) by Namkhai Norbu Rinpoche, edited by Michael Katz.
- Tquat ($9 each)
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after a strenuous schedule of teaching in Santa Fe, New Mexico, Washington D.C. and Charlottesville, Lopon arrived in Boston to spend a few days resting with Wanda and me, before going to Conway, Mass. to give a teaching on August 24th and 25th.

Our puppy Tashi and our cat Joey both fell in love with Lopon and with Geshe Wangyal. They managed to kidnap Lopon’s hat and drag it under his bed so that Tashi could chew on it. Fortunately, we saved it before too much damage could be done, and Lopon left us—with his hat on.

While in Boston, Lopon taught us the iconography from the five Ma-rgyud block prints and the Yidam Thangka. I remain inspired by how Lopon brought those images to life with his voice. Lopon’s explanations made it even clearer to me how truly fortunate we are to have Tenzin Rinpoche to connect us with such sacred and profound teachings as the Ma-rgyud. I plan to organize the materials and make it available to the Ligmincha community at a later time.

Lopon gave a teaching on the Nature of Mind to about 60 people at Tsegylgar, one of Norbu Rinpoche’s Gats located in western Massachusetts. Many of those present were long-time students of Lopon’s from the Tsegylgar community.

The relationship between Lopon, Tenzin Rinpoche and Norbu Rinpoche is a long-standing one. Tenzin Rinpoche has a wonderful photograph, taken many years ago at Dolanji. Those in the photo include Tenzin, as a boy, along with Lopon and Norbu, who was just a young man at the time he was visiting Dolanji.

Norbu Rinpoche is an audacious and truly exceptional Buddhist Dzogchen master and scholar, who has long credited the Yung Drung Bon lineage as a vital source of pure Dzogchen teachings. Norbu Rinpoche is also an accomplished dancer, the great Kangshhad Oorje, a student of Sharpa Rinpoche.

There is mutual affection, friendship and respect among Tenzin Rinpoche, Lopon and Norbu Rinpoche that I personally find heartwarming and inspiring. They share a deep passion for Dzogchen. Tenzin Rinpoche’s first major welcome as a Dzogchen master to the West was at Norbu Rinpoche’s Merigar community in Italy.

Although under its own difficult financial pressures, the Tsegylgar Community made a very kind and generous donation to Lopon in support of Trenit Norbutse. They clearly love Lopon, and they are devoted to him and his work.

Sadly, we arrived in Conway only days after Woody and Barbara Paparazzo’s daughter Nina died of cancer, after a long illness. Nina was only in her early twenties. The premature death of this beautiful young woman was an anguish, a reminder of the reality of Impermanence. Lopon asked that we remember Nina, her parents and the entire Tsegylgar community in our prayers.

Lopon’s weekend teaching was pure Dzogchen. He was wonderfully clear and precise in explaining the Dzogchen view and practice. He emphasized that, when practicing Dzogchen, it is important to leave the mind “as is.” When there is no effort or grasping, duality collapses and no watcher of mind or mind can be found. What remains is the viewless and boundless Intrinsic Awareness that is the Nature of Mind. Lopon explained that, once found, there is no need to change anything or to search beyond this state of pure Knowledge, which is empty and brightly clear. He stressed that we must practice to stabilize our capacity to recognize and remain in this Natural State, particularly in preparation for the Baro-do following death.

Lopon also taught a Sun-Chod ritual to help the dead, and a powerful Guru Yoga and Flowers practice with Taphinita.

The ritual for helping the dead involved a burn food offering (Sun-Chod) done once or twice a day for someone who has died, or as a regular practice for all those that have recently died. The burnt food offering gives the dead great comfort, and it can thought of as a strong Bodhicitta practice. Lopon explained that to do the practice, we should think of the dead with strong compassion while visualizing them. Then we recite as many mantras, of our choosing, as we can. We then blow our breath, energized from the mantras, on to two or three spoonfuls of food such as grain. Then we burn the food while offering it with compassion.

Speaking of food, the retreat was catered by local restaurants, and the meals were excellent. As usual, it was very hard to say goodbye to Lopon. Nevertheless, all were left to enjoy the splendid treasures that he left behind, and everyone eagerly awaits his return.

—Jim Manganiello

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On the Bridge

On Saturday and Sunday, November 23 and 24, a workshop was held at Mt. Carmel Center in Dallas for the purpose of working on the bridge between religions. For the workshop, the bridge consisted of the concepts of mysticism and meditation. As many know, the Carmelites are a Catholic order founded by St. John of the Cross, one of the most eloquent mystics in history. The eastern, meditation side was Hinduism and Tibetan Bon.

Although I was presenting the Tibetan plank of the bridge, I was also anticipating the weekend as a personal experience. My religious childhood was Catholic, but I had never known the Carmelite order before, and I was interested in the meditative and mystical side of my Christian heritage.

Actually, I was a bit nervous. The Mt. Carmel Center is located on a beautiful 30 acres on the escarpment of south Dallas County. It commands a breathtaking view west from Dallas, and it has the quiet, well-worn comfort of contemplative life. I was nervous because I had secret doubts about my choices and my path. My cultural roots are deeply Catholic, and I could feel the comforting depth of those roots in the 1950’s architecture and the striking black robes of the Carmelites.

I had to wonder if I would be a Bönpo today if I had discovered the Carmelites years ago. I also uncovered doubts about whether it was necessary for me to leave Christianity in order to practice Bön.

The presentations were a mixture of lecture, practice, and discussion. The public lecture by Marshall Voris the previous evening had attracted over 100 people, but the weekend was restricted to 40 due to physical limitations.

The room was quite full as we began the weekend with Hinduism and Yoga. The presenter, Michael Huston, was a frequent Mt. Carmel lecturer and an accomplished yoga instructor. He had managed to combine his eastern and western practices in a manner that was smooth and fairly seamless. The common aspect of renunciation was the natural bridge, and the meditative practices of Hinduism easily fit with the contemplative traditions of the Carmelites.

I was appreciative about how the Tibetan approach would be received. But the obvious parallel between the “dark contemplation” of St. John of the Cross and the nyamshag of Dzogchen was rich with possibilities. The presentations described infused prayer. The experiences described with nyamshag did not arise from a specific source outside a separate self. The certainty I felt did not stop the internal clash of the authority of the Church with the freedom and liberation of Bon.

For me, especially during that weekend, there was no smooth resolution or seamless bridge constructed. Rather, I thought that the most practical conclusion was to build a personal connection with a particular spiritual path. That path should be carefully selected by each individual, but I would not advise putting together one’s own path from a syncretic collection of practices.

My attempt at creative spirituality for the weekend consisted of picking a peculiarly American metaphor for the task. If you are looking for a new car, you would not be better off by coming up with your own car. You would be better off by coming up with an engine from a Cadillac with the body of a Rolls Royce on the frame of a Land Rover. Each vehicle has been carefully designed with components that work optimally with each other. And when you do choose a spiritual tradition, there will be some practices and aspects which appeal to you more than others. Nevertheless, all aspects of the path work together and are necessary. In my American metaphor: a stolen battery is a long way from a ride home.

—Al Vreeland

Materials Old and New

The tents aren’t built to exact measurements, Khedup says. He decides on an approximate size and calculates how much material he will need. This one, he gestures toward the gar kuru, was maybe 120 meters of white cotton, 50 meters for the appliqued designs, 20 for the red ruffling. Made in India, the fabric is 36 inches wide, so there are many seams.

Now we use a sewing machine, Khedup tells me. But traditionally, everything was sewn by hand. The cotton came from China but the thread was hand-spun from yak hair, the ropes as well. For stakes and poles, we use bamboo, which is plentiful in India. In Tibet, stakes and poles were of wood. (Our tent uses PVC poles, metal stakes, and nylon ropes.)

Khedup Gyatso stands before the tent he constructed for Ligmincha at Tenzin Rinpoche’s request.

Khedup Gyatso not only makes tents but does sand mandala paintings, decorates stupas and calligraphs Tibetan sacred texts. Small wonder this gar kuru is a work of art as well as a magical place.

The gar kuru or events tent shelters us during the three days of teachings on Dream Yoga and the Bardos. The space inside is at once immense and intimate, brilliant and shaded, open and protected, still and airy, a perfect union of opposites. And grounding this luminous white space is a layered covering of fiery Kurdish rugs. Brightly painted thangkas flutter softly along the cotton walls.

The first morning as we gather inside, Tenzin Rinpoche acknowledges Khedup Gyatso, the tall Tibetan man sitting near the entry. Khedup, I learn later, made this tent at Rinpoche’s request, like another that Rinpoche had seen in Delanji, India.

Later as Khedup adjusts the ropes on the outside, slaked from the early morning dew, I ask him how he made this tent.

Tibetan Tent

A gar kuru traditionally is used for weddings, initiations, New Year’s and other celebrations, and may have other decorations such as the letters for mantras appliqued around the walls. There are other kinds of tents, of course, and Khedup describes them: a tanzung or settled tent for families to live in, smaller than the gar kuru; a jerk or tent for working people; a small kurr or two to three people, monks perhaps, which would have no decoration. Then Khedup describes a special tent for a lama, yellow on the outside, red on the inside with a special white or yellow canopy, and I imagine the reddish glow inside such a tent.

Khedup has made other tents besides ours and the one in Delanji. He has made one for the abbot in Dolanji and two for a friend in New York. I ask if he has patterns for these tents, trying to figure from my sewing experience how such a construction is planned and put together.

Family of Artisans

Khedup’s story begins with his father, an artisan who made tents, designed Tibetan houses, built and decorated thangkas for Bon masters and was skilled at mounting thangkas on their exquisite fabric backings. Khedup himself not only makes tents but does sand mandala paintings, decorates stupas and calligraphs Tibetan sacred texts. Small wonder this gar kuru is a work of art as well as a magical place.

I ask about the decorations: blue Tibetan closed knot motifs appliqued on the tent corners, the multicolored Ligmincha logo on the front and especially the complex blue figure on the back. Khedup says that ten Tibetan letters form a symbol that gives protection against fires, earthquakes and floods. From inside, this symbol is just above Rinpoche’s head as he teaches.
The air is alive with the sound of chanting.” This variation on the main song from *The Sound of Music* best describes the ambience of our Labor Day retreat. Standing between the two shrine rooms at the Shambhala Center, one could envision oneself in a Bon Monastery. To the right, from the big shrine room, came the sound of the Dedication mantra as Lopon Tenzin Namdak led the Part 2 practitioners, while from the smaller shrine room to the left, the Part 1 practitioners were being led in the same mantra by Tenzin Wangyal Rinpoche. However, this is where the magic comes in: All together, 41 people were chanting the same mantra but one group would start slightly before the other group. The effect of hearing the mantras in stereo and not at the same time created an echo effect that was magical, as if the entire Center was enlivened by sound. Even though we had to say ‘good-bye’ to Lopon and Rinpoche, they had left us sound footprints to follow. We were blessed by their visit and teachings.

**Khyung Dzong News Update**

While Rinpoche was here, he appointed Bob Anger to the office of program manager. Also, he appointed Ron Sharrin to the new position of practice leader. Congratulations to you both! I know these appointments will make the Khyung Dzong much stronger.

December 6 –15th are the dates set aside for the seven-day Phoeva Retreat with Geshe Nyima Dalpa Rinpoche. This is an extraordinary opportunity to accomplish this practice with a Master as well as partake of his knowledge and experience. He will be accompanied by Geshe Gyable, also from the Menri Monastery.

On December 14th, Rinpoche will give Lung, Wang and Trid for the Three Heart Essence Mantras of Bon. We are very excited to be involved with these Experiential Teachings and are looking forward to seeing Geshe Nyima Dalpa Rinpoche again.

We are already planning the spring teachings with Tenzin Wangyal Rinpoche. The Feb. 28, March 1 and March 2 dates have been set. Rinpoche will be teaching from the Bon Dzogchen tradition on the Practice of the Six Lokas. The Shambhala Center will host this event in their beautiful Center in Los Angeles. In Buddhist cosmology, beings can be reborn in one of the six lokas (realms of existence). While experiences can vary from pleasant to unpleasant, it is understood each such realm is a temporary and limited state, linked both with particular negative emotions that ensue us and with cakras (energy wheels) in the body. Rinpoche will introduce precise methods for opening and purifying each of these cakras in order to purify the seeds of rebirth and to release us from constricted emotional identities in this life.

On a personal note, I traveled to Charlottesville for the Six Lokas Teachings last October and am looking forward eagerly to reviewing and deepening these teachings within myself.

—Joy to all, Alicia White

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**Update on the UniDial Project**

There is very good news about the UniDial long distance service project. Effective immediately, the rate for all new subscribers is 10.9 cents per minute. No minimum monthly billing amount is needed to qualify for this rate. This is an excellent opportunity to provide the Bon children with proper food and health care while you save even more on your long distance service.

The categories of residential and business have been eliminated for the current time. To obtain the necessary forms, call (512) 882-9221 or check the ABC, Inc. page at the Ligmincha web site. Return the form, along with the summary page of your local telephone bill and a summary page for any other long distance company you use, to Aid to Bon Children, Inc. It is essential that you send ABC the set of telephone bills to ensure that the children will receive the money. More good news is that Aid to Bon Children, Inc. has received non-profit status from the IRS. This means that all contributions to this project are tax-deductible.

Sponsors are needed for Bon children in India and Nepal. For $22 per month, you can provide a child with the necessities of life. A sponsor will receive information on the child.

—Sue Anna Harwood

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If you are interested in helping a Bon child by signing up for the UniDial project or by becoming a sponsor, please contact Aid to Bon Children, Inc. (see contact information on page 7).

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**Greetings from Houston!**

Hello everyone from the Houston Khyung Dzong. We just finished the Experiential Transmission teachings with Tenzin Wangyal Rinpoche and are starting to practice Ngöndro on Monday nights. Yeah! We are more together as a Sangha, both in practice and in organization. We are also trying to make the teachings more available to all those who are interested by deepening our connections with other groups, such as Rice University, the Yoga Center, the Jung Educational Center, as well as extending it to the Houston community as a whole. Marta, Edy and Bruce are very helpful in implementing the outreach via electronic and non-electronic media.

A couple of months ago, Rinpoche imparted the magnificent teachings on the first eleven of the twenty-four masters of the uninterrupted lineage of the *Zhang Nyen Gyur*. These teachings are in the form of poems, through which each master expressed his experience. Rinpoche encouraged us to tap into these masters and their experiences by contemplating on them and their poems. Words cannot really describe the beauty of the poems and the experiences that arose.

Geshe Nyima Dalpa is visiting us at the beginning of December, when he’ll give teachings on Phoeva. Next year Tenzin Wangyal Rinpoche will be teaching the Chod practice, Dzog prac, and practice from the A K’hrul (see the schedule on page 12 for specific information).

This year we are completing the *Abhisambhanga* course. Next year we will be offering an intensive retreat on February 7 and 8, which Tenzin Wangyal Rinpoche will open with a talk on Friday night. Before saying goodbye to ya’all (I’m becoming a Houstonian), I would like to thank Jennifer, Belita and Ed in particular but really all the Houston Khyung Dzong in general for all the good work and for opening their arms and hearts to me and Enrika on our arrival here.

—M. Alejandro Chaoul-Reich

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**The space inside the tent is at once intimate and intensively, brilliant, open and protected, still and airy, a perfect union of opposition.**

People can receive teachings anywhere, inside or outside, Khedup assures me. What’s important is the teachings. He’s right certainly. But as I sit here in the light and spaciousness of this gar kuru, I cannot imagine a more perfect setting.

—Nan Chapman

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**We walk inside the tent, and Khedup shows me the main seams where the tent canopy joins the walls. Each seam is reinforced by two 1/4 inch ropes, a nylon one on the outside, a cotton one on the inside. The ropes are individually hand-stitched along meters and meters of seam.**

Khedup points to the red ruffle on the bottom of the tent, which is to keep out the wind. He feels it doesn’t work, but sitting inside I think it lets in just enough of the cool autumn wind that blows through this river valley below the Blue Ridge mountains.

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**The protective symbol above the heads of all at the Dream Yoga and the Bardo retreat.**

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**Tam Tibetan letters from a symbol on the back of the tent that gives protection against fires, earthquakes, and floods.**

Seals $1

A small smile plays across Khedup’s face as he looks at the scattered arrangement of cushions and personal belongings on the tent floor. Really, he explains, you could fit 80 monks and a lama in this tent. Knowing that our group of thirty fills seats 81 with cushions and personal belongings on the tent floor. Knowing that our group of thirty fills the space, I am disbeliefing. But he shows the compact arrangement of 12 monks per row, double rows facing one another with their backs to the lama. A small walkway between rows allows monks to move to their places easily and for tea to be served. I can begin to see how they all might fit, even if they are as tall as Khedup and myself.

How long will this tent last, I ask. Rinpoche has pondered this aloud during a break in teachings. Twenty years. Khedup estimates. Of course, here you don’t have children pulling on the ropes as we do in India. Perhaps it will last even longer. And he tells me about a gar kuru built in 1968 which is still in use.

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**Photographs on pages 4 and 5 are courtesy of Cecilia Clover, Sue Ellis Dyer and Polly Turner.**
Bio of Lha-Tri Kenpo Nyima Dakpa Rinpoche

Nyima Dakpa Rinpoche was given the responsibility for gathering children from all the different Bön communities so that they could attend the school in Dolanji. For that reason he made an official visit to Kathmandu to talk to the Bön people about the project. Information about the school was sent to the Dolpo, Lubrak, Zomsam and Tarkya areas as well as to remote Bön communities in Nepal, Bhutan, Sikkim and India. H.H. the 33rd sMen-ri Trizin also asked Nyima Dakpa Rinpoche to take the responsibility for establishing the Bön Children’s Home in Dolanji so that girls as well as boys could have an opportunity to receive an education. Because of his great desire to help the Bön children Nyima Dakpa Rinpoche was happy to accept this position. He is currently director of the Bön Children’s Home, which he organized in 1989 so that the children would have a place to live while they attended the school in Dolanji.

Most of the children in the Bön Children’s Home are from very remote Bön communities such as Dolpo and Lubrak. In the beginning there were 45 children. At the present time there are 110 children in the Bön Children’s Home. Some children have now graduated from the school in Dolanji and are continuing their education in Shimla and Varanasi.

In 1987 Nyima Dakpa Rinpoche established and became the editor of sBön sGo, the only Bön magazine published in the Tibetan language. The ninth issue will soon be published by the six members currently on the staff of sBön sGo.

Nyima Dakpa Rinpoche has asked that all contributions for the Bön Children’s Home be sent to:

AID TO BÖN CHILDREN
720 North Mesquite Street
Corpus Christi,
Texas
78401

(512) 882-9221
http://www.comet.net/ligmincha

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Nyima Dakpa Rinpoche was given the responsibility for gathering children from all the different Bön communities so that they could attend the school in Dolanji. For that reason he made an official visit to Kathmandu to talk to the Bön people about the project. Information about the school was sent to the Dolpo, Lubrak, Zomsam and Tarkya areas as well as to remote Bön communities in Nepal, Bhutan, Sikkim and India. H.H. the 33rd sMen-ri Trizin also asked Nyima Dakpa Rinpoche to take the responsibility for establishing the Bön Children’s Home in Dolanji so that girls as well as boys could have an opportunity to receive an education. Because of his great desire to help the Bön children Nyima Dakpa Rinpoche was happy to accept this position. He is currently director of the Bön Children’s Home, which he organized in 1989 so that the children would have a place to live while they attended the school in Dolanji.

Most of the children in the Bön Children’s Home are from very remote Bön communities such as Dolpo and Lubrak. In the beginning there were 45 children. At the present time there are 110 children in the Bön Children’s Home. Some children have now graduated from the school in Dolanji and are continuing their education in Shimla and Varanasi.

In 1987 Nyima Dakpa Rinpoche established and became the editor of sBön sGo, the only Bön magazine published in the Tibetan language. The ninth issue will soon be published by the six members currently on the staff of sBön sGo.

Nyima Dakpa Rinpoche has asked that all contributions for the Bön Children’s Home be sent to:

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