An Inquiry into Education and Well-Being: Perspectives from a Himalayan Contemplative Tradition and Wild Pedagogies

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Abstract

Over the last few centuries, the purpose of knowledge and well-being has been confined to our perceived need for survival in a materialist society, dominated by the idea of economic growth. However, the social and environment impacts, and the heavy cost of this approach, have compelled us to ask questions such as: What is the purpose of knowledge and education, ultimately? What is well-being in its true sense? Is pure knowledge accessible to us, complete on its own? This paper explores alternative ideas about well-being and knowledge, drawing from the contemplative tradition of Dudjom Tersar, which is practised in the Himalayas of West Nepal.

Résumé

Depuis quelques siècles, le but de la connaissance et du bien-être se confine à notre besoin perçu de survivre dans une société matérialiste dominée par l'idée de croissance économique. Toutefois, les impacts sociaux et environnementaux, ainsi que le lourd tribut de cette approche, nous poussent à nous demander « Quel est, au fond, le but de la connaissance et de l'éducation? Quel est le véritable sens du bien-être? La connaissance pure nous est-elle accessible et est-elle complète en elle-même? ». Le présent article explore des conceptions parallèles du bien-être et de la connaissance en s'inspirant de la tradition contemplative du Dudjom Tersar, pratiquée dans l'Himalaya, dans l'ouest du Népal.

Keywords: perception, natural awareness, well-being, wild pedagogies, education

Mots-clés perception, conscience naturelle, bien-être, pédagogies de la nature, éducation

Introduction

In a remote region between West Tibet and Nepal, a Tibetan meditation teacher and hermit Tsewang Dorje is telling a story about a boy who was born in 1873 in Eastern Tibet. Drawn into contemplation and virtue from a young age, the boy was unlike other children. Despite his father's wish for him to take care of household duties, the boy was dedicated to fostering his spirituality. His family finally bent to the determination of the boy and he entered a local Monastery at the age of 5. As he grew, he received teachings and over the years meditated for nine years under extreme asceticism being able to cultivate and abide in

extended meditative concentration. But he still wasn't fully content. He still was left with questions about the nature of reality. One day, his teacher suggested that he visit the master named Dudjom Dorje, also known as Dudjom Lingpa, to clear away his doubts.

He reached his destination, with offerings for the master. After waiting several days, the boy was invited in. All at once, just as he appeared in front of the master, the sun arose and the tea arrived. The vapours from the tea formed a rainbow in the sunlight. The visual effect was celestial. His desire to clarify various meditative experiences from the past, one by one, all cleared away in a single instant. He had nothing left to ask. Thoughts of ordinary perception ceased, and all his doubts subsided into non-conceptual wisdom. He became one of the finest teachers of his time, and was even revered by the 13th Dalai Lama, who regarded him as one of his teachers. (Tsewang & Tsokhang, 1985)

The Tibetan Buddhist world is rich with stories of student–teacher interactions, where devoted disciples encounter a sudden advent of pure knowledge and discover hidden dimensions of their awareness, ones that transcend ordinary perception. But with socio-political changes over the centuries, these accounts and the tradition of education were lost into obscurity, accessible only to the devoted few.

During the 1970s, the remote Himalayas of Nepal were experiencing a major change in education, following a government-led initiative (Mathema, 2007). Many of the rural children from Humla—a vibrant community living on healthy subsistence agriculture—enrolled in schools, both nearby and in cities. I was among these children. By the 1990s, when many of the youth returned from the schools in town, the fields which fed our people were barren due to lack of manure and also to a reduction in workforce. Animal husbandry was also lost not only because of a lack of people but also because of forest conservation laws that restricted herders from grazing in protected conservation areas. Many youths returned as high school graduates; their education had no relevance to our community life, based as it was in agriculture. This was the case for thousands of others in other rural areas as well.

Later on, in the early days of the 21st century, there were efforts from the government to make primary education relevant and inclusive, but they were rarely implemented (Subedi, 2018). During this time, I began working for non-profit organizations, trying to help locals with community development projects; however, I kept asking myself, "Is the approach of seeking well-being through education the right one?" I began investigating traditional beliefs about knowledge and quality of life. These thoughts and studies connected me with local hermits who were meditation practitioners of the Dudjom Tersar tradition of Tibetan Buddhism. Somewhat later, they also brought me in contact with the concept of wild pedagogies, developed by a group of Western educators seeking to redefine education.

This paper aims to shed light on the perspective of the practitioners of the meditative tradition practised in West Nepal and on how knowledge is understood,

approached, and its role in ensuring well-being. The paper also considers how wild pedagogies can redefine education in the age of the Anthropocene.

Methodologies and Objectives

During the course of my life and work, I had the opportunity to observe and study socio-economic changes and community development initiatives in the region. I approached these observations as a native to the region who was working for one of the area's first non-governmental organizations (NGO). I was also a local guide and interpreter for foreign visitors. This article is informed by the information and experiences I gained through the course of my engagement with local practitioners in rural development, local communities.

With regard to the elements of contemplative practice, I relied on the teachers of the spiritual tradition known as Dudjom Tersar tradition, including teachers Pema Riktsal Rinpoche from Namkha Khyung Dzong Monastery, Lama Gyatso Rinpoche, Lama Damdul of the same tradition, along with texts and commentaries of Degyal Rinpoche and other past teachers. The article thus discusses on the way they approach education, wellbeing and how it relates to the contradictions we find in modern times. But there also is a growing argument against the relevance of the traditional indigenous knowledge to address the issues of our times. The article thus leads into reflections and discussion on wild pedagogies, with the aim of exploring alternative approaches to education and modes of acquiring knowledge that enhance well-being and broaden one's potential and capabilities.

Background

In mainstream societies today, our sensorial perception is believed to be central to all theories of knowledge. Empirical knowledge, it is believed, is gained from how one sees, hears, touches, smells, and tastes the environment and the objects therein (Audi, 2003). But, how reliable are our senses and perceptions as a source of knowledge? The ability of our senses to perceive things and our environment correctly has been questioned by thinkers of all ages (Powell, 1898). In Plato's *Phaedo* (360 BCE), for instance, Socrates argues that pure knowledge is attained not with the introduction or intrusion of sight (or any other sense) upon the act of thought. For reason, he maintains, is the very light of the mind in her own clearness. René Descartes (596-1650) argues that knowledge is conviction based on a reason so strong that it can never be shaken by any stronger reason (Newman, 2019). And in recent times, there is a growing argument that perception may not present realities as they are (Hoffman, 2008), thereby indicating that reality is subjective.

We live in a world in which our ways of life, and how these modes impact the environment, are exceeding some planetary boundaries and endangering the "planetary life support systems" that are essential for human survival (Steffen et al., 2015). We are in an unprecedented moment in history, in which human activity has become a dominant force shaping the planet. Major changes to how we live, work, and cooperate are needed to alter this destructive course (United Nations, 2020). As we confront this urgent need for change, individually, we are faced with such questions as, "Is our struggle for well-being and education that prepares for it merely an exercise to accumulate physical, material needs, or is there an underlying pure knowledge complete on its own, accessible to all of us?"

Perspectives from the Contemplative Tradition of Humla

Initial Reflections

Years ago, as a community development worker dealing with social and individual issues, I asked the abbot of the local monastic community how they approached ensuring individual and societal well-being. The abbot answered with an analogy of a lion: "Imagine if someone threw a stone at a lion. The lion would not chase after the stone, as a dog would do, but rather would observe the situation and pursue the person throwing it." This highlighted the importance of properly observing a problematic situation, investigating the phenomena, and addressing the root cause.

The analogy proposes that our ordinary senses and perceptions give us a flawed, incomplete view of phenomena, that we often do not see the root cause, and that we are bothered by its symptoms. To achieve a clear view of the phenomena, we must seek its root, just like the lion. Such a pursuit is needed to clear away misperceptions and bring about solutions.

What are the misperceptions of our phenomena including our environment and individual and how are they addressed?

In my view, holistic knowledge or wisdom in the meditative tradition of Dudjom Tersar is achieved by learning at three levels: hearing and study; reflection and analysis; and personal experience. Any knowledge one hears and reads is thus tested through reflection and analysis. At the foundational level, a devoted student in search of such knowledge thus pursues by analyzing the nature of the external phenomena as well as the internal subject who perceives it. In many cases, what we perceive in our sensorial experiences are momentary, existing at a relative level and deceiving. And due to this, our fixation to sensorial experiences including vision, smell and tase, and leads to disappointment later. When a practitioner realizes this, one strives toward an understanding that distinguishes the holistic nature of phenomena. This leads towards recognition of awareness, mind as the main subject, in which one gains a holistic view.

At the outset of their quest of such knowledge, a practitioner engages in four reflections of phenomena: rarity and value of life; impermanence; cause and effect; drawbacks of mundane life. Reflecting on and accepting the value of life, impermanent nature of any phenomenon helps one to scale back their endless cravings for material gain. One assumes a humble life. And, by reflecting on cause and effect and understanding the interdependent nature of all things, one gives up all unwholesome actions and adopts the wholesome. When one sees the fundamental drawbacks of human life (e.g., aging, sickness, death), one develops an urge to achieve one's greatest life purpose, to seek higher meaning and hold to one's values. By refraining from distraction and honing one's skills in mental concentration, one gains a state of calm and delves in subtle levels of consciousness. What is more, one gains a sharpened insight that allows them to further discern phenomena at its subtlest levels. One is eventually led to the direct cognition of an ultimate state of awareness. That is, one achieves wisdom in which they find subjective well-being for the self and compassion to serve others.

Distinguishing Illusion from Reality

One realizes that, at the centre of perception, is the idea of a 'self' which holds to pronouns such as "me" and then perceives the environment around it. Upon coming into contact with objects, there is feeling: pleasant, unpleasant, neutral. Pleasant experiences lead us to want to gain more of those experiences, to attach to them; unpleasant experiences, by contrast, lead us to revulsion and an impulse to eliminate them. Likewise, neutral experiences lead to indifference. These latter experiences form the basis for actions motivated by attachment, hatred, desire, ignorance, and anger, which lead to their subsequent harmful results such as conflicts, war, exploitation, negligence, social injustices of all kind. Thus, the way we perceive experiences is central to our fate. But do our perceptions accurately reflect the reality of what we are perceiving?

The example of an illusion, a circle of fire, helps us explore the reality of our perceptions. In a dark night, a person lights a torch and circles it around in the sky. From a distance, we see a ring of fire. It fascinates us. If we analyze it, however, we will see that there is no circle of fire; there is just a flame and a person moving it in the air. Similarly, but at a subtler level, the landscape we see around us is, in reality, changing perpetually. Old plants, rocks, and animals are dying and new ones are replacing them. The same is true of our body: Old cells are dying and new cells are replacing them; we are perpetually changing and transforming. But in all these visions—circle of fire, or more subtly, landscape, or our own body—we have a perception of a solid, static vision. Our perception is unable to catch the subtle changes, the actual reality. All actions aimed to feed our emotions, therefore, become an endless endeavour, like trying to hold illusions in your hands.

What view and practice does one adopt in the face of such a realization?

The nature of reality in the Dudjom Tersar tradition, in my opinion, is explained at two levels: what we see with our senses (perceptions); and what we find through analysis, investigation, and direct experience.

The following example may further illustrate the above. When we walk in dim light, we may see what we perceive to be a snake and become frightened by it. But later, when we light a torch, we see that what we thought was a snake was actually just a rope. This is one layer of our perception: Something appears to us that does not exist. But, of what is a rope ultimately composed? Though it appears to be a single, solid element, the rope is actually a combination of thread, wool, labour, heat, and water. These are the elements involved in its production. When we separate all these elements, there is no independent rope. Rather, the name *rope* signifies a collection of things that are not known as *rope*. In the same vein, if we break down the constituent elements of earth, water, and fire, they too have no independent existence. At the end, one realizes all appearances to be no more than as ideas on our consciousness. The way phenomena appear to us as reality can also be compared with a rainbow that appears when moisture, warmth, and space converge. Seeing phenomena in this depth and totality, and directly seeing the basic nature of awareness constitutes arriving at ultimate reality: the ultimate perfection of wisdom.

Natural State, Explained in Four Metaphors

In the teachings practised here (Dewi Gyalbo, 1928), arriving at a natural state is introduced with four metaphors: surface of a lake; sesame seed; gold; and fertile field.

Surface of a lake: Just as the reflections on the surface of a lake appear as one dimension—there is no distinction between the highs and lows of mountains and plains—so too is our basic natural awareness said to be in a state of perfect equanimity, without differentiation between subjective mind and objects, self and others, hope and fear, pleasure and pain, past and future.

Sesame seed: Just as oil is the essence of a sesame seed, so too are all beings taught to have pure natural awareness as the essence of their mind stream. This essence can be extracted by peeling off the layers of perception through mindful reflection, introspection, and direct knowledge.

Gold (precious substance): Like gold, jewels, when their value is recognized and utilized, have the potential of alleviating poverty. Similarly, when one arrives at a state of natural awareness one understands how all phenomena, emotions, and cognitions emerge and subside. When natural awareness is recognized, we can achieve well-being because that awareness offers insight into all other forms of knowledge and brings about a state of total contentment and relief.

Fertile field: Just as a fertile field serves as the ground for any seed to germinate and grow, the basic natural state of all phenomena is a fertile ground for ideas and creativity. As long as we bring causes and conditions together, we can have limitless creativity.

A Cup of Tea With a Hermit

I happened to visit one of the hermits of the Dudjom Tersar tradition, hoping to receive advice about social development issues of the time. The region was finally seeing peace after a decade-long Maoist insurgency. Upon my arrival to his humble hut, and after our greetings, I asked him, "Grandfather, we believe that our culture and traditions are valuable for future generations. Can you suggest ways that we could help in conserving the local culture and traditions? Ways that we could develop our community?"

He didn't immediately respond to my questions. Instead, he kept moving around his narrow kitchen, trying to prepare tea and a meal for my colleagues and me—his visitors. It grew late, and still I received no answers. Eventually, he walked to a small room which served as his bedroom, meditation cell, library, and storage area. We followed. He sat on his bed, wrapped in a blanket, and said to us, to our surprise, "Everything is subject to change. You don't need to stop, or change anything."

His statement implied that many of the issues we perceive around us are momentary and appear in the course of change. In most cases, they are just projections of our perception, that is, they are our mental fabric. Like cloudy weather, they arise and subside as parts of a natural, ever-changing course. By giving ourselves too much control over phenomena—including over one's identity, status, society—and by trying to change them, we bring endless trouble to ourselves and others. In contrast, by accommodating all phenomena, expanding our awareness into its sky-like openness, we are unaffected, like sky unsullied by clouds, rain and thunder.

In the days when my colleagues and I were visiting this hermit, life was challenging in the mountains. The Maoist insurgency had promised to bring change to the region. And yet, thousands of lives were lost in the uprising, and there was much suffering and woe. The charitable works I was involved in were not bringing sustainable change. But away from the main trail, this hermit, and hermits like him, lived a life of contentment in an otherworldly manner. He was already nearly 90 years old, but his relaxed openness, contentment, and cheerfulness were fresh and lively, and were thus in complete contrast with the problems and issues prevalent in the valley, which was faced with economic woes, political instability, and much more.

The hermit's dwelling place was surrounded by juniper trees, flowers, and barley fields and a water spring still running ceaselessly since I had last seen it decades ago. Within the dwelling place lived the wise old man, the hermit, who possessed the cheerfulness of a child and the confidence of a lion. When all

things one has to do have been done, what is left other than enjoying your tea and meal with friends, families, or even an enemy?

We enjoyed this great cup of tea and a meal from a hermit.

Reflections and Lessons

As I descended from the mountain cave where I visited the hermit, I reflected on the lessons that he imparted. Maybe, I thought, the approach to genuine knowledge begins with deconstructing misconceptions and misperceptions we have built, de-learning our "off-the-ground" ideas and habits (Henderson & Jensen, 2015). Maybe achieving "sustainable environments" involves an attempt to enlarge the scale and scope of our cognition with regard to the entities found in nature that add meaning to life (Drew & Gurung, 2016). Maybe there is a state of ultimate understanding and knowledge, the knowing of which leads, on its own, to well-being (Dudjom, 2004).

The current mode of modern educational practice, with its control over subjects, structures, measurements, and routines, is in many ways contrary to direct relational engagements with the natural world and the epistemological positionings required for mutual flourishing of and relationship between humans and more-than-humans. These observations, these reflections, suggest the need to address them and start wilding lifestyles in general and educational policies in particular (Jickling et al., 2018).

Wild Pedagogies: Convergence and Applications in Well-Being and Education

Naropa was one of the most learned scholars in 11th-century India. One day, having realized that he knew words but not their ultimate meaning, Naropa abandoned his position at the monastic university and went in search of hermit Tilopa, who was said to have realized words' ultimate meaning. Naropa spent six years searching for the hermit, undergoing twelve hardships during his quest to reach Tilopa. When he finally met the hermit, he was made to undergo another twelve major hardships, spending six more years confronting them before he was permitted to speak with Tilopa. Still, upon speaking with him, Naropa received no direct instructions that would lead to ultimate meaning.

Finally, one day, when he and Tilopa were at an empty plain, the hermit said, "Now make a mandala offering so I can give you the key instructions." Naropa looked around and said, "There are neither flowers nor any water here to make an offering." Tilopa answered, "Does your body not have blood and fingers?" So Naropa cut himself and sprinkled the ground with his own blood. Tilopa then struck him with a muddy sandal and knocked him unconscious. When he woke up, he was able to clearly see the nature of everything. He was also healed from

his wounds, after which received further instructions in recognizing ultimate meaning. Naropa realized that through the hardship he endured, he was peeling off layers of his conceptual understandings of the nature of phenomena, which opened him up to deeper meaning and instructions into ultimate knowledge. He became proficient both in words and their ultimate meaning (Gunther, 1974).

In another case, there was once a teacher in Tibet who had a very thick-headed disciple. No matter how much the master taught him about natural awareness, the disciple was unable to understand. One day, the teacher came up with a new teaching method. Appearing furious at the student, he said, "I want you to carry this bag full of barley to the top of that mountain. But you mustn't stop to rest until you get to the top." Being a simple man, the disciple took the instruction literally: He picked up the bag and carried it up the slope of the mountain, without stopping. When he reached the top, completely exhausted, he dropped the bag, threw his body down beside it, and deeply relaxed. All his tiredness and struggle dissolved during this rest and with it, his ordinary mind. Everything just seemed to stop. At that instant, he realized the ultimate meaning of knowledge. "Ah! This is what my master has been showing me all along," he thought.

As I was seeking alternative ways to practise education and well-being, I came into contact with wild pedagogies, which aims to renegotiate what it means to be human, as well as what it means to be in relationship with the world. Wild pedagogies pursues answers to these reflections by using educational practices to engage in deep and transformational change. Drawing on wild pedagogies' six touchstones, I now offer a reflection on how wild pedagogies aligns with the Himalayan contemplative tradition.

Nature as Co-Teacher

Since time immemorial, people in the mountains have learned life skills from nature, through agriculture, forestry, or other areas. In many ways, the classroom-based teaching that is foundational to modern education has undermined the link between people and nature, as have urban lifestyles. This has resulted in the loss of many traditional skills (Sharma et al., 2009). In addition, concentration is considered an important component of enhancing learning and gaining wisdom which, in our daily lives, is currently limited due to constant distractions of media, entertainment, internet, consumer products and constant struggle for survival, social violence and so on. Nature and solitude enhance one's concentration and lead to the unravelling of many hidden qualities within the mind such as humility, creativity, compassion (Rinpoche, 1994). A cup of muddy water can help us understand the way our mind, when in solitude and nature, settles and refines itself. When that water is allowed to calm, it settles itself naturally, revealing its pure, clear, and nourishing qualities. So too does the mind calm down when it is offered the opportunity to do so in nature.

Complexity, the Unknown, and Spontaneity

As we connect with the wild and nature and come to appreciate its many functions, we begin to see a complex diversity in flora and fauna. We also see the interdependence of all elements. The soil serves as the basis of plants; plants serve as the basis of animals; animals serve as the basis of manure that nourishes soil. Likewise, one can observe the natural elements' connections to humans, to societies, to culture, and to the universe. Within nature's complexity, there is also spontaneity, naturalness, and simplicity. One aspect we learn from nature's complexity is to live in harmony with it. This awareness can be compared with the art of swimming. If we learn to flow with the water, relaxed, we will be able to swim and float quite easily. However, if we do not find this harmony and balance, we struggle. Our experience with the water becomes complex, and we drown. Finding balance and harmony in the complexity is also the way one discovers a musician within.

All of the reflections in contemplative traditions are believed to find familiarity with how things are in nature and to train in recognizing the natural balance and harmony. When one is finally led to direct first-person knowledge; that is, one becomes the source of knowledge itself. At this point, one has arrived at the simplicity within complexity. Nature's wild provides a favourable environment for this process.

Locating the Wild

In my view, locating the wild in our modern-day life involves extending connections with nature, solitude, and free inquiry wherever one lives, studies, and works. It may mean finding a few minutes, hours, and days to connect with elements of nature and reflect on one's own potential at a deeper level. If the institution you are involved in is unhealthy and exerts control over all that you do, then locating the wild may involve finding a livelihood in an institution or profession that provides more freedom—one in which, through making room for initiative and enterprise, productivity is enhanced. In all cases, locating the wild demands curiosity, and a willingness to accept challenges. .

Time and Practice

To ripen into fruit, all forms of knowledge and work require time and practice. We can observe such growth in the wild, where a seed will, over seasons, turn into ripe, organic fruit. We can't push or rush the seed if we are to expect a healthy, organic product. But, if we utilize time with diligence and focus, things which we consider unachievable may, in time, be achieved. It is possible to make breakthrough in learning. In contemplative traditions, this transformation is compared with the way in which soft drops of water can, by falling continuously,

penetrate and shape a hard, solid rock. All subjects of knowledge that we consider solid and impenetrable are in fact penetrable.

Modern-day students are limited, pressured by burdensome distractions such as profit, self-interest, and short-term goals. They expect results before there has been time for their knowledge and skills to ripen. The result is an immature understanding of their subject, field and poor products that come from such understanding. Such a poor result can, in my view, be resolved by eliminating the pressures of time, profit, and economic stress on a student. When an eager mind is relieved of such bondages, and is connected to the wild through time and practice, great wonders can occur. This, in my view, will result in great thinkers, leaders, artists, designers, engineers, etc.

Sociocultural Change

In my view, one should study, reflect and familiarise in one's area of knowledge, until one gains a definite understanding, reaching its maturation with time and practice. One then gains a state of perfection in which there appears spontaneity and simplicity. This stage is when one can inspire others and catalyze sociocultural change that the world urgent needs. I believe that it is time to inspire individuals to move toward this state, as well as toward policies and approaches to education, social development that appreciate nature, human potential, and our collective well-being.

Building Alliances and the Human Community

We live in an age of advanced technology, where the potential for great change exists in both positive and negative ways. The evidence of our interdependent nature has never been more apparent. Therefore, in the phases of learning and bringing about positive change, building alliances is crucial. Such alliances can be between societies, geographies, and fields of knowledge. Deeper reflection on interdependence with nature, and on our impermanence, also leads to a natural spirit of altruism, community , and an instinctive joy in the reflection we're undertaking. This, in my view, is the basis on which wider alliances can be built.

Recommendations

The following are some recommendations for pedagogical practices that have the potential to enhance education and the general well-being of humans and the natural world. They have been developed in light of the above touchstones and the Himalayan reflective tradition. There should be:

- greater allocation of time for students to spend in nature, wild communities, and away from closed environments;

- emphasis on free exploration, personal search, and inquiry rather than on fixed subjects chosen by educational institutions; and
- a reduction in classroom days and hours to accommodate practical on-site learning for students to engage in such activities as helping in family occupations, farming, social events, and individual pursuits.

Also:

- The drive for economic growth as a measure of progress could be redefined in the context of general human and environmental well-being.
- The study of economics and business, along with other subjects, should be taught in light of their impacts on the natural world, and on life in general.
- Recognition and understanding of the touchstones of wild pedagogies can help guide these aspirations.

Notes on Contributor

NB Lama Jigme is a rural development specialist, having worked for more than 20 years in various regions of Nepal, benefiting several hundred thousand people through projects ranging from health, education, employment generation, environment, and cultural heritage conservation to ecotourism and agriculture development. These projects have continued even during the decade-long civil war in Nepal. When Jigme was faced with extremely difficult societal and personal strife, he set out on a search for alternative answers to the quest for well-being. This eventually led him back to the meditation masters of his homeland. He trained with these masters for many years, following the Namkha Khyungdzong tradition of the ancient school of Tibetan Buddhism, in which he is now a practising Lama. He also holds a bachelor's degree in Buddhist studies and a master's degree in rural development, both from Tribhuvan University, Nepal. He is currently involved in the preservation and sharing of the Himalayan contemplative tradition, and occasionally leads slow, immersive journeys into the Himalayas.

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