

with this, but we are first, waking up our sensitivities with very simple things, like we do with children, and this is important because when we are children, we are born with total sensitivity; our whole body is sensitive and it still is, we just don't connect with our body anymore, our mind has been trained so much.

Lama Michel teaches many things on many different levels at the same time but when we are talking about training our mind, it is important to remember in which state we are in, to be honest and say ok, do I feel anything or not? But it is ok if you say I don't feel anything, but then little by little, if you can say I feel nothing, then you are able to starting feeling. If you say I am feeling but *you are not* feeling anything, you are not, better to try again tomorrow, it's not like this, you must be honest about these things. So, what is important in nature is that there are places for different people to feel and to know things. This is really important because we are all different but together, we are like a jig saw puzzle.

No one person knows everything, as this perception is shared between us; the knowledge is shared between us now and we have the gift of having the Lamas and they say, I trust you, maybe you should try this divinity, this Yidam, you look at this, many things, so you choose, you see how you feel; do you feel anything? No, so that's ok, but you just feel with something that's for you; it is important and if changes, it is also ok; wonderful, that is saying the same thing.

So with this place here many things will happen here, I don't need to know so much because of the quality of this place, we can smell this place here, we can feel the temperature and so if we want to make sure that we are feeling something, maybe, after lunch, we come to the place and we check and then at the end of the day we come back and check too; sometime if we are here around the centre at night, we come and check. Some places they have strong energy the whole time and some places they have it at different times of the day.

Here in Albagnano there is very strong energy in some places the whole time, everyday, every hour of the day, this is why it is important for a spiritual Centre and always people who knows these things, they would always make a church, a cathedral, a spiritual Centre in the right place because then the



Lamas can travel and it keeps working, it is like a battery, not like a cellular phone battery; it just keeps working, recharged by lightning.

This energy has been working here before the Lamas came here, for many, many years, but the Lamas recognize it and are helping it to flow and to develop. We are a part of it.

In part of the history of this place is this Apple tree here and this large flat stone also. There are stones everywhere, but this stone has a presence; people have used this stone before and somehow here there is something, this tree hollowed, you can put your hand into this tree, it has no centre, it has lost it's centre.

So this can be an interesting place to come to meditate because when we come here, our mind becomes free, you can sit here and it is a good place to come to talk, a good place to meditate, to talk because here *things go*; like this tree, it has lost it's centre. You can come here with someone who is very angry and then, the structure of it can go; if you have some problem in your mind, then you come here, it can go. Everywhere, around the whole planet, these

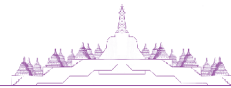
places exists and in the past people knew them and they used them, like we go to a supermarket or a church or someplace to do something, nature also has these places, places to move, places for things to go and places for things to come.

Bel asks: Can you explain a little bit more the connection between the tree that is hollowed and to empty the emotions?

Yes, it is hollow, it has no centre, and this exact spot, is not a place that you can build a spiritual centre, you can't build the gumpa here, let's move to another place just beside and I will show you somehow, but there are energies that come like water is very important for the environment, everything depends on water, the plants, the animals, the people, the clouds, there is a type of a very simple communication in the planet, inside us, we have our blood, our lymph and hormones, they are also flowing, and our emotions are also in these movements of flowing. It's not like in our mind that everything is more or less separated, is not like a computer with different archives for everything, no, everything is together in the flowing, it's coming and going, it's like recycling, in this place this energy has come so fast, that it comes and there's nothing that is here, it just can't hold on to it's structure; it is just very strong energy that's stays here and the tree is still alive because it is an apple tree and it has only lost it's centre.

What happens many times with plants in a place like this is not good. Because when there is a storm maybe lightning comes here; there are things / energies coming





and going from here, this is one place where Heaven and Earth contact, they are together here. This is very important for us to know, just so that we can know and use this place and experiment with what we ourselves feel here. I will show you a different place for us to see and then you experiment and say I like more this place, I like more that place and then you come here just to experiment because it's also possible.

The energy is so high that the centre is gone, sort of eaten out and it's no problem for the tree, you see, many people would say this tree is hollow and cut it down because it is dead. In the middle is dead but the dead is the past that it is gone, the present is very present, it's alive, it has flowers, it produces fruits, it does many incredible things but it has no center, it has not held on to its past, it's not important the past because it is very present.

So if we relate the emotions to the message this tree brings, then maybe, in this place, we may not be able to hold on to our emotions or, that which sustains them or, maybe we could meditate and accompany them in a rapid flow and not as fixed reality? The hollow tree is a living example of impermanence; how can we think about that?

It's another way of understanding; Nature uses a kind of metaphor or analogy, which we learn to develop also in Buddhism; the whole time we use analogy and so for the understanding of these things we need to become like children again, to play with these things and to see them as a flow of life processes and not so fixed. If it's hollow *I can put something in there or; anything I put in there, will fall out or fly away. A place to meet the invisible, or where my imagination can be more alive and fluid.*

It is not so easy to find a plant that has no wood inside, like this apple tree, it is normally very solid, but this one has lost it, the wood has already gone, so this plant is very brave and has a story to tell.

Maybe somebody planted this apple tree here; maybe they knew the quality of this place or maybe they didn't know. We can perhaps find this out when we sit here and meditate, but this type of plant also comes with the birds, squirrels or mice. Some could also say that it came by the invisible beings, which also occupy Space and Air.

For us it can be very difficult because we don't see them but we can feel them in some way. This is very important as we can start to wake up, a way to feel, then we can know invisible things and this is very important for Space and Air. For some people it is very easy like this as their nature connects more directly to these elements wherever they manifest.

This plant here, also grows in places where this energy is wanting to move through, it doesn't grow everywhere, Elderberry, Sambuco, so soon it will flower which is good, the storm did not destroy all the flowers, it's a family, together. This flower is actually many small flowers together, not just one big flower and then another flower; it is like a family flower, a collection of tiny flowers all together. This place is good to have meetings with people; you have some other plants, which like the small flowers that are also meeting here, we come also. If we could be invisible, you would see maybe there is more movement around here with birds and animals in this place because of this. But this flower is a very good remedy for fevers, fevers like spring fever. It is also for making champagne of flowers, which have a beautiful perfume, or you can just put them in the water and drink the water and somehow you feel lighter, it is very beautiful. Makes great jam and wine from the fruits and an interesting dye or paint.



When we say the word poison, we say 'Oh I can't even touch it or

come close to it' but then we know the most powerful medicines are poisonous so you must use just a little, the leaf you can use in a tea, but just a little, if you have high fever. The flower is more normally used because is very gentle, you can use it with children and at this time of year, spring there is so much energy that comes from the ground, some people go crazy in spring, because there is too much energy for them and then with this plant you can help to bring this energy down; cool it.

People are not coming to nature and saying 'I feel good in this place, why don't we bring the children here, why don't we come here to pray also? Say or sing some mantras here or something, something together, but outside also. The energy in nature is free, you don't pay but when you recognize it, it becomes very strong, and so in a way, this energy stops here because people don't come to share in it; it's not a criticism, I don't criticize, it's important that we go to the gumpa to pray, to be together, but for people who feel something, it's also good to come to these places as some people can find or recognize themselves more easily. It's just like that!

The Lamas would be very happy if we can come outside and say 'Oh this place is special', why don't we put a statue here or make a fire puja or make a stupa or put some water here, because the Lamas know things, but they also depend on us to show our feelings, because they are always busy, travelling, doing many things with all types of people. But we can come and say 'Oh, do you know this place here? Can we come here to talk or pray? What do you feel here? They are waiting for us to do this too.

Bel: Like with people, the more they are recognized, the more they show their best, we usually think, that's not nice to think, 'I want to be recognized' but it's very good because if you show that you want to be recognized means that you want to show your best.

Pete: Exactly. When we feel good or valued as part of a group we naturally want to share with others.

Question: Did the Sambuco come here because a similar plant attracted it? So does it have an empty center?

Pete: It most likely came attracted by the energy of this place.

The basic energy that we are is this energy.

We have like a space, light, sound and then comes earth energy as a nucleus and water and those things together playing, always coming and disappearing but earth is a very strong energy because it has an electric energy, like a magnetic field which brings things; attracts to itself and the earth is not a sentient being but it has a very great sensitivity.

We can feel this when we put our hands in the soil, we can touch many different things, like this rock, when I touch and I can feel it; you can touch many different things, but this touch, it is physical, it is earth element. This is one plant but when I touch and I feel it is earth element. So earth element has this power to call things, like a magnet. (You can find these things on the Internet; it's important but not important). The other elements too have their different forms of attraction as well as repulsion.

Inside the Earth there is space. We say no, it is impossible. I knock and there seems to be no space but it is full of maybe, two or three types of rocks and soil here together and in between there is some space. But the way that they touch is like electricity, positive and negative, positive and negative; the same type of thing in our computer; we use positive and negative, zero / one, zero / one same thing. So the soil, it calls out and we don't see this, but we feel it.

It's a bit like the place you choose to go for holidays, somehow it calls you, so we can say we know this energy in Buddhism as *desire*. Sometimes, we have on one side Buddhism that says desire, like in Theravada, please put it away. Vajrayana is different, it says, come here, I want to learn about what makes desire for me, I am not afraid or maybe I am a little bit afraid but I go slowly, little by little I can explore this desire and it is a strong energy. Because I am there and then, I don't know why I came *here*; but I am here!



So, this is the Sambuco, it comes, some people say, it's fairies, some people says it's birds but when we tell the truth, when we can talk about the five elements, it's here because it needs to be here and so this kind of thing is very good in nature; we walk and we can see many plants, many things happening and we can say, why is it here? And then you can't find any answer on the Internet why it is here, but you can understand when you come here, sit and share the space because somehow you can feel. You have some feeling and I think now this is very important for us because we have lost the tradition, the lineage of so many different things that have to do with feeling and not intellect. These things are more connected with wisdom and not so much method; but they are always together.



Together we can come and do very different, simple things, to be comfortable and say ok we are different, maybe we have some problems but here everything it's ok, so we just come and we sit here and say what we feel. Quite naturally some people think a lot, some people are feeling; ok, wonderful, some people need to dance to feel, to sing, some people need to think to feel, some people need to eat to feel, some people need to sleep, many different ways to feel and that's ok because we are all different and somehow we can then understand what is happening here and in this, we start to share this energy. At first it is invisible but together it becomes present within us.

Outside energy comes to us and starts to wake up inside energy and then we can know; if we can say anything or not, is not certain.

If we are friends, then I can say out loud and then you can say, 'ok that's interesting'. If we are not friends or not so comfortable, I feel ashamed, I won't say anything because it sounds so silly, I am afraid that you will judge me, I want to be friends, I want to be comfortable, so I'm just looking normal, just speaking normal and being normal, I don't go crazy or if we are friends I can go crazy and you say 'Oh, it's ok, just sit with me, you know' and you will say 'Oh ok', 'I don't need to know why you are crazy, just give me your hand, let's just share this moment together and then it's ok. Then for you it's ok, for me being crazy is also ok, because then coming like this, this sharing, to understand in different places the energy that comes and so we can practice to do this also, to come from our head, to feel it and learn to share like what the word Sangha means.

We now know this plant is Sambuco and we know that it has many uses and we know that this place is interesting but we need to practice with a bit of meditation, come and experiment, and see how it is and then if we are comfortable then we invite somebody else and go and experiment again, it can be like this also. Nature is sort of the whole time like this, preparing and the things they come; just naturally they come. We have plants that come with the wind, plants that come with the animals, plants that come just because of gravity, they fall, the Earth element attracts them through what we call gravity.

Some plants we find when we are close to the water, the water is also bringing seeds but the plants come, for the water much like animals and we come for water. We can find them beside the water or also sometimes they come by themselves because the water is under the ground, they know the water is there and we don't know it's there because we can't see it or hear it. But when we know those plants, we can say 'Ah, there is water somewhere around. Around the gumpa there are many of these plants, so it's interesting, it's very complicated and very simple at the same time.

Question about the hollow apple tree: So this tree is not dead? Even though some people see it hollowed and say it's dead and they cut it out.

Pete: No, it's not dead, it's very much alive, you can see the green leaves, the fruits, and it's only hollow. You could say it is Holy.

Many things happen and we think that it is just by chance, because we don't pay attention to the energy. It is difficult because the people who work the soil, who plant, and look after the garden, they do so because they love this, they are meditating but somehow they get to know things and they can't tell anybody because they are just the Gardner, they are planting food; so somehow people could always find ways to share these things in humanity. Gardeners and farmer don't talk so much as other people, particularly when they are in the mountains. It's hard to express what they feel.

It is like us with the Lamas; we go to the Lamas because they can teach us something; awaken something in us. The people who work on the land, nobody values anymore. Once upon a time they were valued by the King or the Queen, the Lamas, the Shamans, they all knew these people, they would go, they would visit them, they would make a holiday, to go to talk to them, astrologers, they all would visit, they weren't living together but, they would go from their home to visit, to learn something from these people, to consult, like the oracle who was here these days, you know.

So this tradition has always been here and somehow we lost this tradition because we chose to become intelligent or it just doesn't seem important to us. If we die and we are reborn, die and are reborn and we accept this, then we can work with this because we don't need to know our past lives, but because life is an energy like this, then when we become comfortable we can say 'Ah I am happy dancing, I am happy working doing this or that. This happiness is really important because when we are happy, then it flows through us. It's important not to grasp on and say 'I am a computer technician, I am a Gardner, I am successful in making bread, which we tend to do; it's just flowing through us.

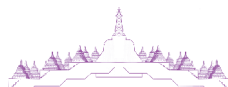
The past can flow through us, you know, that's why we work with Self Healing, so that we can share in this flow, so that we can take the blockages away. We are doing this for a reason, not just sort of this is to wake up and to clean us so this can flow through us and then we can *know*; that sounds like a nice story, really nice story but it's like this, that's why we are here.

There are some places we can come to if we have a blockage in our chakras, and do Self Healing here and afterwards you say 'Wow, I never felt like this, doing Self Healing before, it just feels good. In the Gompa is normally fine, but maybe not for everyone.

We can bring people when you come here and have something in your heart, or in your mind, but then after that you can let it go. In your heart bring to the same frequency as we are coming here to work together, to help this energy flow between the community and everyone who comes here; to be happy and abundant. This is a *seed* we bring to the place and then we can let go.

In Brazil we worked for many years now, with a sort of research with people on how to do this kind of thing without having too many rules or regulations; without using too much our mind; it works so well. We can just be together, working together and then somebody says 'Let's stop and have some tea or a juice, water or somebody else says 'Look what I found here' or somebody tells a story or when there are many people you have two or three people telling a story together and then it just comes naturally. We have a natural way of being together as humans, which doesn't involve too much thinking or details. Our minds can tend to lose themselves in details and regulations; so places like this can be quite a cure. What exactly gets cured? Does it really matter? It happens through the power empathy. Empathy with the Earth, and the elements and with each other.

It's difficult for us, to get away from living with this fixed mind, but then when we touch the Earth, because of this energy that is like electricity, sometimes like an anxiety type of electricity inside, then the Earth, we say Mother earth, takes everything to itself and so you can just be. Our whole body is



sensitive, you know, so sometimes we need to take our shoes off to feel, sometimes we need to put our hands into the soil. For some people they need just do like this, because to see *everything* is too much and so you just look, watch the clouds passing by, you look at the leaves on the tree and then, my body which is Earth element, is totally in contact with the Earth.

Just standing on two feet is not enough for some people; it needs to be the whole body and some people will have a big connection with the Air element and the clouds and they become lost; they have no place where they feel comfortable in themselves yet if they lie on the Earth, then somehow they come back inside and they find themselves, you know, because on two feet is just not enough; sort of unstable. You can watch these people, how they touch; they don't even touch the earth when they walk, they are like fairies, they are very light and so you lie down and then you can talk and it's very interesting, you can talk and you don't need to look at people in the eye. Some people are very afraid, like dogs and animals, if you look them in the eye they already feel threatened; so you can lie down and talk just looking at the sky, you don't look at the person, you just talk, you can listen and it's not a problem. Or you can just lie and hold hands and just breathe together, you know. The quickest way for us to be together is just to breathe and share the same air.



Because there was a storm here, the plants are all a little bit broken but they are all still the same plant. This is *Artemisia*, and when you smell a leaf somehow it's easier to breathe. You can see this better if we have a contrast. If we have many leaves like this type in different sizes and then this one, *Artemisia* is all *cut*; it doesn't have an entire edge; it sort of looks like flames with all sort of points.

This leaf is very pointy and this other one is more rounded in shape. The whole time plants have this energy play between a point, line and rounded forms. We can see pointed, sharp as being *sun*, like when children draw a sun they make one ball with little lines, the points radiating out, like this. In this other leaf, the point is in the middle stretched into a line; the veins in the leaf are its structure like the sun energy flowing into the leaf and the shape *flowing* around the edge, you can say, is the moon energy.

Plants the whole time are between sun and moon because they live basically on light; they have sun during the day and at night, the moon; or we can say earth and water. One is more flexible and this is stronger, the structure is earth. This edge has structure too but it is more like water.

Plants, like us have water and air inside. The wood of Sambuco, this Elderberry is incredible because you don't find this quality of having a hollow stem or one that breathes internally through tiny tubes.

Its stems are open and full of tiny tubes like a cigarette filter. To have air inside is an animal quality. Animals have air inside in lungs and hollow organs; plants don't usually have hollow spaces inside them. Plants don't have air inside, they are exchanging carbon dioxide and oxygen the whole time in their leaves, this is what they do but inside they don't have so much air, they are wood and liquids, they are solid like earth, when you find a plant that has space inside, pay attention, it's different.



So when you see a leaf like this with space in it, you say, *pay attention*, it is doing something different. Somehow there is more light and air that comes in; it is easier for air to come into the leaf and play. So this plant, Artemisia is interesting for it grows everywhere in the world and we can use it for making incense, as it knows how to open space.

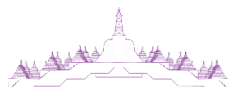
You have hot air (oxygen) that comes into your lungs and then it comes out (carbon dioxide) and so this opens the lungs and also the air has always been used for carrying messages, taking away bad things or getting rid of things, so this plant is a plant of movement. *When you pull it out of the ground, it has the root*, which is invisible to us because it lives in the earth. Pulling it from the soil it becomes visible but we don't see under the ground, we never think of it this way, but we have the plants that grow half into the ground, half above the ground, like a circle, a sphere actually. When you are digging in the garden you find this in many places and it has a root like this, horizontal and not vertical. It is always white and round and so this is form; it's one way of expressing and so they help the soil to breathe, so when you see it, like this, we can say, the soil is not breathing here, so

this plant comes to help the soil to breathe. When you are cultivating the soil here, little by little, it goes away because we help the soil to breath in a garden, we are taking it out, but this plant say 'ok. Earth element is hard and concentrated, very natural, earth element just stays, it doesn't want to go to the city, it doesn't want to go to the supermarket, it doesn't want to go out dancing, sometimes it's difficult just even to get out of bed for earth energy; it's solid, it's very dense, it's difficult to convince the earth element that there is something else in life that is interesting, because it already knows things; it's very comfortable and they are satisfied and sometimes you get tired trying to make them change their minds like with Taurus, Capricorn, Virgo. Anyway this root is making the Air come in to the soil, water too and then we use the plant for incense.

We burn incense the whole time in the gompa and when you go to Tibet, you find maybe three or four or more types of this Artemisia. They use it for incense in the gompa and it is also used in Chinese medicine for making into Moxa, which is burnt on specific places on your body to break up stagnation. They make it and then burn, so this we can dry and then use for incense.

Bel: For instance, do they use the whole plant or more of the leaves?

Pete: In the past what they would do is very beautiful, they would take the whole plant with care; take straight stalks with leaves like this (pulled straight upwards out of the ground) because otherwise it breaks; it is saying 'don't just come past by pulling me because I will stay, I am here to work, you know, you are here to play and I am here to work. You come and take it, you pick up many stalks and then you put them together and you can hang them up to dry. Another interesting thing about this plant is that when the leaves are dry, they are like cotton, like soft cloth; they don't break into dried little pieces like other plants do, they are very soft. After drying, you bring the stalks together, tie them up and you have incense on a stick; natural incense or if you like, you can take all of the leaves, grind them into a powder



and then bring it together and it comes like moxa, very fluffy and full of air, you can't press it so that it becomes hard. People who work with Chinese medicine put it together and then burn it on your skin or burn it in a container.

There is many of these here; they have a root like this one here, (like a big pointy carrot). Yesterday by chance I had to dig a hole in the ground and there was a dock there. You don't take them out of the ground very easily. These plants we are seeing today are all very medicinal. Artemisia, Nettle and Dock are what we call perennials; they are very strong plants. Each spring they come up from the same root in the ground and not necessarily from seeds. They have many years of experience in the same place.



This is one is a Dock (*Rumex* sp) we will see many more, but this one is for relieving the sting of nettles. There are nettles down here, so whenever you get nettles, these plants are always together as they like the same thing. It's a bit like when we go to have a coffee and we meet people who like to drink coffee and talk in the same place or we go to do the Guru Puja and we are there and everybody who likes to do the Guru Puja they are in the same place. This is natural, you can say, this is like to think freely.

In Nature it happens just like this, so this nettle plant can sting and then the pain will go if I rub the place with a dock leaf. One is acid (nettle) and the other alkaline; they balance each other out as they are different processes. The leaf of this Dock you can eat; it is more moon like and rounded while the root is long and strong, sometimes yellow, sometimes white. It has this deep root and for this reason it stays many years then it becomes, sort of like a parsnip or you can say as Ginseng. For liver it is very good this root, you don't eat it but use it for medicine. It concentrates minerals.



In Albagnano we are in the mountains and there are many plants that have strong roots and so year after year, after year, they get to know things because they are constantly in the soil.

We take this plant, and it has fine roots and it just grows on the surface; this one it grows like this, like a carrot and the earth slowly opens up secrets to this type of plant, and it just sort of gets to know things. It has a kind of accumulated intelligence, which we can use as medicine, or just leave them in the ground and the soil stores part of the intelligence of the place we are in. But remember, the soil is becoming full of space because of the action these plants have on it. The roots are similar in some way to our intelligence.

Another plant, this one is old now; a little withered, but everybody knows this; I found this plant in the garden one week ago, with a new friend here and we found some alive, Dandelion, just to show the root. This is also very strong medicine, this medicine is for bladder cleaning, and the leaves are a liver tonic.



We have this time of year, spring season technology here. You can come back to practice. All these plants in spring, come to clean because after a long winter the energy is in the Earth,





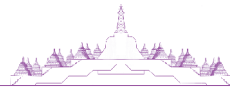
even if there is snow and ice, they have nothing happening outside, everything is happening inside and for us normally, over winter, we would be inside and having something hot, something to nourish, something to help us to sleep well; traditionally in the mountains, preserved meats and cheese, lots of fat to keep warm and then in Spring we need to become more light; light comes in, everything starts to wake up and when we are here, the same happens. We can take the plants that are here and eat them to bring this quality inside, that's part what we do, we eat plants, some people eat even animals.

Question: So you are saying that we can take any plant and look at the leaf, look at the root and decide what kind the qualities are?

Pete: Yes, but for us, the training to do this is easier if we draw them or paint them. It's better if we draw the same plant many times. If possible we would go to the place where it's growing so that we are also touched by the place. We go and I want to know this plant here, so I come and I draw when it's starts like this seedling and then it's becoming bigger and then it has flowers and then when it's dead, and I come again and again. I see, I share in it's life rather than we just sort of meet and say hi; somehow we get to like each other but, 'good bye'; it is too quick and Nature is very slow for us to know and so the easiest way for us to understand is to draw or to paint, or come and meditate regularly; regular, is earth quality you know; repeat what seems to be the same thing, with some sort of rhythm (earth and water), and so we come and then we can understand a little bit. Maybe it's difficult to say but when we paint somehow we can see it, it comes into and through us, we see and then we can understand and then, we should verify like what the Lamas teach us; see if it is really true, practice, see it and try with yourself, this is the way that Indigenous people know, they live the whole time, you know; our society says that Indigenous people do nothing, they have no job, they are not busy the whole time, they are just doing nothing, they are telling stories, playing with their children, having parties, making a fire, they are doing nothing, the whole time. Actually they are just being totally present the whole time, watching, looking, smelling. When you live far away, I lived far away from people for many years, you feel, you smell, you hear, you see things differently. It just happens, you know, we are all like this, particularly in the mountains. To learn we need to repeat, like meditation, again and again but we can come and when we do it together it is wonderful because then somehow you come up with something and she comes up with something, everybody comes with something and we say 'Oh, what is similar? We are all different but what is similar? What quality is similar?

So, we start to use the term quality and not quantity, not size or name, these things are not so important; the quality is important. For instance we feel the quality of the space; we go from place to place and we draw and then we do a different plan, we go from this to that and then we feel 'Wow, it is really different to draw or paint this'. So we need to wake up our sensitivity; it's there but we just need to wake it up.

Question: Also the life of a leaf and a life of a flower there are chemical compounds in the qualities, also medicinal qualities, the way we eat, our chemical compound the children, our hormones, our life changing



also the flower, like a bud, there is a different, the values.

Pete: Yes, they are doing different things, the bud is like this, it's protected, it's waiting, it's sort of, ready to go, and then the flower it's the energy released, like a celebration, it's open and sharing. We feel this when we look at the flower and we can just ask ourselves how do I feel with the yellow flower? How about the white one? Blue? Red? How do I feel? And then again, we can talk between us about colours and so then you know, we start to play, let's put yellow and red together, and you say, 'Oh fire and earth, all right' we do that in Self Healing, and then we play with it a little bit and we start to understand these things. For sure it's different, this process of coming, the whole time it is like you can look now and sort of say, everything is green, but how many types of green are there?

So when you paint, then you know that it's not so easy to get the green of a chestnut leaf in springtime; it's different from this other trees; it's not so easy, you suffer and you say it's not possible and you try, again and again. Then eventually you become happy and you say 'I think I have it' and the tree, sort of says, welcome it's nice to know you. In some way, you know, the hormones that we have in our body, the serotonin and dopamine, the plants, they work with this the whole time. These hormones come from plants first; they came before human beings, so they know many things, and they share many things that we share, but this is outside and inside. We need to wake up really and say 'Ok, I can feel' and experiment. Like, sometimes I don't like this tree so much, I like this other one more. This simple thing for us is very important to know what we like is a start, to know where our desires take us to.



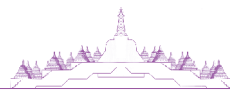
When I went to Tibet I started to understand why we have flags, because there are no tall plants blowing in the wind. There are lots of rocks and small plants near to the ground. In Brazil and in Albagnano we have plants the whole time, we don't have so many palm trees here but the forest is nearly always moving when you look, somehow it is very gentle, very feminine this Birch tree and during our walk we didn't see this tree yet. This is the first place we see this tree and when we walk ahead we won't see it again, so it is also in some way connected with this energy and then as we look at it we ask again, what is interesting.

After you come here and then you go over there, you can ask yourself, what is similar? What do I feel is similar? You don't make an analysis of the soil or anything like that, it's crazy, but just, what do I feel. You can start like this. Very quickly, you can walk in the forest and then you start to see things and feel things that you didn't see and feel before, just because you noticed; it is sort of like I look at you and say? 'Oh, you look well today, nice to meet you; I like the trousers or T shirt that you are wearing, nice to see you'. The trees, they don't need this for themselves but when you notice them, it is like the opening of inner to outer, sort of a connection through appreciation and then you say 'Oh Birch tree, or Apple tree, and again you don't need to remember the name, the experience we have is important. Hello Artemisia, or Sambuco, get the name, but remember the experience; remember the experience as it is registered in the mind and it resonates in your body. In this way we can get to know Nature inside while the Nature into which we are born does the same. We are mirrors to the processes of light.



"Taking Care of our Inner and Outer Environment"

*Our commitment for the preservation of the natural world:
forever expressing the hope that all animals and human beings
may exist in harmony and peace with nature.*



Enrica Mazzi, Italy

Walking on the 5 Mountains



The 5 Mountains Mandala and Lago Maggiore from Giardino Alpinia on Mount Mottarone

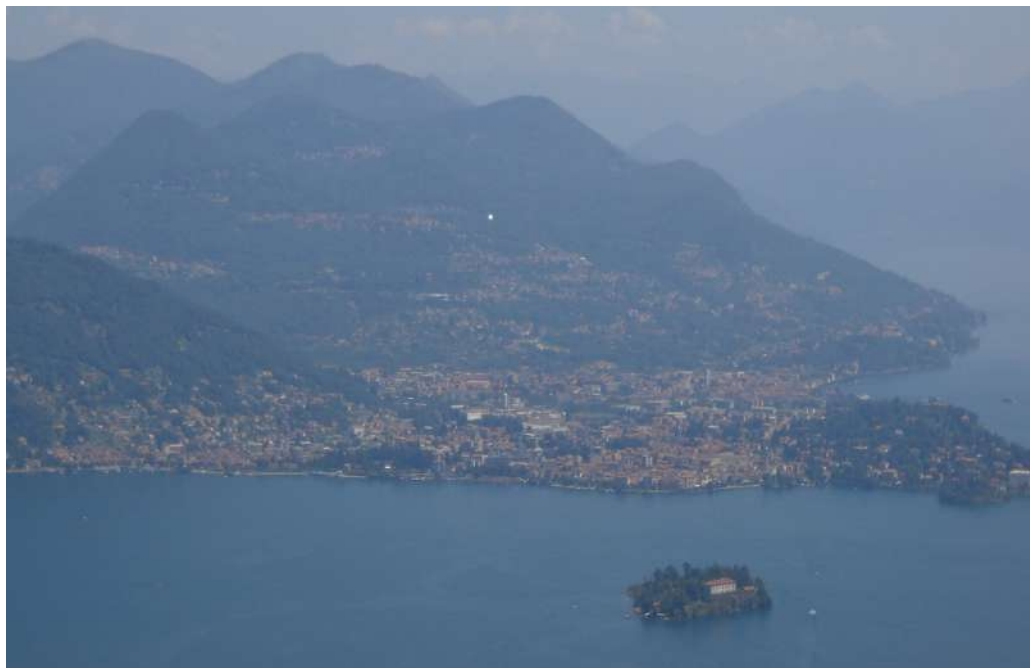
Albagnano Healing Meditation Center - Gangchen Choepel Ling - is surrounded by 5 Mountains, forming a Mandala (Secret Peace Valley) so as in other holy places: for instance, the 5 Mountains of Wutai San in China.

The AHMC Center is in the Central position of the Mandala.

1. The central Mountain is San Salvatore, on which slopes lies Albagnano
2. South-West is Monte Cimolo, on which slopes lies Bèe
3. North-West is Sasso Corbè, on which slopes lies Premeno
4. North-East is Pizzo d'Omo, , on which slopes lies Pollino
5. South-East is Monte Cargiagio, with the large Natural Reserve of S.S.Trinità Sacred Mountain, a UNESCO World Heritage Site.

AHMC Center is close to the confluence of two rivers, Rio Mulini and Rio Ballona

THE FIVE MOUNTAINS MANDALA AND LAKE MAGGIORE
FROM GIARDINO ALPINIA ON MOUNT MOTTARONE



When these first pictures of the 5 Mountains Mandala were taken from Giardino Alpinia this special light manifested right from Albagnano Healing Meditation Center , and lasted for some minutes.

PATHS ON MOUNT SAN SALVATORE

FROM ALBAGNANO TO PORTEIA CHAPEL ; BACK TO TEMPLE OF HEAVEN ON EARTH

From the Chapel of Saint Rita in Albagnano go up Via Zara: the road ends and turns into a path in the forest (follow the sign: Porteia). Right after the beginning of the path you will find a fork: keep the left and go up the hill for about 15-20 minutes till you reach the small abandoned village of Porteia . Right after the village, the paths ends into a larger dirt road (track???). Go down on the right and in few meters you will find the Porteia Chapel, dedicated to Madonna : a place of peace and silence in the forest. (If you go up on the left from Porteia you will reach Premeno, right under San Salvatore Church) You can go back to Albagnano by the same way, or you can continue to go down in the forest along the path from Porteia Chapel, for about 20 minutes. The track gets more narrow in the final part, and it ends crossing the path which descends from the Temple of Heaven on Earth. Go up on the right and in one minute you will reach the Temple.



San Salvatore Church (Premeno) and back (with possible descent to Albagnano)

San Salvatore Church can be reached by car or by walk from Premeno in a few minutes, following the signs: a large open space, with a very simple church from 17th century, will present you an incomparable view on Lake Maggiore, Borromee isles and the massif of Mount Rosa. Get down the large path on the front of the square for about 200 meters (there are no signs, the descent is a bit steep in the last meters)



till you meet a level path running on the side of the hill: here, turn left and walk on the flat for about 20 minute, in a beautiful forest. You will be back on the paved road: go up on the left * and after a few minutes enter the nice public Park of Villa Bernocchi (with an open air bar in Summer); walk up on the right side of the Park till you go back to San Salvatore Church

(* if you go down on the right, after passing a small Chapel the road turns immediately into a path in the forest by which in about 20 minutes you can reach Porteia - see itinerary 1.a - and from Porteia, Albagnano) Premeno can be reached by car from Bèe, in 5 minutes, or by bus (bus line Intra - Bèe - Premeno)



PATHS ON MOUNT CIMOLO

Summit of Mount Cimolo (also called: the Guardian of the lake)

By car, past Bèe main square , go up in the direction of Premeno; after 100 meters turn left following the sign to "Villaggio Montelago". Keep going up many hairpins, following the sign to

"Monte Cimolo m.953": at the end of the road there is a space where you can park and continue by walk. The path gets past the "Alpins House " and goes up through forests of chestnuts, conifers and birch trees. (right before the Alpins House, a sign indicates the rock "Cassina Viturin" , marked by ancient stone cups, that you can reach by a few minutes detour). The walk to the summit of Mount Cimolo takes about 45 minutes: the last 200 meters are a bit more steep . On the summit there is a stone Memorial to the Broken built by Bèe Comune and Alpins Association. The view on the lake and the isles is very beautiful, partly obstructed in summer by vegetation.

You can go back down by the same path, or from the summit you can continue towards the opposite side of the mountain, following the signs to Pian Nava: descending by a beautiful path you will reach Pian Nava in around 40 minutes, close to the arrival of the 2.b Itinerary. In Pian Nava (located between Bèe and Premeno) there is a bus stop to Bèe or Premeno

In Bèe you can find bars, restaurants and a grocery store

Tour of Mount Cimolo

Go up by car towards Monte Cimolo summit (see itinerary 2.a) and park half way close to the big sign " Amenities about forests and paths of Mount Cimolo" ; instead of countinuing up on the right, towards the summit, take the flat road on the left, which soon turns into a large flat dirt track. The itinerary named on the sign " Giro (tour) of Mont Cimolo" starts from here; the flat track , in the forest, turns around the slopes of the mountain, with a view on the quaint villages of Intragna Valley . You will reach in the end Pian Nava, between Bèe and Premeno. Bus stop close by.

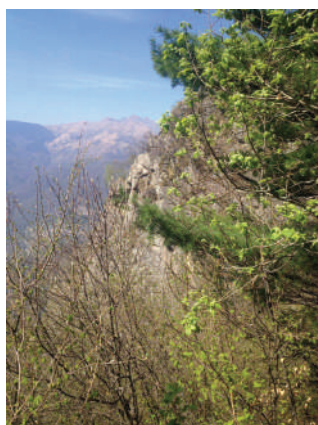


Rock with stone cups (Site called "del Coss")

A very short walk can allow anyone to see a beautiful rock with ancient stone cups.

Go down from Bèe square in the direction of Intra, and after 100 meters turn right in Via Aosta . Go up by car till the crossroad between Via Trento and Via Piave (steep climb in the last meters); park here and continue by walk in Trento Street, which in a few meters turns into a flat path. In about 5 minutes walk you will reach the beautiful site in the forest, with a rock rich of stone cups . The rock is marked by a sign.

PATHS ON MOUNT SASSO CORBÈ



Summit of Mount Sasso Corbè and rock climbing gym - Return from Belvedere Tornicco

From Bèe go up by car (or by bus); a few minutes after Premeno you will reach the square of Pian di Sole (bus stop in the square)

Looking at the restaurant in the square , continue on its left for about 200 meters along Via Panoramica ; take Via Germania on your right , which goes up the hill and becomes Via Olanda, Via

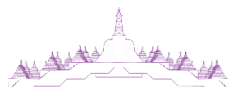
Belgio and Via Lussemburgo. In about 5 minutes by car (half an hour by walk) you will reach the end of the paved road. You can park here *.From here the path to the summit of Sasso Corbè slightly climbs for about 15 minutes; on the summit there is a large meadow, which in winter is the arrival point of Pian di Sole ski lift. From here you can see the lake , even if in summertime the view is partly obstructed by vegetation. Continue for a few minutes and , after passing an electricity pylon , there is a viewpoint on the quaint villages of Valle Intrasca. (* from the parking point you can follow the sign to "Palestra di roccia", - the rock climbing gym - , that you can reach going down the path for about 10 minutes.) On the way back, continue on via Panoramica in the opposite direction to that of arrival ; after a few minutes driving you will find the "Belvedere Tornicco", with a beautiful view on the lake. The Belvedere site has a very good spring of mineral water, and is equipped with some ancient stone tables for picnic. A stone bust reminds the visit of Giuseppe Garibaldi on june 6th 1862.Continue from Belvedere Tornicco and in 5 minutes you will reach the main road going down to Bèe.

PATHS ON MOUNT PIZZO D'OMO



Summit of Pizzo d'Omo

After Premeno, continue up by car (or by bus, line Intra-Premeno) till the square of Pian di Sole: here, turn right in the direction of Premeno Golf Club , which is very near. After the Club, continue for around 200 meters till the end of the road. (there is a small parking space here, or otherwise park right before the Golf Club).



From here starts the path marked by the sign : "Pizzo d'Omo - Luera - Manegra". Right after the short and a bit steep first climb (around 30 meters) there is a fork: take the right . In about 20 minutes of gentle climbing in the forest you reach the summit of Pizzo d'Omo, marked by a high pole, with a great view on the lake and a nice meadow. From the summit you can go back by the same way, or:



Tour of Pizzo d'Omo - itinerary also for mountain bikes

From the summit of Pizzo d'Omo take the path on the back of the high pole; don't take the detour on the right that you will meet after a few meters, but continue straight . (In the first 50 meters you will find high ferns in summertime). The path turns around the slopes of the mountain and finally brings you back to the same departure point, where you parked your car, in around 30 minutes . It is shadowy also in summer and it goes through very beautiful coniferous woods.



PATHS ON MOUNT PIZZO D'OMO

From the summit of Pizzo d'Omo to Sasso Mezzano

From the summit of Pizzo d'Omo, go down the hill following the sign " Contrada San Giuseppe - Pollino " The path is large and well indicated: a bit steep in the first part, where a stick can be useful. After around 15 minutes , at the bottom of the way down, there are many signs at a crossroad: follow to Sasso Mezzano, that you will reach after 15 minutes of flat track on the side of the mountain. Sasso Mezzano is just an open space with a stone table and

benches, but the view on Lake Maggiore is simply unbelievable: it extends for the little Isle of Cannero, and the Swiss coast of the Lake on your left , to the Borromee Isles on your right . You can go back the same way; otherwise, there are two different options: First one: continue on the flat track after Sasso mezzano, and in around 10 minutes you will reach the paved road about 500 meters under Pian di Sole; walk up to take your car from the departure point (or till the bus stop in Pian di Sole), over the Golf Club.



Second one: go back to the sign "Sasso Mezzano": from here follow the sign to Pollino (30' of easy walk); from Pollino walk to Premeno (20') on the flat and quiet paved road. From Premeno you can get a bus to Pian di Sole, or to Bèe.

In Pian di Sole there are restaurants and bars ; in Premeno restaurants, bars and a grocery store.



PATHS ON MOUNT CARGIAGO

From Albagnano Healing Meditation Center to Caronio and to S.S. Trinità di Ghiffa.

(possible detour at the beginning to a rock with ancient stone cups)

The itinerary starts from the village of Caronio, that you can reach from AHMC by walk or by car.

By walk: do down the path descending on the right of the Temple of Heaven on Earth (sign : Ponte di Cazzano e diga") reaching in about 10 minutes the

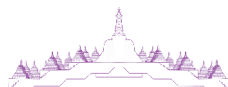
beautiful stone bridge on the creek Rio Ballona. Cross the bridge, and on your left you will see the rests of an ancient aqueduct; go on down on the same path, without taking any deviation, till you reach in about 10-15 minutes the village of Caronio.

By car: from the parking of AHMC go down Via Piccolo Tibet and at the bottom turn left in Mulini locality, on the left of the restaurant: in a few minutes you will reach Caronio, where there is a parking area.. Cross in a few minutes Caronio till you reach - almost at the end of the village - a large dirt road on your left, with a sign : to "S.S. Trinità". Go past some cottages and start walking on the large path going gently down to S.S. Trinità. (right before the beginning of the descent, from the point where you see many signs, you can do a small detour of about 20 meters on the path going up to Pollino: on your right you will see one of the most beautiful rocks with stone cups in the area) The large path, with beautiful views on the lake, passes the Porale Chapel dedicated to Madonna and goes down reaching in about 30 minutes the architectural complex of the 17th century Chapels of S.S. Trinità. The Sacro Monte of S.S. Trinità is a UNESCO heritage, and the view on the lake from here is very beautiful. In the Church there is a special fresco representing the Holy Trinity. In the good season, behind the complex, there is a restaurant with open air tables under ancient trees



Archeological itinerary (from the Temple of Heaven on Earth, and back from Caronio)

From the Temple of Heaven on Earth go down till the bridge on Rio Ballona (see itinerary 5.a); right after the bridge and the rests of the aqueduct take the path that goes up on the left, till you reach in about 15 minutes the Cappella (Chapel) di Monte; behind the Chapel, follow the sign: "Sentiero Archeologico". The beautiful path - clearly marked by red circles on trees or on stones - continues for about one hour in the woods with slight ups and downs, allowing you to visit some Celtic sites. Right after the beginning, on your left it is possible to see the rests of a stones circle. Continuing, you will meet four big rocks with ancient ritual stone cups - marked by signs - on which it is also possible to see other kinds of gravings: squares, anthropomorphic shapes, crosses engraved in later Christian ages.



The rocks are placed in strategic spots: viewpoints, summits or ridgelines of hills, confluence of streams, and often in birch woods - the holy trees for Druids. At the end of the " Sentiero Archeologico " take the right and pass by the most beautiful rock, with some kind of stairs engraved in the stone, in a very scenic spot. Right after you will meet a crossroads: on the left, the path goes down to S.S. Trinità (see itinerary 5.a); take right and in a few minutes you will reach the village of Caronio. Once on the paved road, take right and cross the village: to go back to the Temple of Heaven on Earth, take the paved road that - almost at the end of the village - goes up on your right (marked by the sign: Pollino - Luera - Manegra). Right after the beginning the road turns into a path in the woods. After few minutes walking you will meet a fork: take the path on the left (marked by red and yellow flags) and in around 10' climbing you will meet the stone bridge on Rio Ballona, and few minutes after the Temple.



From Cappella di Monte to Pollino Belvedere

From Cappella (Chapel) di Monte (see itinerary 5.b, around 20' from Temple of Heaven on Earth) continue up on the left (going down on the right you would reach Caronio). The large and beautiful path in the woods will take you in about 45 minutes to Pollino (part of Premeno) and to its Belvedere, with a great view on Lake Maggiore. From the Chapel continue going up without taking any of the deviations from the main path, which almost at its end forks. If you take left, after a small bridge you will reach the village of Pollino: from here, taking the right on the paved road, you will reach the Belvedere in around 20'. If you take right, in around 15' you will reach the end of the path, and taking right again you will meet in one minute the Belvedere. In Pollino there are a restaurant and bar, and a grocery.

HAPPY WALKING ON THE PATHS OF THE SECRET PEACE VALLEY



"The first step to start a spiritual journey is observing what is really positive for us and for others, and abandoning all that is not truly beneficial " *Lama Gangchen*



Alpine chough



Rock partridge



Black grouse



Blackbird



Peregrine falcon



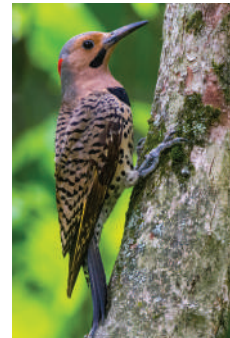
Hawk



Owl



Mountain francolin



Woodpecker



Robin



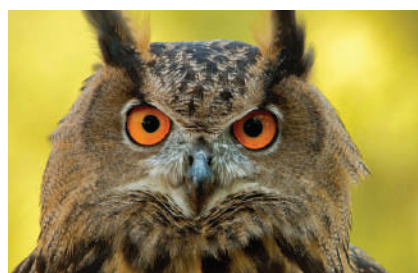
Blue Tit



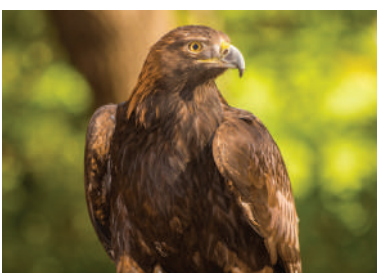
Jay bird



Dipper



Eagle owl



Golden eagle



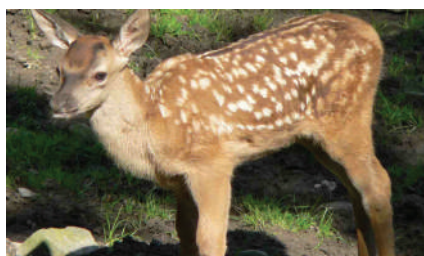
Nature and Culture International is joining nature lovers around the world to celebrate the Year of the Bird.

2018 marks the 100th anniversary of the signing of the Migratory Bird Treaty Act (MBTA), one of the earliest environmental laws enacted anywhere in the world, and a pivotal bird-protection law. However, birds are facing new and serious threats. Now, over 1,300 species of birds are threatened, and almost 200 are critically endangered.

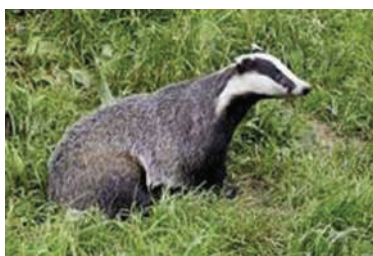
To commemorate the wonder and beauty of these winged creatures, and raise awareness about the crucial role birds play in caring for our shared planet, we are joining forces with organizations and millions of people around the world to declare 2018 as Year of the Bird. Throughout the year, we will highlight uniquely significant birds found in our project areas.

"If you take care of birds,
you take care of most of the environmental problems in the world."

Thomas Lovejoy, Tropical Conservation Biologist



Deer



Badger



Dormouse



Fox



Squirrel



Snake



Roe deer



Weasel



Hedgehog



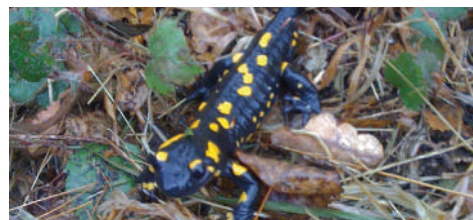
Shrew



Mole



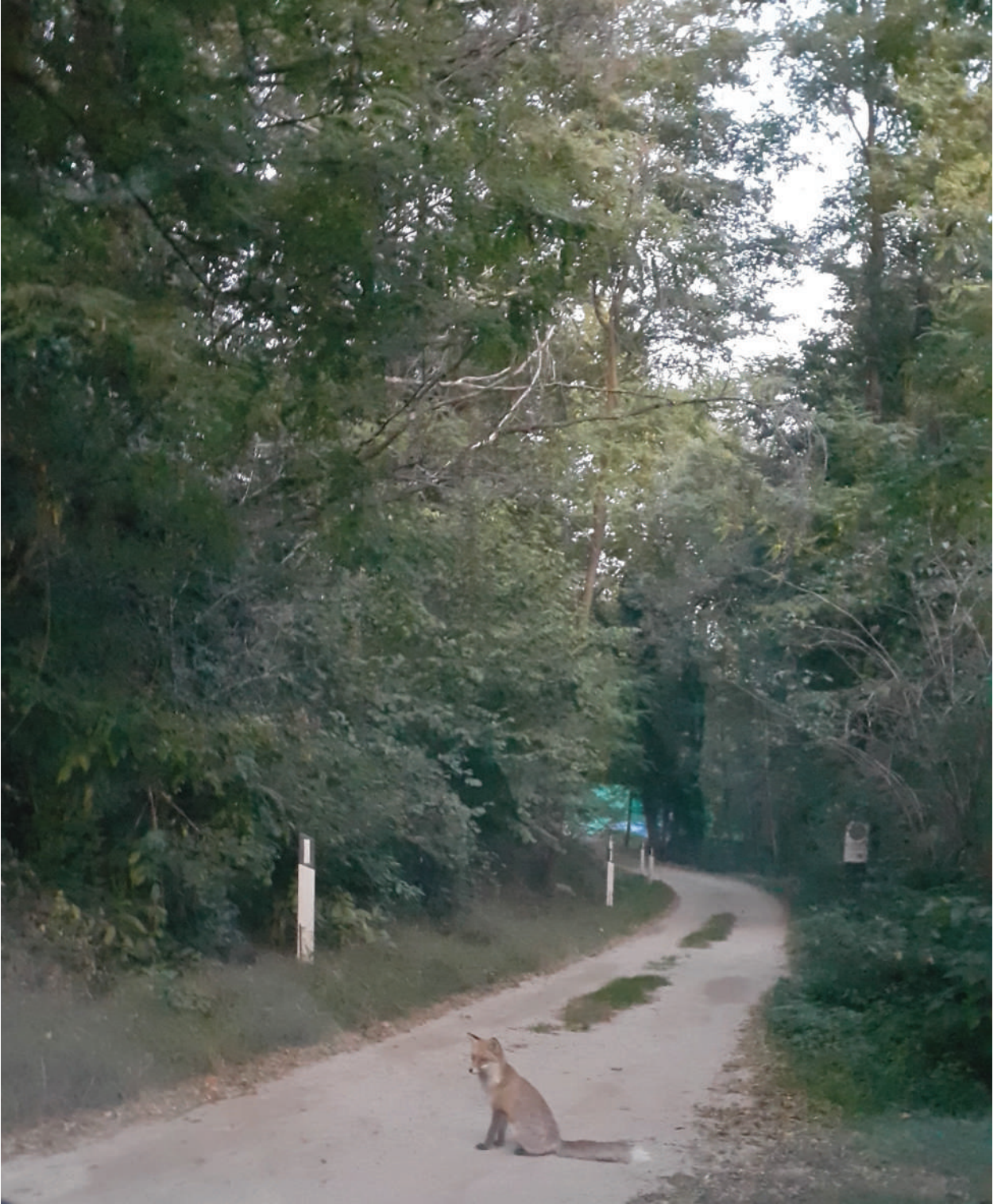
Trout



Salamander



Lizard



Fox in Piccolo Tibet, Albagnano!

Val Grande National Park, a few steps from Maggiore Lake, is the largest wilderness area in Italy. It lies at less than 100 km from Milan and at 150 km from Turin. A unique valley, out of this world, dominated by silence, where nature is the queen. An environmental sanctuary, to visit with absolute respect.

However, Val Grande also means history. The long tale of a mountain civilization told by the places and the people of the villages surrounding this area among Ossola, Verbano, Val Vigezzo, Valle Intrasca, and Cannobina. And even those who are satisfied with stopping on the threshold of such a wild area, in one of the surrounding villages, will have the opportunity to feel the "sensations of wilderness". For Val Grande is not just a Park, but a valley that can convey great emotions.

Fauna

Among the mammals, the ungulates are well represented by chamois, roe deer, and deer. At lower altitudes we can find the fox, and we can certainly find the badger, the marten, the beech marten, the hedgehog, the dormouse, and the squirrel. We must not forget the micro-mammals like the wild mouse, the vole, and the shrew, which represent an important ring in the food chain of the woodland. The bird fauna is very rich in mountain and alpine species meeting each other in the different environments. It is important to notice the presence of the black grouse, of the dipper, and of the golden eagle.

The trout lives in its ideal habitat thanks to the clearness of the water. There are also amphibians, among which the common frog and the salamander, and, among the reptiles, the frightening vipers.



Wild Boars







Peace among Religions

In the eclipse season, among the most powerful celestial events that show their effects in the previous month and in the following six months, influencing the whole planet - historically a harbinger of surprising events, sometimes nefarious and in any case sudden and unpredictable, with registration of natural disasters, wars, deaths of great human beings, headlights for humanity - in contrast with this swarm of potentially negative side effects, which have always accompanied the eclipses, our small spiritual community of Albagnano, has prepared with joy to receive a group of German pilgrims on their way to Assisi, who chose to stop at the Albagnano Healing Meditation Centre, before continuing the long walk to Assisi.

Johannes, the group's guide, said smiling: "The most beautiful places to stop are in monasteries and Buddhist temples". The small team of pilgrims coming from Frankfurt, is composed of a group of people of different ages, all animated by the common spiritual intent to undertake a path of inner transformation, which can find its deep maturation in the itinerant and community dimension of the pilgrimage.

Our guests were then invited to gather around the large bell of the Temple of Heaven on Earth, to formulate, in theirs and in other languages, the Tibetan verse that reads:

"May the great sound of Dharma (Universal Law) eliminate the suffering of sentient beings,



May it uphold the meaning of the Dharma, for inconceivable eons to come", sealed by the tolling of the bell and its echo. Welcomed in the "Temple of Heaven on Earth", they were introduced to Lama Gangchen Rinpoche and Lama Michel Rinpoche, to whom they donated a reproduction of the Crucifix of San Damiano rich in meaning, which spoke to the "Poverello di Assisi" at the beginning of his vocation.





INTRODUCTION

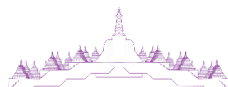
Lama Gangchen says about Bernard Rouch:

“Bernard himself has pursued his studies in engineering and microelectronics and moreover his spiritual research through various traditions of the Middle East, Asia and in particular of Egypt. He has a rich experience and his dedicated work as teacher and compassionate healer of the Egyptian therapies of the Essenes has benefitted thousands of people worldwide. It is of great relevance to keep these ancient wisdom traditions alive and continue to make them accessible to our modern troubled world. Since many years Bernard has conducted courses in Albagnano and we look forward to continue our long and fruitful friendship and collaboration.

I greatly rejoice in Bernard Rouch’s activities and wish both Bernard and Angela a very joyful and healthy life together, full of strength, energy and success for their contribution to preserve these precious ancient Essenes methods and make them available to heal the world and its people.

Tashi Delek”

Lama Gangchen Tulku Rinpoche



Bernard Rouch

Ancient Therapeutic Art

“Rather than focusing on an illness or a particular pain, our approach takes into account the person as a whole. Ancient healing traditions did not separate the body, the soul and the mind, it regarded the being as a balanced whole. Illness was the sign of an inner imbalance, a separation. In the days of Ancient Egypt, one of the first questions Egyptian therapists asked their patients was “who or what are you at war with?”

How can we treat a patient if we cannot treat ourselves? Our approach combines the learning of therapies while following a genuine inner path which helps to better assimilate the therapy itself.

This path is meant for those who already practice the relationship of help (physicians, therapists), as well as those who, from all walks of life, want to learn how to help and heal.

The Egyptian Essene therapeutic art connects us to a sacred breath that passes through us like a wave, allowing us to become channels between Heaven and Earth.”



Led by Bernard Rouch every summer in Albagnano, the advanced residential therapy course of the Esseni group took place. The topic concerned the development of the presence and mental agility of the brain. During the days of the seminar the students were received by Lama Gangchen Rinpoche, Lama healer and Master in the art of teaching to go beyond the ordinary mind to live the Service.





Festival dell'Himalaya

Un arcobaleno di musica e colori dedicato alla pace interiore
al benessere sociale e alla cura dell'ambiente

MUSICAL

Se Buddha fosse il tuo vicino di casa

ore 20:30 (*If Buddha was your neighbour*)



UNITED PEACE ARTISTS

Recitato e ballato dai monaci e dalle monache del
centro buddhista Ganden Tashi Choeling, in Germania.

introduce: **Marco Columbro**



dalle ore 18:00 nel foyer
**mostra di artigianato, musica,
libri, pittura e calligrafia tibetana**



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LAMA GANGCHEN
per una cultura di pace



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luglio 2018



A rainbow of music and colours dedicated to inner peace, environmental peace and social wellbeing from traditional Himalayan sounds made by kangas and monks to their transformations and adaptations to Western culture. The Asian sound of mantras blending with pop European music giving the listener new and original soundtracks.









INTRODUCTION

Born in the 60s near Milan, after completing her classical studies, Elena developed her innate artistic skills by training in a graphic arts school. She started working as a freelance, in advertising and publishing, and then specialised as an illustrator in the field of hyperrealism and fantasy, collaborating with several major publishers. Later, she dedicated herself to the ancient art of painting on wood, innovating it with the enhancement of natural wood grain; using simple and direct techniques, such as pencils, watercolors, gouaches, enamels, etc. to create pieces often poised between ancient miniatures of classic iconographies and daring and imaginative artistic innovations. From an early age, a great interest in esoteric disciplines has led her to deepen the comparative study of different traditions according to the possibility of an inner realisation. She is also a versatile writer of poetic and imaginative stories in which they reverberate her experiences and emotions. In recent years, interest in Buddhism has been reflected in her works, creating authentic jewels of art.