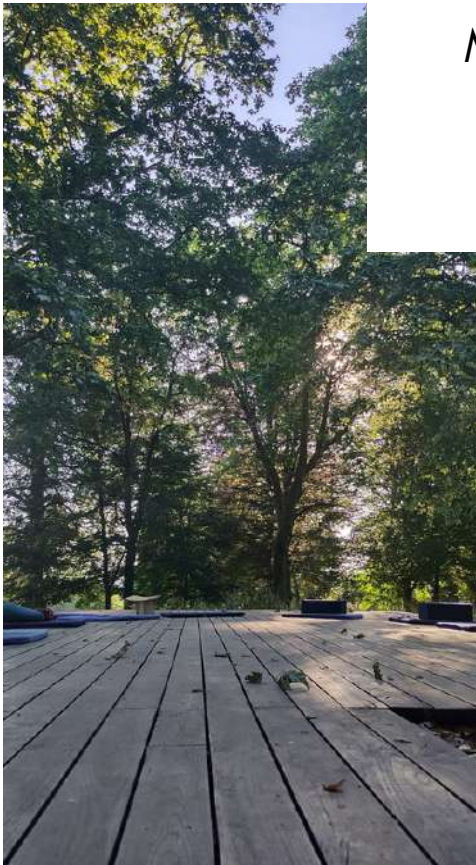


DECHEN CHÖLING

LOVING LIFE ON EARTH

May 24-29, 2026

Meditation & Shamanism
Feedback



Par Catherine Eveillard
& Solen Penchèvre

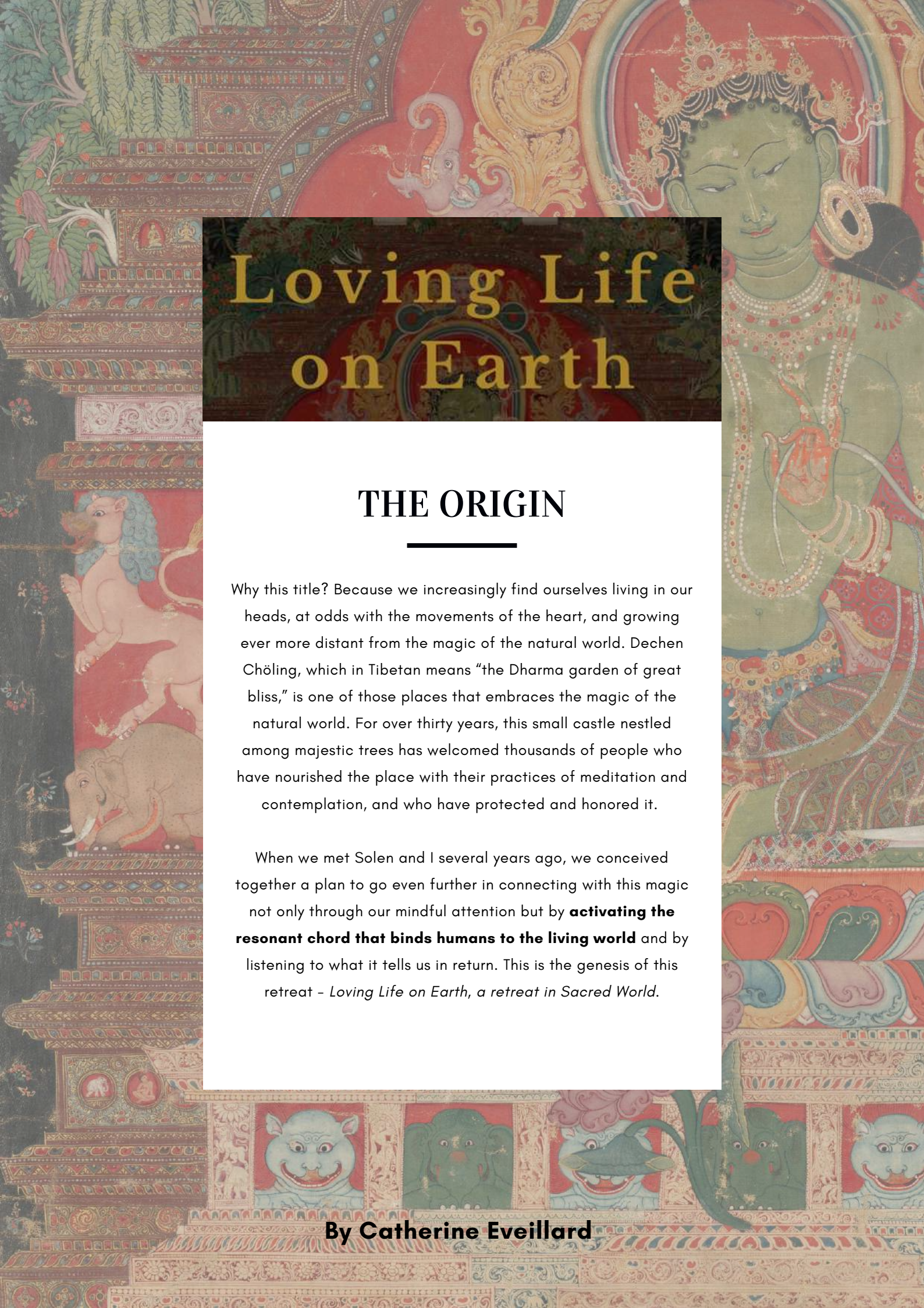
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This document is intended for the immediate and extended Dechen Chöling community, as well as spiritual students of all backgrounds. An abridged version may be shared on other platforms, but any changes to the content must be approved in advance by the authors.





Loving Life on Earth

THE ORIGIN

Why this title? Because we increasingly find ourselves living in our heads, at odds with the movements of the heart, and growing ever more distant from the magic of the natural world. Dechen Chöling, which in Tibetan means “the Dharma garden of great bliss,” is one of those places that embraces the magic of the natural world. For over thirty years, this small castle nestled among majestic trees has welcomed thousands of people who have nourished the place with their practices of meditation and contemplation, and who have protected and honored it.

When we met Solen and I several years ago, we conceived together a plan to go even further in connecting with this magic not only through our mindful attention but by **activating the resonant chord that binds humans to the living world** and by listening to what it tells us in return. This is the genesis of this retreat – *Loving Life on Earth, a retreat in Sacred World*.

By Catherine Eveillard

INTRODUCTION MAKING CONTACT, MEETING THE MAGIC

Aware of the differences in our respective starting points, we agreed to offer both of the teachings we each bring—the Shambhala vision and the practice of meditation for me, and the First Nations tradition for Solen, to which she adds the practice of yoga and the wisdom of the Vedas. We have therefore chosen to provide two reports, although in my case, I have limited myself to sharing the few notes that guided our meditation and our mindful walks.

I thank Solen for the deep commitment she has shown in her shamanic practice and her dedication to sharing it with all the participants. I thank our small group for diving wholeheartedly into a wide variety of experiences and sharing their feelings, perceptions, and visions openly and from the heart. In the intense heat that settled over Dechen Chöling during that last week of May, we spent almost all our days outdoors; we honored the spirits of the place, we walked, we meditated, we were dazzled by the birdsongs, we smiled and danced together in response to the richness of this sacred place that embraced us and that we embraced. We experienced an enchanting moment.

To all of you—neighbors, the Dechen team, Eric, our cook, Birgit and Franck, our coordinators, Chandali our translator, and Herb, my partner—I say Thank you.

By Catherine Eveillard



INTRODUCTION THE VISION OF SHAMBHALA

Chögyam Trungpa is one of the most renowned contemporary Buddhist meditation masters, known not only for his knowledge and teachings but also for his visionary power. He had the profound insight that the world's imbalance and the deterioration of human relationships could be transformed by the emergence in our minds of the possibility of creating an awakened society. This is not a utopia, as has often been the case in the past, nor is it a social project in the political sense, but rather a visionary path that redefines humanity's place and offers a way for every human being to transform, starting now, their vision of themselves and their role in society. It is a sacred path that does not presuppose an ideal final state, but rather a potentiality that expands in relationship with our intelligence, our perception of the world, and the opening of the heart.

"When human beings lose their connection to nature, to heaven and earth, then they do not know how to nurture their environment or how to rule their world--which is saying the same thing. Human beings destroy their ecology at the same time that they destroy one another. From that perspective, healing our society goes hand in hand with healing our personal, elemental connection with the phenomenal world."

Chögyam Trungpa



By Catherine Eveillard

INTRODUCTION THE VISION OF SHAMBHALA

To change our perspective, we must first let go of our all general attitude of aggression towards ourselves, others, and oneself. This was the focus of Chögyam Trungpa's teaching, as he pointed out that only an attitude of profound openness and gentleness toward ourselves and others can enable us to rediscover a sacred relationship with the natural world. But it is also our reverence for and our listening to this world that can heal us of our ignorance and make us realize that, in reality, we were never separate from the world. Each of our actions resonates with everything around us—other beings, humans, animals, insects, plants, the elements— and every encounter we have has the power to change the world.



By Catherine Eveillard

DAY 1

EARTH, THE CRADLE OF OUR EXPERIENCES



Exercise : Sitting on Earth, resting in the present moment, in the awareness of the Bounty of the earth, of our bodies, our breathing and the awakening of our senses.

**The Richness of Our Perceptions
and the direct
Experience of the World**

"The Shambhala vision does not seek to create a fairy-tale world where there is no bloodshed, no war, no nightmares... On the contrary, it is about keeping our feet on the ground—the real ground, the place where we are right now—and experiencing the sacredness of reality."

Chögyam Trungpa

DAY 1

EARTH, THE CRADLE OF OUR EXPERIENCES

Opening Up to the External Space

Discovering that we can let the immensity of life into our being, starting with very simple experiences that we often take for granted: an encounter, a smile, the trees, the beauty of the meadow, flowers, the song of birds, insects, colors...

An immense world of sensory perceptions presents itself to us. The number of perceptions is unlimited. There are sounds we have never heard, colors we have never seen... this extraordinary immensity of perception allows us to communicate with the depths of the world.

Chögyam Trungpa

Opening to the inner space

This unconditional kindness helps us create a space of acceptance and empathy toward our experience. The mind surrenders to the heart and lets go of its goals and preconceptions, we learn to appreciate whatever arises, to dance with the moment. This very moment, this moment of our life is always the ONLY one moment. It opens up on the inner perceptions, of the place, of who we are, of what are the circumstances, whether family, work, emotional and visionary world. It provides the energy of the NOW. Once the moment is passed, our thoughts get corrupted.

DAY 2 DRALAS

We have the power to invoke magic!

When we perceive, in a single moment, the power and depth of the universe, in the present moment, we invoke the living magic of reality. This is what we call the dralas.

Resonating with the energies around us through slow, mindful walking

When we are in a state of openness, the “dralas” are drawn to our non-aggressive energy. The world presents itself to us in its truth, beauty, joy and suffering. This encounter is direct and luminous in nature; it belongs to the realm of poetry, of passion, and it has power.

Any perception can bring us into contact with dralas; we can appreciate everything that exists. The dralas are manifold. They are always new, fresh, alive, and real, and manifest in everything. Discovering the dralas means creating connections with the world where every perception becomes unique. It is seeing with the heart. When the dralas are present, you feel a deep love and respect for all manifestations of the phenomenal world.



By Catherine Eveillard

DAY 3

THE WIND HORSE

Radiating Confidence:

There is a force within us greater than ourselves

To help the dralas become an integral part of our lives, of our way of being in the world, Chögyam Trungpa composed a practice whose purpose is to stir up in our minds a wind of curiosity, interest, joy, and inseparable sadness for everything we encounter.

It is a celebration of life lived to the fullest. We take a hearty bite out of the wisdom we discover around us, we begin to become part of it; this is the experience of the Wind Horse, the image of riding the energy of the situation. The Wind Horse practice puts us in direct contact with the brilliance and liveliness of reality rather than conceptualizing everything.



By Catherine Eveillard

DAYS 4 & 5

FULFILLING THE VISION OF THE SUN OF THE GREAT EAST

The Sun of confidence, mature, without hesitation

Lhassang Practice:

As in many traditions of the First Peoples, the smoke ceremony calls upon the divine beings and protectors who dwell in the heavens to descend on earth in response to our supplication. Our request takes the form of a column of white smoke rising to the sky, embodying the deep connection we feel in our position between Heaven and Earth. We often use it at Dechen Chöling to inspire our personal lives, harmonize and energize our community life, call upon the powerful energies of the gods and sages, and connect with them. In return, the smoke purifies and energizes us. At that moment, fears and doubts dissolve, giving way to a sense of confidence, a sense of being in touch with reality, with a real experience—rather than a concept. We begin to look around, to be curious, to sense what we can do; even if we feel intimidated, we remain present and begin to learn....



By Catherine Eveillard

DAYS 4 & 5
FULFILLING THE VISION OF
THE SUN OF THE GREAT EAST



Because the future is open, you can enjoy the present moment.

Chögyam Trungpa



Loving Life on Earth

A MEETING OF TRADITIONS

We have designed our program as **an exploratory immersion** into Shambhala Buddhism and the practices of original shamanism.

Recognizing that our societies suffer from a disconnection from their natural environment, and seeking a path through this challenging era of systemic upheaval, we wish to offer **a space for reflection and practice** that is consistent with the state of the world today, honoring the land as a living organism. As we explore the possibility—and the complexity!—of collaboration between different wisdom traditions, we begin by fostering **a mutual reinforcement** of our approaches, practices, and communities.

In the following section, I return to my so-called “shamanic” contribution, and in particular to the rituals performed. I adopt an educational perspective to explain how **our weaving of worlds was initiated** according to an order derived from the Indigenous Knowledge Systems. The activated energy fields remain “traceable” from now on, available to future pilgrims who wish to connect with them, rest within them, and draw inspiration for future regenerative projects.

By Solen Penchèvre



INTRODUCTION COMING INTO RELATION

Catherine played a vital role in bridging the gap between the Shambhala institution—which welcomed our project—and the participants, most of whom were practitioners of Buddhist meditation. She always took care to highlight the points of similarity between the traditions, attitudes, and practices of different spiritual paths. The Buddhist perspective served as a uplifting balm for the sometimes challenging practices of reconnecting with the breath of planetary life.

By Solen Penchèvre

INTRODUCTION WHERE I'M SPEAKING FROM

I am French.

My relationship with Indigenous knowledge systems first developed over the course of a decade of travel through Indigenous territories in the Amazon. In particular, I was invited by the Yawanawa people to participate in a teaching tradition that is typically closed to outsiders. I have also established friendly, spiritual, and mutually supportive relationships with Indigenous communities and representatives from North and South America, Africa, and Australia (particularly through the organization I founded to promote ancient knowledge in society).

I have received complementary holistic teachings from practitioners deeply connected to Earth consciousness (Jasmuheen, Sophia Wapiti-Ra, Lydia Thunder Buffalo).

Finally, my research, study, and understanding of Indigenous epistemologies are strongly grounded in the practice of Integral Yoga of the Siddhas (India), a true catalyst for the profound inner transformations I have undergone during my years of training outside France—and a refined cartographic mirror for exploring the awakening technologies of ancient peoples



By Solen Penchèvre

INTRODUCTION TERMINOLOGY

The term “shamanism” homogenizes a vast and irreducible plurality of ontological and epistemological practices dating back to time immemorial. Indeed, Levi-Strauss referred to several thousand systems of knowledge distinct from the dominant model, elements of which remain to be studied and understood.

We could speak of the “central spiritual practices of the Earth’s Original Peoples.” This phrase, however, introduces another terminological bias. Should we call them Indigenous Peoples, Aborigines, First Nations...? The notion of “Original Peoples” does erase the nuances inherent in each of these terms.

To decolonize our terminological approach and conceptual frameworks, we have proposed shifting to the experiential, focusing on **a few fundamental and cross-cutting aspects** of the spiritual practices of the Original Peoples:

- Original shamanism is built on **a relationship with the land**
- Original shamanism understands **well-being and health** as relational fields
- **The struggle** of peoples for their rights and territories today reflects a shamanic mindset

By Solen Penchèvre



DAY 1 INTRODUCING OURSELVES TO THE LAND

With the ritualized use of tobacco

In the Amazonian tradition, tobacco is in fact the primary medicinal plant, the traditional healer's foremost ally for healing, praying, and cleansing, and the primary "dieta" plant whose spirit one learns to know through periods of asceticism and isolation in the jungle. Yet the Lakota myth of White Bison Woman reminds us of the obvious: tobacco represents the ambivalence of the remedy that can also kill if not used correctly. So I ask our group: **with what noble intention** should we make our offerings? How do we explain to the spirits why we have come to this place? What justifies our presence here, and what justifies invoking the spirit of tobacco?

I propose that we present ourselves with gratitude and appreciation for the land, adding these two intentions:

- 1 - **to awaken the will of our collectives** to organize ourselves into communities of life that have a beneficial impact on the environment,
- 2 - **to synchronize our lives** with the planetary and cosmic calendar, the breath of a new era emerging from the ruins.

Each of us can add personal intentions. And we will place the tobacco offerings at the base of the trees and the main landmarks of the site.

By Solen Penchèvre



DAY 2

ALIGNING OUR PERSONAL ENERGIES

The intentions we planted the day before have set a certain process in motion so that our lived realities may truly align with our highest ideals: it is somewhat like a detoxification process, one that may involve navigating through periods of discomfort. We must therefore take responsibility for supporting the update we have invoked—we would be taking a risk if we turned our backs on it at the first sign of difficulty. We are invited to become the pillars of an invisible temple that effectively allows the process to unfold.

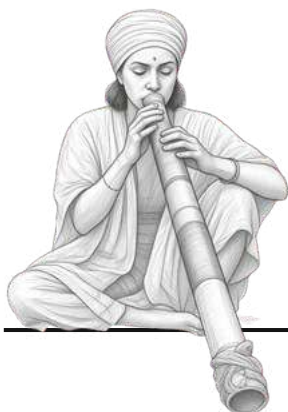
I suggest two tools to help us put this approach into practice.

The Warana of the Satéré Mawé People

This is the original guarana from its native lands, an ancient tonic prepared using unique expertise, which makes it particularly gentle on the nervous system. “Wa-rana,” a principle of knowledge, enhances mental acuity and concentration.

Awaken the spinal energy centers

Focusing on specific areas of the body, sounds, colors, and symbolic realms allows us to recalibrate the functioning of our major psycho-energetic centers (chakras). This practice also offers an opportunity for personal communion with planetary intelligence—for which we can become transmitting antennas.



By Solen Penchèvre

DAY 3

HEALING THE WATERS & RELEASING EMOTIONS

With the traditional cacao of Caribbean women

The substance of our invisible temple has matured on this third day. We are ready to go deeper in our connection with the forces of nature and with our own shadow aspects that need addressing.

With ceremonial cacao, we enter into a contemplation of what nourishes us, of our daily connection with the planet—particularly its food and water—and of how we manage our waste.

I invoke the plant's blessings to open us to reading the signs of nature. We offer our prayers to the water on the land and to the water guardian spirits, and we listen for their messages.

The women's instruments help us release our emotions. African rhythms call us to a joyful, liberated dance that we can offer to life.

The ceremony concludes with a gentle descent of our consciousness into our various organs to release the excess of negative emotions. The shaman is the one who empties his cup to welcome new information. Our bodies are thus prepared to receive the pulsations of the future.



By Solen Penchèvre

DAY 4

CHARGING THE REFUGE SPACE

Infusing the territory with high-frequency energy

Our final ritual is an opportunity to offer the best of ourselves energetically.

I ask permission from the spirits of the place to invoke and anchor specific frequencies at the master tree—the Kami Tree. According to our hosts, the Shinto sun deity, Amaterasu-Omikami, is connected to this tree. I do indeed perceive a feminine form, all light and lace, at the treetop. The purpose of our ritual is precisely to project “solar” frequencies, in the sense of “connected to the multidimensional source of consciousness”.



We ask that these frequencies resonate more strongly across the various levels of the site for an extended period, in order to dissolve that which resists change, that which no longer serves a purpose, that which is harmful to life on Earth, and that which undermines human unity.

We ask that the site be connected to the Earth’s other ley lines and become, in and of itself, a neuron, a compass, and a divine fractal, to guide all who come to pass through it.

EXPRESSIONS OF GRATITUDE

Thank you to Catherine Eveillard and the entire team at Dechen Chöling for placing their trust in me and actively supporting me in creating this series of rituals for the Earth and the evolution of human consciousness. Thank you to Herb Elski, who photographed and greatly inspired this feedback.

Thank you to all the program participants, who walked on both the path of learning and the path of collaborative implementation. Thank you for your knowing glances, your generous offerings to the Earth, and your dedication to your personal practices.

Thank you to the great medicine wheel that accompanies me and to the beings of nature who once again knew so well how to draw it in and welcome it, in a sacred place of transformation.

By Solen Penchèvre

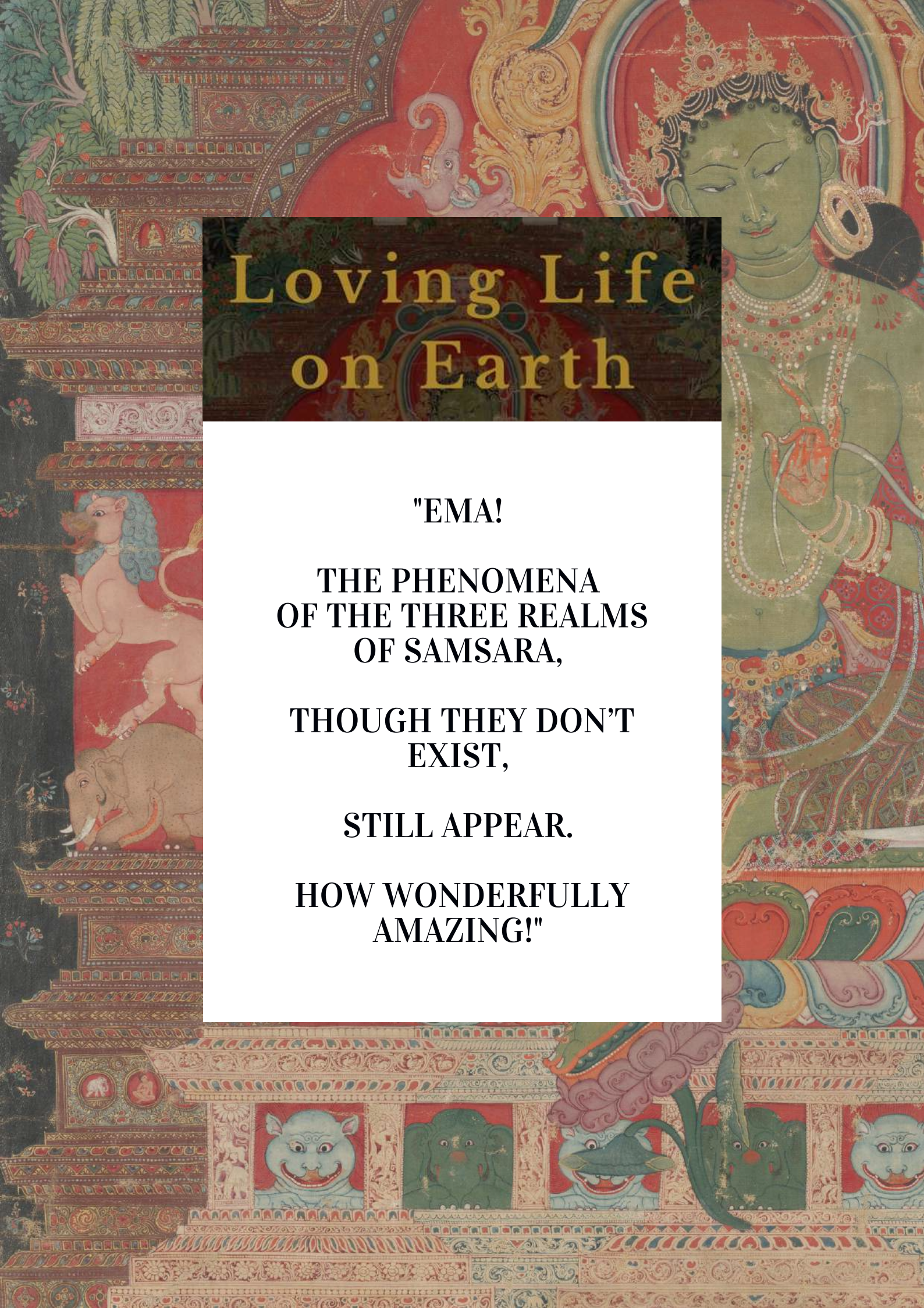
AND THEN?

We have honored Dechen Chöling as a medicine site, a place of healing and renewal for humanity. We have humbly and wholeheartedly invoked the spirits of all directions, all traditions, and all dimensions to add their blessings to this already radiant site.

Prayers that Dechen Chöling may continue to flourish as a self-sustaining and resilient place for humans and all life. Prayers that crystal-clear water may flow freely there and the juicy fruits of prana nourish seven generations to come.

*Sweat Lodges of the Belly of the Earth,
Vision Quests of Warrior-Healers,
And gatherings of Rainbow Peoples,
Will visit the enchanted Skies of Shambhala,
If you so desire!*

By Solen Penchèvre



Loving Life on Earth

"EMA!

THE PHENOMENA
OF THE THREE REALMS
OF SAMBARA,

THOUGH THEY DON'T
EXIST,

STILL APPEAR.

HOW WONDERFULLY
AMAZING!"