



### Signposting

*Posts along the trajectory:* a yellow ring around a tree trunk. You walk on, following ring by ring.

*Changing directions:* two rings – one placed under the other – on the same trunk.

*Two rings facing each other:* walk on between the two of them.

### THE PATH THROUGH THE FOREST

In the back of the garden, a small path stretches itself along the mountain stream. Then you will have an overview of the valley of “la Sciotte”, across a by birch forested area, before joining once more the pathways, marked by signposts, stretching above the valley.

Do not expect a well-marked pathway, because there may only be just a small path, kept free from the blackberry bushes and the brushwood. But year after year, the forest seems to protect these tracks, so that these simple, modest pathways allow us to be immersed into the totality of the surrounding woods.

When leaving the garden, you immediately enter into the woods while following the water stream for a while. You are now able to enter, step by step, into this “savage” environment.

*Just experience the contact of your feet with the ground – try to appreciate every step you make. In every season the contact of your feet by walking the earth is different. Let the chant of the mountain stream enter your awareness, and may be, you have the chance to hear the vocals of some local birds. Sense the fragrance of the air, which will also be different during each successive season. Allow your senses to experience the forests more and more, as you penetrate deeper into their realms.*

Next, the path goes upward to the right side and enters the forest above the mountain stream – and once more you follow its course, but this time from above, till you meet a place, from where you view the last houses of the Sciotte (which is a part of the village of Allarmont) and you may enjoy a dominating view of the valley of the Sciotte. You are now entering a forested area of birches, and this area is decorated with some brooms and a large pine tree nearby.

*According to the season you may have a good look at the valley and the village, or, between the foliage, you may find the nicest places: try to find the best views of the valley and the mountain – in downward and in upward directions. Have a look how the outer view reflects itself in your inner view, in an integrated picture.*

You may find yourselves now in the heart of the birch tree forest, and then change your direction away from the village. Now you may leave the course of the mountain stream and you may follow, without really seeing it, the track of the valley of “la Plaine”. At your left side the forest, and at your right side the valley. Some of the noises of modern civilisation may still reach you and that includes the two church bells (Allarmont and Bionville) which may be the proof that you are not completely lost, here.

*Now you may enter a more open place, an open space on your right side, free from trees, but marked by some rocky stones and decomposing tree trunks. In the centre of it stands a small hawthorn tree – so vulnerable and fragile. This is a suitable place for quiet considerations, for peaceful contemplations*

*and for a silent listening to your feelings: please feel how it is to be embraced by the nature of the forest! You are completely alone here, in the fullness of nature, but nonetheless not very far from civilisation.*

Next, follow the path through the forest and do follow the yellow marks, because this trajectory is full of curves.

You may then pass across “meadows filled with flowers”, which you have to move away in order to join once more with the forest road, which runs through the valley. At your left side, the forest road travels very deep into “la Sciotte” and even beyond it; here, you will meet other marked roads and pathways, which may lead you to the “Cocquin”. Also at your left side, a small pathway travels downward again to Allarmont, but you really have to watch your steps in order to prevent missing it. At your right side you will quickly find another marked pathway, which joins again with the road, which leads to our house. You can also return along that way.

When you follow the path further, crossing the road, a marked way brings you to the mountaintop of the Cocquin. You may follow that road, but do not go too far! Soon enough, at your right side, you may choose to follow an unmarked road, which travels along a water reservoir; at the end of the road there are blocked water sources. You cannot see these sources, but you can listen to them.

*Now you have arrived at the centre of the forest, in a corner of this mountainous area, which has remained totally wild, untamed and serenely silent. The roads and the valleys are distant, now. But when you pay much attention, you may hear the song of the hidden water sources, and this may very well be the moment in which you may sharpen your auditory senses. What do you hear? Yes, the waters, but also the forest? And how do these resonate into your very being?*

You can go back via the same road by following the yellow marks, or one of the marked routes, which return to Allarmont and to “the Song of the Mountain Stream”, which depends upon your time schedule, of course.

***Our five senses – sight – hearing - touch – smell – taste – present an access to the outer, objective world as well as to the inner, subjective world. They enable us to fully experience and enjoy our presence in the world and to be aware of its inner resonances. They may help us to travel, to develop further and further.***

*Our attitude to hear, to listen, develops our sensitivity in our relation with the diversity of expressions of nature. Thus we may refine the conscience of our presence in the world.*

***The sense of sight*** invites to see with conscience, to observe forms and colours, to collect all this information into a synthetic matrix. (Here, the subjective development of “vision” is an inner quality of seeing, of sight, related to visualisations).

***The sense of hearing*** resonates in our being at several, different levels, so that we listen not only with our ears, but also with the wholeness of our body. This invites us to listen inwardly, subjectively, to the silence...

***The sense of touch*** is a means to (re)cognise, which opens the door between outer objectivity and inner subjectivity. This develops our ability to be sensitively present among those, who are around us.

***The sense of smell*** is related to our breathing, to the air, the all-embracing atmosphere as a carrier of smells, and to the air, which circulates in our bodies.

***The sense of taste*** may lead us from the simple outer attractiveness of – I like, I do not like – to the ability of discernment, of discrimination and to conscientiously choose, till we even consider ideals and perfections.