The cosmos is filled with precious gems. I want to offer a handful of them to you this morning.

Each moment you are alive is a gem, shining through and containing earth and sky, water and clouds.

It needs you to breathe gently for the miracles to be displayed. Suddenly you hear the birds singing, the pines chanting, see the flowers blooming, the blue sky, the white clouds, the smile and the marvelous look of your beloved.

You, the richest person on Earth, who have been going around begging for a living, stop being the destitute child. Come back and claim your heritage. We should enjoy our happiness and offer it to everyone. Cherish this very moment. Let go of the stream of distress and embrace life fully in your arms.
Heart to heart,
that is how I would speak with you.

Words are not necessary
in the language of the Heart.
And yet, the mind at times needs words
to understand what only the Heart knows
beyond words.

I would speak to the Totality of who you are,
mind and Heart, body and Spirit,
with words and in Silence.

Creature of the Earth,
you are not the self
you suppose yourself to be.

Child of the Cosmos,
you are more than the self
you think you are.

YOU ARE A BUDDHA

It is time to remember and awaken
to the Truth of Who You Are.

I Am
What You Will Be,
What You Are,
What You Have Always Been,
only you have forgotten,
only you have simply to remember.

I Am the Awakening.
I Am the Voice of your Heart.
My Word is the vibration of
every atom and every star,
the Light of all beings in the Universe.

Listen to the Voice of Awakening,
the Truth of your Heart.

It is time now,
time to listen and remember.

This is your Wake-Up Call:

YOU ARE A BUDDHA
ON BUDDHA’S BIRTHDAY

To all you noble Buddhas currently living in prison, Happy Birthday. To all you austere Buddhas selling smiles in taverns, Happy Birthday. To you countless Buddhas twinkling in the night sky, Happy Birthday. And Happy Birthday to all of you brightly smiling, beautiful Buddhas in the gardens.

To all you Buddhas who have become endlessly changing clouds as you drift across the sky, to all you Buddhas who are quietly biding your time as boulders – a very Happy Birthday to you, too.

And Happy Birthday to all you cute little Buddhas swimming in the water. To all you lively Buddhas soaring through the skies. To all you reverential Buddhas singing hymns in churches, and to all you handsome Buddhas chanting in temples.

To all you Buddhas hoeing and plowing the fields and paddies, to all you Buddhas sweating in the humming factories, to all you Buddhas working in dust and dirt, and to all you Buddhas quietly studying in classrooms – let me wish you all a very Happy Birthday.

When I open my eyes, you are Buddha. When I close my eyes, you are Buddha. Every place in the Universe is filled with Buddhas! Although we have different guises and appearances, we are all manifestations of the same single Buddha. Everything is equal, and everything is magnificent! So let us transcend our torments in this world of Buddhas and be happy. How marvelous that every single place is a site for liberation from suffering and ignorance!

To all you Buddhas who, by wearing the gentle smile of Compassion, deliver the Dharma in a sound even greater than thunder, to all you Buddhas who fill every corner of the Universe – every day is a Wonderful Day and every day is our Birthday. So let us all eternally respect and congratulate one another: Happy Birthday!

~ The Venerable SongChol
(Korean Chogye Zen Master and Patriarch)
Opening the Eye, p. 146-147

GATHA FOR MY BELOVED
~ by Br. Chi Sing

My beloved,
All things pass away, and time is precious.
Let us cherish our togetherness now –
Each moment, each smile,
each day, each embrace –
before the sun sets
and darkness falls.

On this sacred day of Buddha’s Awakening,
Remember, my heart-mate,
your bedroom is your zendo.
Taking care of the little details,
you take care of Life Itself.
Every day is sesshin,
and every dust particle swept
is the saving of all beings.

All things pass away
and the sun is setting.
Now is the time, my beloved,
now is the time for loving.
Time is precious
and darkness is falling.
Now is the time.
Now, beloved.
Now.

gatha = verse of mindfulness
zendo = meditation hall
sesshin = meditation retreat
THICH NHAT HANH ON: “SUCHNESS”

Our partner is a flower. If we take care of her well, she will grow beautifully. If we take care of her poorly, she will wither. To help a flower grow well, we must understand her nature. How much water does she need? How much sunshine? We look deeply into ourselves to see our true nature, and we look into the other person to see her nature.

“Suchness” is a technical term that means true nature. Everything has its suchness; that is how we recognize it.

I would like to share with you a story about suchness. There was a patient in the mental hospital [in Vietnam] who seemed to be normal. He ate and talked like other people. But he believed that he was a kernel of corn, and every time he saw a chicken, he ran for his life. He did not know his suchness. When the nurse reported this to the doctor, the doctor told him, “Sir, you are not a kernel of corn, you are a human being. You have hair, eyes, a nose, and arms.” He gave a kind of sermon like that, and finally he asked, “Now, sir, can you tell me what you are?”

The man replied, “Doctor, I am a human being. I am not a kernel of corn.” The doctor was happy. He felt he had helped this patient a lot. But to be certain, he asked the man to repeat the sentence, “I am a human being. I am not a kernel of corn,” four hundred times a day and to write it on a piece of paper three hundred more times each day. The man became devoted to doing it, and he stopped going out at all. He just stayed in his room repeating and writing exactly what the doctor had prescribed.

A month later, the doctor came to see him, and the nurse reported, “He is doing very well. He stays inside and practices the exercises you gave him very diligently.”

The doctor asked, “Sir, how are things?”

“Very well, thank you, doctor.”

“Can you tell me what you are?”

“Oh yes, doctor. I am a human being. I am not a kernel of corn.”

The doctor was delighted. He said, “We will release you in a few days. Please come with me to my office.” But while doctor, nurse, and patient were walking together to the office, a chicken walked by, and the man ran away so quickly that the doctor couldn’t catch him. It was more than an hour later that the nurse brought him to the office.

The doctor was agitated. “You said you are a human being and not a kernel of corn. So why did you run away when you saw a chicken?”

The man said, “Of course I know that I am human being and not a kernel of corn. But how can I be sure the chicken knows?”

THAT’S WHAT LOVE IS

There is a true story of a wife whose husband had been in Japan during the war. In Japan he lived with a Japanese woman and had a couple of children with her. He loved the Japanese woman very much. When he came home he did not tell his wife about this love. But finally, when he knew he was dying, he confessed to her the truth of the relationship and the children. At first she was very upset. But then something within her began to stir, and she worked and worked with her anguished feelings; finally, before her husband died, she said, “I will take care of them.” So she went to Japan, found the young woman, and brought her and the two children back to the United States. They made a home together and the wife did all she could to teach the young woman English, to get her a job, and to help with the children. That’s what love is.

~ Charlotte Joko Beck
Everyday Zen: Love and Work, p. 94

Although he had been practicing very hard, he was not able to see his true nature, his suchness, and he did not understand the suchness of a chicken either. Each of us has our own suchness. If we want to live in peace and happiness with another person, we have to understand his or her suchness and our own.

To meditate is to look deeply into the nature of things, including our own nature and the nature of the person in front of us. When we see the true nature of that person, we discover his or her difficulties, aspirations, suffering, and anxieties. We can sit down, hold our partner’s hand, look deeply at him, and say, “Darling, do I understand you enough? Do I water your seeds of suffering? Do I water your seeds of joy? Please tell me how I can love you better.” If we say this from the bottom of our heart, he may begin to cry, and that is a good sign. It means the door of communication may be opening again.

~ The Venerable Thich Nhat Hanh
Touching Peace: Practicing the Art of Mindful Living, p. 50-53
Wandering mind. Is it a problem? You say it is difficult to meditate because your mind wanders so much. Thoughts begin to race in all directions. Concentration and focus are hard. And yet, is it not true that your mind is usually in this state of affairs? And when you sit down on your meditation seat, now you have the opportunity at last to see what is really going on. Meditation is not the cause of your wandering mind. Meditation simply allows you to see what is already there. Meditation is a way of stopping and observing. And what you most often see at first may not be pleasant, but if you do not face the reality of what has been going on for so long – namely, a mind that is out of control – you will not be able to transform yourself and awaken to your True Nature.

What is needed is courage of the Heart to face the current situation of the untransformed mind. Courage to sit with it as it is. And faith enough to trust that awareness itself is already transformative. So, instead of resisting and resenting the wandering mind during meditation, simply watch without judgment the tangled workings of the mind. Your anchor is mindfulness of the present moment, perhaps of the body sitting here and now, breathing in and breathing out.

Aware of a thought, noting the kind of thought it is, and coming back to the breath, in the body, to this present moment. . . .

Aware of a sound, noting the tonal quality of the sound, and coming back to the breath, in the body, to this present moment. . . .

Aware of a sensation on the skin or in the body, noting the details of the sensation without adding thoughts and interpretive judgments onto it, and coming back to the breath, in the body, to this present moment. . . .

Eventually, you will notice certain patterns, certain mind-habits, certain connections between thoughts and feelings. You will begin to realize how impermanent and insubstantial your thoughts are, how your feelings are multi-layered and malleable, how you constantly identify who you are with your ever-shifting mind-states and life dramas when, in fact, YOU ARE NOT YOUR MIND.

And furthermore, you are not your addictions, you are not your accomplishments, you are not your self-esteem (high or low), you are not your I.Q., you are not the victim and you are not the victimizer. YOU ARE NOT YOUR STORY.

Much of your suffering stems from the false identification of your thoughts and feelings (your human story) with your True Nature. The body and mind are impermanent, they are not Who You Ultimately Are, and to believe and act otherwise leads to suffering. Who, then, are You?

YOU ARE A BUDDHA.

To know this and live in this realization is Nirvana. And when you awaken to the Truth of Who You Are, mind is no longer simply mind but is the Mind of the Buddha (“Bodhicitta”), and body is no longer simply body but is the Body of the Buddha (“Buddhakaya”). Both body and mind, then, are understood in their true light as tools of exploration, vehicles of expression, skillful means (“upaya”), not ends in and of themselves.
Silence . . .

. . . even when street cars go by . . . when a car alarm goes off . . . when a phone rings . . . even when everything seems a cacophony of busyness.

Silence . . . not of the ear . . . but of the Heart.

Listen. . . .

In the realm of the ear, there is no such thing as absolute silence. There can be relative quiet, yes. But not complete silence.

Listen to your breathing, your heartbeat, the mind, the birds. Sound and vibration are the very fabric of the realm of Form.

The Silence I speak of is not of this realm of the ear.

Listen to your Heart, and you will know.

Listen with your Heart, and you will understand.

When you listen to all of Creation with the Heart of a Buddha, you will experience Divine Silence in the bubbling of a brook, in the giggling of a child, in the creeking of an old oak tree swaying in the wind.

The Silence that I speak of, Divine Silence, is the silencing of ignorance and delusion, the silencing of craving and aversion, the silencing of suffering and sorrow.

In the Divine Silence of a Heart that is free, Reality reveals itself perfectly without distortion and without limiting conceptualization.

With the Silent Heart of Divine Compassion, you can listen to “the cries of the world” with True Understanding and hear from Within the way to help.

In True Silence is the Great Word, the One Sound, the Source of All Vibration. The Music of the Universe.

From the Great Womb of Silence and Emptiness is born the Divine Word of Fullness, manifest and expressed and embodied as You, as all Sentient Beings, as the entire Cosmos of Truth, Goodness and Beauty.

You are the Silence, the Emptiness.

And, You are the Divine Sounding, the Fullness of Creation.

YOU ARE A BUDDHA.

Listen, listen.

Yes, You are a Buddha. Yes, You Are. . . .
You have so many questions. You want to know everything. You do not like the feeling of insecurity of not knowing. But the path to true freedom and security is Don’t Know.

Don’t Know Mind.

Letting go of the desire to control. Letting go of dwelling in the realm of surface chatter. Letting go of thinking mind, clinging mind, fearing mind.

Just being with what is. Being with not having all the answers, not being in full control, not having reality neatly packaged, labeled and conveniently categorized and dissected into nice bite-size parts easily understandable. Being with the whole mess of it all, just as it is. Being with Don’t Know Mind.

Only Don’t Know.

Ah, and what is here in this Mind of Don’t Know? What is here in this space where a thousand questions can collapse into One Great Doubt?

Emptiness . . .
Spaciousness . . .
The freedom of allowing all possibilities.
No constrictions, no judgments.

And in this fruitful darkness of Don’t Know Mind, in this fertile womb of infinite possibilities, lies the seed of purity and clarity, the “one pure and clear thing.”

Mind beyond mind.
Wisdom beyond wisdom.
“Mahaprajnaparamita.”

And what is this one pure and clear thing?

(Om)
“Gate gate
Paragate
Parasamgate
Bodhi svaha!”

Right livelihood.

This is one of the spokes of the Noble Eightfold Path of Liberation. In the traditional enumeration, it is Number Five, and yet, in fact, it is like the Eighth. This is the culminating point of your practice of Right View, Right Intention, Right Speech, Right Action, Right Effort, Right Mindfulness and Right Concentration.

You are a Buddha, and you are here to embody and manifest the Truth of who you are in this Universe of form. Your Right Livelihood is an expression of your Right Purpose and Right Mission in this world. Your career is the career of a Bodhisattva. Your work is the work of embodying and manifesting your Buddha Nature, your True Self, right here and right now, in this realm of time and space and energy/consciousness.

How you sustain your physical life
is intimately connected with
how you sustain All of Life.

The whole Eightfold Path is contained in Right Livelihood. It is your job to bring Right View and Right Intention into your work, to bring Right Speech and Right Action into your career, to bring Right Effort, Right Mindfulness and Right Concentration into your livelihood. This is your Job behind your job.

Your True Work is to “Be Here Now” and to bring your True Presence into daily life. Your True Work is to bring loving-kindness into the world, to radiate peace in places of disharmony, to be the Wisdom That You Are applied to all walks of life. Whatever you do to sustain yourself, your family and your world, whether it is farming, teaching or nursing, or whatever profession, remember your True Profession – You are a Buddha. And this world is your workplace. And you are here to embody and manifest Your True Nature in an infinite variety of ways . . .
YOU ARE A BUDDHA

... through art, music and poetry,
... through religion, education and politics,
... through sexuality, culinary cuisine and architecture,
... through community-building, ecology and medicine,
... and through all the ways you work to sustain yourself and All of Life.

Be the Buddha that You Are.
And Just Do It.

/ wheel / wheel / wheel

Just Do It.

There is a Wisdom and Energy already within you.

Just Be It.
Just let it flow through.

There is no need for struggle, or forcing.
Have faith in yourself, in the Self that is Me, the Buddha in you.

Breathe in, breathe out.
Relax your body, relax your mind.
Become aware of your Heart center.

Breathing in, the Light of the Universe is the Light shining in your Heart.
Breathing out, the Light in your Heart radiates throughout your body,
penetrating deeply every cell and every thought with Peace.

Stay with this Light, breathe with it for a while.
Let Peace envelop every part of your body-mind.

And then, from the Center of your Heart, speak your Truth.
Act on your Truth. Perhaps, even – write your Truth, sing your Truth, paint your Truth, dance your Truth.

YOU ARE A BUDDHA

Express yourself.
Express, not the small limited separate ego self, but
express the Buddha Nature that is your True Self.

And listen to your Self all around you.
Listen and see and smell and taste and touch
your Buddha Nature everywhere,
all within your reach:
the blue sky, a fragrant rose, sweet honey, a baby’s laugh, the cool breeze.

Can you see? You are expressing your Self everywhere, all the time.
So, too, your human body and mind, free from ignorance and delusion,
can and does express your True Self, the Buddha Nature of the Universe.

See, truly know, deeply understand and penetrate the Truth that
the Buddha Nature expressing through the Universe and
the Buddha Nature expressing through your body and mind
are not two,
but One.

You Are That.
You Are All of It.
No separation.

It is You, and You are Me, and I Am All There Is.
There is no i, there is no me, there is no you, there is no it or them.

There Is Only This,
beyond labels, beyond categories,
beyond discriminative concepts and notions and words.

No separation.

BUDDHA - IS - BUDDHA.
THE GROUND AND GOAL OF EXISTENCE

Being and consciousness exist as a spectrum, reaching from matter to body to mind to soul to Spirit. And although Spirit is, in a certain sense, the highest dimension or level of the spectrum of existence, it is also the ground or condition of the entire spectrum. It is as if Spirit were both the highest rung on the ladder of existence and the wood out of which the entire ladder is made – Spirit is both totally and completely immanent (as the wood) and totally and completely transcendent (as the highest rung). Spirit is both Ground and Goal.

In its immanent aspect, Spirit is the Condition of all conditions, the Being of all beings, the Nature of all natures. As such, it neither evolves nor involves, grows or develops, ascends or descends. It is the simple suchness or isness – the perfect isness – of all that is, of each and every thing in manifestation. There is no contacting immanent Spirit, no way to reach It, no way to commune with It, for there is nothing It is not. Being completely and totally present at every single point of space and time, It is fully and completely present here and now, and thus we can no more attain immanent Spirit than we could, say, attain our feet.

In its transcendental aspect, however, Spirit is the highest rung on our own ladder of growth and evolution. It is something we must work to comprehend, to understand, to attain union with, to identify with. The realization of our Supreme Identity with Spirit dawns only after much growth, much development, much evolution, and much inner work – only then do we understand that the Supreme Identity was there, from the beginning, perfectly given in its fullness. In other words, it is only from the highest rung on the ladder that we can realize the wood out of which the entire ladder is made.

It is this paradox of Spirit – both fully present (as the Ground of Being) and yet to be realized (as our highest Goal) – that lies behind [certain] paradoxical Zen sayings... . . . While in its immanent aspects Spirit simply is, in its transcendental aspects Spirit evolves or develops. The entire manifest world, while remaining fully and completely grounded in Spirit, is also struggling to arouse from the nightmare of time and stand strong in eternity. This struggle of growth and development appears in the world at large as evolution, and in individual men and women as the growth and development of their own consciousness (which is simply the arena of cosmic evolution in human beings). Evolution is the movement of Spirit, toward Spirit, as Spirit, the conscious resurrection, in all men and women, of the Supreme Identity, an Identity present all along, but an Identity seemingly obscured by manifestation, seemingly obscured by the limited view from a lower rung on the ladder. As one intuits the higher and higher rungs of the ladder of existence, Spirit sees Itself as Spirit, sees Itself everywhere, sees there was never a time that It wasn’t – and then, but only then, is the entire ladder thrown away, now having served its manifest purpose. And one understands, in the entire process, that not a single thing has been attained.

~ Ken Wilbur
The Spectrum of Consciousness, p. 43-44

ABOUT BR. CHI SING

Br. Chi Sing, M.Div., M.A., is an Interfaith minister of mindfulness, retreat facilitator, spiritual director, ritual artist and musician. He was born and raised in Texas, lived in California for ten years, and currently lives in Dallas, Texas, near his family. He has a B.A. in Religion from a Protestant university, a M.A. in Spirituality from a Catholic college, and a Master of Divinity degree from a Unitarian Universalist seminary.

His primary meditation teacher is the Venerable Thich Nhat Hanh, and he was lay-ordained by him into the “Order of Interbeing” (Unified Buddhist Church) in 2003 with the spiritual name of “True Wonderful Happiness.” He was also commissioned into ministry by a congregation of the United Church of Christ (UCC) in 1995. In the past, he has collaborated on several events and retreats with S.F. Bay Area spiritual teachers Matthew Fox (Creation Spirituality, Original Blessing, Techno Cosmic Mass) and Christian de la Huerta (Q-Spirit, Coming Out Spiritually, Revolutionary Wisdom).

He has led and spoken at several retreats for Interfaith, Buddhist, and Christian communities from as small as 10 to 80 persons to as large as 300 to 800 persons, and he founded three young adult spiritual/social/discussion groups in San Francisco, Berkeley and Los Angeles, as well as a large meditation community in San Francisco. He has also served as a Youth Director, Children’s Director and Religious Education Director at various churches. And he is currently working on creating the “Interfaith Mindfulness Ministries” at the Cathedral of Hope in Dallas.

Br. Chi Sing’s vision for ministry is to encourage Buddhist, Christian and other faith communities to practice Mindful Spirituality in an Interfaith Earth-based way, with an emphasis on creativity, music and the arts.

Some of Br. Chi Sing’s past Interfaith work:
- facilitated a meditation retreat for college students at the University of North Texas (UNT) in Denton.
- preached at several Unitarian Universalist churches in Texas and UCC congregations in California on “Interfaith Buddhist Spirituality.”
- facilitated music and ritual for Interfaith services at the Unity Church of Dallas and other New Thought communities.
- facilitated an “Interfaith Christian” retreat sponsored by the Spiritual Development Team of the MN Conference of the UCC.
- facilitated a workshop on “Gifts of Asian Spirituality for Christians” at the General Conference of the Metropolitan Community Church (MCC).
- keynote speaker at the Annual Forum for The Center for Progressive Christianity (TCPC).
- guest speaker at several churches, sanghas, conferences, centers, etc.

~ Br. Chi Sing

~ Br. Chi Sing's vision for ministry is to encourage Buddhist, Christian and other faith communities to practice Mindful Spirituality in an Interfaith Earth-based way, with an emphasis on creativity, music and the arts.
ABOUT THE VENERABLE THICH NHAT HANH

Thich Nhat Hanh (affectionately called “Thay” by his students) is a world-renowned Buddhist teacher of the “Art of Mindful Living.” Millions around the world from all faiths have benefited from his over 80 published books and his family-friendly meditation retreats for beginners. He has many Jewish and Christian students, several of whom are priests, rabbis and ministers. Thomas Merton, the famous Catholic author, called him a true brother and friend. And Rev. Martin Luther King, Jr., nominated him for the Nobel Peace Prize in 1967. Some of his books have become national bestsellers, including the classic: *Living Buddha, Living Christ*, an inspiring book on Interfaith dialogue and spiritual practice in modern times.

In collaboration with his community, he has authored Fourteen principles as the foundation of his spiritual work in mindfulness. Here is one of them:

**Nonattachment to Views**

Aware of the suffering created by attachment to views and wrong perceptions, we are determined to avoid being narrow-minded and bound to present views. We shall learn and practice non-attachment from views in order to be open to others’ insights and experiences. We are aware that the knowledge we presently possess is not changeless, absolute truth. Truth is found in life, and we will observe life within and around us in every moment, ready to learn throughout our lives.

Thich Nhat Hanh is contributing to a gentle, transformative revolution in religion, ecology, education and social action through this compassionate, non-dogmatic and practical approach to spirituality and life.

For more information, you may visit his website at: www.IAmHome.org

THE FIVE MINDFULNESS TRAININGS

The Foundation of True Mindful Living

The First Mindfulness Training: Non-violence and Reverence for Life –

Aware of the suffering caused by the destruction of life, I am committed to cultivating compassion and learning ways to protect the lives of people, animals, plants, and minerals. I am determined not to kill, not to let others kill, and not to support any act of killing in the world, in my thinking, and in my way of life.

The Second Mindfulness Training: Non-stealing and Generosity –

Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, I am committed to cultivating loving-kindness and learning ways to work for the well-being of people, animals, plants, and minerals. I will practice generosity by sharing my time, energy, and material resources with those who are in need. I am determined not to steal and not to possess anything that should belong to others. I will respect the property of others, but I will prevent others from profiting from human suffering or the suffering of other species on Earth.

The Third Mindfulness Training [revised]: Sexual Responsibility –

Aware of the suffering caused by sexual irresponsibility, I am committed to cultivating responsibility and learning ways to protect the safety and integrity of individuals, couples, families, and society. I am determined not to engage in sexual relations without mutual understanding, care, respect, and a loving commitment to the long-term well-being of myself and others. To preserve the happiness of myself and others, I am determined to respect my commitments and the commitment of others. I will do everything in my power to protect children from sexual abuse and to prevent couples and families from being broken by sexual irresponsibility.

The Fourth Mindfulness Training: Mindful Communication –

Aware of the suffering caused by unmindful speech and the inability to listen to others, I am committed to cultivating loving speech and deep listening in order to bring joy and happiness to others and relieve others of their suffering. Knowing that words can create happiness or suffering, I am determined to speak truthfully, with words that inspire self-confidence, joy and hope. I will not spread news that I do not know to be certain and will not criticize or condemn things of which I am not sure. I will refrain from uttering words that can cause division or discord, or that can cause the family or the community to break. I am determined to make all efforts to reconcile and resolve all conflicts, however small.

The Fifth Mindfulness Training [revised]: Healthy Consumption –

Aware of the suffering caused by unmindful consumption, I am committed to cultivating good health, both physical and mental, for myself, my family and my society by practicing mindful eating, drinking and consuming. I will ingest only items that preserve peace, well-being and joy in my body, in my consciousness and in the collective body and consciousness of my family and society. I am determined not to use intoxicants or to ingest foods or other items that contain toxins, such as certain TV programs, magazines, books, films and conversations. I am aware that to damage my body or my consciousness with these poisons is to betray my ancestors, my parents, my society and future generations. I will work to transform violence, fear, anger and confusion in myself and in society by practicing a diet for myself and for society. I understand that a proper diet is crucial for self-transformation and for the transformation of society.