



**30th Annual SnowFlower Regional Retreat**  
*Mindfulness, Concentration, Insight, Compassion and Generosity*  
*in Divisive Times: What Thich Nhat Hanh's Teachings on*  
*Impermanence and Interdependence Offer Us Today*  
**October 13-15, 2023**

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Led by Dharma Teacher Jack Lawlor

*We will be refraining from social conversation throughout the retreat until Sunday lunch. Please help us take advantage of this opportunity to deepen our practice through silence.*

**Friday, October 13**

5:30 – 8:00 pm	Registration, snack, and social time
7:00	Orientation for new retreatants
8:00 – 8:45	Welcome, dharma talk, meditation instructions
8:45 – 9:45	Sitting and walking meditation; Sutra recitation: Discourse on Love
9:45 – 10:00	Additional welcoming suggestions
10:00 pm	Bedtime and Noble Silence . . . Rest well!

**Saturday, October 14**

6:00 am	Wake up bell
6:30 – 7:45	Sitting and walking meditation; Sutra recitation: Nourishing Happiness
8:00 – 9:30	Breakfast in Noble Silence
9:45 – 11:00	Recitation: Walking Meditation Poem; Outdoor sitting and walking meditation (weather permitting)
11:15 – 12:30 pm	Dharma talk; Various Expressions of the Bodhisattva's Vows
12:45 – 2:00	Lunch in Noble Silence, Lazy Time

2:00 – 3:30	Small group discussions (preceded by a 10-minute sitting meditation)
3:30 – 4:00	Guided Group Sitting Meditation: Contemplating Limitless Life
4:15 – 5:45	Lazy Time or Optional Activities
4:15 – 5:15	Chi Gong, or Letting Go
5:15 – 5:45	Five Mindfulness Trainings Orientation
5:45 – 6:15	Sitting Meditation
6:30 – 7:45	Dinner in Noble Silence
7:45 – 9:00	Tea Ceremony: Sharing on the theme of the retreat and on our practice in Thay's tradition
9:00 – 9:30	Sitting Meditation
9:30 – 10:00	Optional Outdoor Walking Meditation
10:00 pm	Bedtime and Noble Silence

**Sunday, October 15**

6:00 am	Wake up bell
6:30 – 7:45	Sitting and walking meditation; Sutra recitation: The Diamond Sutra
8:00 – 9:45	Breakfast in Noble Silence
10:00 – 11:15	Dharma talk
11:15 – 12:30 pm	Final Gathering <ul style="list-style-type: none"> <li>- Chanting of the Heart Sutra</li> <li>- Mindfulness Trainings Recitation</li> <li>- Ordinations with Jack</li> </ul>
12:30 – 1:15	Lunch
1:15 – 3:00 pm	Cleanup

*All meals except Sunday lunch will be in silence. The bell will be invited and the Five Contemplations read about five minutes after the first person is served. To enjoy our meals warm, we will not wait until the Five Contemplations are read before beginning to eat.*

## Guide to Mindfulness Retreat Activities

### Regarding Silence During the Retreat

Noble Silence is the ground for the retreat. By practicing in silence, we come in contact with people and things on a deeper level, and that can bring us great joy and understanding. Remember to practice silence with a smile.

### Silent Meals

We suggest you eat your meals in silence, if possible. We eat in silence in order to see the preciousness of the food and the friends we are eating with. The food gives us the opportunity to see the close connection between ourselves and the universe, the earth, and all species. Every vegetable, every slice of bread, every piece of tofu contains in it the life of the whole earth and the sun. We can see the meaning and value of our own life in every bite of food. The first time we eat in silence, it may seem a little strange or unnatural, but after we become accustomed to it, we see that silent meals can bring us a lot of happiness, peace, and insight. You may choose to read The Five Contemplations before each meal.

### The Five Contemplations

*This food is the gift of the whole universe: the earth, the sky and much hard and loving work.*

*May we eat in mindfulness so that we are worthy to receive it.*

*May we transform our unskillful states of mind and learn to eat with moderation.*

*May we take only food that nourishes us and prevents illness.*

*We accept this food in order to realize the path of Understanding and Love.*

### Dharma Talks

A Dharma Talk is a wonderful opportunity to sit quietly and listen in mindfulness. We do not engage our intellect while listening, but let our mind be empty, free of thoughts, ideas

and perceptions. Sitting straight in a solid and comfortable position, we allow the Dharma rain to fall and do its work in the soil of our consciousness. Unless you have a back injury or feel unwell, please do not lie down during a Dharma Talk.

### **Sitting Meditation**

There are many kinds of meditation practice. During this retreat, our main practice will be mindfulness of our breathing. When we breathe an in breath, we know it is an in breath. When we breathe an out breath, we know it is an out breath. When our breath is short or long, we know it is short or long.

We can be aware of states of our breathing, body and mind in the present moment without judging or trying to change them. To sit is to be a friend to our self. It is interesting enough that no effort or hard work is needed to be still and attentive. Silently repeating “In-Out” while following our breathing can help us to be more concentrated. We can smile to our self with joy and love as we would to our dearest one. While smiling, we know that we are smiling.

### **Indoor Walking Meditation**

After most periods of sitting meditation, to exercise our legs and to practice mindfulness while moving, we will practice slow walking meditation (kahn hanh). We walk together, clockwise, taking one step with each inhalation and one step with each exhalation. We are aware of the feeling of each foot as it touches the floor. We are also aware of our position in the circle and adjust our steps to keep the flow smooth. Each step is an act of peace and harmony.

### **Group Outdoor Walking Meditation**

We walk all the time, but usually it is more like running. When we walk in this way, we print anxiety, instability, and sorrow on our Mother Earth. Let us try to walk in such a way that we print peace and serenity on the earth.

The purpose of walking meditation is to walk, to be in the present moment, aware of our breathing and our walking. We begin by shaking off all worries and anxieties, not thinking of future or past. Again, we are aware of the contact between our feet and earth. From time to time we may wish to stop and greet the flowers or the trees on the path or look at the blue sky. We can only touch these wonders of life when we meet our appointment with life in the present moment. Walking mindfully together as a group is a very powerful experience. We benefit from the collective energy of mindfulness and the peace of the group.

**Suggestions for Daily Meditation**  
**by Jack Lawlor**  
**Lakeside Buddha Sangha**  
**[www.lakesidebuddhasangha.org](http://www.lakesidebuddhasangha.org)**

RELAX!

- Practice mouth yoga (Smile!)
- Enjoy a cleansing breath (to come into contact with the full capacity of the lung)
- Find a place where you can sense and feel the experience of your inhalations and exhalations
- Either the lining of the nose; the lips; the diaphragm area between the lungs and the stomach

At that point of contact:

- Sense and feel each inhalation and exhalation in a tactile way
- Say “Sensing, feeling” to yourself, silently. With each inhalation (“Sensing”) and with each exhalation (“Feeling”);
- Then, touch the breath with your attention, merging your attention in the breath
- Then, be aware of the length of each inhalation, and be alert to the length of each exhalation
- Say “Aware, Alert” to yourself, silently. With each inhalation (“Aware”), and with each exhalation (“Alert”)
- Then, recognize how your attention is merging in the breath
- Say “Touching, merging” to yourself, silently. With each inhalation (“Touching”) and with each exhalation (“Merging”)
- Smile to each distraction, returning to the breath. Say “Smiling” to yourself silently, returning. With each inhalation (“Smiling”), and with each exhalation (“Returning”)

For persistent distractions:

- Smile to them
- Breathe in and out through them
- Ask “What is this?” giving rise to curiosity in you
- Pay bare attention to them

Wordlessly observe:

- What is giving rise to them
- What is feeding them
- How long they remain stable
- How they begin changing, fading, turning into something else

Then return to the practice of mindful breathing

Once centered in the breath, while continuing breath practice:

- Practice insight meditation into what is arising, abiding, transforming, and fading away in the body
- Doing an organized body scan, or pay bare attention to whatever sensations arise anywhere in the body;
- Practice insight meditation into what is arising, abiding, transforming and fading away in your emotions and feelings;
- Note how our feelings are influenced by our bodily condition (especially weariness) and what we are thinking
- Practice insight meditation into what is arising, abiding, transforming and fading away in your mind;
- How our thinking is influenced by the condition of our body and our emotions; especially emotional hijacking by
- craving, anger, and misperception.

Finish by enjoying, “Just Sitting”! (Following the breath, letting go of everything else)

## **Discourse on Love**

He or she who wants to attain peace should practice being upright, humble, and capable of using loving speech. He or she will know how to live simply and happily, with senses calmed, without being covetous and carried away by the emotions of the majority. Let him or her not do anything that will be disapproved of by the wise ones. (And this is what he or she contemplates:)

May everyone be happy and safe, and may all hearts be filled with joy. May all beings live in security and in peace — beings who are frail or strong, tall or short, big or small, invisible or visible, near or faraway, already born, or yet to be born. May all of them dwell in perfect tranquility. Let no one do harm to anyone. Let no one put the life of anyone in danger. Let no one, out of anger or ill will, wish anyone any harm.

Just as a mother loves and protects her only child at the risk of her own life, cultivate boundless love to offer to all living beings in the entire cosmos. Let our boundless love pervade the whole universe, above, below, and across. Our love will know no obstacles. Our heart will be absolutely free from hatred and enmity. Whether standing or walking, sitting or lying, as long as we are awake, we should maintain this mindfulness of love in our own heart. This is the noblest way of living. Free from wrong views, greed, and sensual desires, living in beauty and realizing Perfect Understanding, those who practice Boundless Love will certainly transcend Birth and Death. Metta Sutta (Suttanipata1)



## Nourishing Happiness Verses from the Plum Village Chanting Book

Sitting here in this moment, protected by the Sangha,  
my happiness is clear and alive.

What a great fortune to have been born a human,  
to encounter the Dharma,  
to be in harmony with others,  
and to water the mind of love  
in this beautiful garden of practice.

The energies of the Sangha and mindfulness trainings  
are protecting and helping me not make mistakes  
or to be swept along in darkness by unwholesome seeds.

With kind spiritual friends, I am on the path of goodness,  
illuminated by the light of Buddhas and bodhisattvas.

Although seeds of suffering are still in me  
in the form of afflictions and habit energies,  
mindfulness is also there, helping me touch  
what is most wonderful within and around me.

I can still enjoy mindfulness of the six senses:  
my eyes look peacefully upon the clear blue sky,  
my ears listen with wonder to the songs of birds,  
my nose smells the rich sense of sandalwood,  
my tongue tastes the nectar of the Dharma,  
my posture is upright, stable, and relaxed,  
and my mind is one with my body.

If there were not a World-Honored One,  
if there were not the wonderful Dharma,  
if there were not a harmonious Sangha,  
I would not be so fortunate  
to enjoy this Dharma happiness today.

My resources for practice are my own peace and joy.  
I vow to cultivate and nourish them with daily mindfulness.  
For my ancestors, family, future generations,  
and the whole of humanity, I vow to practice well.  
In my society I know that there are countless people  
suffering.

I vow to cultivate and nourish them with daily mindfulness.  
For my ancestors, family, future generations,  
and the whole of humanity, I vow to practice well.  
In my society I know that there are countless people  
suffering,  
Drowned in sensual pleasure, jealousy, and hatred.  
I am determined to take care of my own mental formations,  
to learn the art of deep listening and using loving speech  
in order to encourage communication and understanding  
and to be able to accept and love.

Practicing the actions of a bodhisattva,  
I vow to look with eyes of love and a heart of understanding,  
I vow to listen with a clear mind and ears of compassion,  
Bringing peace and joy in the lives of others,  
to lighten and alleviate the suffering of living beings.  
I am aware that ignorance and wrong perceptions  
can turn this world into a fiery hell.  
I vow to walk always upon the path of transformation,  
producing understanding and loving kindness.  
I will be able to cultivate a garden of awakening.  
Although there are birth, sickness, old age and death,  
now that I have a path of practice, I have nothing more to  
fear.

It is a great happiness to be alive in the Sangha  
with the practice of mindfulness trainings and concentration,  
to live every moment in stability and freedom,  
to take part in the work of relieving others' suffering,  
the career of Buddhas and bodhisattvas.  
In each precious moment, I am filled with deep gratitude,  
I bow before the World-Honored One.  
Please bear witness to my wholehearted gratitude,  
embracing all beings with arms of great compassion.

## Walking Meditation Poem

By Thich Nhat Hanh

Take my hand.  
We will walk.  
We will only walk.  
We will enjoy our walk  
without thinking of arriving anywhere.  
Walk peacefully.  
Walk happily.  
Our walk is a peace walk.  
Our walk is a happiness walk.

Then we learn  
That there is no peace walk;  
That there is no happiness walk;  
that happiness is the walk.  
We walk for ourselves.  
We walk for everyone  
always hand in hand.

Walk and touch peace every moment.  
Walk and touch happiness every moment.  
Each step brings a fresh breeze.  
Each step makes a flower bloom under our feet.  
Kiss the earth with your feet.  
Print on the Earth your love and happiness.

Earth will be safe  
when we feel in us enough safety.

## Various Expressions of the Bodhisattva's Vows

All beings without number, I vow to liberate,  
Endless blind passions, I vow to uproot,  
Dharma Gates without measure, I vow to penetrate,  
The Great Way of Buddha, I vow to attain.

-- Roshi Philip Kapleau

All beings without number, liberate,  
Endless blind passions, uproot,  
Dharma Gates without measure, penetrate,  
The Great Way of Buddha, manifest.

-- Same as above, with pronouns removed and substitution of  
"manifest" for "attain"

However innumerable beings are, I vow to meet them with  
kindness and interest.  
However inexhaustible the states of suffering are, I vow to touch  
them with patience and love.  
However immeasurable the Dharmas are, I vow to explore them  
deeply.  
However incomparable the mystery of interbeing, I vow to  
surrender to it freely.

-- Thich Nhat Hanh

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deeply.

-- Same as above, with pronouns removed

## **Guided Meditation: Contemplating Limitless Life**

by Ven. Thich Nhat Hanh

I see that this body – made of the four elements – is not really me, and I am not limited by this body.

I am the whole of the river of life, of blood ancestors and spiritual ancestors, that has been continuously flowing for thousands of years and flows on for thousands of years into the future. I am one with my ancestors and my descendants. I am life manifesting in countless different forms. I am one with all peoples and all species, whether they are peaceful and joyful or suffering and afraid. At this very moment I am present everywhere in this world. I have been present in the past and will be there in the future.

The disintegration of this body does not touch me, just as when the petals of the plum blossom fall it does not mean the end of the plum tree. I see that I am like a wave on the surface of the ocean. I see myself in all the other waves, and I see all the other waves in me. The manifestation or the disappearance of the wave does not lessen the presence of the ocean.

My dharma body and spiritual life are not subject to birth or death. I am able to see my presence outside this body, even in the present moment. Eighty or ninety years is not my life span. My life span, like that of a leaf or of a buddha, is immeasurable. I am able to go beyond the idea that I am a body separate from other manifestations of life, in time and in space.

Mother earth in me.

Smiling to the most beautiful planet in our solar system.

I am a child of the sun.

I am a star.

I am my ancestors.

Playing my part in the immortality of my ancestors.

Smiling to the stars and galaxies in me.

Playing my part in the immortality of stars and cosmos.

Nothing is created. Nothing is destroyed.

I am free from being, free from nonbeing.

## **The Diamond Sutra: The Diamond That Cuts through Illusion**

This is what I heard one time when the Buddha was staying in the monastery in Anathapindika's park in the Jeta Grove near Shravasti with a community of 1,250 bhikshus, fully ordained monks.

That day, when it was time to make the almsround, the Buddha put on his sanghati robe and, holding his bowl, went into the town of Shravasti to beg for alms, going from house to house. When the almsround was completed, he returned to the monastery to eat the midday meal. Then he put away his sanghati robe and his bowl, washed his feet, arranged his cushion, and sat down.

At that time, the Venerable Subhuti stood up, bared his right shoulder, put his knee on the ground, and, joining his palms respectfully, said to the Buddha, "World-Honored One, it is rare to find someone like you. You always support and place confidence in the Bodhisattvas.

"World-Honored One, if sons and daughters of good families want to give rise to the highest, most fulfilled, awakened mind, what should they rely on and what should they do to master their mind?"

The Buddha said to Subhuti, "The Bodhisattva Mahasattvas master their mind by meditating as follows: 'However many species of living beings there are—whether born from eggs, from the womb, from moisture, or spontaneously; whether they have form or do not have form; whether they have perceptions or do not have perceptions; or whether it cannot be said of them that they have perceptions or that they do not have perceptions, we must lead all these beings to nirvana so that they can be liberated. Yet when this innumerable, immeasurable, infinite number of beings has become liberated, we do not, in truth, think that a single being has been liberated.'

"Why is this so? If, Subhuti, a bodhisattva still has the notion of a self, a person, a living being, or a life span exists, that person is not a true bodhisattva.

"Moreover, Subhuti, when bodhisattvas practice generosity, they do not rely on any object—any form, sound, smell, taste, touch, or

object of mind to practice generosity. That, Subhuti, is the spirit in which bodhisattvas practice generosity, not relying on signs. Why? If bodhisattvas practice generosity without relying on signs, the happiness that results cannot be conceived of. Subhuti, do you think that the space in the Eastern Quarter can be conceived of or measured?"

"No, World-Honored One."

"Subhuti, can space in the Western, Southern, or Northern Quarters, above or below be conceived of or measured?"

"No, World-Honored One."

"Subhuti, if bodhisattvas do not rely on any concept while practicing generosity, the happiness that results from that virtuous act is like space. It cannot be conceived of or measured. Subhuti, the bodhisattvas should let their minds dwell in the teachings I have just given.

"What do you think, Subhuti? Is it possible to recognize the Tathagata by means of bodily signs?"

"No, World-Honored One. When the Tathagata speaks of bodily signs, there are no signs being talked about."

The Buddha said to Subhuti, "In a place where there are signs, in that place there is deception. If you can see the signless nature of signs, you can see the Tathagata."

The Venerable Subhuti said to the Buddha, "In times to come, will there be people who, when they hear these teachings, have real faith in them?"

The Buddha replied, "Do not speak that way, Subhuti. Five hundred years after the Tathagata has passed away, there will still be people who appreciate the joy and happiness that come from observing the precepts. When such people hear these words, they will have faith that this is the truth. Know that such people have sown wholesome seeds not only during the lifetime of one Buddha, or even two, three, four, or five Buddhas, but have, in fact, planted wholesome seeds during the lifetimes of tens of thousands of Buddhas. Anyone who, for even a moment, gives rise to a pure and clear confidence upon hearing these words of the Tathagata, the Tathagata sees and knows that person, and they will attain immeasurable merit because of this understanding.

## **Heart Sutra: The Insight that Brings Us to the Other Shore**

Avalokiteshvara while practicing deeply with the Insight that Brings Us to the Other Shore, suddenly discovered that all of the five Skandhas are equally empty, and with this realisation he overcame all Ill-being.

“Listen Sariputra, this Body itself is Emptiness and Emptiness itself is this Body. This Body is not other than Emptiness and Emptiness is not other than this Body. The same is true of Feelings, Perceptions, Mental Formations, and Consciousness.

“Listen Sariputra, all phenomena bear the mark of Emptiness; their true nature is the nature of no Birth no Death, no Being no Non-being, no Defilement no Purity, no Increasing no decreasing.

“That is why in Emptiness, Body, Feelings, Perceptions, Mental Formations and Consciousness are not separate self entities.

The Eighteen Realms of Phenomena which are the six Sense Organs, the six Sense Objects, and the six Consciousnesses are also not separate self entities.

The Twelve Links of Interdependent Arising and their Extinction are also not separate self entities. Ill-being, the Causes of Ill-being, the End of Ill-being, the Path, insight and attainment, are also not separate self entities.

Whoever can see this no longer needs anything to attain.

Bodhisattvas who practice the Insight that Brings Us to the Other Shore see no more obstacles in their mind, and because there are no more obstacles in their mind, they can overcome all fear, destroy all wrong perceptions and realize Perfect Nirvana.

“All Buddhas in the past, present and future by practicing the Insight that Brings Us to the Other Shore are all capable of attaining Authentic and Perfect Enlightenment.



“Therefore Sariputra, it should be known that the Insight that Brings Us to the Other Shore is a Great Mantra, the most illuminating mantra, the highest mantra, a mantra beyond compare, the True Wisdom that has the power to put an end to all kinds of suffering.

Therefore let us proclaim a mantra to praise the Insight that Brings Us to the Other Shore:

Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!  
Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!  
Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!”

*“The Insight that Brings us to the Other Shore” translation by Thich Nhat Hanh (2014) is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License*

## **The Five Mindfulness Trainings**

*The Five Mindfulness Trainings represent the Buddhist vision for a global spirituality and ethic. They are a concrete expression of the Buddha's teachings on the Four Noble Truths and the Noble Eightfold Path, the path of right understanding and true love, leading to healing, transformation, and happiness for ourselves and for the world. To practice the Five Mindfulness Trainings is to cultivate the insight of interbeing, or Right View, which can remove all discrimination, intolerance, anger, fear, and despair. If we live according to the Five Mindfulness Trainings, we are already on the path of a bodhisattva. Knowing we are on that path, we are not lost in confusion about our life in the present or in fears about the future.*

### **The First Mindfulness Training: Reverence for Life**

Aware of the suffering caused by the destruction of life, I am committed to cultivating the insight of interbeing and 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, or in my way of life. Seeing that harmful actions arise from anger, fear, greed, and intolerance, which in turn come from dualistic and discriminative thinking, I will cultivate openness, non-discrimination, and non-attachment to views in order to transform violence, fanaticism, and dogmatism in myself and in the world.

### **The Second Mindfulness Training: True Happiness**

Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, I am committed to practicing generosity in my thinking, speaking, and acting. I am determined not to steal and not to possess anything that should belong to others; and I will share my time, energy, and material resources with those who are in need. I will practice looking deeply to see that the happiness and suffering of others are not separate from my own happiness and suffering; that true happiness is not possible without understanding and compassion; and that running after wealth, fame, power and sensual pleasures can bring much suffering and

despair. I am aware that happiness depends on my mental attitude and not on external conditions, and that I can live happily in the present moment simply by remembering that I already have more than enough conditions to be happy. I am committed to practicing Right Livelihood so that I can help reduce the suffering of living beings on Earth and reverse the process of global warming.

### **The Third Mindfulness Training: True Love**

Aware of the suffering caused by sexual misconduct, I am committed to cultivating responsibility and learning ways to protect the safety and integrity of individuals, couples, families, and society. Knowing that sexual desire is not love, and that sexual activity motivated by craving always harms myself as well as others, I am determined not to engage in sexual relations without mutual consent, true love, and a deep, long-term commitment. I resolve to find spiritual support for the integrity of my relationship from family members, friends, and sangha with whom there is support and trust. I will do everything in my power to protect children from sexual abuse and to prevent couples and families from being broken by sexual misconduct. Seeing that body and mind are interrelated, I am committed to learn appropriate ways to take care of my sexual energy and to cultivate the four basic elements of true love – loving kindness, compassion, joy, and inclusiveness – for the greater happiness of myself and others. Recognizing the diversity of human experience, I am committed not to discriminate against any form of gender identity or sexual orientation. Practicing true love, we know that we will continue beautifully into the future.

### **The Fourth Mindfulness Training: Loving Speech and Deep Listening**

Aware of the suffering caused by unmindful speech and the inability to listen to others, I am committed to cultivating loving speech and compassionate listening in order to relieve suffering and to promote reconciliation and peace in myself and among other people, ethnic and religious groups, and nations. Knowing that words can create happiness or suffering, I am committed to speaking truthfully using words that inspire confidence, joy, and

hope. When anger is manifesting in me, I am determined not to speak. I will practice mindful breathing and walking in order to recognize and to look deeply into my anger. I know that the roots of anger can be found in my wrong perceptions and lack of understanding of the suffering in myself and in the other person. I will speak and listen in a way that can help myself and the other person to transform suffering and see the way out of difficult situations. I am determined not to spread news that I do not know to be certain and not to utter words that can cause division or discord. I will practice Right Diligence to nourish my capacity for understanding, love, joy, and inclusiveness, and gradually transform anger, violence, and fear that lie deep in my consciousness.

### **The Fifth Mindfulness Training: Nourishment and Healing**

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 practice looking deeply into how I consume the Four Kinds of Nutriments, namely edible foods, sense impressions, volition, and consciousness. I am determined not to gamble, or to use alcohol, drugs, or any other products which contain toxins, such as certain websites, electronic games, TV programs, films, magazines, books, and conversations. I will practice coming back to the present moment to be in touch with the refreshing, healing and nourishing elements in me and around me, not letting regrets and sorrow drag me back into the past nor letting anxieties, fear, or craving pull me out of the present moment. I am determined not to try to cover up loneliness, anxiety, or other suffering by losing myself in consumption. I will contemplate interbeing and consume in a way that preserves peace, joy, and well-being in my body and consciousness, and in the collective body and consciousness of my family, my society and the Earth.