

## THE PRECEPTS

### (COMPASSION'S WAY)

The three treasures, the three pure precepts, the ten precepts of bearing witness, the four practice principles and the Bodhisattva Vow serve as the foundation for our Ordinary Mind Zen: Compassion's Way.,

The ten precepts of bearing witness are founded on our taking refuge in the three treasures, Buddha, Dharma and Sangha and the three Pure Precepts.

#### Three Treasures

Buddha/Unity/One

Dharma/Diversity/Many

Sangha/Harmony/Both One and Many/Interdependence of Buddha and Dharma.

#### Three Pure Precepts

Nonharming/Not-Knowing (letting go of fixations)

Doing Good/Being Just This Moment/Bearing Witness to the joy and suffering in the world

Doing Good for Others/Nonabiding Service/Taking compassionate action that arises from not-knowing (wisdom) and bearing witness.

## **The Ten Applied Precepts, or Aspirations**

### **The First Applied Precept**

I bear witness to the reality of violence and abuse, in myself and in the world, and aspire to practice non-violence in my thoughts, words and actions.

Recognizing that I am not separate from all that is.

Traditionally: Do not kill

### **The Second Applied Precept**

I bear witness to the reality of inequality and of greed in myself and in the world, and aspire towards equality and sharing freely of all that I can.

Being satisfied with what I have.

Traditionally: Do not take what is not freely given

### **The Third Applied Precept**

I bear witness to the power of sexuality and its potential for both love and for harm in myself and in the world and aspire to engage respectfully with an open heart in intimate relationships.

Meeting the diversity of life with respect and dignity.

Traditionally: Do not engage in sexual misconduct.

### **The Fourth Applied Precept**

I bear witness to the lack of honesty in myself and in the world, and aspire to speak truthfully with compassion and care

Listening and speaking from the heart.

Traditionally: Don't lie, or I undertake the precept to refrain from incorrect speech

### **The Fifth Applied Precept**

I bear witness to the reality of delusion and the desire to evade the painful truths of life in myself and in the world, and aspire to experience Reality directly with clarity and kindness to self and others.

Cultivating a mind that sees clearly.

Traditionally: Do not take intoxicants which cloud the mind

### **The Sixth Applied Precept**

I bear witness to the reality of blame and the avoidance of responsibility in myself and in the world and aspire to speak of others with openness and possibility.

Bearing witness to the offering of each moment.

Traditionally: Do not speak of the faults of others

### **The Seventh Applied Precept**

I bear witness to the elevation of the self and the denigration of others by myself and in the world and aspire to meet others on equal ground.

Speaking what I perceive to be the truth.

Traditionally: Do not praise myself and disparage others

### **The Eighth Applied Precept**

I bear witness to the reality of possessiveness and the withholding of love and resources, in myself and in the world, and aspire to give generously and appropriately.

Using all the ingredients of my life.

Traditionally: Do Not spare the Dharma Assets

### **The Ninth Applied Precept**

I bear witness to the reality of my own ill will and the pain of divisiveness in the world and aspire to respond caringly when difficult situations and emotions arise.

Bearing witness to emotions that arise.

Traditionally: Do not be angry, or, Do not hold on to anger.

### **The Tenth Applied Precept**

I bear witness to my own lack of faith in the power of living in accordance with the reality of life as it is, and aspire to live each moment with mindfulness and caring.

Honouring my life.

Traditionally, Do not defame the Three Treasures

Bearing witness to the Ten Precepts I commit to the Four Practice Principles and the Four Bodhisattva Vows.