

THE PERFECTION OF MORALITY

Practice shifting (expanding out from) the habitual orientations of the mind.

<b>The Schools</b>	<b>Early Buddhism</b> Restraint & Department	<b>Mahayana</b> Accumulation or Cultivation of Wholesome Qualities	<b>Mahayana</b> Identity-Action or Beneficial Action; Bodhisattva Vows
<b>The Three Bodies of Buddha</b>	<b>Dharmakaya</b> Boundless vacancy, but not a vacuum  <b>(Ephemeral)</b>	<b>Sambhogakaya</b> Everything is interdependent and in constant interaction/being  <b>(Harmony)</b>	<b>Nirmanakaya</b> Uniqueness of every person and thing  <b>(Uniqueness)</b>
<b>The Three Refuges</b>	<b>Buddha</b> Inclusion Expanded sense of self	<b>Dharma</b> All Phenomena Co-Arising; Connection	<b>Sangha</b> Functioning of Buddha & Dharma
<b>The Three Pure Precepts</b>	<b>Do no evil</b> Non-harming Not separating or excluding	<b>Do good</b> Love Sense of duty or justice we owe to others	<b>Do good for others</b> Serve all beings (functioning of 1st & 2nd) A profound reverence for life arising from enlargement of sense of self [no self]
<b>The Zen Peacemaker Tenets</b> (recasting of The Three Pure Precepts)	<b>Not-Knowing</b> Being open, expansive. Does not mean “anything goes”  As restraint (individual)	<b>Bearing Witness</b> Being one with all aspects of situation. Seeing interconnections.  As cultivation of virtue (individual)	<b>Loving Actions</b> Actions naturally arising from being one with situation. Serving interconnections, the whole.  As altruism (collective)
<b>The Ten Grave Precepts</b> (specifics)  context dependent - not set of rules, but situational (as with generosity)  Grey Areas.	<b>BODY</b>  Non-Killing Non-Stealing Not Misusing Sex Not Taking Intoxicants	<b>SPEECH</b>  Not Lying Not Speaking Falsely Not Speaking of Others Errors & Faults Not Praising Myself and Abusing Others	<b>MIND/THOUGHT</b>  Not Sparing the Dharma Assets (Using all the Ingredients) Not Indulging in Anger Not Slandering the Three Treasures (false views)