



VAJRA SATTVA
WONGKUR
EMPOWERMENT

SADHANA for WONGKUR



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OM VAJRA MUH : May this sacred space be purified and all that hinders be expelled.

May all Beings be Free from Ill Will, Affliction, Anxiety; Free from the Three Root Poisons of Attachment, Aversion, Delusion.

May all Beings Guide themselves to Awakening, Inner Liberation, Enlightenment.

Gautama Buddha's core teachings are summarized in a simple synthesis called the **Four Noble Truths** {**Truths Ennobled** by the nature of **Virtue**} which state:

Noble Truth 1: **Dukkha**. There is **Suffering**.

Noble Truth 2: **Samudaya**. There is a **Cause** for suffering.

Noble Truth 3: **Nirodha**. There is an **End** to suffering.

Noble Truth 4: **Marga**. There is a **Path** leading to the end of suffering.

Noble Truth 4 is the Eightfold Path, known as the Noble Eightfold Path.

The **Noble Eightfold Path** {**Ennobled** by **Virtue**} is Gautama Buddha's remedy for the down-going, and ultimately, the end of suffering caused by the Root Poisons. The Eightfold Path can help you awaken your inner Buddha nature and help you liberate yourself from blind uncontrollable rebirth in cycles of suffering in Samsara. The Noble Eightfold Path works sensibly with human nature to develop great human potential. It is a practical and humane process that nourishes and strengthens personal Wisdom, Ethical Behaviour, and Mental Cultivation.

The three groups and eight parts of the **Noble Eightfold Path** are:

<i>Wisdom</i>	Right View Right Thought
<i>Ethical Behaviour</i>	Right Speech Right Action Right Livelihood
<i>Mental Cultivation</i>	Right Effort Right Mindfulness Right Concentration

Meditation Techniques and meditative Tools of Mental Cultivation, such as this wongkur, use and build Right Effort, Right Mindfulness, and Right Concentration.

DEDICATION and HISTORY

This sadhana text for the Vajra Sattva wongkur was designed, crafted, written by Chrys Antaya and edited by Lama Karma Tsundul Lodro in Yukon, Canada. We dedicate all merit arising from this project to the memory of the Venerable Namgyal Rinpoche, a brilliant and inspiring teacher.

Vajra Sattva teachings have several variations imparted through the centuries in many Buddhist lineages. This Wongkur draws upon many sources including:

Wongkurs and Teaching by Venerable Namgyal Rinpoche.

Vajra Sattva Citta Sadhana of Drodul Terdak Lingpa (1646–1714).

Vajra Sattva Puja Sadhana composed by Lama Karma Tenpa Yongdu.

Buddhist Tantric DEITY MOTIFS

Enlightened Mahāsattva deities (Yidams, Celestial Wisdom-beings) and saintly human Bodhisattvas featured in wongkurs are esoteric avatars of ourselves. They each reflect different facets of elevated spiritual potential we all have. All of them represent our ultimate Buddha-nature of transcendent awakened enlightenment. Every aspect of their posture and adornment is a mystical symbol with spiritual meaning. The avatars are depicted as either male or female, but all are of equal benefit to women and men.

Venerable Namgyal Rinpoche : Wongkur Symbolism

The meditation exercises for visualization [and imagination] in wongkurs are very important as they are rich in symbolism, and it is through symbolism that we can contact and integrate our depth consciousness.

Difficulty in visualizing [or connecting with] a certain symbol points to a corresponding lack or imbalance in the psyche. You must knock on the door of the depths again and again with the reluctant symbol, the one that will not come across.

Think consciously, as you are mind-building, “What does this symbol mean?” Alternatively, if you know the meaning of a symbol intellectually, it can be worked with consciously in meditation to bring about re-integration.

Introduction to VAJRA SATTVA

Venerable Namgyal Rinpoche said Vajra Sattva is the most important and the most powerfully transformative of all wongkur initiations.

Vajra Sattva represents the pure diamond essence of our inner Buddha nature and our potential for renewal, transcendence, and cosmic transformation.

Vajra Sattva meditation exercises help purify outer and inner aspects of body, speech, mind, energy, motivation, intention, action, and karma. Vajra Sattva meditations help cultivate, strengthen, and integrate our potential for greater wisdom, clarity, skill and help accelerate spiritual awakening.

The immediate goal is purify hindrances, obstructive mental formations, and negative karmic accumulations caused by the three root poisons of ignorance-delusion, attachment-greed, aversion-hatred. The ultimate goal is spiritual awakening, inner freedom, and complete liberation from suffering.

The most important exercise in this sadhana is to visualize or imagine yourself as Vajra Sattva. Additionally, to strengthen your connection to the universe's vast transformative energy, visualize or imagine a cosmic Vajra Sattva who compassionately showers you with blessings and empowering gift waves of purifying, rejuvenating, transformational energy.

PREPARE for INITIATION

GESTURE of Appreciation and Gratitude:

{ Bow your head or, those who wish, may do a prostration }

Reflect upon the benefit provided to you by all those beings, past and present, who have worked to create, record, preserve, and share teachings which assist the down going of suffering for all beings.

Reflect upon the benefit provided to you by everyone who has helped you reach a place and time where you can access teachings which assist the down going of your own suffering.

MANDALA OFFERING to Request the Wongkur Empowerment:

Mentally offer this planet and the solar system to the Lama, as a representation of Vajra Sattva. The mandala offering of our home in the cosmos is both a request for, and appreciation of, this precious teaching.

REFUGE (to Illuminate, Strengthen, and Protect Your Path to Awakening):

Imagine the sources of Refuge dissolve into light and absorb into you:

{ *Recite Aloud* * *Repeat after the Lama* }

Like a hunted animal I go for Refuge to the Three Precious Jewels:
the Buddha the Dharma and the Sangha.

Like a hunted animal I go for Refuge to the Three Precious Roots:
the Lama the Yidams and the Protectors.

Personal RESPONSIBILITY:

{ *Recite Aloud* * }

I sincerely regret any mental or physical injury I may have caused
to any sentient being and I aspire to cause no further injury
to any sentient being.

VAJRA SATTVA PURIFICATION:

{ *Recite Aloud* * }

OM VAJRA SATTVA AH

BODHISATTVA ASPIRATION:

{ *Recite Aloud* * }

I strive to awaken to complete enlightenment to help all beings
achieve buddhahood.

BRAHMA VIHARAS (Four Divine Abodes):

{ *Recite Aloud* * }

I strive to cultivate Friendliness Compassion Sympathetic Joy
and Equanimity toward myself and all beings.

May all beings be happy

May all beings be free from sorrow

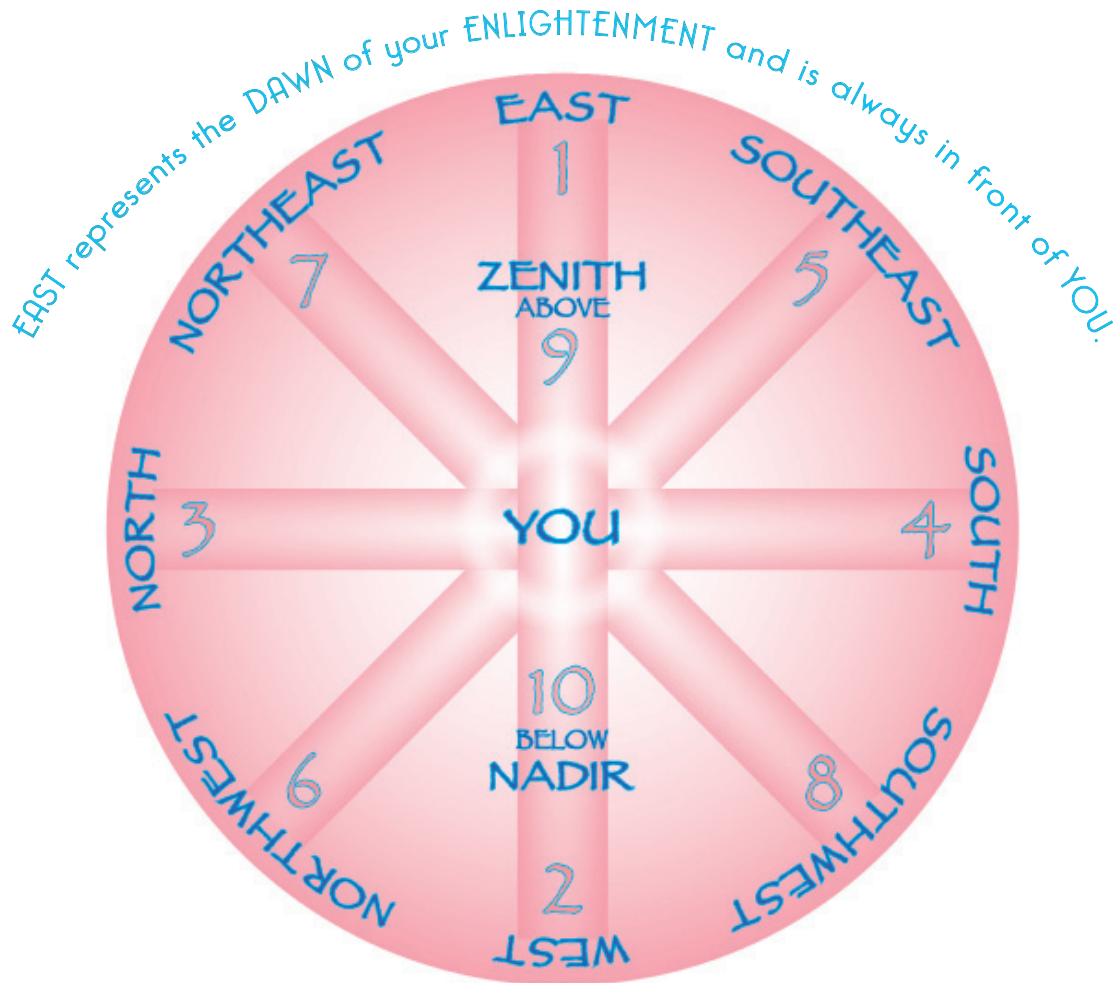
And in the supreme joy that arises

May all beings be established in perfect equanimity.

METTA (Strengthens the Heart; is one of the Four Brahma Viharas):

Imagine, visualize, or feel a gentle warmth of Friendliness and Kindness in your Heart chakra that overflows to fill your body, and streams out through your skin. Guide your heart radiance out into infinite space in the ten directions while reciting this prayer for all beings. Repeat after the Lama:

- May all beings have happiness and the cause of happiness.
- May all beings be apart from sorrow and the causes of sorrow.
- May all beings not be separated from the bliss that is sorrow-less.



WISH for Long Life for the Lamas: { Recite Aloud, Repeat after the Lama }

May Lamas and all beings who help reduce the suffering of others live long healthy happy productive lives of equanimity. . . . May all their compassionate aspirations be speedily achieved.

ASPIRATION of Merit:

May the merit of these aspirations and our right actions remove all disease all injury all obstacles and all dangers from us.



ROOT INITIATION



OM SVABHĀVA ŚUDDHA SARVA
DHARMA SVABHĀVA ŚUDDHA HŪM

Everything is now dissolving into the pure deathless bliss void of Sunyata. Attachment to ordinary appearance and clinging to your corporeal form subsides. All feelings, sights, sounds, and thoughts are now emptiness moving in emptiness.

From the vast pure bliss void of Sunyata emerges a shimmer of energy, like a transparent heat wave, that floats a forearm's length above your head.

The energy shimmer forms an open white lotus in full bloom, luminous and beautiful. In the centre of the luminous open white lotus is a glowing moon disk, lying flat and radiating soothing, refreshing, moon-coloured light.

White light flickers above the moon disk and forms a lustrous white bija seed syllable HŪM standing upright above the centre of the moon disk.

The white HŪM syllable glowing above you shines pure white light out in the ten directions to all the Buddhas throughout all of time and space.

The white light returns to the HŪM syllable above you bringing the blessings of all the Buddhas and transforms the HŪM into the radiant form of Vajra Sattva – the luminous Diamond Wisdom-being.

Visualize or imagine that cosmic Diamond-being Vajra Sattva is here, seated in the cross-legged vajra posture on the flat glowing white moon disk in the centre of the open white lotus in full bloom floating above your head.

Raise an arm straight up above your shoulder, with hand tilted back. Your back-tilted palm touches the base of the energy lotus floating above you.

Diamond Wisdom-being Vajra Sattva seated on the glowing energy lotus above you is the colour of luminous white moonstone. He has one face and two arms. He has all the major and minor marks of a fully Awakened Being.

Vajra Sattva is clothed in splendid garments exquisitely embroidered with shimmering gold, symbolizing the inner riches of spiritual attainment. His superb five-pointed crown symbolizes his Five Buddha-Wisdoms.

Vajra Sattva wears mystical adornments of glowing gold decorated with rare jewels: earrings, necklaces, bracelets, armlets, and anklets – all symbolizing the complete liberation of the Wisdom-beings.

Part of his long hair is bound up in a knot on top of his head, and the rest cascades freely down his back and over his shoulders.

Vajra Sattva's right hand holds a vajra sceptre to his heart. His left hand holds a bell upside down near his left hip.

RESPECT and APPRECIATION

Glorious Vajra Sattva of infinite blessings, you bring wonder and joy. Your pure radiance illuminates and energizes all space and the three times.

Great Vajra Sattva, you are the Radiant Full Moon of Wisdom and the Diamond Light of Illumination that frees us from the blind becoming of cyclic existence. Grant us your grace and blessings. Safeguard us with your benevolent care. Teach us your skill and attainments so we may more quickly find our way to freedom for the sake of all beings.

We ask you to bestow the supreme empowerment on those here in this sacred space who are sincere and respect this teaching.

SPEECH BLESSING

Shining in Vajra Sattva's heart is a luminous white eight-petalled lotus. A glowing moon disk lies flat in the centre of the open lotus. A luminous crystal vajra stands upright in the centre of the moon disk.

The crystal vajra transforms into a glowing white bija seed syllable **HŪṂ** standing in the centre of the moon disk in Vajra Sattva's heart.

Vajra Sattva's mantra materializes with the glowing syllables circling like a rosary of evenly-spaced beads around the entire rim of the moon disk.

The luminous mantra syllables stand upright along the edge of the moon disk. Each syllable faces outward, glowing with white light. The **᠐Ṃ** syllable which starts the mantra faces outward from the front of Vajra Sattva's heart.

MANTRAS of Vajra Sattva

{ Lama blesses Throats with a MĀLĀ rosary }

Six Syllable Mantras

OM VAJRA SATTVA HŪM

OM VAJRA SATTVA AH

Individual Syllables of the Vajra Sattva One Hundred Syllable Mantra

OM VAJ RA SATT VA SA MA YA MA NU PĀ LA YA VAJ RA
SATT VA TVE NO PA TIṢ ṬHA DṚI DHO ME BHA VA SU TO
ḶHYO ME BHA VA SU PO ḶHYO ME BHA VA A NU RAK TO
ME BHA VA SAR VA SIDD HIM ME PRA YAC CHA SAR VA
KAR MA SU CA ME CIT TAṢ SHRI YAḶ KU RU HŪM HA HA
HA HA HOḶ BHA GA VAN SAR VA TATH Ā GA TA VAJ RA MĀ
ME MUÑ CA VAJ RĪ BHA VA MA HĀ SA MA YA SAT TVA ĀH.

Transliteration by Lama Lodro and Chrys Antaya of the One Hundred Syllable Mantra

OM. Diamond Being Vajra Sattva, please guard the Commitment Precepts. Please stay close to me. Steady me. Gladden me. Enrich me. Be loving towards me. Bestow on me all your realizations. Help me to make my mind pure in all actions. HŪM HA HA HA HA HOH. I ask all the Vajra Buddhas to help me find my way to Blessed Freedom. Please help me bring my pure Diamond Being into existence. ĀH.

Words of the Vajra Sattva One Hundred Syllable Mantra

OM. Vajra Sattva Samaya Manupālaya Vajra Sattva Tvenopa Tiṣṭha Dṛidho Me Bhava Suto Khyo Me Bhava Supo Khyo Me Bhava Anurakto Me Bhava Sarva Siddhim Me Prayaccha Sarva Karmasu Ca Me Cittam ShriyaḶ Kuru HŪM HA HA HA HA HOḶ Bhagavan Sarva Tathāgata Vajra Mā Me Muñca Vajrī Bhava Mahāsamayāsattva. ĀH.

VASE BLESSING

Within Vajra Sattva's heart, the glowing circle of mantra syllables that stand upright on the rim of the luminous moon disk moves in unison to lift up slightly and then starts to rotate in a counterclockwise circle orbiting around the heart centre and elevated slightly above the moon disk.

The glowing circle of whirling syllables accelerates and blurs into a swirling ribbon of brilliant white light. The vibration from the whirling circle of the glowing mantra garland resonates in every cell in your body.

The orbiting mantra garland generates intense radiance that streams into space and invokes the Buddhas and Bodhisattvas of all time and space.

The Buddhas and Bodhisattvas arrive, and in the form of white light and divine nectar, they fall like uncountable numbers of glowing snow crystals and shimmering rain drops into the HŪM syllable in Vajra Sattva's heart.

From the HŪM syllable in Vajra Sattva's heart, streams of light and divine purifying nectar flow out like a waterfall and fill his body, which becomes completely transparent and luminous, with a pale blue iridescent shimmer, like the finest moonstone.

Visualize, imagine, or sense that a fresh living bud of a gorgeous white flower is standing upright on top of your head on your crown chakra.

The white petals of the fresh healthy flower bud are closed and furled in a cone shape that points straight up to Vajra Sattva above your head.

Purifying nectar, the colour of moonstone, drips off the right big toe of Vajra Sattva above you, flows like pure, soft spring rain down and through the conical flower bud on your head and into your crown chakra.

The drops of shimmering nectar flowing into your crown chakra form a glowing, soothing, refreshing stream which flows through the central channel in your body, fills your heart centre, and circulates in all your veins, arteries, and energy meridians.

Vajra Sattva's purifying nectar fills you to overflowing with refreshing and purifying milky moonstone radiance and bliss.

The purifying shimmering nectar fills your body and pushes all your impurities out through your body's orifices and through the pores of your skin.

Sins and defilements emerge as smoke and slimy polluted water.

Sickness exits as blood and pus.

Demonic entities are expelled as vermin and insects.

Waiting in a huge crevasse nine layers below in the earth are all your karmic creditors, all the beings whose karmic debt you have incurred through the harm you have caused them.

All the karmic poisons flushed out of your body by Vajra Sattva's purifying nectar wash away from you and fall through the nine layers in the earth and shower onto your karmic creditors.

Vajra Sattva's purification transforms your karmic poisons and pollutants into precious substances that are most prized by all those beings to whom you owe a karmic debt.

Vajra Sattva's cleansing of your being becomes a source of limitless, inexhaustible bliss for your karmic creditors, and it completely neutralizes all your negative karmic debts.

Your energy body is now clear and transparent. You are now completely filled with glowing lights and luminous moonstone-coloured nectar. Your energy body glows like a shimmering transparent moonstone jewel.

Imagine that you have been cleansed of all obstacles, all your un-ripened karma, restrictive patterns, obstructive habits, and the toxins of the three root poisons of attachment-greed, aversion-hatred, and ignorance-delusion.

Visualize or imagine the same purifying process for all beings around you, relatives, friends, those you dislike, people who dislike you, people you have met, strangers, and countless other beings.

{ Lama blesses Top of Heads with VASE and
pours Saffron Water into Right Hands }

OM VAJRA SATTVA ĀḤ ĀḤ ĀḤ ABHIṢIÑCA HŪM

TRANSFORMATION

Vajra Sattva above you melts into pure light, dissolves into you like fresh spring rain absorbed into a flowing stream, and reappears in your heart.

Diamond-being Vajra Sattva's glowing moonstone-coloured body in your heart is as tall as your thumb. He sits on a luminous moon disk in the centre of a glowing open lotus in full bloom in your heart centre.

The pure radiance from the body, speech, and mind of Diamond-being Vajra Sattva illuminates your heart, fills your body, speech, mind with light and transforms you into Vajra Sattva.

BODY BLESSING

You, as Vajra Sattva, are the glowing white colour of a luminous white moonstone. You sit on a radiant white moon disk in the centre of a glowing white lotus that is open in full bloom.

You have one face and two arms. You have all the major and minor marks of a fully Awakened Being.

You are clothed in splendid garments exquisitely embroidered with shimmering gold, symbolizing the inner riches of spiritual attainment.

Your superb five-pointed crown symbolizes the attainment of the Five Buddha-Wisdoms. Part of your long hair is bound up in a knot on top of your head, and the rest cascades freely over your back and shoulders.

You wear mystical adornments of glowing gold decorated with rare jewels: earrings, necklaces, bracelets, armlets, and anklets – all symbolizing the complete liberation of the Wisdom-beings.

Your right hand holds a vajra sceptre to your heart. Your left hand holds a bell upside down near your left hip.

{ Lama blesses Heads and Hands with IMAGE of Vajra Sattva }

KAYA ABHIŠIÑCA HŪM

STABILIZING

{ Lama blesses Top of Heads with a VAJRA }

TIṢṬHA VAJRA

MIND BLESSING

{ Lama blesses Heads and Hands with a TORMA }

JAH HŪM BAM HOH!

OFFERINGS

The offerings represent the purification and enrichment of our senses and of our outer and inner being. They also symbolize the spiritual treasures we offer to ourselves as Vajra Sattva and to the Diamond Wisdom-being Vajra Sattva enthroned in our heart.

These offerings help us to accumulate and perfect the Paramis of generosity, virtue, moral discipline, wisdom, diligence, patience, honesty, concentration, kindness, and equanimity.

In outer form, the substances are physical offerings.

Inwardly, they function as sensory objects evoking transcendental joy.

They symbolize our depth aspiration and the activity of awakening.

Their purest nature is the wisdom of bliss and emptiness.

Imagine that our offerings glow radiantly in vast shimmering bowls carved from exquisite jewels.

To ourselves as Vajra Sattva and to Diamond Wisdom-being Vajra Sattva enthroned in our hearts, we offer the eight traditional gifts for honoured guests of pleasant items for body, mind, and the five senses.

Water for washing — also symbolizes removing negativity.
Water for drinking — also symbolizes going for refuge.
Flowers for sight — also symbolize unfolding and enlightenment.
Incense for fragrance — also symbolizes aspiration.
Light for the mind — also symbolizes purification through wisdom.
Scented water for touch — also symbolizes becoming the deity.
Food for taste — also symbolizes abundance and sharing.
Music for hearing — also symbolizes desire for awakening.

May we perfect the two accumulations of merit and wisdom.

To ourselves as Vajra Sattva and to cosmic Diamond Wisdom-being Vajra Sattva enthroned in our hearts, we offer a mandala of the world, with Mount Meru, which represents the entire multiverse and all its contents.

May all beings perfect the two accumulations of merit and wisdom.

The DISSOLVING

Diamond Wisdom-being Vajra Sattva, the height of your thumb, is glowing in your heart. In his heart is a brilliant white HŪṂ syllable. The HŪṂ in Vajra Sattva's heart radiates light out in all directions.

The light returns with blessings and is absorbed into Vajra Sattva in your heart. His glowing form, the moon disk, and the lotus on which he sits all turn into pure light and dissolve into the HŪṂ syllable.

The HŪṂ syllable shining in your heart shrinks into a bright white glowing dot. The dot of glowing white light gently dissolves, like a fading rainbow, into Innate Awareness, the Mahamudra, the natural emptiness of the Sunyata radiant bliss void of primordial purity.

{ Lama Rings BELL to start silent meditation }

{ *Everyone sits in quiet meditation* }

{ Lama Rings BELL to end silent meditation }

From out of the natural emptiness of the Sunyata radiant bliss void of primordial purity, thought patterns and energy currents start to vibrate, like a breeze raising waves on a pool of water, and you again experience yourself as Vajra Sattva.

All activity of mind is the essential luminous emptiness of Dharmakaya. Carry this thought with you through the day and your daily life.

Whatever appears is the face of Vajra Sattva. All manifestation is the realm of Vajra Sattva. All sound is Vajra Sattva's mantra.

This ends the Wongkur Empowerment. This initiation teaches and authorizes you to do the Vajra Sattva meditations.

DEDICATION of MERIT

Share the wholesomeness of this practise with all sentient beings. And regularly refresh the uplifting aspiration to strive in your daily life for purity of knowledge and compassion, for the sake of all beings, including yourself.

We take refuge in the precious lineage of teachers who share Vajra Sattva teachings and who manifest the unified state of Vajra Dhara, holder of the diamond vehicle known as Mahamudra – the Great Seal of Voidness.

This is the Path by which all experience is transformed into wisdom and compassion.

We take refuge in the union of wisdom and compassion, the empty luminous field of non-clinging awareness, with no boundaries and no obstacles.

We take refuge in the realization of the nature of mind, in the liberation which is free of suffering and non-suffering.

We take refuge in the interconnectedness of all phenomena and the bliss of manifestation.

We take refuge in the illumination of undying Bodhicitta.

The texture of ordinary life can be like old, dull, frayed garments.

With the refreshing, uplifting, and strengthening power of this Vajra Sattva empowerment, may we weave the threads of our lives into Robes of Glory.

For those of us who have lost the sense of beauty and the feeling of brightness in ourselves and our lives, Vajra Sattva please renew us with your purifying nectar, so that beauty and brightness may be restored.

Diamond Wisdom-being Vajra Sattva, your liberating pure light shines like the Full Moon at night and like Diamond Lightning in the dark storm.

Please shine your light on us and help us find our way out of the shadows of karmic poisons and destructive patterns.

Please nourish and encourage our inner growth and spiritual evolution.

Please inspire and guide us as we create our paths to Freedom and achieve our own most precious, Diamond state of brightness.

May all our actions and consciousness bring us to liberation for our sake and the benefit of all.

May we and all beings quickly attain the Awakening that is Vajra Sattva.

{ Everyone Recite Aloud Repeating after the Lama }

I regret all wrongs and downfalls I dedicate all virtue and merit gained from this practise to the awakening of all beings.

May all beings be free from sickness free from harmful spirits free from obstacles free from dangers and free from suffering.

May the merit we gain thereby become the cause for all beings to fully attain the awakened state of Vajra Sattva in this very life.

{ MUSIC } { Lama Rings BELL }

MAY ALL BE WELL AND HAPPY

{ Everyone Give their white Kata scarf to the Lama and Receive a Blessing Cord }



END of WONGKUR

METTA (Friendliness and Kindness) is the first of four Brahma-Viharas (the Divine Abodes, Four Immeasurables). One of the first stages of Metta practice is simply to read and reflect on the Metta Sutta, a process which cultivates the pleasant emotions of friendliness and kindness to all sentient beings and helps stabilize and strengthen Metta radiance.

METTA SUTTA

Buddha Gautama's Words about Wisdom and Kindness

This is what should be done
by one who is skilled in goodness and who knows the path of peace:
Let them be able and upright, straightforward and gentle in speech,
Humble and not conceited, contented and easily satisfied.
Unburdened with duties and frugal in their ways.
Peaceful and calm, wise and skillful, not proud and not demanding in nature.
Let them not do the slightest thing that the wise would later reprove.

Wishing: In gladness and in safety
May all beings be at ease whatever living beings there may be;
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short or small,
The seen and the unseen,
Those living near and far away, those born and to-be-born,
May all beings be at ease!
Let none deceive another, nor despise any being in any state.
Let none through anger or ill-will wish harm upon another.
Even as a mother protects with her life her child, her only child,
So with a boundless heart should one cherish all living beings:
Radiating kindness over the entire world
Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded,
Set free from hatred and ill-will.

Whether standing or walking, seated or lying down
Free from drowsiness,
One should sustain this recollection.
This is said to be the sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
When set free from all sense desires,
Is not born again into this world.

Basic PRECEPTS (Pancha Sila)

Precepts are a commitment of Right Action you make to yourself in support of your highest aspirations of personal integrity, honour, and humane behaviour.

Precepts uphold your ethical choices, decrease inner turmoil, reduce outer turbulence, earn respect, and elevate other people's opinion of you.

Precepts help do the heavy lifting for you as a support for your path to Enlightenment and the development of your greater potential.

Precepts have many variations. You choose the scale of precepts that you can add to your life and sustain.

An example of basic precepts popular with many lay people in Buddhist cultures are known as Pancha Sila (Five Virtues, Five Beauties) and are based on the five types of Right Action in Buddha Gautama's Noble Eightfold Path.

The Noble Virtue of Right ACTION aka. Right CONDUCT

Right Action includes the Buddha's five recommendations of "non-harming" which you select for yourself as personal life choices that help extinguish the Root Poisons, help cultivate compassion for other sentient beings, and help improve future outcomes.

You chose for yourself to :

- abstain from killing,
- abstain from stealing,
- abstain from lies,
- abstain from sexual misconduct,
- abstain from indulging in damaging intoxication.

Commitment PRECEPTS (Samaya Vows)

Samaya precepts are a support for your highest aspirations.

Samaya precepts are a commitment you make to yourself to seek wisdom and liberation, to escape the blind becoming of painful cyclic existence, and to increase the happiness, good health, and inner freedom of all beings — including yourself.

1. I will always seek the full illumination of Bodhichitta.
2. I aspire always to kindness and compassion for sentient beings.
3. I will always strive for insight into impermanence.
4. I will always strive for insight into emptiness.
5. I will not denigrate or insult the words of the Buddha.
6. I will not physically harm or slander the Dharma teachers.
7. I will not criticize other Buddhist traditions.
8. I will not upset the faith people have in the Dharma.
9. I will not reveal sacred teachings to anyone who will not respect the teachings.
10. I will refrain from strong or negative emotions toward my Vajra brothers and sisters in the Dharma.
11. I will always treat, and speak of, women with respect.
12. I will avoid bad company.
13. I will not mistreat my body.
14. I will always be guided by these Samaya commitment precepts.

