

# NITARTHA INSTITUTE ETHICAL CONDUCT AGREEMENT

Nitartha Institute Online Fall 2020 Semester Courses

## SUMMARY

Nitartha Institute students are expected to, and shall, treat each other with dignity and respect and abide by basic Buddhist principles of not harming others.

Specifically, any form of harassment, sexual or otherwise, and any form of abuse, physical or verbal, has no place at the Institute and will not be tolerated. This applies to one and all, for in person or online participation

Any student who feels that she or he has been subject to abuse or harassment by another student, or a faculty or staff member, or feels that they have witnessed same, is encouraged to report the violation of Nitartha's Ethical Conduct Agreement to either the administration (Brigitte Lause at [blause@nitarthainstitute.org](mailto:blause@nitarthainstitute.org)) or the Compassion Council (Sandra Roscoe at [sandra.roscoe@gmail.com](mailto:sandra.roscoe@gmail.com)), which has been specifically established to look into and resolve claims of abuse and harassment.

In summary:

- Students are expected to conduct themselves following the principles of a Buddhist practitioner to create and maintain a harmonious environment for the teachings of the Institute.
- Should a member of the Nitartha community be accused of misconduct and harming others through speech or body, the instance shall be reported to the Compassion Council.
- The Compassion Council will request the person accused of misconduct to meet with the Institute's Compassion Council program of mediators to discuss the accusation. This might entail a meeting with other members of the community to resolve the issue through mediation.
- For a serious incident of misconduct, or repeated instances of misconduct, the Compassion Council will make a recommendation to the Executive Council on actions to take, including being expelled from the program.

The Nitartha Institute Ethics Policy can be found at <http://nitarthainstitute.org/ethics-policy/>.

## AGREEMENT

At our 2020 Fall Semester Courses, we wish to create a harmonious environment conducive to hearing and reflecting on the teachings, an environment which is kind, peaceful, respectful, gentle, and pleasing. To do so, the Institute requests our students to manifest the qualities one would expect of a Buddhist practitioner in performing their duties and in relating to others.

By being mindful of our conduct and respecting everyone's cultural and personal backgrounds and sensitivities, we can create a strong culture of kindness, compassion, and wakefulness conducive to hearing and reflecting on the teachings.

Specific guidelines for online courses:

- In the event one of your courses allows for using the chat feature, this is to be used mindfully. Your use of the chat feature should add to your own learning experience and that of others.
- Do not use chats to sell services or merchandise.
- Use language that is in accordance with the agreement herein.

- If the course you are taking allows for student video, keep in mind that other students as well as teachers will be able to see you and your surroundings when your video is turned on. Wear attire that is appropriate to attending the Summer Institute with teachers and other students. And keep the area appearing in your camera frame appropriate to a retreat environment that is held with others. If you wish to eat or move around during a teaching, please turn off your video.
- Downloading or sharing of recordings or screenshots with others is not permitted.
- To maintain a secure environment, do not share login information with others. If someone asks you for login information, ask them to contact our registrar at [eweiss@nitarthainstitute.org](mailto:eweiss@nitarthainstitute.org)
- When logging into a course, your login name must match the name you used when you registered.

I hereby agree to abide with this Agreement.

# The Eightfold Noble Path: Addendum to Ethical Conduct Policy

*\* Quotes of Dzogchen Ponlop Rinpoche taken from unpublished transcripts of Rinpoche's teachings entitled "Profound View, Fearless Path" (Seattle, WA., December 2000).*

The Noble Eightfold Path encompasses Shakyamuni Buddha's teachings on the Fourth Noble Truth, the path out of suffering. Without this path, the first three Noble Truths (life is suffering; clinging to phenomena and "self" as the cause of suffering; and the cessation of suffering by letting go of clinging) would be merely theoretical. What follows is a summary of the eight principles of the Noble Eightfold Path.

**1. Right View:** Right View is about seeing our experiences as they are as they arise, without trying to change them. Right View begins with an understanding of karma – cause and effect. We are constantly presented with causes and conditions, and we choose our responses in body, speech and mind, moment by moment. Each action we choose to take results in the arising of the next cause and condition. If we choose a beneficial action, the next moment of karma will be beneficial, and if we choose a harmful action, the next moment will cause harm. Dzogchen Ponlop Rinpoche has said, "Right View is the right understanding, and the right understanding is the only way we can begin our journey."\*

**2. Right Intention:** Right Intention (or Right Thought) arises directly from Right View. We generate the intention that we and all beings be free of suffering, and speak and act in accordance with that intention, with the heart of compassion and concern for others. As Ponlop Rinpoche said, "Freedom from suffering happens only when there is mutual communication happening between...two hearts.... The only way we can do that is by... seeing the other beings' suffering clearly...without our projections of what they should have or should not have, but clearly seeing what they really desire, or how they desire to be free from such suffering."

**3. Right Speech:** Right speech is direct and honest. Right Speech refers to speaking the truth, not slandering others, not engaging in gossip or rumors, not using speech that creates schisms in the sangha or in our relationships, and not speaking words that are abusive or harsh, that would otherwise cause pain in others. Right speech communicates Right View and Right Intention. According to Rinpoche, "When those two are reflected in our speech, right speech, then it becomes more profound, becomes more beneficial [and] causes us to develop harmonious relationships in our world."

**4. Right Action:** Right Action (or Right Discipline) is the manifestation of Right View and Right Intention through our actions. Right Action is action that creates benefit and avoids harm, pain or disharmony. According to Ponlop Rinpoche, "it can be basically understood as not causing suffering to others, and not harming others, and bringing some kind of benefit, insight and joy in others' life through your action."

**5. Right Livelihood:** Right Livelihood involves bringing the dharma path into our work lives and our interactions in daily life. As Rinpoche has said "We have a whole eight hours [a day] to work on our spiritual journey.... Right Livelihood is working with...[our] living situations in a most direct and profound way and turning them around into a most positive, spiritual, sacred and profound way of living."

**6. Right Effort:** As Rinpoche has said "Right Effort ...is connected to the idea of developing this sense of joy within us, a joy, a delight, in the path that we are pursuing here." We take delight in engaging in the natural development of our effort to be of benefit that arises on our Buddhist path, the path of the Fourth Noble Truths.

**7. Right Mindfulness:** Right Mindfulness involves a sense of precision. We bring the precision of the present moment to noticing our habitual tendencies and story lines that keep us stuck in samsara, so that we can transform them. According to Ponlop Rinpoche, "in this case, you're looking at...developing a positive tendency to transform, to transcend the negative tendencies [and].... noticing the flow of things in our everyday experience."

**8. Right Meditation:** Right Meditation (also called Right Samadhi or Right Absorption) is the direct experience of mind, moment to moment. According to Rinpoche, "This experience of Right Samadhi or Right Meditation is being grounded in the present moment, to relate with awareness of the moment and to develop a certain sense of trust, confidence and joy in experiencing the moment of nowness.... Right Samadhi combines the relationship [and experience] in our ordinary world with a deepening understanding of [our] own mind."

# NITARATHA INSTITUTE 道德行为准则同意书

Nitartha Institute 2020 秋季学期线上课程

## 概述

希望 Nitartha Institute 的學生能夠以有尊嚴和相互尊重的態度對待彼此，並遵守不傷害他人的佛教徒基本準則。

特別是，任何形式的騷擾，無論是性騷擾還是其他形式，以及任何形式的虐待，無論是身體上還是口頭上的行為，在學院中都不可以被容忍存在，此條例適用於親自或線上參與課程的學員。

任何認為自己受到其他學生，教職員工的濫用或騷擾的學生，或認為自己是目擊者的學生，學院鼓勵您向任何主管部門舉報違反《Nitartha Institute 道德行為協議》的行為（Brigitte Lause，電子郵寄地址：[blause@nitarthainstitute.org](mailto:blause@nitarthainstitute.org)），或把報告專門用於調查和解決濫用和騷擾的道德委員會（Sandra Roscoe，電子郵件：[sandra.roscoe@gmail.com](mailto:sandra.roscoe@gmail.com)）。

綜上所述：

- 所有學員需遵循佛教徒的原則，為學院的教學創造並保持和諧的環境。
- 如果 Nitartha 社區的成員被指控行為不檢並通過言論或肢體傷害他人，則應向道德委員會報告。
- 道德委員會將要求被指控不當行為的人與委員會調解員會面，以討論該指控。這可能需要與社區的其他成員舉行會議，以通過調解解決問題。
- 對於嚴重的不當行為或屢次不當行為，委員會將就採取的行動向執行委員會提議，包括將其驅逐出社群。

您可以在 <http://nitarthainstitute.org/ethics-policy/> 上找到《Nitartha Institute 道德政策》。

## 同意書

在我們的 2020 年秋季學期課程中，我們希望為大家的聞思修創造一個和諧的環境，這是一種友善，和平，尊重，溫和和令人愉悅的環境。為此，學院要求我們的學生表現出佛學修行人和與他人交往方面的所應有品質。

我們尊重每個學員的文化和個人背景，對我們的行為保持覺知和社交敏感度，我們可以營造一種深厚的友善，同理和正念的文化，以行持我們學習的教義。

線上課程的特定準則：

- 如果您的課程允許使用聊天功能，請謹慎使用。您對聊天功能的使用應用於增加您自己和他人的學習經驗。
- 請勿使用聊天來出售服務或商品。
- 請使用符合此協定的語言。
- 如果您正在進行的課程允許學生觀看視頻，請記住，當您打開視頻時，其他學生和老師將能夠看到您和您的周圍環境。請穿著適合上課的服裝。保持出現在相機鏡頭中的區域是適合與他人一起進行禪修的環境。如果您想在教學期間吃飯或四處走動，請關閉視頻。
- 禁止與他人下載或共用錄音或螢幕截圖。
- 為了維護安全的環境，請勿與他人共用登錄資訊。如果有人要求您提供登錄資訊，請他們通過與我們的註冊負責人聯繫，郵寄地址：[eweiss@nitarthainstitute.org](mailto:eweiss@nitarthainstitute.org)。
- 登錄課程時，您的登錄名必須與註冊時使用的名字匹配。

我特此同意遵守本協議。

# 八聖道：道德行為準則附錄

\*引用本樂仁波切的語錄，摘自仁波切未出版的教學手稿，題為“甚深的見地，無所畏懼的道路”（華盛頓州西雅圖，2000年12月）。

八聖道涵蓋了釋迦牟尼佛關於四聖諦的教導，這是離苦的道路。沒有這條道路，前三個聖諦（苦，集，滅）將僅僅停留在理論上。以下是八聖道的八項原則的概括。

**1.正見：**正確的觀點是不修整地看到我們的體驗。正見始於對於業力-因果的理解。我們不斷地看到原因和條件，並選擇身語意的反應。我們選擇採取的每項行動都會導致下一個因果。如果我們在此刻選擇有益的行動，那麼下一刻的果將是有益的；而如果我們選擇有害的行動，那麼將導致有害的果。仁波切曾說過：“正確的看法是正確的理解，正確的理解是我們開始道途的唯一途徑。” \*

**2.正思維：**正確的意圖直接來自正確的觀點。我們產生了這樣的正思維，祈願我們和眾生擺脫痛苦，並懷著慈悲和關心他人的意圖說話和行動。正如仁波切所說：“離苦只有在……兩顆心……之間發生相互交流時發生。我們做到這一點的唯一方法是……清楚地看到其他人的苦……沒有對他們應該擁有或不應該擁有的投射，而是清楚地看到他們真正想要的是什麼，或者他們有多麼希望擺脫這種痛苦。”

**3.正語：**正確的講話是直接和誠實的。正語是指說真相，不誹謗他人，不參與八卦或謠言，不使用在僧伽或人際關係中造成分裂的言論，不講侮辱性或苛刻性的話語，否則會給他人造成傷害和痛苦。正語傳達了正見和正思維。根據仁波切的說法，“當這兩個（正見和正思維）反映在我們的語言中，就會變得更加深刻，變得更加有益，並促使我們在世界上發展和諧的關係。”

**4.正業：**正確的行動（或正確的紀律）是正見正思維的體現。正業是創造利益並避免傷害，痛苦或不和諧的行為。仁波切認為，“從根本上來說，這可以理解為不給他人造成痛苦，不傷害他人，並通過您的行動為他人的生活帶來利益，洞見和快樂。”

**5.正命：**正命涉及將佛法之道帶入我們工作生活和日常生活中的互動。正如仁波切所說：“我們整天（每天）有八個小時的時間來進行我們的精神之旅……。正命是以一種最直接，最深刻的方式處理我們的生活狀況，並將其轉變為一種最積極，內在，神聖和深刻的生活方式。”

**6.正精進：**就像仁波切所說的那樣：“正精進…與在我們的道途上發展我們的喜悅感，一種內在的喜悅，一種愉悅感有關。”我們很喜悅通過我們的精進努力任運成就，從而增益我們的佛法道途，四聖諦的道途。

**7.正念：**正念涉及一種精確度。我們將當下的精確度覺察到使我們陷入輪回中的習氣和故事情節，我們就可以轉化它們了。仁波切認為，“在這種情況下，您正在看……正在形成一種積極的轉變趨勢，超越了負面的趨勢[和]……在我們的日常體驗中覺察事情的流動。”

**8.正定：**正定（也稱禪定）是每時每刻的心的直接體驗。仁波切說：“正確的三摩地或正確的禪定體驗是建立在當下的基礎上，與對當下的覺知相關聯，並在體驗的當下形成某種信心，確信和喜悅……。正定將我們平凡世界中的關係和經驗與對我們自心的體驗相結合。”