

## Key Points from Lama Khedup Teaching

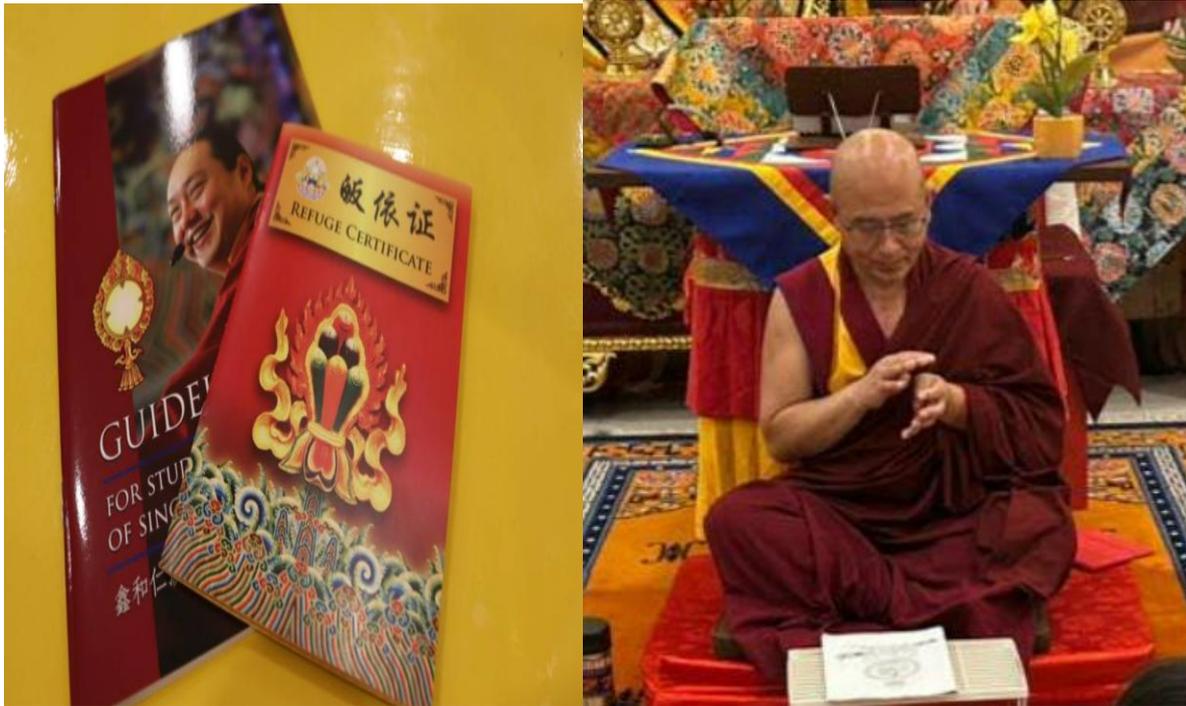
*(Transcripts – From Voice to Note)*

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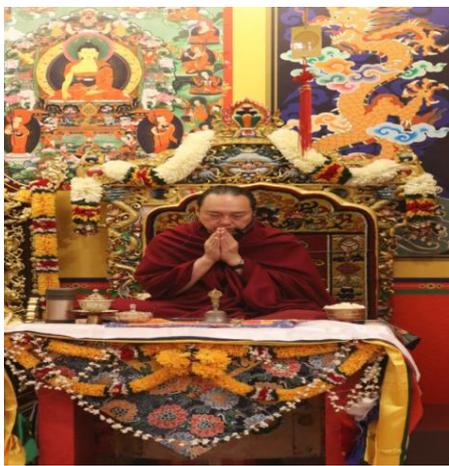
### Taking Refuge In The Triple Jewels



#### Introduction

Lamala begins his teaching by exploring the meaning of taking refuge in Buddhism.

Whenever we perform a puja or begin any spiritual practice, we recite the refuge prayer.



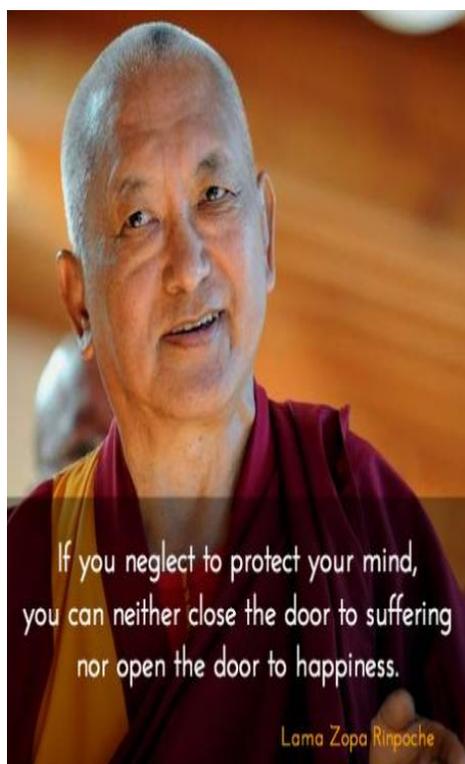
Sang-Gye Cho-Dang Tsog-Kyi Chog-Nam-La

Jang-Chub Bar-Du Dag-Ni Kyab-Su-Chi

Dag-Gi Jin-Sog Gyi-Pay So-Nam-Kyi

Dro-La Pen-Chir Sang-Gye Drub-Par-Shog

## The Reason of Taking Refuge



We generally think of the happiness of this life more important than the happiness of future lives, but if we consider carefully, we should see that the happiness of future lives is more important as this life is brief whereas the future lives are many and long. We are unsure of where our next rebirth will be. When we think of rebirth and about the suffering of lower realms, we will be terrified and want to seek some refuge to protect ourselves from the suffering as well as some means of being happy in our future lives. The refuge you take as a protection is in the Three Jewels.

But taking refuge is not just a ritual—it's a deep commitment.

It means entrusting ourselves to the **Three Jewels**: the **Buddha**, the **Dharma**, and the **Sangha**.

## Motivation for Taking Refuge

Our proper taking of refuge depends on whether we have within our mind stream the proper causes for taking refuge.

To take refuge, there are two conditions must be present:

- ✓ A **fear of suffering** in samsara—the endless cycle of birth and death.
- ✓ A **faith**, supported by wisdom, that the Three Jewels can guide and protect us.

This faith is not blind. It's a trust rooted in understanding. If we do not have both these causes, we will not take refuge purely. If we do not fear suffering, we will not think of seeking a refuge. If we do not believe in the object of refuge, we will not remember our reliance on it as a refuge. Without these two causes or aspirations, our recitation of refuge prayers becomes hollow—just words without heart.

## Three ways of going for refuge

There are also **three levels** of motivation of taking refuge:

- The **small being**: **Motivated** principally by fear of the suffering of the **lower realms**.
- The **medium being**: **Motivated** by fear of any kind of **uncontrolled rebirth**
- The **great being**: **Inspired** by **great compassion for all sentient beings**.

## Misplaced Refuge in Worldly Beings



Many people mistakenly seek refuge in worldly beings such as spirits, gods, or nagas. Though they may possess certain powers, they remain trapped in samsara and cannot offer true liberation. Their help is often unpredictable, influenced by emotions. When pleased, they may help; when displeased, they may cause harm. Their behaviour is unstable, and they themselves are subject to suffering.

Lamala spoken of a tale about a man in the village who had a goiter (big lump on his neck) once went to the place haunted by flesh-eating rock spirits. A repayment in flash that this rock spirits paid to other creatures is due, so spirits remove the man's goiter. Another man with a goiter heard of this and went to the rock spirit and took refuge in the hope of same results as the previous person. But the spirits did not destroy his goiter, instead transfer the previous man's goiter to him.



So let us reflect: “Are we truly taking refuge with our hearts, or just with our lips? Let our devotion be inward, sincere, and rooted in wisdom”.

## Why the Three Jewels Are the True Refuge?

From the seventy verses on taking refuge: Master Chandra Kirti said;

*“Buddha, Dharma, and Sangha*

*Are the refuge for those who desire liberation”*



Lamala emphasized the importance of taking refuge in the **Three Jewels**—the **Buddha**, the **Dharma**, and the **Sangha**. The **Three Jewels** are the only true source of protection and liberation.

Even powerful gods like Brahma or Shiva, are not free from samsara. They cannot offer true liberation. That's why, in Buddhism, we turn to the **Three Jewels**, who possess the qualities we truly need: **wisdom, compassion, and the ability to guide us beyond suffering**.

## The Object of Refuge

### The Buddha Jewel



The **Buddha** is the ultimate refuge because he has taken the two benefits (benefit for oneself and for others) in their most developed state. Buddha has eliminated all the faults (the abandonment of two obstructions) and possesses or completely developed all the good qualities.

Another way we define Buddha jewel as the ultimate source refuge having eight good qualities, such as non-produced.

The eight good qualities are:-

The three self-purpose good qualities: non-produce, effortlessly attained, and not realized by the condition of others.

The three others-purpose good qualities: Having wisdom, Compassion, and power.

And two purposes which only Buddha possesses. This means that only Buddhas have accomplished their two purposes of attaining enlightenment themselves and thereby gaining the perfect ability to accomplish their main purpose of bringing benefits to others.

There are two types of Buddha Jewel, ultimate and conventional. The ultimate Buddha Jewel is assumed to be the two truth bodies (Dharma Kayas); The Natural truth body (Svabhakaya) and the Wisdom truth body (Dharmakaya). The conventional Buddha Jewel is the two form bodies; The complete enjoyment body (Sambhoka Kaya) and the Emanation body (Nirmana Kaya).

The Nature Body of a Buddha is the ultimate nature of Buddha's mind, the emptiness, its lack of inherent existence. The wisdom truth body of the Buddha is a Buddha's omniscient mind. The reason that these two bodies are called the Truth Body of a Buddha is because it is the

emptiness of a Buddha mind, and an emptiness is an ultimate truth. The Enjoyment Body of a Buddha is the most qualified holy body of form for the higher level of bodhisattvas.

The Emanation Body of a Buddha is the transformation of Buddha's holy body into infinite aspects, according to the different sentient beings' level of mind. Buddha Shakyamuni was a supreme emanation body, the source of a continuous flow of activities to benefit sentient beings.

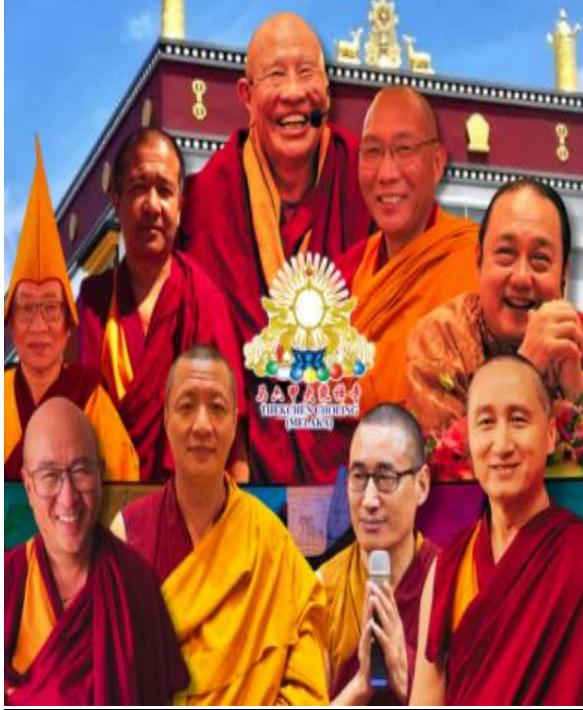
### **The Dharma Jewel**



The voidness of any action that creates negative karma is Dharma. The ultimate **Dharma Jewel** is a perfectly purified truth in the continuum or mind streams of superior beings (Aryas), that is the true cessation and true path, which are attained through practicing Buddha's teachings. When independence upon true paths, one abandons any delusion or any potency of delusion completely, one attains true cessations.

The conventional Dharma Jewel is the oral teaching of Buddha, the so-called 84,000 Dharma teaching.

## The Sangha Jewel



The ultimate **Sangha Jewels** are Superior (Arya) beings who have any of the eight good qualities of the liberated mind. A superior being is someone who has realized emptiness directly and has attained the realization of peace by practicing the three higher training.

A group of four ordinary beings holding the monk's full ordination vows is generally accepted as symbolic representation of the conventional Sangha jewel. If we help or harm these beings, we will receive virtuous or non-virtuous karmic results in relation to the Sangha.

## Respect for Sacred Objects

Taking refuge also involves reverence for sacred Buddhist objects. All Buddha statues, regardless of material; should be honoured equally, as they represent the Enlightened One. Judging statues by appearance creates negative karma.

Similarly, all scriptural texts should be revered, as they hold the power to transform the mind and actualize the Dharma. Tibetan letters and scriptures should never be placed on the ground or treated carelessly. They should be elevated and placed on walls, shelves, or trees and kept separate from mundane items such as shoes or clothing, especially during travel.

## The Merits of Taking Refuge

There are eight major benefits of taking refuge:

- Becoming a Buddhist (as taking refuge is the gateway to Buddha dharma)
- It is the basis for all ordinations
- All previous bad karma were purified
- Extensive accumulated good karma
- Cannot be afflicted either by human or non-humans
- Preventing rebirth in lower realms
- It brings all the success
- Accelerating the path to enlightenment

## **Respect and Boundaries**

While respectful interaction with other religious traditions is encouraged, deep trust and refuge should be reserved for the Buddha. Offerings from other traditions may be accepted if mentally transformed into blessings.

## **Final Reflection**



Together, the Three Jewels are like a doctor, medicine, and nurse—each essential for complete healing. If we seek temporary help, one may suffice. But for full liberation from samsara, we need all three.

Let us reflect deeply: Are we placing our trust in beings still bound by suffering, or in those who are truly free and capable of guiding us? May our refuge be sincere, wise, and rooted in the aspiration for true liberation.

***MAY ALL BE AUSPICIOUS***