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# Lamp for the Path to Enlightenment

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As usual let us spend some time for meditation practice.  
(*Tong-len meditation*)

Please adopt the most positive motivation. There are basically three different types of motivation.

We can all acknowledge that whatever activity we do, we do with the intention of achieving happiness. The practice of Dharma is ultimately done for that purpose. Even with worldly activities, we engage in them for the purpose of achieving some level of happiness.

In terms of the different types of happiness we can achieve, they can be subsumed into three types - the happiness of higher status; the happiness of definite goodness; and the ultimate happiness of enlightenment. The happiness of higher status can also be related to the happiness of this life and, but more importantly, to attaining higher status in our future lives. The happiness of definite goodness is the happiness of achieving liberation - to be completely free from the sufferings of cyclic existence. And the highest or ultimate happiness is the state of enlightenment or omniscience.

## The three motivations for Dharma practice

In order to set the proper motivation for receiving teachings such as this on the lam-rim, we need to first rule out any improper motivations. Engaging in the teachings to merely achieve happiness in this life would not be an appropriate motivation or goal. Focusing on merely achieving a good rebirth in our next life would also not be a sufficient motivation for receiving this teaching. Further, seeking liberation solely for oneself would also not be an appropriate motivation.

The most appropriate motivation for receiving this lam-rim teaching would be one in which we aim to achieve enlightenment for the welfare of all sentient beings.

The reason this is called the most appropriate motivation can be understood as follows. When we strive for the happiness of only this life, the effort we put into achieving this aim will not become a cause for future happiness beyond this lifetime. We're not saying here that doing spiritual practice or engaging in activities to gain happiness only for this life is wrong. It is fine to seek happiness for this life. But the point here is that if the intention is *merely* to seek happiness for this life, then whatever activity or practice we engage in will not become a cause for happiness in future lifetimes. Whereas if one engages in a practice that is a cause for happiness in future lifetimes, then not only will it become a cause for happiness in a future life, but it will also become a cause to experience happiness in this life.

As mentioned in some practices that we recite daily, 'when you focus only on this life, your future life's welfare will not be accomplished; whereas if you focus

on your future life's welfare, this life's welfare will naturally be accomplished'. As His Holiness, the Dalai Lama, regularly quotes from Lama Tsongkhapa, 'when working for the welfare of others, one's own welfare will be fulfilled on the side'.

These are significant points to really take to heart. It gives us a logical reason to consider focusing beyond this life and for the welfare of other sentient beings. If focusing on the welfare of other sentient beings fulfils our own purpose as a positive side-effect - without effort, naturally and spontaneously - then we will feel more encouraged to work for the welfare of other sentient beings.

Otherwise, if we think that working for other beings comes at the expense of losing one's own happiness, we might have some hesitation about it, thinking that we will miss out. This mistaken thought that we may lose our own happiness, is what obstructs us from working wholeheartedly for the welfare of other sentient beings. So when we take this point to heart and fully commit to working for other sentient beings, we need not worry about our own welfare, because that will be fulfilled naturally, as a positive side-effect.

Another significant point to contemplate is that when we think about our problems, most of them come from not being able to fulfil our personal needs. We're always busy trying to fulfil some sort of purpose for ourselves. This brings us a lot of agony when we're unable to accomplish it. Even if we do temporarily fulfil that purpose, we're not satisfied and have to strive for more. So if focusing merely on oneself and one's own purpose brings more difficulties, problems, anxiety and stress in one's life, then is it really worth pursuing that? Rather it would be worthwhile to consider a different approach.

The real cause of our problems is neglecting others' welfare while focusing merely on our own. Completely ignoring others' needs and concerns and focusing only on our own personal happiness and welfare is what brings about all of our angst. When we understand how the lam-rim structure is presented in a way that takes us beyond that narrow self-interest and expands our mind towards others, we can see that it is deeply profound.

It is good to understand the difference between *generating* a positive motivation and *maintaining* a positive motivation. I have mentioned this many times in the past; it is a significant point.

In the context of the lam-rim teachings, the appropriate motivation would be as presented earlier: to reverse any inappropriate intention or motivation we might have had previously, such as focusing merely on this life's welfare, or focusing merely on our own future life's welfare, or seeking only liberation for oneself. Instead, we direct our motivation to the goal of achieving enlightenment for the sake of other sentient beings.

In general, *generating* a positive motivation would mean reversing the mind from a non-virtuous state to a more virtuous state. We reverse non-virtuous states of mind, i.e. any state of mind that is motivated by the delusions or afflictions, and adopt a positive frame of mind instead.

But if a positive state of mind such as love and compassion is already prevalent in one's mind prior to

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engaging in a practice, then there is no need specifically to generate a positive motivation, but rather *maintain* the positive state of mind one already has.

The specific point we need to note here is that when we generate the positive motivation of seeking the welfare of other sentient beings – more specifically the bodhicitta motivation – even if it is contrived and requires an effort to generate, when one subsequently engages in the practices of the small scope, they will in fact become a preliminary practice for engaging in the great scope. The practices presented in the small scope section of the lam-rim become the cause for achieving a good rebirth in the next life – the goal of small scope practitioners or beings of least capacity. However, even with a contrived bodhicitta motivation, these practices become a preliminary practice for the great scope.

This is because in order to continuously practise the Great Vehicle and engage in the practices of a bodhisattva right up until we achieve enlightenment, we need to achieve good rebirths, so we need to create the causes for obtaining such good rebirths.

Further, even with the contrived bodhicitta motivation to seek enlightenment for the sake of all sentient beings, when we engage in the practices of the medium scope, again the practices – in this case, of the being of medium capacity – will become a preliminary practice for engaging in the practices of the great scope. This point needs to be understood well.

### ***Presenting the characteristics of the being of the small scope (cont.)***

In our last session, in the commentary on the *Lamp of the Path*, it explained that a small scope being is someone who strives to achieve their own purpose of a good rebirth, such as in the human realm, or in the higher form and formless realms. So the explicit meaning of the small scope being should be clear to you.

The commentary further explains:

While the person of a least capacity engages in the practice of the sublime Dharma, their practices are inferior to the practices of the medium and great scopes, because they strive only for the perfections of cyclic existence and turn their back on the welfare of other sentient beings.

The sublime Dharma here refers to the Buddhadharmā. The reason for this distinction is that 'dharma' in general refers to all phenomena. All existence is referred to as dharma, which comes from the literal meaning of the Sanskrit word, which is translated in Tibetan as *choe*. The general definition of dharma or *choe* is, 'that which holds its own identity'. So this definition of dharma is inclusive of all existence, as every existent phenomenon holds its own particular and unique identity.

This meaning of dharma is also synonymous with 'objects of knowledge' which is the term used to refer to all existence. Essentially, objects of knowledge subsume conventional phenomena and ultimate phenomena – as there is no existence other than a conventional truth or an ultimate truth. Thus 'objects of knowledge' subsume the two truths.

The main point again is that while dharma in general refers to all existence or phenomena, the sublime Dharma

refers particularly to the Buddhadharmā and its practice. The literal meaning of dharma is 'to hold'. Tibetan scholars further elaborate its meaning to 'holding its own identity', which has a deeper meaning.

We could use this drinking glass as an example. It is a dharma, in the sense of that it is a phenomenon that by definition, 'holds its own identity'. We can see that this is true for the glass – anyone with an unmistakable awareness who sees the glass will unequivocally recognise it as a glass. Whenever we see a glass, we immediately identify it as a glass, not something else. This is clearly because the drinking glass 'holds its own identity', of being a glass.

It is good to understand how the general definition of dharma also relates to the sublime Buddhadharmā. As presented in the small scope, the sublime Dharma in essence is to engage in the practice of observing the morality of avoiding the ten non-virtues and adopting the ten virtues.

How does 'holding its own identity' apply to the morality of avoiding the ten non-virtues? For the person, who practises the morality of avoiding the ten non-virtues and adopting the ten virtues, their morality is what 'holds' that person against taking rebirth in the lower realms.

This is the real point we need to understand in relation to the meaning of dharma when it is applied to the practice of the sublime Dharma. When an individual observes the morality of avoiding the ten non-virtues, it is that morality that holds or protects them from falling into a lower rebirth in the next life – nothing else but the practice of morality can hold one from an unfortunate rebirth. You can relate this understanding to the all other practices as well.

Another meaning of dharma is to reverse from the alternative. In relation to our Dharma practice, if our mind is in a state of non-virtue, we are applying the Dharma when we reverse that mind and bring it to a virtuous state.

### **The three characteristics of the small scope being**

As explained in the commentary the being of small scope is a being of lesser capacity than an intermediate or a great being.

In the first line: [of verse 3 of the *Lamp*, which was read last week] *Know that those who by whatever means* refers to the first three characteristics of the small scope being, **the characteristic of deed**. The second line [which is the third line in the English translation] *Than the pleasures of cyclic existence* refers to the **characteristic of the goal** or the effect. The third line: [the second line of the English translation] *Seek for themselves no more* refers to the **characteristic of thought or intention**. The fourth line: *Are persons of least capacity* shows the **basis of these characteristics**, which is the being of the small scope itself.

We will now go over these three characteristics in more detail:

1. For the characteristic of deed: while there are various practices prescribed in the small scope, the main practice is developing the morality of avoiding the ten

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non-virtues, which then becomes the actual characteristic of deed.

2. The characteristic of the goal: is to seek high status or a good rebirth in one's next life.
3. The characteristic of thought or intention: is to seek that goal mainly for oneself.

The basis of these three characteristics is the being of the small scope. The person who incorporates these three characteristics would be a being who has the thought or motivation to seek the goal of achieving good rebirth – either as a human being or in the god realms – by engaging in the practices of adopting the ten virtues and avoiding the ten non-virtues. This describes the being of least capacity who engages in the practices of the small scope.

Relating this to our own personal practice, when we observe morality with the intention to obtain a good rebirth and combine it with a higher purpose, we are engaging in the practice of meditation on the path of the small scope – we incorporate the practice of the small scope as a form of meditation in our own practice.

The commentary further clarifies:

The definition of the small scope being as demonstrated here is: a person who merely has an interest in obtaining high status and engages in the unmistakable methods to achieve that.

As was explained more elaborately in Nagarjuna's *Precious Garland*<sup>1</sup>, high status itself refers to the happiness of the human and god realms; the goal to be achieved is rebirth in the actual human or god realm. As presented concisely in the commentary, it is good to reflect on what a being of the small scope entails. It is a being who merely has an interest in attaining high status and engages in the unmistakable methods to achieve that.

### Relying on a spiritual guide

The commentary explains:

The root of the path for all the three beings is reliance on a virtuous friend. That is so because when we please the lama or guru, we will generate the wish to take the essence of this precious human life. If we do not take the essence of this precious human life and engage in the sublime practice of Dharma, we will not be able to engage in any of the paths of the three scopes.

This is very true because, as presented clearly here, if we don't first of all recollect this precious life and do not wish to take the essence from it, there is no way we can engage in the true practice of Dharma.

Reliance on the spiritual teacher or virtuous friend and attaining the precious human rebirth, with its eight freedoms and ten endowments, are practices that serve as preliminaries for all three scopes. As the teachings present, reliance on the spiritual or virtuous friend is the very root of the path. Without relying on a skilled teacher, we would not be able to gain real insight into any practice. We may assume that we understand the contents of Dharma books just by reading them, but we will not be able to gain a profound insight into its meaning.

One needs to rely on a teacher who has a profound understanding and insight, which is passed on so that we can then gain those specific instructions.

Relying on a spiritual master is presented as a specific topic in the lam-rim. Only after explaining how to rely on a spiritual master are the further topics of how to engage in the practices of the three scopes presented.<sup>2</sup> While the commentary does not go into those specific details, we need to understand how they actually fit into this section.

Identifying the precious human rebirth or taking the essence of the precious human rebirth as presented in the lam-rim also comes into this section of relying on a spiritual friend. As the commentary further explains:

Because reliance on the virtuous friend is the very root or preliminary practice of all the three scopes, it is presented in these verses in the *Lamp on the Path*:

Verse 6:

For those excellent living beings,  
Who desire supreme enlightenment,  
I shall explain the perfect method  
Taught by the spiritual teachers.

Verse 23:

Understand that a good spiritual teacher  
Is one skilled in the vow ceremony  
Who lives by the vow and has  
The confidence and compassion to bestow it.

This specifically relates to relying on the spiritual teacher to receive the bodhicitta vows. However, as the commentary explains, before receiving the instructions, one must first understand that reliance on a spiritual teacher or virtuous friend is essential.

Then the commentary explains:

For the small scope being there are four specific objects of meditation:

- Impermanence
- The faults of the three lower realms
- Refuge
- Cause and effect or karma.

By contemplating cause and effect, we engage in the practice of morality or avoiding the ten non-virtues.

In order to generate the *intention* of the small scope, one needs to rely on the first two practices, [impermanence and thinking about the faults of the lower realms.] And in order to engage in the *practice* of the small scope, one needs to relate to the next two objects of contemplation, [refuge and thinking about cause and effect.]

The lam-rim outline first of all presents reliance on the spiritual teacher or virtuous friend. We will not cover it in detail here, but as mentioned earlier in this commentary, it precedes all three practices of the three scopes as a preliminary practice.

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### Lam-rim structure as presented in *Liberation in the Palm of Your Hand*.

The stimulus to take the essence from your optimum human rebirth

1 A short discussion to convince you

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<sup>2</sup> In the *Lam-rim Chenmo* outline, 'Relying on a Spiritual Teacher' precedes 'The Meditation Session', 'Refuting Misconceptions about Meditation' and 'A Human Life of Leisure and Opportunity'.

<sup>1</sup> Tara Institute, Study Group transcriptions, 2010-12.

- 11 Identifying the optimum human rebirth
  - 111 The freedoms
  - 112 The endowments
    - 112.1 The five personal endowments
    - 112.2 The five endowments in relation to others
- 12 Thinking about the great benefits of the optimum human rebirth
  - 121 Its great benefits from the short-term point of view
  - 122 Its great benefits from the ultimate point of view
  - 123 Thinking briefly about how even every moment of it can be most beneficial
- 13 Thinking about how difficult the optimum human rebirth is to acquire
  - 131 Thinking about the causes for its being so hard to acquire
  - 132 Some analogies for the difficulty of acquiring it
  - 133 It is difficult by nature to acquire

### Thinking about the precious human rebirth.

Next we contemplate the precious human rebirth. Here, the section on the small scope in the lam-rim begins with the stimulus to take the essence from the optimum human rebirth, then there is a discussion to convince you, initially by identifying the human rebirth, then thinking about its great benefit.

The section on the optimum human rebirth goes into the specifics of identifying the eight freedoms and ten endowments, encouraging one to take essence of the precious human rebirth. Having identified the optimum human rebirth, the lam-rim asks us to think about its great benefits, from the short term and long term or ultimate point of view, and how it will achieve the greatest purpose for oneself.

For our personal practice, we must relate these explanations to our current situation, thinking about how we have obtained this optimum precious human rebirth with the eight freedoms and ten endowments. What does it mean? How can it help us? How can it help us achieve our greatest purpose?

In fact, on the basis of this precious human rebirth that we have now, we can engage in the practice of Dharma to achieve our immediate and ultimate purposes for the welfare of all sentient beings. We can achieve that right now. We need to contemplate how we have the full potential and ability to engage in the practice of the sublime Dharma. Contemplating this, we can generate a mind of rejoicing and encouragement. It is an incredibly fortunate, wonderful privilege to have the full potential and ability to engage in the practice of supreme Dharma.

The next outline in the lam-rim is thinking about how difficult the optimum human rebirth is to acquire. This is presented to prevent us from becoming complacent and thinking: 'Although this human rebirth is really precious, maybe I can obtain it later, so there's no need for me to take essence of it now'.

However, as Lama Tsongkhapa mentions, it is as if we have obtained this precious human life this one time

only, which indicates that it is a miracle for us to have obtained it now, and that it will be extremely difficult to obtain such a rebirth again. This is because the causes to acquire a precious human rebirth with the eight freedoms and ten endowments are extremely difficult to acquire. The main causes are that one's practices have to be based on pure morality. Practising pure morality serves as the basis, then engaging the practice of generosity and so forth, and making stainless prayers are the causes for obtaining the precious human rebirth.

You can refer to the lam-rim to understand this topic in more detail – first this precious human rebirth and what it encompasses; then the rarity of the precious human life; and then the difficulty of obtaining it. This will encourage us to engage in the practice of Dharma. As the lam-rim then explains, the precious human rebirth is not only difficult to acquire, but once acquired it will not last long: it will easily cease to exist. So contemplating the lam-rim teachings on death and impermanence will be a further impetus for us to engage in Dharma practice.

### Lam-rim structure as presented in *Liberation in the Palm of Your Hand*.

#### How to extract the essence from your optimum human rebirth

1 Training your mind in the stages of the path shared with the small scope

11 Developing a yearning for a good rebirth

111 Recalling that your present rebirth will not last long and that you will die

111.1 The drawbacks of not remembering death

111.11 The drawback that you will not remember Dharma

111.12 The drawback that you will remember [the Dharma] but not practise it

111.13 [The drawback that] you will practise but not practise properly

111.14 The drawback of not practising seriously

111.15 The drawback of acting vulgarly

111.16 The drawback of having to die with regrets

111.2 The advantages of remembering death

111.21 The advantage of being most beneficial

111.22 The advantage of being most powerful

111.23 It is important at the beginning

111.24 It is important in the meantime

111.25 It is important at the end

111.26 The advantage that you will die happily and gladly

111.3 The actual way to remember death

111.31 The nine-part meditation on death

111.311 The first root: thinking about the inevitability of death

111.311.1 The first reason: the Lord of Death will inevitably come, and no circumstance at all can prevent this

111.311.2 The second reason: thinking how nothing is being added to your lifespan and it is always being subtracted from

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111.311.3 The third reason: thinking about how you will definitely die before getting around to practising Dharma

111.312 The second root: thinking about the uncertainty of when you will die

111.312.1 The first reason: the lifespan of people from the Southern Continent is not fixed, and this is especially so for lifespans during these degenerate times

111.312.2 The second reason: when you will die is uncertain because there are many factors contributing toward your death and few toward your life

111.312.3 The third reason: when you will die is uncertain because the body is extremely fragile

111.313 The third root: thinking of how nothing can help you when you die except Dharma

111.313.1 The first reason: wealth cannot help you

111.313.2 The second reason: friends and relatives cannot help you

111.313.3 The third reason: even your body cannot help you

111.32 Meditation on the aspects of death

112 Thinking about what sort of happiness or suffering you will have in your next rebirth in either of the two types of migration

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## Death and impermanence

In this commentary of the *Lamp for the Path*, the first object of meditation in the small scope section is impermanence, which refers to death and impermanence. The lam-rim outline presents how to engage in the practice of contemplating death and impermanence.

First we think about the drawbacks of not contemplating death and impermanence, and then the advantages of contemplating it. There are six drawbacks of not remembering death and six advantages of remembering death. If one does not recall death, what are the drawbacks? One contemplates each of these points as presented in the lam-rim. After having explained the six drawbacks and advantages, the lam-rim then goes into explaining the actual way to remember death, which is presented in the nine-part meditation on death.

The nine-part meditation is presented as three roots, six reasons and three conclusions.

The three roots are: thinking about the inevitability of death; thinking about the uncertainty of the time of death; and thinking about how nothing can help you except for the Dharma at the time of death.

There are three reasons for each root. The three reasons for thinking about the **root of the inevitability of death** are: *firstly* the Lord of Death will inevitably come and nothing can prevent it; *secondly* nothing is being added to your lifespan, it is always being subtracted from; and *thirdly*, thinking about how you will definitely die before getting around to practising Dharma. At the end of this, one concludes that one must definitely practise the Dharma.

When we look around, we can definitely see that death is certain. However, we may still feel a bit complacent,

thinking 'it will come to me later'. To overcome such complacency, the lam-rim presents the **second root, thinking about how when one will die is uncertain**. Again, this is presented with three reasons.

The *first* is that the lifespan of people from the Southern Continent, which refers to the Earth, is not fixed, especially during these degenerate times. The *second* reason is that when you will die is uncertain, because there are many factors contributing towards your death and few towards your life – some of these are explained in more detail in the lam-rim. The *third* reason is that when you will die is uncertain because the body is extremely fragile. We can see that this is definitely true with certain examples, such as the case of a cricketer who died some time ago because of the cricket ball hitting him on his neck. In another case, someone going out on a walk in the park died before they got back home. Someone else died just by taking the wrong pill – a very small pill caused their death. These are just some examples of how our body is extremely fragile. So there is no certainty about when we will die.

After going through the three reasons for the uncertainty of the time of death, we come to the conclusion that we need to engage in the practice of Dharma, right now, in this very instant.

The **third root is thinking of how nothing can help you when you die except the Dharma**. The three reasons under this root are: *firstly*, wealth cannot help you at the time of death; *secondly* friends and relatives can't help you; *thirdly* even your own body cannot help you. Again, these points are obvious. Nothing can prevent your death or assist you at the time of death; no matter how much wealth you have none of your wealth can prevent your death or help you. And no matter how dear friends and relatives may be to you, they cannot help you. Even your own body cannot prevent your death. Having contemplated this, we conclude that we need to practice the Dharma purely.

We really need to take time to contemplate these points: how death is certain, but the time of death is uncertain, and at the time of death nothing can help us – our wealth cannot help us, friends and relatives cannot help us, and our own body cannot help us. Contemplating this will lessen our attachment to wealth, friends and relatives and our body. When strong attachment towards these objects is reduced, it makes more space in the mind, and so the mind is much more relaxed. This is how we can understand the practical benefits of this nine-part meditation on death and impermanence.

As Lama Tsongkhapa mentions in the *Three Principal Aspects of the Path*, by contemplating the rarity of this precious human life and how it does not last long, the clinging to this life will be reversed.

First, we contemplate the preciousness of this human life, then contemplate the inevitability of death and how it will come at any time, and then we contemplate how nothing, no external object, can help us at the time of death. This will confirm that only the Dharma will help, and thus encourage us to really take the essence of this precious human life by engaging in the practice of Dharma.

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On the point about reducing attachment to our wealth, friends, relatives and so forth, we must not misinterpret that as meaning we need to give up everything and live in poverty. We need to understand that the specific point here is to give up the attachment to one's wealth, friends, relatives and so forth. It doesn't mean giving up one's possessions and living in poverty, or not having any friends or relatives.

Contemplating death and impermanence becomes an impetus for us to engage in the practice of Dharma as presented in the small scope.

### Thinking about the faults of the unfortunate realms

Following the contemplation of death and impermanence, we may start to naturally wonder, what will happen after death? What would that existence be like?

When we really contemplate this well, we will come to understand that we will not cease to exist; death doesn't mean we completely cease to exist, there is definitely a continuum. Where does our continuum go? What types of rebirth will one take? This is the point where the lam-rim presents the section on unfortunate rebirths.

As one definitely has to take rebirth, there are only two choices – either a fortunate rebirth or an unfortunate one. The choice of whether we take a fortunate or unfortunate rebirth is not entirely up to us, but depends entirely on one's virtuous or non-virtuous karma.

There are three types of unfortunate rebirth: the hell realms, the hungry ghost realms and the animal realms. As presented in the lam-rim, when we contemplate the sufferings of the lower realms – the specific sufferings of the hell realms, and hungry ghost and animal realms – and the prospect of having to experience those, one will generate the strong aspiration to be free from these sufferings.

We won't have time to go into the details of the lower realms. In the next session, I will refer to some of the points, again just to give you a brief understanding of the sequence. After having contemplated the sufferings and generated a keen determination to be free from them, we will naturally think, who can help us? How one can we be free from these sufferings

This is where the lam-rim presents the topic of refuge. Taking refuge in the Three Jewels is the means for us to free ourselves from the sufferings of the lower realms. But going for refuge to the Buddha, Dharma and Sangha is, in itself, not sufficient. We need to abide by the advice and practices prescribed in the section on taking refuge, which is engaging in the practices of adopting virtue and shunning negativity – the topic of karma, or the laws of cause and effect.

This is how these topics are connected to each other. Again, as mentioned earlier, while we don't have time to go into the details here, it is good for you to refer to the teachings, read the related topics, and familiarise yourself with them. The main thing is to familiarise yourself with the sequence. If we have a good understanding of the sequence, then whenever one hears teachings on any of these topics, one will be able to

immediately relate it to its specific category and how it is connected to the other topics of the lam-rim.

As presented in the *Lines of Experience* by Tsongkhapa:

There is no certainty that after death we may not be  
born in the lower realms;  
The protection from such terror lies in the Three  
Jewels alone;  
So we must make firm the practice of going for refuge  
And ensure that its precepts are never undermined.

So, the main point here is that by reflecting on the sufferings of the lower realms, we realise that the only thing that can protect us from these sufferings are the objects of refuge, and thus by going refuge in the three jewels, we then engage in the practices of abiding by the law of karma, which in essence is adopting virtue and shunning negativity.

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