**An Abbreviated Overview of the Teachings of**

**Refuge, Bodhichitta, and Dedicating the Merit**

Traditionally, in all Buddhist lineages, practice begins with receiving refuge, calming the mind through Shamatha practice,[[1]](#footnote-0) and contemplation of the four thoughts that turn the mind toward the Dharma, which sets the foundation for a deep contemplation and subsequent realization of the Four Noble Truths of Shakyamuni Buddha.

**Shakyamuni Buddha’s Four Noble Truths:**

**1. The Noble Truth of Suffering:** refers to any kind of suffering whether physical, emotional, or mental. This is the cause and effect cycle of samsara.[[2]](#footnote-1)

**2. The Noble Truth of the Root of Suffering:** refers to the actual reality that samsara is the effect of primordial ignorance (an inherently dualistic perception of reality).[[3]](#footnote-2)

**3. The Noble Truth of the Cessation of Suffering:** refers to the statement of Lord Buddha – that he had attained full and complete Enlightenment (Samyak Sambuddha), the realization of vast opening space inseparable from luminous clarity and great bliss, the nature of all phenomena.[[4]](#footnote-3)[[5]](#footnote-4)

**4. The Noble Truth of the Path to the Cessation of Suffering:** refers to the existence of the Path of the Noble Ones (that we and all the Buddha's follow), based on receiving refuge in the Three Jewels[[6]](#footnote-5) for ourselves and the benefit of all sentient beings. This occurs on two levels: the physical level of action and the heartmind level of vows. We receive refuge from the Buddha, our peerless spiritual guide - the revealer of Refuge, via the Dharma - the method for liberation and Enlightenment, and within the Sangha, the Buddha's spiritual community - the sublime and ordinary beings who assist us on our path to Enlightenment. We thereby receive refuge in the Three Jewels.[[7]](#footnote-6)

Since refuge requires we believe in the Four Noble Truths, the door of refuge is opened by faith. This is not blind faith but rather faith that is the result of having tested the teachings.

**Three Types of Faith:**

**1. Clarity:** When one meets a spiritual teacher, or sees a holy image

and is overwhelmed with joy and wonder and great clarity and receptivity is realized.

**2. Desire to Attain**: Wanting to attain the special qualities of the Bodhisattva's wisdom, love, and compassion; the wish to be free from the mental and physical sufferings of samsara (cyclic existence); the practice of virtue through the three gates of activity of one's body, speech, and mind, and the renouncing of non-virtuous activity from the three gates of activity.

**3. Confidence**: That the three jewels - beyond any doubt - are a true, reliable source of refuge that will lead oneself and all sentient beings to liberation and perfect enlightenment (Samyak Sambuddha). The stronger our faith, the deeper our realization can blossom, for we are then able to enter into all of the profound methods of spiritual practice. When faith is profound, profound calm abiding occurs when faith is profound, profound insight into the nature of all phenomena occurs.

**Three Types of Refuge:**

**1.** **Small Capacity:**

This is a practitioner that receives refuge in the three jewels from the depths of his heart, in order not to be reborn in the lower realms of great suffering – the hell, hungry ghost, and animal realms.

**2.** **Middling Capacity**:

This practitioner fears being born in the three lower realms and the three higher realms i.e. human, demigod, and god realms, and therefore receives refuge in the three jewels from the depth of his heart in order to be liberated from all of cyclic existence (samsara).

**3.** **Great Capacity**:

This practitioner is motivated by pure altruism, this is the path of the Bodhisattva. His motivation is to liberate all the beings in the six realms of cyclic existence. This is the path of the Mahayana and Vajrayana. This practitioner receives refuge in order to become enlightened for the sake of all sentient beings.

**The Four Thoughts that Turn the Mind Toward the Dharma:**

**1.** **The Preciousness of a Human Birth:**

**A human birth with all one's senses intact;[[8]](#footnote-7)** a mother/father/caregiver who protects, cleans, feeds, educates, and loves us as an infant and a youth.[[9]](#footnote-8) **Taking birth in the land where the Dharma exists.** **Finding a qualified teacher.** **Leisure time to do spiritual practice…[[10]](#footnote-9)[[11]](#footnote-10)** These thoughts lay the foundation for contemplating that no object of the senses has any lasting satisfaction – that they are all impermanent and will exhaust.

This then leads to an increased awareness of karmic responsibility and disgust with cyclic existence (samsara).

**2. Death and Impermanence:**

**Impermanence is the nature of all conditioned phenomena.[[12]](#footnote-11)** Mountains, oceans, humans, animals all are subject to change and decay. We are always one breath away from death. Even in the protective environmental cocoon of our industrial techno-society we are subject to airborne viruses, automobile accidents, and a myriad of deadly internal and external conditions. Our rare and precious human birth can be destroyed at any moment and all of our pleasures and pains are temporary conditions. **These causes of suffering motivate us to practice Dharma.[[13]](#footnote-12)** Why are we subject to this continuous fluctuation between pleasure and pain? This questioning leads to the contemplation of accumulating positive and negative actions (karma) though our three gates of activity – body, speech, and mind.

**3. Karma (literally, action), the Law of Cause and Effect:**

The Indian Pandita (learned scholar) Vasubandhu says:

“From karmic actions the various states of cyclic existence arise."[[14]](#footnote-13)

Lord Buddha was very adamant about karmic responsibility. There were many heterodox views being promulgated at the time of the Buddha; but the only heterodox view the Lord Buddha singled out for continuous polemic was the view denying the law of cause and effect of one's actions.[[15]](#footnote-14) The law of karma is based on the premise of sentient beings’ capacity for volitional action and makes it possible for the mind to be tamed (i.e. directed toward the path), and purified in order to reach enlightenment. If there is no volitional activity, then Enlightenment is an impossible goal.

**4. The Defects of Samsaric Existence (Suffering, Temporality, and Impermanence):**

Suffering's root cause is primordial ignorance which creates the dualistic perception of self and other through the process of desire/attachment and anger/aversion. This dualistic process is the nature of impermanence therefore the spiritual seeker cannot take refuge in the transitory nature of samsara. Attempting to do so will cause intense suffering through the constant belief in the ability to have permanent happiness through satisfying the cravings of the self. Not only are these objects of so-called satisfaction impermanent and bound to change and cease, but the entire situation is false because the independently existing self that is craving is ultimately impermanent and nowhere to be found when we search for it through awareness. Samsara is an ocean of all-pervasive suffering. The possibility of further suffering is the quality of all samsaric phenomena.

**The Four Immeasurable Wishes:**

**1.** **May all sentient beings have happiness and its cause**

**2.** **May all sentient beings be free from suffering and its cause**

**3.** **May all sentient beings have bliss free from suffering**

**4.** **May all sentient beings abide in equanimity, free from  
 the two poles of attachment and aversion (which means free from**

**ignorance).**

Although these four immeasurables are found in the original Theravadan *Metta Sutta*, their greatest expression was developed in the Mahayana epoch of Buddhism. If one really looks into these four immeasurable wishes, one will realize the first three are encompassed by the fourth, equanimity. In other words, the immeasurable wish is simply “May all sentient beings become fully enlightened Buddhas, who know reality and are never confused; who know the myriad ailments of samsara and its remedies.” This is the meaning of great equanimity and realizing the endless nature of this wish while simultaneously vowing to never cease to benefit sentient beings, but rather to remain indefinitely for their benefit, is the Bodhisattva Vow.

**Merit and Dedication of Merit:**

Whenever we do something beneficial, whether a thought or an action, it has a positive effect. This is called merit. We dedicate the merit so these karmic causes and effects are stored in the ocean of merit. Actions undertaken with the intention of the mind of enlightenment, bodhichitta, automatically add to the sublime oceanic accumulation of inexhaustible merit of all the activity of all Buddhas and Bodhisattvas of the three times and ten directions. This is the result of miraculous capabilities of applied bodhichitta.

***By this accumulation of merit, may I obtain all-seeing omniscience***

***and may all faults be defeated.***

***The whirling, turbulent waves of birth, aging, sickness***

***and death—from this ocean of samsara, may I liberate beings.***

**Translated by Dungsé Thinley Norbu Rinpoché**

The swift dedication of merit is: ***SARWA MANGALAM – May all beings be blessed - happy and enlightened*.**

This concludes *The Abbreviated Overview of the Teachings of Refuge, Bodhichitta, and Dedicating the Merit* extracted from *Lungta Zilgnon*. Experiential guidance through these teachings can be found in ***“The Spontaneous Refuge and Bodhichitta Practice of Ngakchang Karma Yeshe Namgyal Dorje Rinpoche Extracted from Taming the Windhorse Through Awesome Splendor.”***

*COLOPHON: This was quintessentialized from Ngakchang Karma Yeshe Namgyal Dorje Rinpoche’s 1994 book “Lungta Zilgnon” on February 5, 2022 in Marietta, GA by His student – E MA HO! Any mistakes are my own. Sarwa Mangalam.*

1. Including the use of purification and small vase breathing. [↑](#footnote-ref-0)
2. The first noble truth is to be understood. [↑](#footnote-ref-1)
3. The second noble truth is to be abandoned. [↑](#footnote-ref-2)
4. Luminous clarity (Tib. osel) and great bliss (Skt. mahasukha) are the nature of all phenomena. [↑](#footnote-ref-3)
5. The third noble truth is to be actualized. [↑](#footnote-ref-4)
6. In the Vajrayana, the three roots are also added: (1) Lama, (2) Yidam, (3) Dakini. [↑](#footnote-ref-5)
7. The fourth noble truth is to be relied upon. [↑](#footnote-ref-6)
8. A precious human birth comprises the first six of the Eight Freedoms, which are freedom from the eight states where there is no opportunity to practice the Dharma. These are divided into two sets: {1} Being born in other realms (1) Hell realms, (2) preta realms, (3) animal realms, (4) long-living god realms, {2} Being born in a human realm but (5) only living in uncivilized lands, (6) possessing incomplete faculties, (7) clinging to wrong views, (8) a buddha has not come. [↑](#footnote-ref-7)
9. Even if one should carry about one’s mother on one shoulder and one’s father on the other, and while doing so should live a hundred years, reach the age of a hundred years; and if one should attend to them by anointing them with salves, by massaging, bathing and rubbing their limbs, and they should even void their excrement there—even by that would one not do enough for one’s parents, one would not repay them. Even if one were to establish one’s parents as the supreme lords and rulers over this earth so rich in the seven treasures, one would not do enough for them, one would not repay them. What is the reason for this? Parents do much for their children: they bring them up, feed them and guide them through this world. *Anguttura Nikaya, 11, iv, 2.* [↑](#footnote-ref-8)
10. The Five Circumstantial Advantages are (1) a buddha has come, (2) he has taught the Dharma, (3) the teachings have survived, (4) there are followers of the teachings, (5) there are favorable conditions for Dharma practice. [↑](#footnote-ref-9)
11. The Five Personal Advantages are (1) being a human being, (2) born in a central land, (3) with faculties intact, (4) lifestyle not harmful or wrong, (5) with faith in the three pitakas. [↑](#footnote-ref-10)
12. Impermanence is of two kinds: (1) the coarse impermanence of a given continuum and (2) the subtle impermanence of momentary change. [↑](#footnote-ref-11)
13. The reflection on death has three parts. (1) Know that Death is Certain by reflecting upon three points: i) Death can not be avoided, ii) Life can not be extended; it is always diminishing (although it may be temporarily extended, eventually our five elements will weaken and we will die), iii) Even while we are alive there is little time for practice. (2) Know the Time of Death is Uncertain due to three points i) Our lifespan is not fixed, ii) There are many causes of death, and few for sustaining life, iii) The body is very fragile. (3) Know at the Time of Death, only Dharma can help us i) Our friends can not help us, ii) Our resources can not help us, iii) Our body can not help us. [↑](#footnote-ref-12)
14. Find source of quote [↑](#footnote-ref-13)
15. The two types of actions are (1) tainted and (2) untainted. [↑](#footnote-ref-14)