

**TIBETAN BUDDHISM CENTER FOR WORLD PEACE**  
San Antonio, Texas

**Nagarjuna's Precious Garland of Advice to a King**

**Chapter I. Higher Rebirth and Highest Good**  
**Session 8: Virtue vs Non-virtue**

**Sunday, March 17, 2024**

The following is based on on *“Practical Ethics and Profound Emptiness: A Commentary on Nagarjuna’s Precious Garland”* by Khensur Jampa Tegchok, from the commentary of Gyaltsap Je, a principal disciple of Tsongkhapa; *“Nagarjuna’s Precious Garland, Buddhist Advice for Living and Liberation”*, analyzed, translated, and edited by Jeffrey Hopkins; and teachings by His Holiness the 14th Dalai Lama, Geshe Drakpa Gelek, Geshe Lobsang Nima, Gen Lamrimpa, Lama Zopa Rinpoche, Geshe Lhakdor, Ven. Passang Gelek, Ven. Robina Courtin, Ven. Thubten Chodron, Bhikshu Steve Carlier, B. Alan Wallace, and Alexander Berzin, with the guidance of Geshe Lobsang Nima.

*\*Links to mantras, Buddha-figures, and texts used in this series are at the end of this study guide.*

**Building up a refuge visualization**

1. We begin this session with a review of the mantras we’ve been discussing and practicing in the previous sessions. The four mantras and their associated figures, Shakyamuni Buddha, Chenrezig, Manjushri, and Vajrasattva all fit together within a larger context of what is called the Refuge Visualization. We’re slowly building up this visualization, one piece at a time, so it will be easier for us to understand the significance of each piece and become familiar with the way in which they are connected.
2. First of all, please don’t think that visualization means we are supposed to actually be seeing something the way our eyes see things. Visualization refers to our capacity to evoke feelings, emotions, concepts, and sensations such as sight, sound, smell, taste, or touch through creatively forming mental images. For instance, imagine that you are lying on a beautiful, sparkling beach as a gentle breeze blows across your body. You can feel the warmth of the sun on your skin, hear the sound of the ocean waves breaking on the shore, the call of seabirds flying over the water, and the smell of fresh, ocean air. You occasionally take a sip of a delicious cool drink by your side. Although nothing can actually be seen with your eyes as you imagine this, you do have a mental image of it and you can feel sensations and emotions in your body and consciousness. This is what is meant by visualization, and it is the kind of experience that can occur through creative imagination. Visualizing with creative imagination is a first and important step in bringing any goal into fruition. The goal we’re setting now as aspiring Bodhisattvas is to establish within ourselves stable love, compassion, joy, and wisdom that will enable us to achieve the freedom and spiritual insight to benefit all beings with whom we are connected.
3. Generate the visualization of Shakyamuni Buddha seated on a lotus throne of light at the center of a huge platform of light in front of you. His figure represents refuge—a safe direction for one’s life in this vast and unfathomable universe of infinite possible directions we could take.

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He is the embodiment of all Buddhas, Spiritual Masters, Bodhisattvas, Noble Arya Beings, Dharma Protectors, and Dharma realizations. From your heart, make the request to the Buddha that you be inspired to follow the path to full enlightenment; make this request on behalf of all living beings who are trapped in cyclic existence. Rays of light stream from the figure of the Buddha before you. This light enters your body and quickly removes all negativities, obscurations and hindrances, freeing you to progress quickly on the path. Imagine that this light flows not only to you, but to all sentient beings who are situated in space around you. Imagine that they all receive, absorb, and hold the Buddha's inspiration and blessings as you recite the mantra of Shakyamuni Buddha many times.

TA YA THA OM MUNI MUNI MAHA MUNIYE SVAHA

4. Chenrezig, the Buddha of Compassion, now emerges from Shakyamuni Buddha's heart and sits on a slightly lower lotus throne to the Buddha's right; Chenrezig embodies the qualities of immeasurable love, compassion, joy, and equanimity that are representative of the lineage of the Compassion Wing, also known as the Lineage of Extensive Deeds. From your heart, make the request to Chenrezig that you be inspired to cultivate these four immeasurable qualities within your being; make this request on behalf of all the beings situated in space around you who want to be happy but are trapped in the pervasive suffering of cyclic existence. Imagine that a duplicate of Chenrezig emerges from his heart and comes to the crown of your head. The duplicate Chenrezig superimposes his body of radiant white light with four arms and hands onto your body. Think of yourself as an aspiring Bodhisattva and Chenrezig as your spiritual coach, training you in the way to embody the four immeasurables for the benefit of all beings. Imagine that you look at the countless sentient beings in the space around you while holding their Buddha-nature at your heart in the form of a sky-blue jewel made of light held between your two inner hands of love and compassion. In your outer right hand imagine you are continually moving the beads of a crystal mala, transmitting immeasurable joy to all beings with the prayer that they be inseparable from the happiness that is completely free from suffering. In your outer left hand you hold a radiant blue lotus by its stem in a gesture of immeasurable equanimity toward the countless beings around you, knowing that all sentient beings equally have the potential, through their Buddha-nature and clear light continuums of consciousness, to arise from the darkness of ignorance and the karmic stains of their afflictions and obscurations to emerge as fully enlightened beings. Feel that you and all the sentient beings surrounding you receive, absorb, and keep these blessing as you recite Chenrezig's mantra many times.

OM MANI PADME HUM

5. Next, Manjushri, the Buddha of Wisdom, emerges from Shakyamuni Buddha's heart and sits on a slightly lower lotus throne to the Buddha's left. Manjushri embodies the qualities of enlightenment that are representative of the Wisdom Wing, also known as the Lineage of the Profound View. From your heart, make the request to Manjushri that you be inspired to have the motivation, enthusiasm, and perseverance to develop your understanding of the profound view of emptiness. Make this request on behalf of all living beings who, due to ignorance of the true nature of self and phenomena, perpetually generate karmic actions of body, speech, and mind that bind them to the dissatisfaction and suffering of cyclic existence. Imagine that a duplicate Manjushri emerges from the heart of Manjushri on the lotus throne before you and comes to the

crown of your head. The duplicate Manjushri superimposes his body of light onto your body. Again, think of yourself as an aspiring Bodhisattva and Manjushri as your spiritual coach, training you in the way to understand the empty nature of self and phenomena in order to attain liberation and enlightenment for the sake of all beings. As Manjushri, your body is made of brilliant saffron light that radiates out like the sun in all directions to dispel ignorance and mistaken views. In your right hand you hold a deep-blue double-edged sword with a golden vajra handle above the right side of your head. The double-edged sword is wrapped in a blaze of fire towards the tip of the blade, where the two edges come together and meet. This sword of wisdom cuts through and destroys afflictions and obscurations resulting from the nihilistic views of ego self-grasping ignorance, and the dualistic, two-sided views of self and other, conventional reality and ultimate reality, and subject and object. In your left hand you hold the stem of a lotus at your heart. The stem curves its way up toward your left side to just below your left ear where it blossoms into a lotus flower of light, the center of which holds the Prajnaparamita (Perfection of Wisdom) sutra. This signifies that by listening to wisdom teachings, studying them, contemplating them, and fully familiarizing yourself with them, you will develop the methods to cut through and destroy your own ignorance and ego-based views. Imagine that you and all sentient beings receive, absorb, and keep these blessings so that they take root in your hearts as you recite Manjushri's mantra OM AH-RA-PA-TSA-NA DHEE many times. At the end of the last round, repeat the final syllable DHEE over and over, focusing its energy at the center of your heart chakra, where the indestructible drop of energy which contains your clear light continuum of consciousness and Buddha-nature resides.

OM AH-RA-PA-TSA-NA DHEE [repeat many times]

DHEE-DHEE, DHEE-DHEE, DHEE-DHEE [repeat many times at the end of the last round]

6. Now, Vajradhara, the Primordial Buddha who represents all sentient beings' innate capacity for enlightenment, emerges from Buddha Shakyamuni's heart and sits on a slightly lower lotus throne behind the Buddha. Vajradhara, whose name means "Diamond Holder" (i.e. the holder of primordial, indestructible Buddha-nature), is deep blue in color and represents the Lineage of Consecrated Practices, known variously as Vajrayana, Tantrayana, and Mantrayana. At Vajradhara's heart is Vajrasattva, the "Diamond Being" of your own indestructible Buddha-nature that exists as potential within your clear light continuum of consciousness. Vajrasattva emerges from the heart of Vajradhara and comes to the crown of your head where he is seated at the center of a lotus with his legs crossed in the full lotus position. His entire figure, including the lotus, is made of brilliant white light, emanating out in all directions. In his right hand, close to his heart, he holds a *vajra*—a symbol of skillful means representing the Compassion or Method aspect of the path. In his left hand beside his left hip he holds an upturned bell, a symbol of emptiness and the perfection of wisdom, which represents the Profound View or Wisdom aspect of the path. In this way, Vajrasattva embodies the union of compassion and wisdom in one figure. Visualize Vajrasattva as a ball of powerful, brilliant white light at the top of your head. Recognize that he represents your own innate capacity to reach the highest levels of Bodhisattva realizations that lead directly to Buddhahood. Imagine that a portion of the powerful white light from Vajrasattva goes to the base of your body. As you recite the Vajrasattva hundred-syllable mantra three times, imagine that the white light starts to fill your entire being from the bottom up. It fills all of the cells in your physical body, your nervous

system, and all of your energetic winds—the *prana* that moves through your energetic system of channels and chakras—so that every part of you is gradually cleansed of negative karma. Visualize your negative karma takes the form of dark, energetic matter which is being dissolved and pushed upward by the white light. As you imagine the cleansing light moving upward through every part of your being, continue to recite the mantra. Finally, imagine the white light pushes the remaining dark energy through the crown of your head and directly into Vajrasattva’s powerful, brilliant white light at the top of your head where it is completely dissolved and gone. Imagine all sentient beings in the space around you, each with Vajrasattva at his or her head, are also being purified along with you.

OM BENZA-SATO SAMAYA MANU-PALAYA  
BENZA-SATO TENO-PERTHIKYA, DRIDRO MEY BHAWA,  
SUTO-KYO-YO MEY BHAWA, SUPO-KYO-YO MEY BHAWA,  
ANU-RAKTO MEY BHAWA, SAWA SITI MEY TRA-YA-TSA,  
SARVA KAMA SUTSA MEY, TSE-TAM SHRI-YAM KURU HUNG,  
HA HA HA HA, HOE  
BHA-GHA-WANA, SARVA TATHA-GATA BENZA, MA MEY MUN-ZHA  
BENZA BHAWA MAHA, SAMAYA SATO, AH, HUNG, PHED  
[recite mantra three times]

7. There is more to add to this visualization but we’ll close it here for now. Imagine that Vajradhara, Vajrasattva, Manjushri, Chenrezig, and all the sentient beings surrounding you, dissolve into the heart of Shakyamuni Buddha, who gets smaller and smaller as he comes to the crown of your head and dissolves into you. Imagine the Buddha takes his seat upon an open lotus of light at your heart. The lotus gently closes and holds the Buddha and this Refuge Visualization safely within it.

### **The causes of higher rebirth**

1. As Nagarjuna pointed out in the previous section of the text, a person who has faith or confidence in the law of karma and its effects won’t neglect the practice of virtue, and a wise person continually examines their physical and verbal actions to determine if they are virtuous, non-virtuous, or neutral. From the Buddhist point of view a wise person is someone who has confidence in the law of karma and its effects and understands the main points of the three scopes of practice—(1) the initial scope for those of initial capacity who correctly practice the causes for a higher rebirth in cyclic existence; (2) the intermediate scope for those of intermediate capacity who, in addition to incorporating the initial scope into their practice, correctly practice the causes for liberation from cyclic existence; and (3) the advanced scope for those of advanced capacity who, in addition to incorporating the initial and intermediate scopes into their practice, correctly practice the causes for removing the cognitive obscurations to full omniscience and enlightenment.

2. Right now, most of us who are studying this text are probably somewhere in the intermediate scope of practice. We have a fortunate rebirth as human beings. We have the interest and opportunity to study the Dharma. We must have purified some negative karma to

be able to even have this kind of rebirth and spiritual inclination—particularly through abandoning and purifying the destructive karma of killing others. However, we should not be complacent, but build upon the fortunate aspects of the situation we currently are experiencing. We definitely should be happy that we have an interest in the Dharma—it means we’re on the road to ultimate peace of mind, happiness, and liberation.

### **Virtue vs non-virtue**

2. Nagarjuna now goes into detail about the causal relationships that lead to higher rebirth in cyclic existence, which in turn enable one to practice the causes for the highest good of liberation and enlightenment. He begins with the foundation, ethical conduct. It is said that the Buddha’s entire teachings can be summed up in two ideas: *do no harm, and whenever possible be of benefit*. If we’re not making an attempt to do at least this much, we can’t even be called Buddhist practitioners of the initial scope and capacity. There are ten harmful or non-virtuous actions Nagarjuna mentions that the Buddha said we should abandon:

[8]

(1) *Not killing*, (2) *not stealing*, (3) *forsaking the mates of others*,  
(4) *Refraining completely from false*,  
(5) *Divisive*, (6) *harsh*, and (7) *senseless speech*,

[9]

(8) *Thoroughly forsaking covetousness*,  
(9) *Harmful intent*, and (10) *the views of Nihilists—*  
*These are the ten gleaming paths of action; their opposites are dark.*

3. In his commentary to Nagarjuna’s text, Khensur Jampa Tegchok says that while we usually refer to these ten as destructive or non-virtuous karmas, they are more specifically paths of action, meaning they are paths to the types of rebirths we will have in cyclic existence. Of the ten, the seven of body and speech are karmas, or actions, while the three mental ones are afflictions, not actions. Sentient beings take rebirth under the power of afflictions and karma by means of creating the ten constructive and ten destructive paths of action, which are often called the ten virtues and the ten non-virtues. We can generate non-virtuous karma which will negatively affect the quality of the rebirth that we have, or we can abandon non-virtues and generate virtuous karma which will positively affect the quality of our rebirth.

4. In *The Way of the Bodhisattva*, Shantideva talks about these ten virtues and ten non-virtues in the context of what is called the Seven-Limb Practice. This practice has two aspects—one is to purify our negative karma; the other aspect is to accumulate what the Tibetans call *sonam*, which is often translated as ‘merit’. *Sonam* refers to very positive energy in us that we begin to accumulate through positive or virtuous actions.

5. The reason actions are labeled “virtuous” or “positive” is because they are in alignment with, and support, the nature of existence which—as it is presented by the Buddha—is an interdependent system of consciousness and energy that is empty of any independent nature.

The reason actions are labeled “non-virtuous” or “negative” is because they are out of alignment with, and attempt to inhibit the healthy functioning of such an interdependent system. As a result, when a deluded consciousness believes it is independent and autonomous and acts accordingly it will experience blowback, which is labeled “suffering”. Far from being some kind of punishment, it is the ultimate definition of ‘knocking one’s head against the wall’. Such a consciousness continuously and fruitlessly attempts to accomplish its goal of self-existent independence, which is ultimately hopeless.

6. This is related to the Buddhist concept of *dukkha*. *Dhukkha* is most often translated as “suffering”. It is derived from a Sanskrit prefix and suffix that mean “difficult hole”, referring to a badly fitting axle-hole of a cart or chariot causing a very bumpy ride. In other words, it refers to something that is out of alignment. This is why “non-virtue”—being out of alignment with the nature of existence—is associated with suffering, which is a very bumpy ride indeed.

7. For a non-virtue to become a complete non-virtuous action three criteria must be present: (1) the preparation, which involves correctly identifying the object, the intention to do the action, and the presence of an affliction such as attachment, anger, or ignorant confusion; (2) the action itself; and (3) the completion, accomplishing what we set out to do and rejoicing in it.

8. Let’s take as an example a tiny sugar ant that’s on your kitchen countertop while you’re cleaning it. If this were to become a non-virtuous action you would have to (1) correctly identify that little spot on your counter as an ant rather than something else like a stray coffee ground, *and* you would have to intend to kill the ant because you’re angry that it’s on your kitchen counter, rather than thinking you’re just going to be wiping up a coffee ground with a sponge; (2) you would have to attempt to kill the ant on purpose rather than realizing in mid-action that you were wiping up an ant instead of a coffee ground, and (3) once you accomplished killing the ant, you’d be glad about it rather than regretting it. If one or more of these criteria are not present, then it is not a complete non-virtuous action and the impact of the negative karma on you is not as strong as it could otherwise be.

### **Khensur Jampa Tegchok’s explanation of the ten non-virtues**

The following is Khensur Jampa Tegchok’s explanation of the ten non-virtues in his commentary to Nagarjuna’s text. Each of Khensur Tegchok’s explanations is followed by additional comments in brackets.

#### **Three destructive physical actions**

1. *Restraint from killing* is to abandon taking the life of a human being or animal. [This includes insects or any being that has a life. We want to restrain from killing whenever possible. We know it’s not possible all the time—it’s impossible—but when we are able, we should try to not kill, because it robs another being of their opportunity to live. The appropriate action that opposes killing is to save and protect the lives of other beings whenever possible.]

2. *Restraint from stealing* means not to take things that belong to others that haven’t been freely given to us.

[Even something as mindless as taking someone’s pen that was left on a table could be construed as stealing, but in most cases it’s not very serious. However, other actions can be quite

serious, and it's important to keep the above definition of stealing in mind. The appropriate action that counteracts and purifies stealing is to be generous and unselfishly giving, not just with material things but with our time, attention, helpfulness, and so on.]

3. *Restraint from adultery* refers to abstaining from sexual relationships with others' partners, or if you are in a relationship, having sexual relations with another person.

[This refers to not having sexual relations with someone else's wife, husband, girlfriend, or boyfriend. One would have to include as well not having sex with a minor or child, and rape. Additionally, the online porn industry which has grown exponentially with the widespread use of the internet, can be very destructive. A person's life can come to a dark place because of online porn. We need to be mindful of sexual behavior that harms ourselves as well as others. When we view others merely as objects of sexual gratification, it eats away at our personal relationships, creates confusion and distrust, and can generate destructive karma. Therefore any sexual behavior that is harmful to oneself or others should be avoided. To counteract and purify harmful sexual conduct, we should be harmless in our sexual behavior.]

#### **Four destructive actions of speech**

1. *Restraint from lying* is to abandon false speech that changes others' minds so they believe the opposite of what is.

[This refers to lying with the intention to deceive for personal benefit and gain, or with the malicious intent to cause harm. However, there can be situations where lying can be beneficial. For instance, we may skillfully lie as a means to prevent some kind of harm from occurring to others, which would actually be a good thing. This is explained by the Buddha in the Parable of the Burning House from the *Lotus Sutra*. The intention behind an action is very important and we should be clear about what our intentions are. The appropriate action that counteracts and purifies lying is to be honest with others in a non-confrontational way that is open and kind.]

2. *Restraint from divisive speech* is to avoid speech that creates disharmony among people. [Something that many of us are in the habit of doing—myself included—is to talk about people behind their backs to others. This can have the effect of poisoning the opinion of the person we're talking to toward that other person. However, we're only expressing *our* point of view—our *opinion*, as well as our own bias and agenda in relation to that person. We're not omniscient—we can't possibly know the fullness of that other person's situation. We could easily be mistaken in our assessment of them, even though we think we're correct. So it's best not to engage in that kind of speech since very little benefit, if any, can come from it.

Currently, there is a public dynamic related to divisive speech that's playing a huge part in our collective karma. Through mass media and the internet, divisive speech is happening at an unprecedented level worldwide. At this point, divisive speech is so pervasive it feels as if we're in the fog of war. It's difficult to even know what information is true and what information is false. As a consequence, large swathes of the population have become divided against each another. We have to be very vigilant in terms of divisive speech, not only regarding our own engagement in it, but also regarding our own susceptibility to being influenced by it. The appropriate action that counteracts and purifies divisive speech is to be agreeable and inclusive in the way we use our words and speech.]

3. *Restraint from harsh speech* means to abandon speech that hurts others' feelings, such as calling them names, criticizing them, or ridiculing them.

[This doesn't necessarily refer to using swear words—it all depends on the intention behind those words. With harsh speech we purposely use words in a way that will hurt someone else's feelings. The appropriate action that counteracts and purifies harsh speech is to use supportive and encouraging words.]

4. *Restraint from idle, senseless speech* is to avoid speech about topics that have no meaning, speaking just to pass time, and speech that distracts or confuses others.

[This destructive karma is often referred to as gossip, but gossip has the connotation of talking about others behind their backs, which is more descriptive of divisive speech. Idle, senseless speech refers to talking on and on about things that others really don't care about, or topics that have no meaning for them, or subject matter we ourselves may find fascinating but others find confusing, boring, and difficult to understand. It's the kind of situation we've all probably experienced where someone is dominating the room with their talking and everyone else is silently staring into space wishing they could find a convenient way to get out of there. There are occasions, however, where talking just to pass the time can be very beneficial. For instance, sitting with someone who is sick in the hospital and just talking to them can be an expression of care and friendship, or holding the hand of an old person with dementia and talking to them about simple things that they can grasp and understand can help them feel happy and calm. Using speech in that way is very positive and there is a lot of merit in it. Again, the intention behind our words makes all the difference. The appropriate action that counteracts and purifies idle, senseless speech is to speak mindfully with a beneficial purpose.]

### **Three mental afflictions**

1. *Abandoning covetousness* refers to abandoning looking at the possessions of others and craving to possess them ourselves.

[We'll often have jealous, covetous thoughts. Someone we know lands a really great job, or buys a beautiful new house or car, or loses weight, or is in great physical shape and looks terrific—and rather than being happy for them, a competitive feeling arises in us combined with a sense of jealousy, and even a “sour grapes” kind of disdain. This is a mental affliction that darkens our mind. It would be far better for us if we could abandon that kind of self-centered thinking and develop an appreciative mind that delights in others' good qualities, circumstances, and karma.]

2. *Abandoning malice or harmful intent* is to give up planning how to harm the body or possessions of another sentient being out of anger or hatred.

[This is the harmful intention held toward another in one's mind that spitefully thinks, “I'm going to get you—when you least expect it, I'm going to get you!” This is a mental affliction that can turn into a very destructive karmic action if we actually follow through with it and cause harm to that being. The thing we can do to counter this kind of thinking is develop the intention to always be of benefit—in every situation and with every being we encounter, no matter who it is, no matter what kind of being it is. If we align our intentions with this thought and then bring that thought into action, we'll accrue huge amounts of merit, because it is in alignment with the interconnected nature of existence.]



3. *Abandoning nihilistic views* means to relinquish wrong views that deny the existence of the

Three Jewels, the law of karma and its effects, the four truths of the noble Aryas, and so on. [When we deny the idea that there could be such a thing as a Buddha; or deny that the practices put forth in the Dharma can actually accomplish anything; or deny there are such a things as Bodhisattvas and highly realized beings, we are holding nihilistic views that arise from the ego. All ego thinking, which is rooted in a mistaken view of the nature of existence, eventually goes to nihilism because the ego's view is that of independent self-existence. When taken to its logical conclusion, this idea ultimately implies that an independently self-existent entity cannot interact or interconnect with anything because if it did, a reciprocal relationship would be established and it would no longer be truly independent. In reality, independent self-existence is impossible, but the ego thinks that the "I"—the "me", actually *is* independent and separate from everything else. This is delusional thinking which can eventually lead to terribly isolated states of mind such as depression. What can correct this is the opposite view that all phenomena, including the self, are empty of any kind of independent self-existence. This means that everything *is* a dependent arising, everything *is* interconnected. This is why compassion and love not only feel right, but make so much sense—they are in alignment with the nature of existence.

The ego view of independent self-existence is also one of permanence: "I am permanently who I am—forever." We need to let go of the idea of permanence and recognize that all functioning phenomena are impermanent, because if they were truly permanent they wouldn't be able to function at all. Both the self and phenomena would be incapable of interactive relationships with anything and incapable of any change or movement. The reason we're capable of transforming ourselves is because of impermanence. The reason we can progress on the Bodhisattva path to full enlightenment is because of impermanence. The reason a Buddha can have a beneficial effect on our mind is because of impermanence.

Finally, we must have the correct view of cause and effect, the law of karma. Every action produces an effect that is based upon that action and reflects it in some way. When we generate actions that are out of alignment with the interconnected nature of everything—actions such as hatred, anger, jealousy, and needy, self-grasping attachment—the effect on us will be some kind of blowback or repercussion reflecting our action that was in contradiction to the nature of existence. If our actions are in alignment with interconnectedness, such as love, compassion, generosity, patience, and helpfulness, the effect on us will be a positive affirmation reflecting our action that is in harmony with the nature of existence.

We should strive to abandon these destructive actions and afflictions of body, speech and mind through a practice the Tibetans call *shakpa*. *Shakpa* is often translated as "confession", a word which can be loaded with connotations that may not be helpful for Westerners. However, what *shakpa* essentially means is to change direction. If we seek a higher rebirth we should definitely change our direction by abandoning the ten paths of non-virtue and engaging in the ten paths of virtue.

Compiled and edited by Tenzin Dhondup Sherab/Christopher Moroney

\*Links to mantras and Buddha-figures used in this series:

[Chenrezig mantra](#) [Chenrezig-figure](#) [His Holiness the Dalai Lama](#) [Manjushri mantra](#) [Manjushri-figure](#)  
[Manjushri prayer & mantra](#) [Manjushri Heart Lotus](#) [Shakyamuni Buddha mantra](#)  
[Vajrasattva mantra](#) [Vajrasattva-figure](#) [Vajradhara-figure](#) [Precious Garland text](#)