
create any negative action towards any living being, and to be particularly careful with our parents, teachers and well known spiritual practitioners.

Sometimes, because of our own lack of merit, virtue or our own ignorance, the person in front of us may appear as an ordinary person, when they are in fact a highly realised practitioner, bodhisattva, or Buddha. Those who study secret mantra will recall the manifestation of Vajra Yogini as an ordinary woman. To despise women is breaking one of the root tantric vows. This should inspire us to always show respect to others since we do not know the level another person may have reached.

To engage in spiritual practice such as the law of karma we do not need to live in some quiet isolated place and engage in meditation. Rather the practice of karma must be integrated into daily life.

At work we must practise karma. Since the practice of karma means to be very honest we contribute to our workplace and also we benefit ourselves. If you are employed for ten dollars for one hours work, then you are obliged to work for that hour. Even to misuse a few minutes of our paid time for something else (apart from work) is stealing. Our spiritual learning must be integrated into our lives at all times. Then we will see the benefit of dharma through our improved relationships with others.

As a causal nature, if we are kind and friendly to others they will respond in the same way. Humans are very kind to pets and other animals. When they respond to our kindness in the same way we experience much joy and pleasure.

The Practice Of Karma Leads To Stable, Peaceful Relationships

The essence of practising karma is transforming our actions and deeds into a positive form. If we examine our speech we see that it can be either pleasant or hurtful to others. If we are aware of that and try to correct it, then naturally we can safeguard ourselves from bringing disharmony into relationships. The people with whom we live and work are part of our daily life. If you always show friendliness and help to those people, then generally you get the same in return.

Whereas if we do something wrong, it usually affects those closest to us. They receive harm from us and automatically we receive harm back. So unless we improve our attitudes and deeds in daily life there is no solution to our continuous problems. If we make an effort we can make gradual progress. Think for example of HH the Dalai Lama. To his followers, he is a fully enlightened being who has achieved the perfections of giving, patience and so on. Even non Buddhists see his tremendous qualities of patience and tolerance. They are amazed that he doesn't show bitterness or hatred to the Chinese, who have brought so much suffering to Tibet and its people.

As a human beings there is this potential for us to fully develop our practice of giving and patience. The practice of patience is an especially good cause to minimise the suffering in our lives. Often a weakness in showing patience or tolerance to a situation results in even more problems and suffering.

Therefore we must develop tolerance in relationships so that there is harmony in those relationships. This will also ensure that the relationships will last longer. It is always said that most of us have desire or attachment in our mind. An element of this is always involved in our relationships. So when something goes wrong in a relationship, or if it dissolves, there is tremendous pain and suffering into the mind. If there were no desire or attachment, then there would be no pain. But because there is desire, there is great suffering and pain when the relationship ends.

Realising this consequence, we know that we must show great tolerance to small conflicts. If our friend shows anger we must try to tolerate that, otherwise the conflict may destroy the relationship. To prevent serious problems in the future, we have to tolerate minor difficulties now.

The practice of karma must be combined into our daily activities. From the time we rise in the morning, and day by day until the last moment of this life, it is something which we need to practice. We live in a very crowded society, so we must be very responsible for our speech, actions and thoughts. We must constantly practice bringing some discipline to our thoughts and actions.

Headings with outline numbering are derived from the Text. Headings without outline numbering are derived from Geshe Doga's commentary.

The original typescript is prepared from Alan Molloy's original transcript, which has been checked against Damien Busby's notes. Adair Bunnett then checks the typescript against a tape recording, and edits the text, which is finally checked by Alan Molloy.

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