
safeguards our own inner peace and happiness. This also helps others to see how wrong their actions are, so they won't make their situation worse. In general, if we train ourselves to be tolerant and friendly towards people causing us harm, then our actions can restore harmony and resolve conflicts. We can bring people closer together as a result of our actions. Even our enemies can be brought closer to us if we can verbally and physically show good gestures.

The last lines of the verse say:

Hereafter let's try to have less affectations
Nor pretend to be kind while we harbor base aims.

This is to encourage us, from now on, to not show any pretension or deceit towards other beings. By 'pretension' we mean hiding our faults in order maintain our reputations or to make some material gain. With pretension we will try to hide all our weaknesses and faults with the motivation of becoming famous or rich or suchlike. The term 'deceit' refers not only to deceiving or cheating others with the motivation of gaining a good name or material possessions, but further, to pretending that you have qualifications and qualities which you don't. An example would be someone with a wild and unruly mind pretending to others that he or she is peaceful and calm - while concealing the motivation to become famous or rich.

We'll finish the teaching here and as usual we will chant the Buddha's mantra. Sit in meditation posture and make sure your body is relaxed and your mind is calm and drawn inward. Then focus the mind on the mantra.

TAYATHA OM MUNI MUNI MAHA MUNAYE SOHA

*Transcribed from the tapes by Jenny Brooks
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