

NOBLE MAITREYA'S ASPIRATION

༄༅། །འཕགས་པ་བྱམས་པའི་སྣོན་ལམ་གྱི་རྒྱལ་པོ།

With Oral Commentary by 12th Khenting Tai Situpa



Compiled, translated and transcribed by Adele Tomlin

Adele Tomlin/Dakini Translations (January 2026)

“ཕྱོགས་བརྒྱ་དག་གི་ཞིང་ཁམས་སྟུ།

Throughout the pure realms of the ten directions,

སངས་རྒྱས་མཚོན་པ་གང་བྱུང་བ།

Whatever offerings are made to the awakened ones/Buddhas,

སངས་རྒྱས་མཆིན་པས་ཡི་རང་བ།

The buddhas know and rejoice.

དེ་ལ་བདག་ནི་ཡི་རང་ངོ།

In that, I also rejoice.” --Verse from *Noble Maitreya’s Aspiration*

“Buddhas do not vilify sentient beings who are suffering, who have afflictions. They do not despise them. They do not give up on them. They do not disrespect them. They do not say: “Oh, this being is wicked. This being is afflictive. This person is bad. That person is lesser.” They do not disregard, or give up on any sentient beings in this way. This is what is meant by the words “not vilify.”

“Actually, the omniscient Buddha has described many different ways of pleasing the Buddhas, making long life offerings, making different offerings and so forth. However, among all of these different ways, the one that is the best long-life offering is the offering of having a kind heart, is the practice of making the aspiration of bodhicitta, of putting bodhicitta in practice, and of practicing the inseparability of emptiness and compassion. These are the greatest of all long-life offerings as it is said.”

“There are two reasons why we need to be respectful of beings in all situations. The first reason is because sentient beings have Buddha Nature, every being, even insects, have Buddha nature, which means they are all future Buddhas. They all at some point will definitely achieve Buddhahood, this is the nature and essence of all beings. So if we are disrespectful towards them, or speak badly about them, or treat them poorly then we are being disrespectful of a future Buddha.”

Noble Maitreya, the Tai Situpa lineage, and the empowerment

After receiving the Maitreya empowerment for the first time from HH 12th Khenting Tai Situpa, Pema Donyo Nyingche Wangpo (1954--) in the sacred land of Borobudur, Indonesia

on 11th January 2026, to share the blessings and preserve the Dharma, here is a short report of the empowerment. In addition, am also offering these two new texts here:

- 1) a new translation of *Maitreya's Aspiration* (with Tibetan, phonetics and English), and
- 2) an original transcript of the full oral commentary given on *Maitreya's Aspiration* by 12th Tai Situpa at the 38th Kagyu Monlam, in Bodh Gaya (2024) (together with footnotes and descriptions of texts Rinpoche referred to).

Tai Situpa had already explained about Bodhisattva Maitreya and his own connection to Maitreya in his opening speech for the new Indonesian centre (see report and transcript here). In brief, the Tai Situpa lineage is proclaimed in a number of sacred texts as the incarnation of Bodhisattva Maitreya who currently resides in Tushita heaven and will be the fifth Buddha of this eon, who was crowned as the future Buddha by Buddha Sakyamuni, as well as subsequent incarnations as Guru Padmasambhava. As the Supreme Head of Palpung Monastic Seat, Jamgon Kenting Tai Situpa oversees 180 monasteries of Kagyu lineage, 300 Bon and Buddhist monasteries, over 1,000 affiliated branch temples and 18 monastic estates throughout Tibet.



12th Khenting Tai Situpa bestowing the Maitreya empowerment in Borobudur, Indonesia. 11 January 2026.

The empowerment was given by 12th Tai Situpa in Tibetan (with no oral translation), was profoundly “heavy” in various ways. Before that was a short speech, as it was not livestreamed, I do not have a record of the speech itself. The majority of people who were there did not speak any Tibetan so would not have been able to follow it. However,

fortunately, even though my aural Tibetan is a bit rusty these days, I could follow most of it, that is why studying Tibetan language is very useful.

As the OM AH HUM emanated from Maitreya, I felt what can only be described as GRAVITY-heavy descent of wisdom blessings. Transforming into Maitreya and filling up myself but also the whole room and everyone in it. Giant feet and legs got larger and larger until they filled the entire space. It was like a forcefield obliterating and including everyone and everything in it! Then it got smaller and smaller like an atom. The deity seemed to be saying that all appearances, and universes were consumed, obliterated by it, and that VIP seating was irrelevant (in some kind of humorous way). Thus the final day of the event in Borobudur went auspiciously and meaningfully. A reminder of one's "smallness" relatively speaking, but also of one's "giant" Buddha Nature like Maitreya within.

There were a few minor annoyances during the empowerment but nothing serious (see endnote)¹. The organisers were humble, polite, kind and friendly in general to all who attended. We all had the great fortune to be there for it, and we all dedicated the merit to attaining the state of Maitreya for the benefit of all beings.

A new translation and oral commentary transcription

Afterwards, as a result of my ongoing devotion and connection to the 9th Gyalton Rinpoche and the teachings of Tai Situpa in Borobudur, as well as personally meeting Tai Situpa at a small public event in Bali, where I asked him to bless a Vajravarahi thangka (more on that in another post), I felt inspired to do a new translation of the well-known "Maitreya's Aspiration" (*ārya-maitrī-praṇidhānarāja: Phagpai Jampa Monlam*).

I discovered online that this Aspiration was taught by 12th Tai Situpa at the 38th Kagyu Monlam, Bodh Gaya 2024. I had been thinking of attending this Monlam but circumstances seemed to be saying not to attend this Monlam in person, but did write up the speeches given by Gyalton Rinpoche on the red crown ceremony performed by Tai Situpa, and created a short video with Tibetan and English subtitles on the Karmapa's words about the Red Crown of the Tai Situpa².

I looked for a transcript/report of these two-day teachings on "Maitreya's Aspiration" the Kagyu Office and Monlam websites but could not find one at all. In fact, bizarrely there seem

to be no publicly available transcripts of 12th Tai Situpa's teachings, unlike those of the 17th Karmapa. So, I typed up this one by hand.

In any case, it was interesting to listen to the teaching, the Sutra origin of the Aspiration (the words of the Buddha) and the explanation of the verses themselves. So I hope this transcript fills that void in the reporting of Kagyu Monlam, but also adds to the textual legacy in English of the Karma Kagyu teachings, and Tai Situpa in particular.

Thus, I have based my new translation of the Aspiration, with extensive footnotes and commentary by 12th Tai Situpa from that teaching (which has not been written up anywhere else).

Moreover, for anyone who has received a Maitreya empowerment from 12th Tai Situpa, it is important to know who Maitreya is, why he is considered important, in the words of the Shakyamuni Buddha too, and what this Aspiration says and means.

There is only one English translation of this Aspiration freely available online, but it does not contain any of this oral transmission, detail, or explanation from a such a qualified lineage master. In addition, it does not follow the same order and repetition of words of the original Tibetan verses either. Thus, (in my humble view), it lacks the detail and blessings of that added lineage and practice dimension.

So I hope this new translation, together with an original transcript of the full oral commentary on the Aspiration given by 12th Tai Situpa, adds something original and beneficial to the textual Dharma legacy not only of the Tai Situpas, the Karma Kagyu, but also to Buddhism in general.

In that respect, I offer this new translation and transcript in the pure spirit of Maitreya's Aspiration as an offering to the Buddhas, Bodhisattvas, the gurus, yidam deities and protectors, that they will know of and rejoice at. In particular, to the Dharma, noble spiritual friends, and to the 12th Tai Situpa himself and his community of monastics and laypeople. Without the vajra connection of the 17th Gyalwang Karmapa, Ogyen Trinley Dorje and 9th Gyalton Rinpoche, none of this activity or offering would happen, so I offer it as my offering to them and their guru. May all be auspicious and meaningful!

Written, translated and transcribed by Adele Tomlin, 31st January 2026.

Adele Tomlin/Dakini Translations (January 2026)

NOBLE MAITREYA'S ASPIRATION:

Oral commentary by 12th Khenting Tai Situpa

Transcript (Day One: January 2024)

Please think to yourselves that we must bring all of our mothers, all sentient beings to the state of Buddhahood, and for this reason we are listening to *Noble Maitreya's Aspiration*. So please listen with the appropriate conduct and motivation. The Dharma we are listening to, is the King of Aspirations by Noble Maitreya.

For me to come to this 38th Kagyu Monlam, a few months ago representatives of the seat of the Gyalwang Karmapas, Rumtek Monastery and Tergar Monastery in Bodh Gaya, brought me a letter, which said that the 17th Gyalwang Karmapa had told them to invite me to preside over this 38th Kagyu Monlam.

The Kagyu Monlam

In general, the Kagyu Monlam began in Bodh Gaya, in 1983. Previously, I was able to attend the Monlam twice. The ones I came to I was not able to stay from beginning to end, but I was still able to make a good connection with the Monlam.

Later, when the 17th Buddha Karmapa, Ogyen Trinley Dorje came to India, he was able to spend a few years coming to the Monlam. This was a wonderful way for him, as everyone knows, to inspire people to practice the Dharma. Many people said at the time that this activity of the Karmapa, Ogyen Trinley was the same as the Buddha coming back to the world. Everyone praised this activity greatly. So now, he has asked me to come, and I have come to the Monlam.

Every year, we also have a Monlam at Sherab Ling monastery, where we recite the *King of Aspirations for Excellent Conduct* 100 000 times. Whether we can actually recite it 100 000 times depends on the number of monks, sometimes there are fewer or more. This practice was started by 8th Tai Situpa, Chokey Jungney and we have continued it until the present.

Now to be able to come to the sacred place of Bodh Gaya and to be able to recite the King of Noble Aspirations for Excellent Conduct, at the exceptional time of the 38th Kagyu Monlam is a way to gather and perfect the accumulation of merit. And for you, an opportunity to practice the real Dharma and an inspiration for you to practice this, and so I have come.

For three days, starting today is the teaching, then following that is the main Kagyu Monlam. [Explanation of Kagyu Monlam and the lineage]. In Tibet, there are eight chairots or lineages, and among them the Kagyu lineages, was passed down from Tilopa, to Naropa, to Marpa the Translator, to Milarepa, to Gampopa and then passed down. So Ka – in Kagyu, means transmissions, four transmissions of the pith instructions. These transmissions contain instructions on the path of means and the path of liberation. This is not what we are speaking about today. We do not have a lot of time for the teaching from 8am to 9.30 and it is already almost 9 am.

In the Marpa Kagyu tradition, there are four elder, and eight younger lineages, within those are the four pairs, or eight individual lineages, like the Drigung and Taglung Kagyu and so on. The eight junior can be called four pairs, or eight individual lineages.

Among the great eight chariots of Tibet, eight of them are Kagyu lineages, we do not need to speak about that now. The name Kagyu is a very weighty name, so the name and meaning match very well with each other. Now, I will be teaching on the *Noble Maitreya Aspiration*.

Situ Drogon Rechen and 1st Karmapa and the request by 17th Karmapa to teach at the Monlam

For me, in terms of previous lives, there was Situ Drogon Rechen (1148-1218) whom the First Karmapa, Dusum Khyenpa entrusted his teachings to and then appointed to stay at the monastic seat of Karma Gon, in Tibet. He was a member of the Karma Kamtsang lineage. Now, for most of you who have come here lamas, Khenpos and tulkus, most are from Karma Kamtsang. And the 17th Gyalwang Karmapa, Ogyen Trinley Dorje is the supreme head of the Karma Kagyu lineage. So this vast activity of the Kagyu Monlam is Kagyu activity but it is also the vast activity of the Karma Kamtsang lineage but it is also the inconceivable activities of the Buddhas.

For me to be able to come here and perform the incredible vast activities as the Gyalwang Karmapa performs, I am not able to do. I am not able to do the vast Buddha activities he is able to do. However, I am able to focus ourselves on counting the repetitions of the King of Aspirations. Later, when the 17th Karmapa returns to Bodh Gaya, then again, as before, he will be able to come and do these vast activities again, as I am not able to do that.

Instead I asked the Karma Kagyu representatives to recite one million of the King of Aspiration Prayers. This will be easy because we have 5-6000 members of the sangha here.

I also asked them to recite 100 million Samaya Vajra mantras. This should be easy. In our monasteries, we often do 100 million Mani or Vajra Guru mantras, and if one has 500 or 600 monastics, it does not take long at all and is easy to accomplish. So we should all recite the Samaya Vajra mantra. It is in our prayer books and we recite it all the time. As ordinary individuals who have all the bonds and fetters, and we are in samsara, so it is not impossible that we have had breaches of our vows of individual liberation, Bodhisattva and Secret Mantra vows. Is this impossible? Absolutely not.

So it is important to restore our vows to do such things as the Sojong of the Individual Liberation and Mantra vows. One thing we can do regularly are the Samaya Vajra vows. If we do this according to the texts that describe the benefits of the practice, it will restore all our violations and breaches of samaya. This will help restore the breaches.

Within our Karma Kagyu there was Khenchen Thrangu Rinpoche who recently passed into parinirvana. He was old but by today's standards he was not that old. We also have the master, 12th Goshri Gyaltzab Rinpoche. He also has been sick, and so it is important we recite the Aspiration and Samaya Vajra mantras as a practice for his and all the lineage holders and teachers' long life to increase and flourish. This is the reason I have requested that we recite these Aspirations and mantras, that will be of benefit to the Karma Kagyu. After I made this request, they accepted and the Gyalwang Karmapa asked me to come, and asked me to teach Maitreya's Aspiration and bestow the Maitreya empowerment and the red vajra crown ceremony. This was a request by the 17th Karmapa and this is the reason I am teaching Maitreya's Aspiration.

Originally, I thought I would teach the King of Aspirations, but you probably have received teachings on this many times already. The 17th Karmapa has taught it many times. But you

probably have not received teachings on Maitreya's Aspiration. That is the Introduction to the teachings. Now I will begin the main part of the teaching.

Background and Origin of Maitreya's Aspiration: Spoken by Maitreya and reported by Buddha

Now I will speak about the background of the Aspiration. Our teacher Shakyamuni Buddha, turned the wheel of Dharma in three cycles, the Maitreya aspiration is found in the third turning. The *Ratnakūṭa Sutra* (དོན་མཚན་བརྗེས་པ་ *könchok tsekpa*)³ is 6 volumes long, there are 49 chapters. In the 6th Volume there are fourteen chapters.

This Aspiration is given in the *Request of Maitreya (Maitreyapariṣiccha, Jampa Zhupa* (Toh. 85). Buddha Shakyamuni recounts this prayer that Maitreya made as a bodhisattva aspiring to accomplish the six perfections and attain the ten bodhisattva levels. The prayer is also included in the Miscellaneous section of the Tengyur (Toh 4378).

This *Aspiration of Maitreya*, is not an Aspiration of our present Buddha. Maitreya has not yet awakened to Buddhahood. He is in the Tushita heaven as the regent of the Buddha, and will awaken to complete and perfect awakening as the fifth Buddha of our age. At this time he is still in Tushita. It is as Maitreya said in his Five Dharmas of Maitreya, including in the Sublime Continuum, where he says all these words are words of treatises.

So Maitreya himself said his words are of treatises and not the words of the Buddha. Similarly, this Aspiration are the words of Maitreya not the words of Buddha. However, they are found in the words of the Buddha, in the sixth Volume of the *Ratnakūṭa Sutra*. This is the origin of the Aspiration, where it was found and how it was taught, this is very important.

The Buddha said, here the Bodhisattva Maitreya, this is the way that is easy to travel, the method to attain the perfect, complete awakening. So here, he is saying this is a particular quality of Maitreya. And that Maitreya is like this. The people he said this too were Ananda and the rest of the retinue.

Now I will speak about the actual Aspiration. I have been speaking about the background of the Aspiration. There is a bit more about the background in the Sutra, and it is important and I will speak about it as I go along.

OUTLINE AND TITLE

There are four sections in the outline, the first is stating the name or title, the second is the virtue in the beginning, the third part is the main prayer and the fourth part is the conclusion.

In terms of stating the name, in Sanskrit it is *ārya-maitrī-praṇidhānarāja*, in English it is *Noble Maitreya's Aspiration*.

DEDICATING THE MERIT

So to explain the Aspiration, I will speak about the different topics, the outline.

གང་ལས་རྣམ་པ་གསུམ་གང་གིས། །

May any merit I have gathered

བསོད་ནམས་ཚོགས་ནི་བསྐྱེད་པ་དེ། །

Through the three kinds of actions

བདག་གི་ཀུན་མཁྱེན་ས་སོན་ཏེ། །

Become a seed for my omniscience

བདག་གི་བྱང་ཚུབ་མི་ཟད་ཤོག། །

And inexhaustible awakening.

The I here am talking about the **three types of actions** that Maitreya has done in the past. The three types are merit that brings birth in human realm, the gods of the desire realm and the gods of the formless realms. These are generosity, discipline, dhyana/meditation. These are the three types of merit described here. So when Maitreya roused bodhicitta, it is found best in the *Sutra of the Fortunate Eon (Bhadrakalpikasūtra; བསྐལ་པ་བཟང་པོའི་མདོ)*⁴ in the Sutra section of the Kangyur.

FIRST VERSES: PAYING HOMAGE AND PROSTRATION TO THE BUDDHA AND NOBLE SANGHA

སངས་རྒྱལ་ཀུན་ལ་ཕྱག་འཚལ་ལོ།།

I prostrate to all Buddhas!

བྱང་སྐོང་ལྷ་མིག་ལྡན་པ་ཡི།།

To those with the divine vision [eye] of sages,

བྱང་ཚུབ་སེམས་དབའ་རྣམས་དང་ཡང་།།

To the Bodhisattvas and

ཉན་ཐོས་རྣམས་ལ་ཕྱག་འཚལ་ལོ།།

Hearers/Shravakas, I prostrate as well.

In this first verse Maitreya, in the actual part of the prayer begins with prostrations as a way of going for refuge, and rousing bodhicitta and paying homage to the Buddha.

First, there is a prostration to the Buddha, then a prostration to the Dharma. Earlier I recited the line “**I prostrate to all the Buddhas**”. That is the first line of the text, then from there to end of the stanza, to prostrating “to Sravakas”, this is a prostration to the Buddhas and Noble Sangha.

I prostrate to all the Buddhas, means all Buddhas of ten directions and three times. Bowing with body, speech and mind to all Buddhas, of the past present and future. When we say this, it is easy to understand, we know what it means to prostrate to a past and present Buddha. But what about prostrating to a Buddha of the future? What is the future Buddha? In terms of the Mahayana it is rousing bodhicitta, that is the basis.

We are saying I will achieve completely perfect Buddhahood for the sake of bringing all beings to the state of Buddhahood. So, we are making sure our body, speech and mind will not be misused or go to waste or not let our body, speech or mind be misused or go to waste. We are saying I will follow the path of the six paramitas and make the aspiration that I shall be a Buddha in the future. This is aspirational bodhicitta. When we do that, and then act to achieve the state of Buddhahood, this is the engaged bodhicitta. This is ourselves committing to become future Buddhas. This is when we have roused Bodhicitta.

Also, it says I prostrate to all the Buddhas, of this and future eons. In general, as it says in the *Sutra of the Fortunate Eon*, it describes how all the Buddhas of this fortunate eon roused

bodhicitta. It gives the names of their father and mothers, what class they were born in, how they will awaken to perfect Buddhahood, how many beings in their retinue. How many will be in the retinue in the beginning, the middle and the end. It describes what Dharma they will teach and how long they will teach and how long they will live. It prophesies how long the Dharma will remain after they have passed into Parinirvana. This is also described in the *Sutra of the Fortunate Eon*. So when we prostrate to all the Buddhas, we are prostrating to all the past, present and future Buddhas.

Inconceivable qualities of Buddha

There is the line “**sages with the divine eye**” this means sages who speak straightforwardly, without any deception or lies. They speak about the relative truth and its essence, the ultimate truth and the essence of that. And one who is connected to all of that is the **sage**. The Buddha is the sage here. The **divine eye** here means the six clairvoyances. We say he is manifesting the six clairvoyances.

When we speak about the qualities and clairvoyances of the Buddha they are inconceivable and uncountable. If they were not inconceivable, it would be a Buddha. For ordinary individuals like us, they are inconceivable. But they are not for a Buddha. If we say they are inconceivable, if we just remain saying that we remain in a state of not knowing. So in order to be able to understand them, we talk about the different types of qualities of the Buddha, such as the sixty-four qualities of removal and ripening. That is for the sake of us ordinary individuals who are unable to conceive of the qualities of the Buddha. However, that does not mean the only qualities of these 64 qualities, and that the ten powers and then ten fearlessnesses and so on. That is not how it is. But if we leave it as saying inconceivable and do not try to understand them, we will not be able to understand them we need to understand the qualities of the Buddha and have faith. When we are prostrating to the Buddha we need to have faith.

There are three types of faith, sincere faith, longing faith and faith of conviction. Sincere faith is something that does occur naturally that have particular karmic connections. It does not happen for everyone. But there are individuals due to their karmic past connections, and meet a teacher and hear the Dharma, their impure mind naturally becomes purified. This is not everyone but a few people with a karmic connection.

For most individuals it can happen but it does not last long, and is unstable. If you have the karmic connection, it is possible you could develop the realization and liberation simultaneously, but most of us do not have that. So in order to develop faith the six clairvoyances are listed. When we talk about the six clairvoyances as the qualities of the Buddha, it is a little difficult to speak about.

The line **“sages with the divine eye”**, the sages and Bodhisattvas refer to Buddhas and Bodhisattvas only. Those are the ones we are prostrating to. This prostration is also the Shravakas. Primarily when we say it is to the **sages with the divine eye**, we are speaking about a prostration to the Buddhas and Bodhisattvas and Arya beings sangha.

The Six Clairvoyances⁵

So when we say this, it refers to the six clairvoyances. So I will go through them:

- 1) the divine eye, the ability to see all the forms in the world, clearly and without obscuration.
- 2) the divine ear, the ability to hear all sounds.
- 3) the divine mind, knowing others minds, telepathy. This is difficult for us because we do not even know our own minds. We think we know our minds and that of others, but that is just a judgement and we are always judging others. How can we know others' minds when we do not even know our own minds. This clairvoyance is knowing others minds exactly as they are.
- 4) knowing past lives.
- 5) knowing birth and death, which means knowing when and how you will die, when and where you will be born and knowing this all very clearly and precisely.
- 6) extinction of defilements. This means through the path of realizing selflessness, you are able to overcome all the obscurations of ego-clinging so they will never arise again. Then seeing this clearly.

This is for Bodhisattvas who are approaching Buddhahood. We talk about this of the Buddha but primarily were talking about Bodhisattvas who have achieved the Bhumi/levels. Also, we are talking about Bodhisattvas who have the clairvoyances but have not achieved the Bhumis. For example, those on the four stages on the path of joining. Those on the levels of warmth,

forbearance and supreme worldly Dharma. They have some degree of these clairvoyances. They are Bodhisattvas who are training.

So in this way, the sages with divine eye also include ordinary individuals progressing on the path, those noble beings who have achieved the results on the Bhumi levels, and those up to the tenth level and extinction of the final defilements.

When it says **prostrate to the Shravakas/Hearers**, it includes all of the noble Shravakas vehicles, the four pairs of the eight results. So we prostrate to Bodhisattvas and Shravakas. So that means those who are entering and who have achieved the results. So the first verse is a prostration to the Buddha and Sangha.

So the Arhats have some of the Buddha's qualities, but the Buddhas have all the qualities of the Arhats and Bodhisattvas. But we cannot say the other way round. They are like space; they have no end and are infinite. So when we join our palms around space, we can say it has the same qualities as infinite space, but it is not infinite space, it is the space between our palms. The same is true of the Arhats and Bodhisattvas, they do have qualities of the Buddha, but not all of the Buddha's qualities (and more than the space between our hands, which is just an example). This is why we say the Buddha is the unequalled teacher. We need to understand the quality of the Buddha.

It is like saying someone is a great scholar, but they do not know grammar. If you do not know grammar, arithmetic and so on, how could one become learned and great. It does not work. So if we were to say the Buddha does not have the qualities of the Arhats and Bodhisattvas that would not be right. But we can say that the Arhats and Bodhisattvas have some of the qualities of Buddhas. It is important to remember this and forget about it. And because of that we miss out, or neglect things.

Now we will recite the first verse thinking about the meaning as you do that. Then let the mind rest in that in meditation when you have finished. The reason is because it is for practice. The Buddha said it is easy to practice. It is not heavy it is light. It is not difficult, it is easy. So let us recite this together slowly, thinking I will recite them just as Bodhisattva Maitreya did, I will prostrate, pray and make aspirations just as Maitreya did.

SECOND TOPIC/VERSES: PROSTRATION TO THE DHARMA

This has two parts, the explanation in the expedient meaning. And then the prostration explained with the definitive meaning.

1) *Expedient meaning explanation*

The first, the expedient meaning, are the first two lines of the next verse which says:

ངན་འགོ་ལས་ནི་བསྐྱུག་བགྱིད་ཅིང་། །

To that which reverses lower wanderings⁶,

མཐོ་རིས་ལས་ནི་རབ་སྟོན་ལ། །

That reveals the higher realms,

When we say **lower realms/wanderings**, these are realms in a bad place or a bad body, and you are born in a bad place because of bad actions as the result. When you are born there, they appear as illusions and dreams. They do not exist inherently. But to beings who are born there, they appear as if they truly exist even though they do not. These three realms are animals, hungry ghosts, and hell realms. These three were not created by anyone, as Shantideva said in the *Way of the Bodhisattva* “who made these burning floors and fires?” They are not made by a creator; they are the results of a wicked mind. So the bodies and places are all the result of our own karma and afflictions. We need to understand this. When we say it blocks all paths to the lower realms, it means we are eliminating and distancing ourselves far away from birth in the lower realms.

The second line says **reveals the higher realms**. So in order to liberate ourselves from suffering, we need to achieve the higher realms of humans, gods, and demi-gods. They are called the higher realms because they do not have as much unbearable suffering as the lower realms. We have purified our karma so are able to be re-born in a place, and they are called higher realms. They are also like dreams and illusions, but they are like a nice dream. That is why they are higher/above. So we have encountered the Dharma and have been shown the path to liberation. This is what is described in the topic here. This is the expedient meaning that leads us to reborn in the higher realms.

We can see this, even if you are reborn in a higher realm, you might have hell like anger or hatred, or the stinginess of a hungry ghost, or animal like delusion. You might act on these.

So you might see someone in their form as a human, but their experience is like an animal, or someone in the hell realms. This is something we can all see. You do not need to experience it; we can see it. Sometimes people have been born with a good human body, but they are unable to let their good human qualities shine out. Instead they act in ways as if they were animals or worse, so their human qualities are unable to shine and it is like they are blocked.

We can see this in the world, we can see the way people treat each other, they do wrong actions and harm each other and cause each other a lot of harm. They think they have no choice but to act in that way, but because of the kindness of our spiritual masters and the Dharma know it is not OK, that there is no point to acting this way. We know that it is confusion. That it is not OK and these beings do not know this. So even though they are born as humans, they do not know what to do. So, we need something that can lead us to the higher realms, where we will no longer experience sufferings of the lower realms, and that is the Dharma.

The Sixteen Qualities that lead to higher realm re-births: Ten Virtues and Six Qualities

In order to achieve re-birth in the higher realms we need to practice the sixteen qualities that lead to rebirth in the higher realms.

The **first ten qualities are the ten virtues**; this means practicing the ten virtues and giving up the ten non virtues. In addition, there are six qualities and I will explain these clearly now:

- 1) The first quality is **giving up intoxicants like alcohol**, which means anything that will affect your mind like drugs, intoxicants, such as alcohol.
- 2) The second quality is **not to practice wrong livelihood**, means having a proper and correct livelihood.
- 3) The third quality is **giving up malice or wanting to harm others**, having malice towards them in your mind, speaking badly or insulting them with your speech, or doing physical things to harm them. Giving those up.
- 4) The fourth quality is **having love for all beings**. Love means wishing beings have happiness and the causes of happiness. So just as a mother has love and affection for her child, we should also train in having such love and affection for all sentient beings.
- 5) The fifth quality is **being respectful to all sentient beings**. Not treating them badly or speaking about them badly or harshly. There are two reasons why we need to be

respectful of beings in all situations. The first reason is because sentient beings have Buddha Nature, every being even insects have Buddha nature, which means they are all future Buddhas. They all at some point will definitely achieve Buddhahood, this is the nature and essence of all beings. So if we are disrespectful of them, or speak badly about them, or treat them poorly then we are being disrespectful of a future Buddha, and the reason for this is all beings have the essence of a Buddha, they have Buddha Nature.

The second reason, is if you are a good person, you are not disrespectful of anyone. If you are being disrespectful and speaking badly about them. This is the borderline or litmus test of whether or not you are a good person, do you treat beings well or not? Do you do improper and bad things to them or not? That is how we can tell if we are a good person or not. None of us want to be a bad person, so for that reason we need to be respectful to them all. So this is what it says when it says paying respect to all beings. This does not mean we have to prostrate to all beings, because not everyone want sot be prostrated to. It does not mean that. What it really means, is one should not be disrespectful to beings with body, speech, or mind. One should be respectful to all beings. It is like Buddha said in his Sutra, with the sangha they stay excellently and properly, they are harmonious and so forth. They are worthy or joining hands in respect, worthy of prostration, worthy of receiving offering. What he is saying is when you see the sangha behaving properly then naturally you feel faith, and to bring benefit mentally to sentient beings.

It is like when you have gold, if it is underground, then you cannot see the light of the gold. Similarly, if you are a good person, then you should never show disrespect or insult others at all times. If we do this, then we will be happy and it will also help others to be happy. It is like when we treat other people poorly this actually obscures our own abilities and obscures the abilities of other beings too. So it is important for us to treat all sentient beings well at all times. If we do not our own qualities will be hidden, it will not help us and it will not help others. It makes it difficult for you to do anything and others to do anything as well.

6) The sixth quality is **practising generosity**, this can be giving away food, money and so on. Generally we mean not being too attached. With our minds we have less attachment or fixation or obsession. The reason for this is if you have qualities, and are attached to those qualities, then if you hold on to them tightly, and keep them as your own lock them up, there is no benefit to oneself or to others either.

So, you need to be able to use your own qualities, money, or things to benefit others. SO, whatever you have and you think I need to use them to benefit others, then this is what is called a generous attitude. If you do not have a generous attitude and keep it all to yourself, then in the next life, may be reborn as an insect or bug who eats paper money. In the past, it was silver, but now there is paper money. Because karmic cause and effect is infallible. So we always need to use what we have to benefit others. If we have a lot of education and knowledge, we need to use that to benefit others. If you think you are learned but do not use it to benefit anyone else, and only use it for you, then it is not beneficial for you or anyone else. We need to use our qualities and things to benefit others.

Like with our practice, if we have abilities and capacities, we need to use them to benefit others. If we lack this idea of benefiting others, then all we will end up doing is using what we have to protect our friends and overcome enemies and there is no generosity there. So we always need to practice generosity.

This is the last of the six qualities for accomplishing the higher realms. So these are all included in this line: **reveals the path to higher realms**. In this way, the line teaches the methods for taking a good re-birth and is a teaching on the expedient meaning.

2) *Definitive meaning explanation*

མ་གཤིས་མེད་པར་འདྲེན་བསྐྱེད་པ། །

Leading us beyond old-age and death,

བྱང་ཆུབ་སེམས་ལ་ཕྱག་འཚལ་ལོ། །

I prostrate to Bodhicitta [the mind of awakening]!

Adele Tomlin/Dakini Translations (January 2026)

The second topic is the definitive meaning of the prostrating to bodhicitta, that of exhausting birth. It says: **I prostrate to bodhicitta which leads to freedom from aging and death.**

So the nature of samsara is birth, age sickness, and death. If we want to free ourselves from samsara, free of birth and death, we need to purify the causes and conditions for aging, birth, and death. These are karma and the basis of those are the afflictions, and all these need to be pacified. So we need to pacify the afflictions and then gradually as we do this, we can gradually progress to the path. In the secret mantra, we can transform it into nectar or amrita, there are methods for transforming the impure into the pure. This is one way to overcome sickness, aging, and death. When we overcome aging and death, then like an Arhat we could attain nirvana, and then attain the non-abiding nirvana of Buddhahood. Then we are able to bring all sentient beings to that state of Buddhahood.

What allows us to do this is bodhicitta. If we do not have bodhicitta, then we cannot achieve the state of Buddhahood, so we prostrate to Bodhicitta. This is achieving true excellence. We have that and the higher states, these are states that are higher than the lower realms. However, true excellent means the ultimate state of Buddhahood. If we do not rouse Bodhicitta, how will we ever become a Buddha? There is no way it can happen, it will never occur. We will remain an ordinary sentient being. We all have the potential to become Buddha. So we need to do just as the Buddhas of the past did, and Buddhas of the present have done. If we do not do that, we will always remain future Buddhas. So what allows us to become a Buddha is bodhicitta. All the Buddhas of the past have achieved Buddhahood because of bodhicitta. Not only that, great beings on the 10th Bodhisattva level such as Samanthabhadra, Vajrapani and all the other eight great close sons, as well, as the infinite number of countless of other Buddhas, they have all achieved that state because of Bodhicitta. It is because of Bodhicitta that we also can

Summary of the two prostrations

So we have covered the two prostrations at the start of Maitreya's aspirations. There is first the prostration to the Buddha and Sangha.

The second is the prostration to the Dharma. The first of that is that of expedient meaning to attain a good re-birth, and the ultimate meaning which is attain true excellence. This means

achieving the state of complete and perfect Buddhahood. The cause for that is bodhicitta and so it is a prostration to bodhicitta.

It would be appropriate to speak about how Maitreya aroused bodhicitta, so I will speak about that tomorrow and we have to go through the entire text too. Let us dedicate the merit so all the gurus and Bodhisattvas and have long lives, that their activities may flourish and that all beings may attain the state of Buddhahood.

TRANSCRIPT (DAY TWO)

The Main Aspiration: three parts

Now in discussing this King of Aspirations, the Aspiration of Noble Maitreya, we are on the second topic which is the actual or the main part of the prayer and this has three parts:

- 1) making confessions in order to remove obstacles
- 2) rousing bodhicitta and then
- 3) accomplishing (or completing) the aspirations.

1) Confession to remove obstacles

And so we are in the first of these: the confessions in order to remove obstacles. The section on removing obstacles is in the third verse which reads:

མེམས་ཀྱི་དབང་དུ་གྱུར་པས་ན། །

While mind is overpowered,

བདག་གིས་སྤྲོས་པ་ཅེ་བཅྱིས་པ། །

Whatever negativities I have committed

སངས་རྒྱལ་སྐུན་སྐྱེས་མཆོས་ནས་སྟ། །

I go before the presence of the Buddhas

བདག་གིས་དེ་དག་བཤགས་པར་བཅྱ། །

And confess them all.

And so here when we talk about because our **mind is overpowered** it is as it says in the Vinaya scriptures “all dharmas are preceded by intention”. So, this is saying that the mind is most important. And it is because of the mind that we then engage in actions of body and speech, and that is what determines whether they are virtuous or misdeeds.

So it is the mind that is primary. It is also said in the treasury of Abhidharma where it says:

“From karma various worlds are born volition and what that creates.”

So here this is describing how all the world arises from karma. There are two different types of karma. The first type of karma is volitional karma which is your mind, and then there are the actions of body and speech that are motivated by that the karma that you intend to do. So there these two types of karma, the volitional and intentional. So, it is the mind that is thus most important. So when it says here that “**because my mind was overpowered**” that is what is intended. So, it is our mind is very important and this is what is said in the authoritative scriptures, as well as in Maitreya's aspiration.

This is a confession of misdeeds and there are many reasons why confessing misdeeds is important and many points. Here, I shall discuss them in brief because of the time. The first thing is that in terms of our mind there are many different types of minds that we can have. Among them the basic one, the fundamental one is the ego clinging or thinking me. And it is because of ego clinging that the afflictions arise, and because of the afflictions then we accumulate karma. So, when we make a confession what we are confessing are our own misdeeds and unvirtuous actions.

Purifying virtuous and non-virtuous actions

So we talk about purifying our karma and when we talk about purifying karma then what we need to purify are our misdeeds, but we also need to purify our virtues. Because if we were to be feel aversion for our misdeeds, and attachment to our virtues, its still attachment, it is still clinging. So, that ultimately is an obstacle to achieving omniscience but for the time being we need to be a little attached to virtue. Because if we are attached to virtue then we do not do misdeeds and because of that then it is beneficial for us. But we must not be attached to those virtues.

It is like when you cross a river in a boat. When you get to the other side, you leave the boat there at the side. You do not need to take the boat with you. You have already crossed the river. So, if you were to just carry that boat along with you, then it would just be part of your baggage. And so, you do not need to carry so much baggage around. So, it is like that.

In any case, our misdeeds come from ego clinging. Those misdeeds are what we need to confess. And it says here, whatever misdeeds I have done. And so when we say I, this is important. Of course we need to bring all sentient beings to achieve the state of Buddhahood. But all sentient beings have done their own misdeeds. They have accomplished their own virtues. We can point out; we need to point out to them the way to Buddhahood. But we cannot say I am going to be their representative. I am going to take their place and I am going to forcefully confess on their behalf. Of course, it is possible that maybe in some exceptional circumstance this might occur, but it is very rare.

We do our own misdeeds and so we need to confess our own misdeeds. It is like if you are being generous to someone and giving them food. They have to eat it themselves. If you give them food and they do not eat it, they will still be hungry. You could pile a mountain of food in front of them as large as Mount Meru and if they do not take a mouthful of it, they are still going to die of hunger. So just when we have food, we have to eat our own food ourselves, and other people have to eat their own food themselves as well.

In the same way it is our own misdeeds that we need to confess for ourselves and everyone has to confess their own misdeeds. So in general, in Maitreya's aspiration where Maitreya is confessing his negativities there are many reasons for confessing misdeeds but this is the fundamental one.

Here it says **I go before the Buddhas and confess them all. So I go before the Buddhas.** As I described yesterday, when describing the background story of how Maitreya manifested all of the Buddhas in front of him and made this aspiration in the presence of all the Buddhas. This is as the Bhagavan Buddha said in the Sutra. This is a reference to that.

The other thing that this is teaching is when we are confessing our misdeeds, we need to have all four powers of the antidote. If all four powers of the antidote are present, then we will be able to confess the misdeeds. But if they are not all present, then the confession will not work.

- 1) The first of the four powers of the antidote is the support. And so this means that we are making the confession to the objects of our confession, or the people whom we are confessing to are the Buddhas and the bodhisattvas. We can either confess to them in person, or we can visualize them and confess them.
- 2) The second of the powers, is the power of repudiation. The power of repudiating your misdeeds. And this means that you feel remorse for your misdeeds. Because if you do not feel remorse for what you have done, there is no way that you are going to be able to purify it. If you do not feel remorse and you just confess, you are just trying to fool someone with it. So you need to recognize that your wrongs were wrongs and then confess them with great regret. If you do that, you will repudiate them. So you need remorse in able to repudiate your misdeeds so that you can then eliminate your misdeeds. If otherwise you think that turned out well and then when you have done a misdeed then that misdeed is just going to get stronger and stronger. So you need to repudiate your misdeeds which means you need to feel remorse.
- 3) Then there is the power of the antidote. The third of the four powers and this means that you can recite a Sutra, you can recite mantras, or you can do another virtuous action as the antidote. So there are antidotes for each of the different types of wrongs that we do. For example, the antidote for killing would be to save lives.
- 4) Then the last of the four powers is the power of resolve. And this is to have the resolve: “I am never going to do this again. I will never do it again”. And make that strong commitment. That is the power of resolve.

So, in order for the confession to purify the misdeeds, we need to have all four of these four powers present. So, here in the third line it says **I go into the presence of the Buddhas and confess them all**. Here it says, I am going to confess them. So that I in the terms of when Maitreya was reciting the prayer was Maitreya, when he was making the confession to the Buddhas and the bodhisattvas. And so when we recite the prayer then that I refer to us. So we think to itself like Maitreya then we are confessing our misdeeds in front of the Buddhas and the Bodhisattvas. So, this is a brief explanation of this third stanza.

2) Rousing Bodhicitta and *Sutra of the Fortunate Aeon*

Now, following this are the teachings on rousing bodhicitta. Of course this entire aspiration is an aspiration for rousing bodhicitta along with the path and rousing bodhicitta along with the result. But it is most explicitly taught in this stanza, which reads:

གང་ལས་རྣམ་པ་གསུམ་གང་གིས། །

Due to the three kinds of actions

བསོད་ནམས་ཚོགས་ནི་བསྐྱེད་པ་དེ། །

May any accumulation of merit arisen

And so here it says **may any merit arisen**. So the I here is talking about what he has **done of three types of actions**. These are the meritorious actions that Maitreya has done in the past. So these three types of actions he has done in past are the types of merit. The merit that brings birth in the human realm. The merit that brings birth as the gods of the desire realm and then the merit that brings rebirth as the gods of the form or formless realm. So these are the specific three types of merit that are intended here in this prayer. So, these are respectively,

- 1) generosity,
- 2) discipline and then
- 3) dhyana or meditation, unmoving dhyana, or meditation.

So these are the three types of merit that are intended here.

So, when Maitreya roused bodhicitta it is described best in the *Sutra of the Fortunate Eon* (Skt. *Bhadrakalpikasūtra*; Tib. བསྐལ་པ་བཟང་པོའི་མདོ།) which is found in the first volume of the sutras in the sutra section of the Kangyur.

So the verse in the *Sutra of the Fortunate Eon* describes how Maitreya roused bodhicitta in a past life many eons ago when he was born as a universal, or Chakravartin, emperor and his name at that time was the Chakravartin Vairocana. At the same time, there was a Buddha whose name was the Sugata Tuchen, in Tibetan tuchen, and the Chakravartin king invited the Sugata Tuchen to the palace for a midday meal and in his presence roused bodhicitta. So,

you all know, what rousing bodhicitta means, right? So this rousing bodhicitta means that in the presence of the Sugata Tuchen, Maitreya felt great faith and said “in the future I will become a Buddha just like you, and I will also bring all sentient beings who are as infinite as space to the same state of Buddhahood just like you.” He made the commitment to do this. This was the resolve of bodhicitta.

The Sutra of the Fortunate Eon: Bhadrakalpikasūtra

Now, as you know, in this fortunate eon, there will be a thousand Buddhas. Their names and their parents' names and so forth in the way they describe Rouse Buddha are all described clearly in the *Sutra of the Fortunate Eon*. For example, this *Sutra of the Fortunate Eon* also describes how the fifth of the thousand Buddhas of this eon, Maitreya would arouse bodhicitta and so forth. So, Maitreya would be prophesied as the fifth Buddha of the fortunate eon. As you know when the Buddha Shakyamuni appeared he was the fourth of the thousand Buddhas of the fortunate eon.

So I thought I would describe a little bit about how this sutra came about. So the Sutra came about many eons before when there was a Buddha named Ratnaprabha, or precious light. At that time, the Buddha was a Chakravartin king and he had a thousand sons. Now at that time the lifespan was millions of years long. So he had a thousand sons. The lifespan was millions of years long. Also, he ruled over 84,000 minor kingdoms, each of which had their own king. One time, he and his entire retinue went to go see the Buddha Ratnaprabha and they roused bodhicitta in his presence. At that time after they roused the bodhicitta, the Buddha Ratna Prabha then sat in the Samadhi of the array of the mirrors. So he entered the Samadhi. Then he prophesied the appearances of the thousand Buddhas of this fortunate eon. He inspired everyone by making these prophecies. Among these Buddhas he prophesied that Maitreya would be the fifth Buddha of the thousand of this fortunate eons.

And so now, 2500 years after the Buddha of our time is Buddha Shakyamuni. In his last life, as a god he was called the god Devaputra Śvetaketu (often referred to as Śvetaketu, in Tibetan Dampa tok karpo). So Devaputra Śvetaketu in his last life was the lord of all of the Tushita heaven. And at that time, he looked at the world with the five different regards looking at the Buddha, at the world in five different ways and saw that it was time for him to descend to this world and awaken to Buddhahood. So he took the crown off the top of his head and he put it

on Maitreya's head installing him as the protector or lord of Tushita. In this way, the Bodhisattva Devaputra Śvetaketu looked at the world in the five different ways and then he descended from the Tushita heaven and was born to his father King Shuddhodhana and to his mother queen Maya.

So this is the first of the twelve deeds of the Buddha the descent from the Tushita heaven. So there is the descent from the heavens, the birth, youth and so forth. The twelve different deeds and this is the first of these. So, from that time, Maitreya has remained in the Tushita heaven as the lord of the of Buddhas or Tushita. Two or three million years from now, Maitreya will then descend from that heaven and will awaken to completely perfect Buddhahood.

This is described in the prophecy by Ratna Prabha, when he entered the Samadhi of the array of the mirrors. So he saw this, and he prophesied this. Just to make it easier for to you to understand the times right now, during the age of the Buddha Shakyamuni people's lifespan is 100 years. During the time of the previous Buddha, the Buddha Kashyapa people had very long lives extremely long lifetimes. In the future, during the time of the Buddha Maitreya, humans will live lifespans of 20,000 years.

To continue with this stanza, the next line says:

བདག་གི་ཀུན་མཁྱེན་ས་བོན་ཏེ།།

dak gi künkhyen sabön té

Become a seed for my omniscience

བདག་གི་བྱང་ཆུབ་མི་ཟད་ཤོག།

dak gi changchub mizé shok

And my inexhaustible bodhicitta.

Here, when we say **become a seed for my omniscience**, there are two different meanings for this. The first of these is that all of the merit I have gathered in in the past, the accumulation of my merit that I have done, is like a seed. That is the first meaning.

The second explanation and this is a different explanation but it is not a different meaning it is just a second meaning, is that the seed of my omniscience is the Buddha nature. It is the ultimate bodhicitta. It is the ultimate emptiness. It is the inexhaustible enlightenment, the

inexhaustible emptiness. So, this is like the seed of the of omniscience. So this is what we call the *developing family* or the *developing potential*. Right? So this is the seed. So the seed of my enlightenment is like this developing family that when we feel faith and then we do practice and then it grows until we achieve the unexcelled enlightenment, the inexhaustible enlightenment.

So, for the sake of achieving this for the benefit of all sentient beings that we recite this. So this is the aspiration that is made here. And so the seed of my omniscience, the aspiration here is exactly the same as in the King of Aspiration prayers that you all have been reciting every day and are reciting every day. The meaning is exactly the same.

Reciting the *King of Aspirations for Noble Conduct*

If you think about the meaning of the words of the King of Aspirations, the aspiration for noble conduct, as you recite it, then all of the 84,000 dharmas are included in this King of Aspirations.

So for all of you to gather here in this sacred place of Bodhgaya, the place where the Buddha awoke to completely perfect enlightenment and recite it is excellent. This is wonderful. When you recite this, you are also reciting it not too quickly, not too slowly, you are reciting it just right. If you continue reciting it like this and you have been doing this for many years, this is now 38 years that this has happened. So you know it well and you are used to it. As you recite the words the meaning comes clearly to your mind and you think about it as you do this, then everything is contained with it. The ultimate bodhicitta resolve is contained within it. It contains the ultimate conduct. It contains the ultimate practice.

If you recite it in this way, it becomes the seed like the developing potential that will grow into the inexhaustible enlightenment. So this is the aspiration for this. In fact, any aspiration that you recite the meaning of it is contained within the King of Aspiration, the noble aspiration for excellent conduct.

So, several people here, several workers and I will not be able to attend all of the sessions of the Monlam. So, it is probably difficult that we will be able to have the fortune to gain all of the merit of reciting the King of Aspirations. 1 million workers they will get it. Because they will they are giving everyone sustenance you know tea and everything they will get. Yes. So,

not me. They will get it OK; I am not a worker. I and several other people will be busy with other things and will not gain all the merit of reciting a million aspirations. But all of you, all of the monks and nuns in the sangha, all of the faithful lay people who are here who and who participate in the reciting the aspirations, you can make the connection to receive all of the merit of reciting the king of aspiration prayers a million times. You can receive all the benefits of reciting the aspiration a million times.

So I am saying this in order to encourage as you recite to remember and keep the meaning of the words in your mind. To think about the meaning as you say the words. If instead you kind of look to one side and the other, or sometimes fall asleep or whatever then you are going to miss a bit. You are going to lose a little bit. You will not get all the benefits of reciting the aspiration a million times.

But if you think to yourself with the bodhicitta resolve that you are doing this for the sake of all beings and you recite it while remembering the meaning with great resolve and with great enthusiasm, then you will receive all the benefit. Each of you will receive all of the benefit of reciting the hundred the king of aspirations a million times. So, you should have enthusiasm when you recite it because if you do not have that enthusiasm for reciting it, you will not have as many if you do have the enthusiasm, then you will receive all of the benefits. If you do not, you will not have quite as many benefits. So that is not what we want. So I am saying this to encourage you. That is my job. As a guru; my job is to encourage you. That is what a guru means. Someone who encourages you to practice virtue is a guru. So you are a spiritual friend, or a friend in virtue.

THIRD TOPIC: ACCOMPLISHMENT OF THE ASPIRATIONS

So now we have come to the third topic in the prayer which is the accomplishment of the aspirations and the accomplishment of the aspirations has three different sections:

- 1) entering or engaging in the accomplishment.
- 2) accomplishing the practice and
the accomplishment. So there is the accomplishing which brings the accomplishment.

These are the three topics covered in the next session.

1) entering or engaging in the accomplishment.

The first of these is the entering or engaging in the aspiration which is the supreme method of purification and of accumulation and purification. So this means accumulating merit and purifying misdeeds and so forth. This is the supreme method of accumulation and purification.

This begins with a seven-branch prayer. The seven branch prayers as you all know are prostrating, confessing, rejoicing and so forth. So each of these are taught in Maitreya's aspiration but the order is a little bit different than what we normally do. Normally, prostration is first and then confession. But here they are kind of mixed up in a slightly different order. But in actuality all of the different seven branches are included here. So this is the seven branch prayer.

Now we have come to the end of the time for our session to end but I am going to recite one more stanza. If I do not begin then we will not be able to finish, so I will recite the next stanza. I prefer the word complete, we will not be finished until we reach Buddhahood, we will not be able to complete it. If I do not say a little bit more now, we will not be able to complete this before our time here.

First of Seven Branches: Offering and Rejoicing in those offerings

So here in Maitreya's Aspiration the first of these seven branches is the branch of offerings. This is in the stanza that reads:

ཕྱོགས་བཅུ་དག་གི་ཞིང་ཁམས་སུ།

chok chu dak gi zhingkhamsu

Throughout the pure realms of the ten directions,

སངས་རྒྱས་མཚོན་པ་གང་བྱུང་བ།

sangye chöpa gang jungwa

Whatever offerings are made to the awakened ones/Buddhas,

སངས་རྒྱས་མཐུན་པས་ཡི་རང་བ།

sangye khyenpé yirangwa

The Buddhas know and rejoice.

དེ་ལ་བདག་ནི་ཡི་རང་ངོ།།

dela dak ni yi rang ngo

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In that, I also rejoice.

Here, the **Buddhas know and rejoice in that**. The Buddhas are all the Buddhas in the realms of the ten directions. And there are offerings that are given to these Buddhas. There are actual offerings and emanated offerings and there is the merit that comes from this. So, all the Buddhas know about this. There is quite a bit that could be said about this.

In general, if we want to please the Buddhas by making offerings. If we want to please the Buddhas, the best way is as described by Buddha. Actually, the omniscient Buddha has described many different ways of pleasing the Buddhas, making long life offerings, making different offerings and so forth. However, actually among all of these different ways, the one that is the best long-life offering is the offering of having a kind heart, is the practice of making the aspiration of bodhicitta, of putting bodhicitta in practice, and of practicing the inseparability of emptiness and compassion. This is the greatest of all long-life offerings as it is said.

The Buddhas are said to be omniscient. As I said, the Buddhas know everything. The Buddhas know and rejoice in the offering. So the Buddhas know all these because they are omniscient. This is as we often say at the beginning: “I prostrate to the omniscient one”. So, the Buddhas know everything and they rejoice in these offerings and so, we too also rejoice in them as well: “**I also rejoice in them**”. So at that this point it says “rejoice” but this is not the actual branch of rejoicing. The branch of rejoicing comes later. Here we are speaking about the offerings.

Second Branch: Confessing All Wrongdoings

མྱེག་པ་ཐམས་ཅད་བཤགས་པར་བསྐྱེ། །

I confess all wrongdoings,

བསོད་ནམས་ཀུན་ལ་ཡི་རང་ངོ། །

And rejoice in all that is meritorious.

སངས་རྒྱལ་ཀུན་ལ་ཕྱག་འཚལ་ལ། །

I prostrate to all Buddhas.

བདག་ནི་ཡི་ཤེས་མཚོག་ཐོབ་ཤོག །

May I attain the supreme primordial awareness⁷.

The next verse, the first line is **I confess all wrongdoings/negativities**. So this means all of the wrongs that I have done, all the negative actions I have accomplished. It says: I confess all my wrongdoings I have actually done. But this should also include our mental intentions. The misdeeds we have intended. We may not have done them with our body, speech and mind all complete. There are misdeeds that we have done mentally. So we are confessing those as well.

The next line reads: **I rejoice in every merit**. This is rejoicing in all of the excellent accumulations of merit done by noble and ordinary beings. Whether they be defiled merit, undefiled merit, or any other virtuous action, we rejoice in them all. Rejoicing here primarily means the actions, the merits that other people have done. So, that is primarily what we mean. But we also should rejoice in the merit we have done, all of the good things we have done. We need to take delight in them, appreciate them, and rejoice in them. It is important for us not to have any regret in them. Here, primarily we are rejoicing in the deeds of others.

The next line reads; **I prostrate to all Buddhas**. This is the prostration. This is actually the same as the opening line of the prayer. The meaning and the words are exactly the same. I do not need to explain them again here.

Next is the dedication: **May I attain supreme primordial awareness**. This is all of the merit that we have gathered from the time of rousing bodhicitta to now. All of the defiled merit we then seal with the undefiled, so that it then becomes the cause of the perfect pristine primordial awareness of the state of unexcelled Buddhahood. It is for that sake that we dedicate this as merit. So, this is a dedication and an aspiration.

Sixth branch: Request for Bodhisattvas to remain

ཕྱོགས་བརྒྱ་དག་གི་ཕྱོགས་རྣམས་ན། །

I exhort each and every bodhisattva

ས་བརྩ་དག་ལ་གནས་པ་ཡི། །

Dwelling in the ten directions

བྱང་ཚུབ་སེམས་དཔའ་བྱང་ཚུབ་མཚོག། །

And upon the ten bodhisattva levels

འཚང་རྒྱ་བརྱེད་པར་བསྐྱལ་མ་འདེབས། །

To awaken now to supreme enlightenment.

The sixth of the seven branches is described over the two and a half stanzas that begin from the line **I exhort all the bodhisattvas**, and then ends on the line the **liberate beings from suffering**. So here, this is a request for all those great beings, the bodhisattvas who dwell in the 10 levels in all the 10 directions. So all those great beings who have first roused bodhicitta, then gathered the accumulations and purified misdeeds, and who have reached the bodhisattva levels from the first level the joyous to the 10th level the cloud of dharma. This is the request to all those bodhisattvas who have achieved and who dwell on the bodhisattva levels to awaken to the completely perfect, unexcelled enlightenment of Buddhahood. Now it is time for you to perform the deeds of Buddha. So please now display the deed of awakening to Buddhahood.

So this is a request basically, we are saying “Please all of you bodhisattvas awaken to awaken to Buddhahood please look with the five ways of seeing and perform the deeds of a Buddha and manifest the state of Buddhahood in order to the unexcelled perfect teacher for all sentient beings.”

བྱང་ཚུབ་དམ་པར་སངས་རྒྱས་ཤིང་། །

changchub dampar sangyé shing

Having awakened to sublime Buddhahood,

མྱེ་དང་བཅས་པའི་བདུད་བརྩལ་ནས། །

dé dang chepé dü tul né

And subdued demons[maras] and all their hordes,

སོཅམ་ཆགས་ཀུན་ལ་སྐོན་སྐྱོད་སུ།

sokchak kün la men ledu

To provide support and healing to all living creatures⁸,

ཚོས་ཀྱི་འཁོར་ལོ་བསྐོར་གུར་ཅིག།

chö kyi khorlo kor gyur chik

Please turn the wheel of Dharma.

To continue, it says after sublime enlightenment, the maras and their hordes were subdued. For example, the Shakyamuni Buddha lived 2500 or 2600 years ago. He took birth in this world and then he performed each of the twelve deeds of a Buddha in succession. So he took birth and so forth. The sixth of his deeds was to tame the four maras⁹.

So, first he spent six years performing austerities on the banks of the Naranjana River. At the end of these six years, he then went to the site where the Mahabodhi temple is now and sat beneath the Bodhi tree. And there, as it is said, in the evening, he tamed the hordes of Maras and entered Samadhi. In the morning, he awoke at dawn to Buddhahood. So, here in the evening he tamed the hordes of maras means that he tamed the four maras.

So the four maras are:

- 1) the maras of the afflictions,
- 2) the mara of the aggregates,
- 3) the mara of the child of the gods, and
- 4) the mara of death.

If we speak about these in depth, there is not enough time to speak about them. In brief, we will just say there are the four maras. If we think about it in terms of the forms, they took quintillions of forms. As it says it is actually the number is 10 quintillion maras. So a large horde of 10 quillon maras appeared and he tamed all of them.

When one says that he tamed the maras, this means that he defeated them. The way that he defeated them is that he pacified all of the afflictions in their beings. He quelled their afflictions and tamed their beings. This is what one means by saying that he subdued or tamed the maras. **May they turn the wheel of dharma to give support and healing to living**

creatures. To give support and healing means to help benefit all sentient beings, to free them from suffering and the causes of suffering in their beings, so that they may also achieve the state of Buddhahood. This is the ultimate benefit.

The way the Buddha does this is that in order that all beings may achieve this state, he teaches the path of Buddhahood properly. He taught the three great wheels of dharma in succession. Then he also taught the dharma in many indeterminate, or in many different times and places. So, in general, we say that the Buddhas turn the continuous wheel of dharma.

So this aspiration has two parts:

- 1) the aspiration in requesting the Buddhas to awaken to Buddhahood, and then
- 2) to turn the wheel of dharma.

Now completed. I talked about finished and completed. So I finish myself.

ཚེས་རྒྱ་ཆེན་པོའི་སྐྱ་ཡིས་ནི།

May the beat of the great Dharma drum

སྐྱ་བུལ་སེམས་ཅན་ཐར་བཀྱིད་ཤོག།

Liberate beings from suffering.

The next two lines summarize the meaning of this prayer. They say: "**May the beat of the great Dharma drum liberate beings from suffering.**" So here, this is explained in the Sutra called in Sanskrit, the *Lalitavistara [Extensive Display] Sūtra*¹⁰. This is a sutra that can be included in any of the three turnings of the wheels of dharma. There are 30 volumes and this is in the second of those of volumes of these texts. It is the sixth text in the *Lalitavistara*. And in this it gives an example of playing the great drum of dharma in the realm of the gods to encourage the careless gods to practice the dharma.

So when we talk about the drum here, I am not sure how it is these days, but this is a drum in which all the dharani mantras are written and there is also the drumstick. So, the drumstick and the drum together are like the union of means and prajñā. So, the means and prajñā to playing the drum of this great drum is to sound the natural sound of emptiness. This is an unconditioned sound. It is the sound of the natural self-arising expanse and it gives like a

symbol, or it gives like an indication or a sign. So it is the great drum of dharma. So that when suffering sentient beings hear this sound of this great drum of dharma, then they are liberated from suffering.

So here, often when we say **liberated**, we mean liberated from the three lower realms. However, liberating and achieving omniscience as well the state of Buddhahood is also liberation. So here, liberation means all forms of liberation, liberated from the three lower realms, liberated from the higher realms and it also means achieving the state of completely perfect Buddhahood. All of this occurs due to hearing the dharma. It is the liberation from all forms of suffering. In this way, this aspiration is also an encouragement to the Buddhas or exhortation to the Buddhas to turn the wheels of dharma.

Seventh branch: Request for Buddhas to remain for infinite eons

བསྐྱལ་བ་བྱེ་བ་བསམ་ཡས་སྟེ། །

For unimaginable billions of eons,

ཚོས་སྟོན་མཛད་ཅིང་བཞུགས་གྱུར་ཅིག །

May the awakened ones teach Dharma and remain.

The next branch for performing the accumulations and purification is the request for the Buddhas to remain for infinite millions of eons. So this is a request to any Sugata or any Buddha in any realm who is considering or wishes to pass into Parinirvana, not to pass into parinirvana but instead to stay for millions or billions of eons. For infinite millions of eons to please remain and teach the wheel of dharma without entering into nirvana. So this is the request for them to stay without passing into Nirvana.

There are a few more lines in this seventh section. These read:

འདོད་པའི་འདམ་དུ་བྱིང་གྱུར་ཅིང་། །

Sinking in the swamp of desires,

སྲིད་པའི་སྲིད་བྱས་དམ་བཅིངས་པ། །

Bound tightly by the chords of existence/ craving,

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འཆིང་བ་ཀུན་གྱིས་བཅིངས་བདག་ལ། །

And in other ways absolutely trapped.

རྐང་གཉིས་མཚོག་རྣམས་གཞིགས་སུ་གསོལ། །

Please look on us, supreme among bi-peds [humans]

Here, any sentient being who is **bound by the cords of existence** and **sinks in the swamp of desire**. So **sinking into the swamp of desire** means all those beings who are in the desire realm. This is like an example and who are those who are **bound tight by the cords of existence** means all of those in the three realms of samsara who are bound by the suffering, the results of suffering and the resultant suffering and the afflictions. So cords are like ropes that bind or tie them. So, we sink into the mud of desire. **We** here mean all those sentient beings who have the afflictions, primarily greed, hatred, and delusion. So all of us sentient beings are all bound by the afflictions. So, when we are released from, liberated from these cords, then we are either an Arhat or a Bodhisattva on the levels. If not, then pretty much all of us are bound by the afflictions. When we say pretty much all of us, this means that there is one exception.

Before you achieve the first bodhisattva level during there is the stage of forbearance during the path of joining. The path of joining has the four stages of warmth, the peak, forbearance and the supreme worldly dharmas. Those beings who have achieved the level of great forbearance will not fall back to the to the lower realms. So, those beings who have achieved forbearance are not bound by the afflictions. But other than that, all worldly sentient beings are still bound by the afflictions. So, here it is saying they are **bound tight by the cords of existence**.

And then the next line says **supreme of gods and humans**. Now another explanation or the more literal translation would be that **supreme of those with bi-peds**. When we say those with two legs this primarily means humans. The reason it says humans is that among all of the thousand and two Buddhas who are prophesied in the Sutra of the fortunate Eon will all

achieve Buddhahood in a human body, a two-legged human body. So this is why it says the supreme of those with two legs.

This is not only those beings; he is not the supreme only among those with two legs. He is also the supreme all the beings in all the realms of samsara, in all the realms of existence. Buddhahood is the supreme state of these. However, all of the Buddhas are born as human. For that reason it is said the supreme of those with two legs. So this means all of the great Buddhas of the past, the seven heroes, the Buddhas the fortunate eon, those Buddhas of the past including Kanakamuni and Kashipa, and the others of the Buddhas. It means all in all of the thousand Buddhas of this fortunate eon, including the fourth Buddha of the fortunate eon Shakyamuni. They all achieve Buddhahood in a human body. So we are asking all of these beings the greatest of all Buddhas to please look at us gods, at all of us bound by the fetters, we are asking to bring benefit to all sentient beings. So the request here is to ask any Buddha who has the wish to achieve to pass into Parinirvana not to pass into par nirvana and to continue teaching the dharma. So this section will continue for a few more lines.

Sometimes, instead of saying the greatest of those with two legs we would say the supreme of humans. So, actually those with two legs is a synonym for humans. So this is something we need to understand. It means we should understand this line supreme of the gods and humans is primarily meaning that the supreme of those with two legs or the supreme human being.

The next verse continues with requesting the Buddhas not to pass into parinirvana. It reads:

སེམས་ཀྱི་དྲི་མར་གྱུར་བ་ལ།།

Those with impure minds

སངས་རྒྱལ་ནཱམས་ནི་སྣོད་མི་མཛད།།

The Buddhas do not vilify.

སེམས་ཅན་ནཱམས་ལ་བྱམས་ལུགས་ལྡན།།

May they have a mind of loving-kindness for sentient beings,

སྲིད་བའི་མཚོ་ལས་སྦྱོལ་བར་ཤོག།

And liberate them from the ocean of existence!

So, all Buddhas care for all sentient beings with great compassion. It is like, for example, just as a mother who has one child loves her a child. She wants the child to be happy, to be free of any suffering and the causes of any suffering. She has incredible love for her child. And it is not just mothers who have one child. Even one mother who has a hundred children care for them all equally. For example, we give tormas to the mother Harita who had a hundred children and who loved all of her hundred children. So, it is the same way the mothers have the same love for all their children.

In the same way, Buddhas do not vilify/curse sentient beings who are suffering, who have the afflictions. They do not despise them. They do not give up on them. They do not disrespect them. They do not say: “Oh this being is wicked. This being is afflictive. This person is bad. That person is lesser.” They do not disregard or give up on any of the sentient beings in this way. This is what is meant by the by the word vilify/curse.

So it says: **May the Buddhas with kind and loving hearts free all beings who are suffering from the ocean of existence that is difficult to cross/go beyond.** So this is asking them to protect all those sentient beings who need to be protected with the method of protecting them the way and the method to protect all sentient beings, by remaining and continuing to turn the wheel of dharma. So it is saying “please look at all sentient beings and perform benefit for all sentient beings”. Please remain in samsara without passing into nirvana and free beings from the ocean of existence.

SECOND TOPIC: ENGAGING IN THE PRACTICE OR ENTERING THE PRACTICE

The second topic is entering the practice of accomplishing, the second practice, is Maitreya’s own commitments or oaths. This takes one and a half stanzas or six lines. It begins by saying:

རྗོགས་པའི་སངས་རྒྱས་གང་བཞུགས་དང་། །

May I train in the likeness

གང་དག་འདས་དང་མ་ཕྱོན་པ། །

Of the perfectly awakened buddhas

དེ་དག་རྗེས་སུ་བདག་སློབ་ཅིང་། །

The second one is accomplishing the section on accomplishing. This also has two parts. There is view, there is the topic of the ultimate prajñā and then the prajñā that holds the ultimate and then there is the compassionate that holds the relative.

This is the first part the prajñā that can apprehend the ultimate. This has two parts: first there is the preliminary Shamatha and then there is the insight that is born from such Shamatha. So we are beginning with the shamatha section on shamatha meditation.

First, it begins speaking about the shamatha and reads:

མངོན་ཤེས་དྲུག་པོ་མངོན་བགྱིས་ནས།།

May I manifest directly the six clairvoyances¹²

ལྷ་མེད་བྱང་ཚུབ་རེག་གུར་ཅིག།

And reach the unsurpassed bodhicitta.

So when it says may I achieve the six clairvoyances, how is this connected with shamatha meditation? When our mind is not able to remain. {Tai Situpa interrupts the oral translation and speaks in English] It is very interesting because the word clairvoyance, if that have something to do with the clarity then because of the mind, then everything becomes clearer, doesn't it? So there might be some connection I do not know. I am not that familiar with the English language that much but clairvoyance has something to do with clarity, ngon she that is very interesting, isn't it? So when the mind does not rest peacefully, then forget about seeing things that are hidden that are obscured from us, we cannot even know the things that are visible to us.

So because of this, all those sentient beings who are in the six realms of samsara are all confused. But when our minds are able to rest calmly then for a time all of the obscurations are pacified. The subtle obscurations are pacified and also the coarse obscuration of karma, the afflictions, and their imprints are all gradually eliminated. They are pacified and quelled and one sign of this is that we have clairvoyance or literally in English we could say clear seeing. So clairvoyance is like a sign of accomplishment. When we talk about people who have siddhis, we say that they are signs of their accomplishment.

What this means is that there are things that ordinary people are unable to see but they can see it clearly. So, they have the clairvoyance, or the clear seeing and we have talked about

the six types of clairvoyances already. But basically, what it means is that when the mind is able to rest calmly, then the obscuration is pacified and the six clairvoyances naturally are able to arise. So here, the aspiration is that through this may we then we all be able to approach enlightenment, that we come to touch it, so that we come close to it and then gradually achieve enlightenment.

Vipassana aspirations

མ་སྐྱེས་པ་དང་མི་འབྱུང་དང་།།

Unborn and unoriginated

རང་བཞིན་མ་མཆིས་གནས་མ་མཆིས།།

No nature nor location

རྣམ་རིག་མ་མཆིས་དངོས་མ་མཆིས།།

No mental process nor substance.

སྣང་བའི་ཚོས་ནི་རྟོགས་པར་ཤོག།

May I realise the empty nature of phenomena!

Following this are the aspirations for insight or vipassana. There are two parts/ two sections, there is:

- 1) aspiration to realize the selflessness of phenomena and
- 2) aspiration to realize the selflessness of individuals.

These are the two points/topics here two aspirations

1) Selflessness of phenomena

The first is the aspiration to realize the selflessness of phenomena and this is in the stanza that begins:

Unborn and unoriginated

It says **Unborn and unoriginated** and this refers to the dharmas that those that are unborn that means those that have not arisen now, the future dharmas. They are unborn they will not arise the dharmas of the past occurred and they will not occur again. They have gone and they will not arise again. So these are the phenomena or dharmas of the future and the past.

Then **Without nature and without location.** It refers to the dharmas of the present. The dharmas of the present are like illusions or dreams. They are by nature interdependent. And as it is said there is no dharma at all that is not interdependent. There is no dharma at all that is not emptiness. So because they are interdependent, they have no true existence of their own. They are nothing other than confused appearances that do not have any true existence.

The next line says:

Without mental process and without substance.

And so when we are talking about the previous two lines, we are speaking about the external phenomena, the apprehended and the apprehended external phenomena. So now we are speaking about the internal sentient beings or consciousnesses.

Consciousness arises because of karma afflictions and the imprints. When we are saying that there is no consciousnesses, it is saying that it is also does not truly exist cannot be truly established as existent. So it all occurs because of confusion. It does it does not exist ultimately.

In this way we have discussed the external phenomena of the past do not exist. there are no phenomena of the past, there are no phenomena of the present, there are no phenomena of the future. When we speak about the internal phenomena, the accomplishments, there is no consciousness and there is no apprehending mind.

Likewise there are also there are no things. Things arise based on one or excuse me and so bas and not only are there no consciousnesses, there are also what we call in Abhidharma the kernels, the subtle kernels that are all the thoughts and afflictions. At first, they are very subtle, so small you can hardly see them. But because of ego clinging they gradually grow and become the root and the secondary afflictions. Then based upon one another, they appear as various different things. In this way things as well do not appear in truth. There are no phenomena that is not emptiness.

In this way all phenomena are empty. May we realize that all phenomena are emptiness. This is what we were speaking about before, realizing the selflessness of phenomena. There are no phenomena that truly exist. Ultimately all phenomena are merely confused relative appearances. This as aspiration is to realize this ourselves.

So with all phenomena there are there are two different types of phenomena. There are those that are imagined or that are just nominally phenomena and then there are those that are empty because they are in interdependent. When we were speaking about the second turning of the wheel of dharma, the wheel of dharma of the lack of characteristics, there are 21 volumes of sutras in these in the Kangyur. And in the last volume there is a sutra that is called the sutra of the overview or the summary of the sutras. And this sutra has a verse in it that says that with my prajñā or wisdom may I realize the empty nature of all phenomena and truly transcend the three realms of samsara. So that is the same meaning here as this last line that reads may I realize that dharmas are empty.

2) Selflessness of individuals

སངས་རྒྱལ་དང་སྣོན་ཚེན་སྣོན་ལྟར།

Just like the great sage, Buddha himself,

སྤྱེམས་ཅན་མ་མཆིས་སྣོག་མ་མཆིས།

May I realise that there are no beings, and no living things,

གང་ཟག་མ་མཆིས་གསྣོན་མ་མཆིས།

That individual persons and creatures lack existence.

བདག་མ་མཆིས་པའི་སྣོན་སྣོན་སྣོག།

May I realise the selflessness [identitylessness] of phenomena.

Now, we only have 15 minutes left in our session and there is no time to get through all of this. It is not saying there is no time. It is saying that there's not time in general. Now so the next stanza is about realizing a single stanza, on realizing the selflessness of the individual and it says:

Just like the great sage, the Buddha himself,

So we discussed this the yesterday, so we do not need to say much now,

May I realise that there are no beings, and no living things,

So, here this is realizing that ultimately all sentient beings are the idea of a sentient being is an imaginary self that does not exist. This is an aspiration to realize this properly and to realize this through by manifesting the ultimate dharma nature. So what we what we project as being an individual self does not actually truly exist.

When we talk about there are **no beings, no life, no individuals and so forth**. There is a list of 16 synonyms for individuals. So this would be an individual, a being, a living being, someone who nurtures and so forth. So these are all different synonyms that mean the same thing. They mean an individual. So, to realize that there is no such individual self is the aspiration that Maitreya is making in this stanza.

Aspiration for the relative out of compassion: the six transcendences

བདག་འཛིན་བདག་གིར་འཛིན་པ་ཡི།

Clinging to identity with egoistical clinging,

དངོས་པོ་ཀུན་ལ་མི་གནས་པར།

Towards material objects that lack substance,

སེམས་ཅན་ཀུན་ལ་པན་སྐྱད་སུ།

In order to benefit all beings.

སེར་སྣ་མ་མཆིས་སྦྱིན་གཏོང་ཤོག།

May I practice generosity free from stinginess.

So the next section is the aspiration for the relative, out of compassion. This is primarily an aspiration for the six transcendences. The first of these transcendences is transcendent generosity and this has two parts:

- 1) First there is a general aspiration based on the characteristics, and
- 2) a particular aspiration based on the examples.

So the first, the general aspiration for the characteristics is taught by a single stanza that begins:

Things that are grasped as me or mine.

So **things that are grasped as me or mine**, means what is this grasping? when we grasp something as being me, or grasping it as mine. Here in this context of speaking about the six transcendences, in particular, the transcendent generosity, there are things that are grasped as my mine do not abide. So not abiding means that they do not truly exist.

So when we talk about it as being transcendent that does not mean that we give everything away until we have absolutely nothing left. Nor does it mean that we fulfil everyone is wishes that makes generosity transcendent. If that were the case there would not be even a single Buddha of the past because it is impossible to fulfil everyone is wishes. None of our wishes have been fulfilled.

Instead what it means is that realizing that the giver, the gift, and the recipient are all empty. To have no attachment, to be free of any attachment to the giving, to the giver, to the gift.

So, when we are freed from that, or when we realize that is emptiness that means that is not abiding in anything. Then, we are giving in order to benefit or to help all sentient beings. So may I unstintingly give generously.

So the antithesis of generosity is stinginess or miserliness. So, instead of being stingy, may I be generous and give away. So, we give away until our giving has become transcendent. Until we are free of the three spheres of giver, giving and recipient. After our generosity has been transcended, then we become a bodhisattva who dwells on the levels, or we become omniscient. At that point all of our activities are naturally effortless and spontaneous with no grasping at all. This means when we have transcended any focus on the three spheres of giver, giving and gift.

So there is not a lot of time to recite a lot of quotations but there this is one, but I feel sorry/sad if I did not share this, I will feel sorry if I did not share this one. So there is one quotation that Rinpoche would feel sorry if he does not share with us. Yes, sorry for myself.

This is a quotation from the *Laṅkāvatāra Sutra* which is found in the fifth volume of the general volumes of sutra. That text has seven sutras in it and the second of those is the sutra on the travels to Lanka. So this Sutra quotation here is one that says: Based upon the mind

only, do not grasp at external things. Because of the nature of suchness, transcend the nature of mind.”

Now, I have no regrets. Short is good because there is no time. Short quotation is better.

Completing Perfect Generosity

The next stanza is aspiring to perfect generosity.

བདག་འཛིན་བདག་གིས་འཛིན་པ་ཡི།

Clinging to identity with egoistical clinging,

དངོས་པོ་ཀུན་ལ་མི་གནས་པར།

Towards material objects that lack substance,

སེམས་ཅན་ཀུན་ལ་པན་སྐྱད་ཏུ།

In order to benefit all beings.

སེར་སྣ་མ་མཆིས་སྐྱེན་གཏོང་ཤོག།

May I practice generosity free from stinginess.

དངོས་པོ་དངོས་པོར་མ་མཆིས་པས།

Since material things do not exist substantively,

བདག་གི་ལོངས་སྤྱོད་སྐྱེན་གྲུབ་ཤོག།

May all my necessities be spontaneously accomplished.

དངོས་པོ་ཐམས་ཅད་རྣམ་འཛིག་པའི།

Since all material things are disintegrating,

སྐྱེན་པའི་པ་རོལ་སྐྱེན་རྫོགས་ཤོག།

May I complete the perfection of generosity.

So this has a great very vast meaning. But to say it briefly, all of our bodies, all of our possessions are based upon clinging to a self. They are confused appearances. So because they are all confused appearances that do not truly exist, may I spontaneously have wealth. May all the possessions and so forth that come from the interdependence of the

accumulation of merit and my aspirations that are not connected with any afflictions or karma, may they just spontaneously occur like the treasury of the sky.

Since everything disintegrates, it says in the next line so everything is impermanent, everything perishes. This is the nature of all phenomena and because it is their nature, **may I be able to give it to all recipients without any grasping or attachment.**

So when we are able to give without any grasping or attachment then this is the culmination of generosity or transcendence of generosity. When there is no giving, no recipient, no gift nothing given, when we are free of that, then it is reaching the culmination of generosity. This is transcendent generosity.

So this is an aspiration to have such transcendent generosity. And it applies to all of the six transcendences. Transcendent discipline, transcendent generosity, transcendent patience, and diligence and so forth. Until we are free of the fixation on the three spheres, then it cannot be transcendent.

Second paramita: Perfect Discipline

ཁྱེད་ཀྱི་ཚུལ་ཁྱེད་ཀྱི་ཚུལ་སྐྱོན་མེད་ཅིང་།།

With discipline completely flawless,

ཚུལ་ཁྱེད་ཀྱི་ཚུལ་རྣམ་པར་དག་དང་ལྡན།།

Discipline that is perfectly pure,

སྐྱོན་སེམས་མེད་པའི་ཚུལ་ཁྱེད་ཀྱིས།།

And discipline without haughty arrogance,

ཚུལ་ཁྱེད་ཀྱི་ཚུལ་ལ་རྩོལ་བྱེན་རྩོགས་ཤོག།

May I complete the perfection of discipline.

The perfection of the second transcendence transcendent discipline is taught in a single stanza, and is the transcendent discipline. This is the stanza that reads:

With discipline completely flawless.

Discipline that is perfectly pure.

So here when they say discipline, it is like making rules. It is like we have law, we have vows and the vows are taught each with their own background story that something is prohibited. So, primarily in the teachings on the vows of personal liberation they are primarily prohibitions. There is the discipline of the vows of personal liberation, there is the internal discipline of the bodhisattva and then there is also the samaya of the secret mantra. So why do we have them? If we talk about discipline or we talking about it being like rules, well actually it is not like rules.

All sentient beings are the same in wanting to be happy and not and not wanting to suffer. Happiness has its causes and suffering also has its causes. Until we give up the causes of suffering, there will be no choice but for that suffering to just well up and happen to us.

Until we accumulate the causes of happiness, we may hope for all the happiness we want, but our hopes will never be fulfilled. So if we want to have happiness, if we want to be free of suffering, we need to give up the causes of suffering. For that reason, discipline is primarily talked about in terms of rules. In terms of what we give up, or what is prohibited.

When we talk about discipline, we primarily are speaking about the discipline according to the listener vehicle. These are all things that we are giving up. "Do not do this. Do not do that. Give up doing this. You are not allowed to do this. This is prohibited. These are all things that are to be given up."

The discipline of the bodhisattva is primarily things that should be done. In the secret mantra the samayas are both things that should be given up and that should be done. They are beyond count. There are the 14 root downfalls, the 25 secondary or the 700 or 900 samayas to be to committed to.

Basically, there are as many samayas as we have thoughts. So this is beyond the comprehension of ordinary individuals. Only a receptive individual who meets an authentic lama can really understand what the samayas are. But otherwise for us ordinary individuals they are beyond our comprehension. So when we speak about discipline, we are primarily speaking about the listener's vehicles about the rules about things that we must give up.

So, it is important for us to keep such perfect discipline. So with the conduct of faultless discipline, discipline that's completely pure, discipline free of arrogance. When you say

discipline that is free of arrogance, what we mean is that there is the arrogance of thinking that discipline is the supreme practice that we only need to follow practice, follow discipline and so we may be free of that. So, may I **perfect transcendent discipline**. This means discipline that is free of any thought of there being discipline. That needs to be kept of someone keeping discipline and of the act of keeping. When we have transcended these three spheres then the discipline is transcended.

Third Paramita: Perfection of Patience

སའམ་ཡང་ན་རྒྱུའམ་མེ།

Like the earth, water, fire and

རྒྱུང་གི་ཁམས་སྒར་མི་གནས་ཤིང་།།

Wind elements, not abiding anywhere,

བཟོད་པའམ་སྲོ་བ་མ་མཆིས་པར།།

With patience, or without anger,

བཟོད་པའི་པ་ལོལ་སྤྱིན་རྗེས་ཤོག།

May I complete the perfection of patience.

So now we have come to the stanza on patience. So I would like to ask you all to be patient. I know that it is getting close to lunchtime and you are all thinking about the food and worried that the food in the kitchen is all going to go to waste. So do not worry there are six stanzas left and I will read these six stanzas quickly. We have already gone 10 minutes over time.

So we are speaking about transcendent patience, not dwelling like the elements of earth and water fire and wind. So earth, water, fire, wind, and all of these they do not have any mind, they do not have any thoughts, and because they do not have any mind or thoughts, they do not get angry. So we should be patient in the same way. Just as it says patience does not get angry.

So the antithesis of patience is anger and so forth. There are many things to speak about but we have not time but it is primarily the anger and then there are the favourable conditions for patience which means the patience of forbearing suffering or of accepting suffering and

so forth. There are many of these and we would so the aspiration is to perfect all of these and to perfect transcendent patience.

Fourth Paramita: Perfection of diligence

བརྩོན་འགྲུས་བརྩམས་པའི་བརྩོན་འགྲུས་ཀྱིས། །

With persistent application of diligence

བརྩོན་སྤོ་ལོ་ལོ་མ་མཆོས་ཤིང་། །

May I always be stable, vital and free from lazy sloth,

སྤོབས་དང་ལྡན་པའི་ལུས་སེམས་ཀྱིས། །

And with strength in both body and mind,

བརྩོན་འགྲུས་པ་རོལ་བྱིན་རྫོགས་ཤོག །

May I complete the perfection of diligence.

So here **through undertaking diligence**, so diligence here is something that brings us to the supreme. So diligence increases and it brings us to the supreme. Undertaking diligence that brings us to the supreme that is stable, excited, and free of sloth. **Sloth** means laziness. This is one of the antitheses of diligence, one of the opposites. There are many such but primarily laziness or sloth. Stable and vital refers to the continual and enthusiastic discipline. Continual discipline is stable. And then enthusiastic discipline is the excited is mentioned by the word excited. Then free of sloth means free all free of all the opposites or contraries to everything contrary to diligence. With strength of body and of mind means that we have the different types of strength that allow us to perfect our diligence. So this is the armor-like diligence and so forth. So, may I perfect transcendent diligence by perfecting the diligence that cannot be turned back or blocked. **May I achieve and may I attain the transcendent diligence.**

Fifth Paramita: Perfection of meditative concentration

སྤྱི་མ་ཉུ་བུའི་ཉིང་འཛིན་དང་། །

With illusion-like meditative concentration [Samadhi],

དཔལ་བར་འགོ་བའི་ཉིང་འཛིན་དང་། །

Adele Tomlin/Dakini Translations (January 2026)

And heroic-moving meditative concentration,

རྩོམ་ལྷ་བུའི་ཉིང་འཛིན་གྱིས།།

And vajra-like meditative concentration,

བསམ་གཏུན་པ་རྩིན་ལྷོགས་ཤོག།

May I complete the perfection of concentration.

The next stanza is a single stanza on transcendent jnana, or transcendent meditation. So this reads **with Illusion-like meditative concentration/Samadhi**. So the illusion-like samadhi is by overcoming the subtle attachments to relative phenomena and seeing the relative as being like illusions, like the twelve analogies for illusions.

The analogies of an illusion, or of a dream, or of a vision, or of a rainbow and so forth. Seeing that is so when you have the Samadhi where none of these appearances move you this is the illusion-like Samadhi.

Then, through the **courage-inspiring or heroic-moving concentration/Samadhi**. The heroic stride Samadhi is a Samadhi where none of the obscurations are able to overcome you, where you are invulnerable to all of the obscurations. This is the heroic stride Samadhi.

Then also **through the vajra-like concentration/Samadhi**. The Samadhi at the end of your continuum on the 10th level. This is the ultimate of Samadhis. These are different types of Samadhis and we can talk about how they develop on the paths and during the levels. There is a lot to say but we have not time to explain it all. So through this may I perfect transcendent meditation. In this way by transcending the idea of a meditator of what is meditated on, and of meditation by transcending these three spheres, by not observing any of these three spheres, **may I achieve this transcendent meditative concentration**.

Sixth Paramita: Perfection of Wisdom

རྣམ་པར་ཐར་པའི་སྐོ་གསུམ་དང་།།

Acting with the three gates of liberation,

དུས་གསུམ་མཉམ་པ་ཉིད་དང་ཡང་།།

Within the sameness of the three times¹³,

རིག་གསུམ་མངོན་སུམ་བགྱིས་པ་ཡིས།།

Realising directly the three types of knowledge/awarenesses¹⁴,

ཤེས་རབ་པ་ལོ་ལྷན་རྒྱན་རྫོགས་ཤོག།

May I complete the perfection of wisdom.

The sixth and next stanza teaches the sixth transcendence transcendent prajñā, or transcendent wisdom. It is taught in one stanza and this begins by reading:

Acting through the three gates of liberation. So, here it would not be right if I did not give some explanation on these in terms of the prajñā that discerns what is dharma from what is non-dharma. Then, there is the prajñā that knows the ultimate nature is included.

Then there are the four final of the ten transcendences. The transcendent means transcendent powers, transcendent aspirations and transcendent wisdom or pristine wisdom. Because of this discernment or prajñā then there is a prajñā that realizes that the ultimate truth of the of the nature of how things are and when you are free of any thought that holds that as anything then, that is the gate of emptiness. When you realize that resting seeing when you have the prajñā that realizes that the object is free of any attributes, then this is the gate of liberation of no attributes. Then because of this you are free of any attachment to any result. This is the gate of liberation of being free of any wishes for any result. So these are the three gates of liberation.

The next line reads **with the equality of the three times.** So, here the equality of the time of the past, what has already occurred, the present and of the future, realizing the equal nature of all of these. The next line says **manifesting the three awarenesses.** And so the three awarenesses are the awarenesses of what has already gone, what is present and of what will come. These are described in a Sutra that is in the thirtieth volume of the general collection of Sutras and it is the sixth Sutra in that collection that contains the teachings on these three awarenesses. So, in this way this is the sixth transcendence, which is transcendent prajñā.

Aspiration for the conduct of accomplishment

In the previous stanza set of topics, we said that the third topic was *the aspiration for the conduct of accomplishment*. So, next stanza teaches this aspiration for the conduct of accomplishment.

སངས་རྒྱལ་ཀུན་གྱིས་བཟླགས་པ་དང་།།

May I be praised by all Buddhas

འོད་དང་གཟི་བརྗིད་འབར་བ་དང་།།

Blazing with majestic luminosity,

བྱང་ཆུབ་སེམས་དཔའི་བཟོན་འགྲུས་ཀྱིས།།

And with the diligence of a Bodhisattva

བདག་གི་བསམ་པ་རྫོགས་ལྷུང་ཅིག།

May I complete all my intentions.

So this stanza reads, "May that which all the Buddhas praise," this is referring to the dharma. We do not need to give much explanation now. **Blazing with majestic luminosity** means the sambhogakāya and the nirmanakāya.

Not just those but also all of the miraculous displays of the bodhisattvas who have achieved the levels. When we say **the diligence of the bodhisattvas**, what that means is the diligence of the bodhisattvas who are willing to spend three innumerable eons or thirty innumerable eons making effort in order to achieve the ultimate result. So by such diligence, may I completely fulfil my intentions. So this is my wish, his aspiration, his intention: to achieve the level of Buddhahood. So we also should have that same attention.

We have entered the gate of the dharma. We are following the teachings of the Buddha. So, if we are following the teachings of the Buddha, this should be our intention. Many of us have gone forth from home to homelessness as monastics. So, we should have the aspiration to eventually liberate ourselves from samsara and achieve Buddhahood. If we have engaged in the practice of the Vajrayana, then our wish is to achieve the state of Samantabhadra in one lifetime and in one body. So, we need to have realize that this is our intention. So with such intentions we need to achieve the result. So this is Maitreya's own aspiration here to fulfil his original intention to achieve Buddhahood.

Final topic: Aspiring to be just like Maitreya

དེ་ལྟར་སྤྱད་པ་སྦྱོང་བྱེད་ཅིང་།།

As I engage in this very conduct,

བྱམས་པ་གྲགས་དང་ལྡན་པ་ཡིས།།

May I, the one known as Maitreya,

པ་རོལ་ཕྱིན་དུག་རྫོགས་བགྱིས་ནས།།

Bring to completion the six perfections

ས་བརྒྱ་པོ་ལ་རབ་ཏུ་གནས། |

And dwell on the peak of the tenth Bodhisattva level.

Now, we have come to the final topic which is the one stanza in conclusion which begins with the line: **As I engage in this very conduct**, may I be able to practice as in this aspiration, like Maitreya did, may I be able to make this aspiration, may I be able to do it. May I be able to put it into practice. And be like him who is renowned for kindness.

Here, this means the one who first of all roused bodhicitta, and now in this age of the five degenerations, known as the bodhisattva Maitreya, may we be able to study his aspiration. May we be able to practice his aspiration.

Now in this age of degeneration, Maitreya is known throughout the three levels of existence as the fifth Buddha of this fortunate eon. So, may we be able to just become like him, because of his aspiration he is such that just hearing his name, or reciting his mantra or reciting his aspiration is able to bring benefit to all sentient beings. So, he is renowned for his kindness.

Then: **May I be able to bring to completion the six transcendences/perfections and dwell on the peak of the 10th Bodhisattva level.**

So, now Maitreya dwells in the Tushita heaven on the level of the 10th Bodhisattva level. At the very end, called the final end of our continuum, may we meet. So this is Maitreya's aspiration.

This is why he says **may** at the beginning of the stanza, this is an aspiration so that we may be able to do this. There is a lot that could be said about this explaining it in terms of the stages of the path, the stage of the six transcendences and the ten levels. We could speak about this in length but there is no time. So, here we have just made a connection to it.

¹ The only noticeable “disturbance” was again the constant photography by one monk continually walking around during meditations and the empowerment, that at times felt excessive, unnecessary (after all they only publish a few of these photos). Also, one of Rinpoche’s monastic attendants suddenly decided to get up from his seat and walk over and start talking to the Indonesian MCs (whom I was seated next to), about their speech

after the empowerment in English, right at a peak moment in Tai Situpa's empowerment visualization explanation and transmission, and distracting to say the least. I tried my best not to be distracted and erained from asking them to be quiet during the empowerment, which would really have interrupted the focus.

² I also wrote up the transcript of HH 17th Karmapa's closing speech for the 38th Monlam, in which he spoke about the Tai Situpa lineage, its importance and connection to the 17th Karmapa, which I would recommend reading and listening to [here](#).

³ The Mahāratnakūṭa (Tib. དཀོན་མཆོག་བརྗེས་པ་, könchok tsekpa, Wyl. dkon mchog brtsegs pa), or 'Heap of Jewels', is a collection of 49 independent sutras comprising one of the major sections (Toh 45-93) into which the Tibetan Canon (Kangyur) is divided. The majority of the texts are Mahayana sutras dealing with classic themes such as emptiness, compassion, wisdom, the bodhisattva's vows and path.

Many of the sutras of this collection are individually cited in the treatises of the great Indian masters and are known to have circulated as sutras in their own right; only five are still extant in Sanskrit. This collection is also present in the Chinese Tripitaka. The Mahāratnakūṭa contains many important Mahāyāna sūtras, like the Śrīmālā-devī-simhanāda, the Maitreya-paripṛcchā, Kāśyapa-parivarta, and the Sukhāvativyūha. The Heap of Jewels collection exists in Chinese and Tibetan translations. It also gives its name to one of the main divisions of Mahayana sutras in the Chinese Buddhist canon and in the Tibetan Buddhist canon.

⁴ The Fortunate Eon Sutra (Skt. Bhadrakalpikasūtra; Tib. བསྐལ་པ་བཟང་པོའི་མདོ་, Wyl. bskal pa bzang po'i mdo) is a large Mahayana sutra taught by Buddha Shakyamuni in Vaishali. He is approached by the bodhisattva Pramodyaraja, who requests meditation instruction. The Buddha proceeds to give a teaching on a samadhi called 'Elucidating the Way of all Phenomena' and subsequently delivers an elaborate discourse on the six paramitas. Pramodyaraja then learns that all the future buddhas of the Good Eon are now present in the Blessed One's audience of bodhisattvas. Responding to Pramodyaraja's request to reveal the names under which these present bodhisattvas will be known as buddhas in the future, the Buddha specifies these names and goes on to describe the circumstances surrounding their birth, awakening, and teaching in the world. In the sutra's final section, we learn how each of these great bodhisattvas who are on the path to buddhahood first developed bodhichitta. In Tibet this text has long functioned as a special ceremonial scripture that is read aloud by lamas on special occasions to foster well-being and good fortune, and that is often kept on the family altar in Tibetan homes for this purpose.

⁵ The six supernatural powers or clairvoyances (often associated with the Fourth Jhana) are:

- 1) Iddhi-vidha (Psychic Powers): The ability to manifest, such as walking on water, flying, or passing through walls.
- 2) Dibba-sota (Divine Ear): Clairaudience, the capacity to hear all sounds, both near and far.
- 3) Ceto-pariya-ñāṇa (Mind-Penetrating Knowledge): Telepathy or knowing the thoughts of others.
- 4) Pubbe-nivāsānussati-ñāṇa (Recollection of Past Lives): The ability to remember past existences.
- 5) Dibba-cakkhu (Divine Eye): The ability to see distant things and perceive the karmic rebirth of beings.

6) Āsavakkhaya-ñāṇa (Knowledge of the Extinction of Defilements/Taints): The ultimate, supramundane knowledge that leads to enlightenment, which differentiates Buddhist Arhats and Buddhas from other practitioners who may attain the first five powers.

⁶ Here the Tibetan word literally means “bad going/wandering”. In English, it is often translated as “lower realms” and refers to existences where there is a lot of suffering and afflictions, such as animals, hungry ghosts and hell realms.

⁷ Here the Tibetan is not Sherab but Yeshe, which means “primordial awareness” (jnana).

⁸ The word here in Tibetan is not “beings” (sem-chen) but living creatures (sog-chag).

⁹ The four maras (Skt. catvāri māra; འདུད་པ་འཁོར་ལོ་, dü shi) are the four types of obstructive, 'demonic' forces (sometimes also translated as 'demons') which create obstacles to practitioners on the spiritual path. It is important to understand that they have no inherent existence and are only created by the mind.

¹⁰ The Lalitavistara Sūtra is a Sanskrit Mahayana Buddhist sutra that tells the story of Gautama Buddha from the time of his descent from Tushita until his first sermon in the Deer Park at Sarnath near Varanasi. The term Lalitavistara has been translated “The Play in Full” or “Extensive Play,” referring to the Mahayana view that the Buddha's last incarnation was a “display” or “performance” given for the benefit of the beings in this world.

¹¹ The term *pāramitā*, commonly translated as “perfection”, has two etymologies. The first derives it from the word *parama*, meaning “highest”, “most distant”, and hence “chief”, “primary”, “most excellent”. Hence, the substantive can be rendered “excellence” or “perfection”. This reading is supported by the *Madhyāntavibhāga* (V.4), where the twelve excellences (*parama*) are associated with the ten perfections (*pāramitā*). A more creative yet widely reported etymology divides *pāramitā* into *pāra* and *mita*, with *pāra* meaning “beyond”, “the further bank, shore or boundary,” and *mita*, meaning “that which has arrived”, or *ita* meaning “that which goes”. *Pāramitā* then means “that which has gone beyond”, “that which goes beyond” or “transcendent”. This reading is reflected in the Tibetan translation *pha rol tu phyin pa* (“gone to the other side”).

¹² མངོན་ཤེས་རྒྱུག་ ngon she drug, ṣaḍabhijñā . The definition in the Ratnakuta text: “The six superknowledges in Siṃha’s Question are discussed in verses 27–30 in the following order: (1) divine sight, a form of clairvoyance; (2) divine hearing, a form of clairaudience; (3) knowing the dying, transmigration, and rebirth of sentient beings; (4) knowing how to extinguish the defilements; (5) the recollection of former lives; and (6) knowing how to perform miraculous transformations. In Buddhist literature, the six are not always given in this order, and sometimes the super-knowledges are listed as five, excluding knowing how to extinguish the defilements.” See: <https://84000.co/glossary/37164>

¹³ This Tibetan term, དུས་གསུམ་མཉམ་པ་རྟེན་ du-sum-nyampa-nyi, is from the Sanskrit: tryadhasamatāniryātaḥ, and means “the equality/sameness of the three times, of past, present and future”.

¹⁴ The Tibetan here: རིག་སུམ་གསུམ་ rig-sum, means three kinds of knowledge obtained by the Buddha on the night of his enlightenment. These consist of the knowledge of the death and rebirth of sentient beings, the knowledge of past lives, and the knowledge of the cessation of defilements. These are the last three of the ten powers of the tathāgatas.