

87 You have all come long distances to come here and to partake in this Maitreya Festival. Here when we are coming to this Maitreya Festival we are meditating on Maitri, the Buddha Maitreya and Love. Therefore we accumulate a great deal of merit. So therefore, I admire your coming here to accumulate this merit.

Along time ago there was a monk who, a Buddhist monk that is, who when he went out to beg alms, to receive his [daily] sustenance from others, then he would always make the prayer that all beings have happiness and the causes of happiness, that is Love. He would also try to establish others, at least one person in to having a loving mind. When he would fail to do this he would fast. He made a vow that he couldn't eat until he established another person in the feelings of Love. So during that time he became known as the Bhikshu [sanskrit term for monk] Maitreya. And gradually he developed this further and generated the altruistic aspiration to attain enlightenment for the sake of all sentient beings [bodhicitta; mind of enlightenment] and was then known as the Bodhisattva Maitreya. And when in the future he attains Buddhahood and comes to our world, he will be known as the Buddha Maitreya. [4.01]

[5.21]

Now when you are coming here to meditate on Love, the Buddha Maitreya or Buddha Maitreya now resides in a realm called Tushita, Tushita Heaven. And he is teaching disciples the Dharma in that realm. He is waiting for the right time to come in to our world. And when he comes in to our world, this world, as the Buddha Maitreya then we are trying here to set up an inclination or propensity to be reborn at that time. When you joined in the procession and went around the property and stopped in all the Four Cardinal Directions, then the purpose for that was that we were cultivating Love. And we were making a very strong virtuous action—collecting good merit, accumulating karma. [What that means is] We are creating the causes, very strong causes to be reborn when the Buddha Maitreya is reborn in this world. And when the Buddha Maitreya does appear, as we have met with Shakyamuni Buddha's Teachings, then when in a future lifetime when the Buddha Maitreya comes into this world, then because we set up this inclination, this propensity, then we will be able to improve our minds. If our mind has already been developed we will develop it more. And if we have developed our mind well, then we will attain liberation [from cyclic existence/samsara] at that time. [8.14] Therefore, it is very crucial that we take part in this Maitreya Festival.

There are three kinds of Maitri, three kinds of loving kindness.

One is the outward manifestation of loving kindness which is Maitreya Buddha whom we have been talking about.

So we have the Outer Maitreya.

Then we have the Inner Maitreya which takes two forms:

Love—where we have affection for others—that is known as Affectionate Love.

The other form is, love that wants others to be happy, to always be imbued with happiness.

So these are the two forms which we call the Inner Maitreya. [10.21]

[11.55]

Meditating Love means that we view ALL beings just like ourself. We feel all living beings are just like ourselves and they want happiness just as I want happiness, and they do not want to suffer, just as I do not want to suffer.

And then, based upon that we also are going to meditate on love, perhaps let's say Cultivate Love, okay, then we look at all beings with a very affectionate feeling and we sort of make this wish—

May all beings have happiness and the causes of happiness.

So this is cultivating Love.

Then it is said that Love moistens our mind. You can say [13.12] Love makes our mind suitable to develop good qualities, knowledge and so forth.

But unfortunately, our minds are more like dried earth, where it is very difficult for us to develop these good qualities.

The reason for this is that we are always thinking about US & THEM, and we get involved in being jealous, hostile and proud. And then it is obvious to us in the way the world operates. And then people can get only involved in bringing harm to others and also bring no happiness to themselves. This is all because, we can say, [due to] their unruly minds! [14.37]

[It is] this unruly attitude which keeps us from developing these good [virtuous] qualities [within our mind]. [16.04]

[In order] to cultivate Love you have to have a feeling that.

First we start out with a caring attitude towards our self. We understand that we want happiness and do not want suffering and we work for that. And then when we have that attitude of caring for our self then we think:

Just as I want happiness and do not want suffering

So too, all these living beings just want happiness and do not want suffering.

Then, we shouldn't have an attitude of Non-Caring about others, as if they were just stone or dirt! [17.10]

We have to have [cultivate] that caring attitude where we make the transition from a [non-caring attitude] to an Empathetic Caring attitude which feels:

Just as I want happiness and don't want suffering

All these beings want happiness and don't want suffering. [17.34]

[19.42]

The procedure for developing / cultivating love towards ALL beings is that you start with those that are close to you—your relatives and close friends. For instance, you can take your parents.

You wish for your parents to have happiness and the causes of happiness.

And you take a certain time during the day to concentrate on this feeling. It doesn't have to be for a long time, and do that both in the morning and later on in the evening. You do that on the first day, and increase the time over the next twelve days. And each day you increase the number of times you cultivate this thought of Love for your parents:

You wish for your parents to have happiness and the causes of happiness.

After that period of time, you can turn your attention to another member of your family. And proceed in the same manner. Gradually increasing the time that you cultivate love towards that person. And you don't have to stay thinking about this for a very long time. Just do short session thinking about this for a few minutes. And increase the number of times that you do the meditation. And then gradually spread this meditation towards ALL the members of your family.

And then after you have done that you go to those people with whom you feel close to who are outside of your family. You have various emotional connections for those whom you feel close to who are outside of your family. When we say family, we are speaking of your family of origin and then your New family—your wife and children. So then, let's say your colleagues at work, or the people with whom you associate with who are your friends. And proceed in the same manner, gradually expanding the scope of your Love. And in this way if you proceed in this way, you can start to include the people in your community, in your state, and then nation, and gradually in the world. And as you expand the scope of your Love to include ALL beings in the world, then when you come to meet anyone in the world, you will have this sense of care, a loving attitude towards ALL beings. [23.35]

When you are cultivating Love like this, then you have these close feelings towards ALL beings and let's say those that are close to you to whom you have strong feelings, it is possible then when you are doing this meditation, that perhaps the person that you are close to passes away, dies.

And then, at that time, you should not feel sad about this happening, and not worry about them not being here. It is said that you should not do like that. This will not help them. What will help them is to say some prayers for them, and cultivate a loving attitude for them.

[28.08]

The benefits of cultivating love in this way is that of course, you will be very happy. And all those who are nearby you will also be very happy. You will have lots of friends and the difficult people in your life will decrease. But it is said that just one instant of developing this attitude of Love has a lot of merit. It is a great and powerful potential for good and happiness. Then we have to think—why this might be so?

There is a Heavenly realm where the Buddha resides and teaching all his disciples there and they are accumulating a great deal of merit. In that place, the people in residence get along very well, and they all have very virtuous attitudes.

But in our world, you may have noticed, most people are ready to get angry with each other, fight with each other and bring harm to each other. And people are very thinking very strongly about US & THEM. And so in that kind of climate, if you yourself should be able to develop a Moment of Love for others, then you accumulate an incredible amount of merit—a strong potential for your future happiness and well being, and also your present well being. So then [30.47] A person who lives in that way [practicing loving kindness to all] and avoids fighting with others, or be jealous with others, compare his or herself to them, always competing and thinking always of US & THEM, rather you avoid all that unruly kind/way of thinking and cultivate a loving attitude towards others. When you do like that and pass on, you will go to a heavenly realm and be able to continue to cultivate this loving attitude. This is said to be one of the benefits of cultivating an attitude of loving kindness towards all beings. [31.59]

[34.06] When you are cultivating love in this way, it is said that it has such benefits because it is the [very] opposite of the attitude when you are harming others. And so it has a great transformative power to it. But even though you have this cultivation of love, certainly it is possible that others are going to do things that will prevent what you want, and also they might have different rough attitudes towards you—bring harm to those close to you—or [bring harm] to your wealth—or your possessions and to yourself. And at that time what is very important is that you don't let it make you unhappy. Unhappiness we refer to as the Food of Anger. And if you are getting angry, here we really mean hostility—which means you really want to harm [back] those people who are doing these [various harmful actions to] you. Or are doing [these harmful actions] to your friends, etc. Then there is

no way to cultivate both Love & Compassion and Care for Others when you have a Hostile Attitude! [36.05]

So it is very important to be keeping yourself happy. Keeping a light, joyous attitude—and in that way you won't feed your hostility—your anger, you have to keep yourself happy. [36.38]

[39.00]

Let's take for example, somebody who prevents you from success in making some monetary venture. [As a consequence], you have to suffer a loss! In whatever, form that might take—you have to suffer a loss of your fortune. But you have to have some kind of way of dealing with that [experience/situation] such that you won't get unhappy [because of that experience]. One way [method] is to think about that [experience] as "Well, if I had died, I would have had to leave all this world, etc., behind."  
"So what does that matter to me now. I have something to eat, [something to] drink, I have clothes on my body, what do I have to worry about this for?"

Just keep yourself from getting unhappy—in that way.

And also you can say: "If he or she really did need that [object, etc.] you can say to yourself—

"May that [thing] bring he or she happiness."

So you turn that [difficult experience] around so that you don't [allow yourself to] get unhappy.

That you don't based upon that unhappiness get angry—hostile—[and remember]

The Important thing is to Protect your Mind in that way and maintain [cultivate] a tolerant, patient [forbear the harm being done to you] attitude.

For instance, if someone despises you, curses you, and really hurts your feelings in what they say to you, then you just try to maintain a happy attitude by saying to yourself:

"Oh their words can not really hurt me."

"Those [words] did not harm my body nor cause me to be sick."

And you just sort of have a way of deflecting it, so you don't become unhappy. Then if instead, you do let it make you unhappy, you have to think—  
"Really, am I such a child!"

Children will go to the beach and at the beach's edge will build a sand castle.

[42.05] Then when somehow, the sand castle gets destroyed [the waves come crashing in to shore or one's elder brother kicks it down, etc.]

At that time the child weeps, carries on and has a very, very difficult time.

So we must [deeply contemplate again and again] saying to ourselves]

"We can't let our minds be like a child!"

We have to maintain a Happy Attitude and a patient, tolerant attitude; and in this way and Be Forgiving [to the person who is bring harm to us].

[42.38]

When we go through such experiences—

There is always difficulties and problems that arise, especially from the weather, storms, out on the road travelling, etc.

And these kinds of difficulties—we have to not let ourselves get upset about this. And to just have a very tolerant attitude where we just understand that

"There is always something that is going to be a problem."

"There is always going to be some difficulty, and we can not avoid this."

Just have a tough mind. You must [cultivate] a tough [resilient] mind.

[Because] if you let the littlest thing bother you—then you will always be suffering from difficulties. And [then] difficulties will increase because you will always be sensitive [reactive] [habituated to react] to these [relatively] small things—they are always happening.

So then instead we have to have a tolerant attitude and be able to forbear these problems when they arise, whether it be:

Driving on the Road

Interacting with others

Having Difficult Weather

Natural Disasters

These are all Natural Problems that occur.

[45.38]

To really think about the Buddha's Teachings, we really have to cultivate this kind of Inner Attitude.

The responsibility for keeping your mind undisturbed is yours!

YOU really have to really work at keeping your mind undisturbed and happy.

And by being Patient, and Tolerant and Forgiving [towards oneself and others] and Forbearing—then anything that happens on the outside won't give you any difficulty and you will be able to a happy mind.

You won't fall under the influence of Hostility and Anger. And then in that way—the Cultivation of Love [& Compassion] will take hold [in your mind].

And that Cultivation of Loving Kindness & Compassion will become a path for you and you can proceed Always with Love & Compassion.

So it is really crucial that you have [guard & maintain strongly, at all times—day & night] these attitudes of Tolerance, Forgiveness, Forbearance, and Patience.

[51.02]

So when we are cultivating a Loving Attitude in this way then, we have what we call the **Four Immeasurables**:

This means where we are thinking of:

[1] **Cultivating Love** towards All beings—that means—**May they have happiness and the causes of happiness.**

[2] Then we also have **Cultivating Compassion** towards All beings—that means—**May they be free of suffering and the causes of suffering.**

[3] Then we also have **Cultivating Sympathetic Joy** towards All beings—that means—we are thinking about others and seeing whenever they are happy and we see moments when they are free of suffering—we take joy in other's happiness and their freedom from suffering—**May they have the joy never will never know suffering.**

[4] And then the final one is an Impartial Attitude **Equanimity** towards all beings—that means—we don't have any bias, and we are not following any of our prejudices—with regards to others. We free ourselves from the bias that comes with a strong sense of attachment or a strong sense of hostility towards others—thereby we maintain a very strong Impartial Attitude. It is through this Partiality, that people will bring harm to each other and causes division amongst everyone. **May they be free from attachment and hatred.**

So it is important for us to Cultivate these Four Immeasurables towards All living beings.

So gradually in this way if we can always have this foundation of Compassion, Love, and Patience and cultivate these Four Immeasurables:

**Love**

**Compassion**

**Joy**

**Impartiality**

Then gradually we will improve ourselves more and more and be of benefit to ourselves and also of benefit to others.

So perhaps, I have gone on too long but I want to wish you all the best in pursuing these goals.

So now we will have a Dedication.

Are you finished translating that? [Geshe Thabkhe]

Yes [Joshua]

Epilogue:

After this Dedication we will be saying Maitreya's Aspirational Prayers together.

I would just like to mention that these words—what I have been saying today—the advice that I have been giving to you—I haven't been quoting scripture and referring to different passages in the sutras [Buddha's words] of Maitreya. This Prayer is actual a sutra—a Maitreya Sutra.

The advantage of reciting this Aspiration Maitreya Prayer together is great because for Maitreya Buddha himself, he had to undergo so much hardship in order to cultivate this attitude of 'Loving-Kindness' from one lifetime to the next.

But we have this Aspiration Prayer that we can recite together.

And this sets in motion the ability of us to quickly develop these attitudes of Loving Kindness and Compassion, etc., and all the virtues and good qualities that are based upon these attitudes of Loving Kindness and Compassion.

Then I will be saying this Dedication.

We are taking all the good actions—we can't see all the benefits that are happening from this—but we are taking all of this good[ness] and then sharing it with [all others] so it goes as a cause for All beings to attain Highest Enlightenment—ourselves and others.

## **The King of Maitreya's Aspirational Prayers**

I bow down to all the buddhas.  
I bow down to all the bodhisattvas, The sages, and the hearers,  
Who all have the divine eye.

I bow down to the altruistic aspiration,  
Which removes the path to bad transmigrations, Shows the path to high  
status,  
And leads to the ageless and deathless state.

Whatever wrong I have done, Controlled by my mind,  
I confess in the presence of Buddha.

May whatever merit I have accumulated  
By my three types of action  
Become the seeds of my omniscience.  
May they never cease until my enlightenment.

I rejoice in any worship of buddhas  
And in any admiration of the buddhas' knowledge Which occurs in the  
buddha-fields of the ten directions.

I confess all wrong.  
I rejoice in all merit.  
I bow down to all buddhas.  
May I achieve supreme, exalted wisdom.

I entreat those bodhisattvas  
Who abide on the tenth ground

To become buddhas, attaining supreme enlightenment In the buddha-fields of the ten directions.

After attaining highest enlightenment And taming Mara and his hosts,  
May they turn the wheel of the teaching For the benefit of all beings.

May they end the suffering of beings By sounding the teaching's great drum.  
May they live, teaching the doctrine For inconceivable millions of aeons.

I request the Best of Humans to look after  
Those beings who are sunk into the mud of desire, Bound tightly by the rope  
of craving,  
And tied up by all kinds of fetters.

Buddhas do not blame those beings  
Who have mental stains,  
But have loving-kindness for them;  
May they deliver them from the ocean of cyclic existence.

May I learn from  
Any perfected buddha,  
Who exists in the past, present, and future. May I practice the path of  
enlightenment.

Having accomplished the six perfections,  
May I liberate the beings of the six transmigrations. After attaining the six  
superknowledges,  
May I reach peerless enlightenment.

May I realize emptiness,  
Which is not born, nor arisen,  
Which lacks inherent nature, and is without Cause, awareness, or entity.

Like the great sage, Buddha, May I realize selflessness, Which has no being,  
no life, No person, and no soul.

Without abiding in any  
Conception of "I" and "mine",  
May I practice giving, the lack of stinginess, For the benefit of all beings.

May my resources, which lack inherent existence, Be established  
spontaneously.

Through the analysis of all things  
May I accomplish the perfection of giving.

Having faultless moral conduct,  
May I possess pure ethics.  
Through ethics which have no boastfulness May I accomplish the perfection  
of ethics.

May I accomplish the perfection of patience By "not having" patience or  
anger,  
Not abiding like wind  
Earth, fire, and water.

By means of undertaking effort  
May I not have laziness or firm enthusiasm. With an energetic body and mind  
May I accomplish the perfection of effort.

Through the "Illusion-like",  
"Heroicly Going",  
And "Vajra-like" stabilizations,  
May I accomplish the perfection of meditation.

May I accomplish the perfection of wisdom By actualizing the three doors of  
liberation, The equality of the three times,  
And the three awarenesses.

May I fulfill my own and others' wishes By a bodhisattva's effort,  
Which has blazing light and radiance And is praised by all the buddhas.

By practicing thus the bodhisattva deeds,  
And being endowed with love and popularity, May I accomplish the six  
perfections,  
And firmly abide on the peak of the tenth ground.

Namo ratna trayaya. Namo bhagavate /h>kyamunaye, Tath>gat>ya, arahate,  
samyaksambuddh>ya. Tadyath>  
o`ajite ajite apar>jite ajitanjaya hara hara maitri avalokite kara kara  
mah>samaya siddhim bhara bhara mah>bodhimanda bija smara smara asm>kam  
samaya bodhi bodhi mah>bodhi sv>h>. O`mohi mohi mah>mohi sv>h>. O`muni  
muni smara sv>h>.

By this virtue may I and all beings upon our death

Be reborn in the Pure Land of Joy  
In the palace made high by the teaching,  
And become foremost offspring of you, Maitreya.

When, O regent who is the Lord of the Tenth Ground, You attain the high  
state endowed with the ten powers, May I at first taste the nectar of your  
speech  
And then accomplish all the deeds of a Conqueror.

Immediately after passing away from here  
May I be reborn in the Pure Land of Joy.  
Joyfully may I quickly please the Protector Maitreya And then obtain his  
prophecy of enlightenment.