



The Asian Classics Institute



Diamond Mountain University

## Uttara Tantra of Maitreya Sanskrit Classes 3 and 4

1. The first of the three qualities that an ideal student for the *Latter Part of the Series* needs to have is the need to reach enlightenment. And in order to feel this, first we must acquire:

करुण

karuṇa  
great compassion

2. The Sanskrit word for the Three Jewels is:

त्रिरत्न

tri ratna

3. Lord Maitreya encouraged the Tibetans to translate Jewel as konchok—“rare supreme one” by describing the Three Jewels as “rare” and “supreme” in six different ways.

The first is:

दुर्लभोत्पाद

durlabhotpāda  
difficult to come across

The second is:

निर्मल

nirmala  
immaculate

The third is:

प्रभावत्

prabhāvāt  
possessed of power

The fourth is:

लोकालंकार

lokālaṃkāra  
jewel ornament for the world

The fifth is:

अग्रत

agrata  
supreme

The sixth is:

निर्विकार

nirvikāra  
unwavering

4. In the *Commentary on the Latter Part*, the Buddha Jewel is said to possess six great qualities. Three of these relate to achieving ones own ultimate goals, which involve the truth body, or dharmakaya. The dharmakaya can be divided into the “realm of the real” and the “knowing.” The “realm of the real” further includes two parts, the first of which is natural purity, or ultimate reality. As such it is:

असंस्कृत

asaṅskṛta  
unproduced

5. The second part of the “realm of the real” is achieved purity, wherein all conscious effort is ended in the service of others. It is known as:

अनाभोग

anābhoga  
spontaneous

6. The third is the wisdom which perceives how things are, which is a direct, non-discursive knowing that:

अपरप्रत्ययोदित

aparapratyayodita  
does not realize things due to another

7. There are three qualities that relate to others' goals.

The first is:

ज्ञान

jñāna  
knowledge

The second is:

कारुण्य

kārunya  
love

The third is:

शक्ति

śakti  
power

8. The first of the four arya truths is:

दुःख

duḥkha  
suffering

And for this, Lord Maitreya uses the metaphor of:

व्याधिर्ज्ञेय

vyādhirjñeya  
realization of our own sickness

The second arya truth is:

प्रहेय

praheya  
the root cause

And for this, Lord Maitreya uses the metaphor of ridding ourselves of:

व्याधिहेतु

vyādhihetu  
the cause of the sickness

The third arya truth is:

प्राप्य

prāpya  
to be achieved (cessation)

And for this, Lord Maitreya uses the metaphor of getting:

स्वास्थ्य

svāsthya  
health

The fourth arya truth is:

सेव्य

sevyā  
putting into practice (the path)

And for this, Lord Maitreya uses the metaphor of taking our:

भेषज

bheṣaja  
medicine