



The Asian Classics Institute



Diamond Mountain University

Uttara Tantra of Maitreya
Sanskrit Track Classes 8 and 9

1. In class eight, we explored the definition of Buddha nature by the four different schools:

Higher Knowledge or Detailists: अभिधर्म or वैभाषिक
abhidharma vaibhāṣika

Sutrists: सौत्रान्तिक
sautrāntika

Mind-Only: चित्तमात्र
cittamātra

Middle-Way Consequence: माध्यमिक प्रासङ्गिक
mādhyamika prāsaṅgika

2. In the Abhidharma, Buddha nature of a realized being, or Arya, is explained as:

अल्पेच्छ संतोष आर्य वंश

alpeccha saṁtoṣa ārya vaṁṣa
The family line of realized beings are content with what they have, and have few wants.

3. The Mind-Only school describes Buddha nature as:

अनास्रव चित्तबीज

anāsrava cittabīja
An undefiled seed in the mind

1. The shentong philosophy professes a view which encompasses the idea of the same three characteristics found in the Mind-Only school:

kuntak: **परिकल्पित** shenwang: **परतन्त्र** yongdrup: **परिनिष्पन्न**
parikalpita paratantra pariniṣpanna

1. In class nine, we explored how the three different ways are described in the Uttara Tantra as all leading in the end to one. The three ways are:

The way of the listeners: **श्रावक यान**
shrāvaka yāna

The way of the self-made buddhas: **प्रत्येक बुद्ध यान**
pratyeka buddha yāna

The way of the bodhisattvas: **महायान**
mahāyāna

6. Pratyeka buddhas are so-called because they utilize perceptions of emptiness which are:

प्रत्यक्ष प्रमाण
pratyakṣa pramāṇa
direct valid perception

7. According to the Independent Middle-Way school, there are different types of emptiness perceived by the three different ways. These are called:

पुद्गलनैरात्म्य
pudgalanairātmya
The lack of self-existence to a person

धर्मनैरात्म्य
dharmanairātmya
The lack of self-existence to things