



**Uttara Tantra of Maitreya  
Sanskrit Class 5**

1. One of the most well-known verses from the *Commentary on the Latter Part* states:

मृत्युव्याधिजरादुःखमूलम् आर्यैर् अपोद्धृतम् ।

mṛtyu vyādhi jarāduḥkha mūlam āryair apoddhṛtam

कर्मक्लेशवसाज्जातिस् तद् अभावान! न तेषु तत् ॥

karma kleshvasājātis tad abhāvān na teṣu tat

Realized beings have ripped out death  
And sickness and aging from the root;  
Birth comes by the power of deeds  
And mental afflictions—  
They have none, and so have none.

2. The texts discussed a person who is the truth of suffering but at the same time does not possess the so-called “demon of the heaps”:

स्कन्धमारः

skandha māraḥ

This type of person is one who has seen emptiness directly, and is known as a “seven-timer,” one who only has to take seven more births before reaching enlightenment:

सप्त कृद् भव

sapta kṛd bhava

3. Then there is the type of person who can possess an impurity involved with mental afflictions but doesn't possess the truth of suffering:

आर्य बोधिसत्त्व

ārya bodhisattva

1. Je Tsongkapa talks about the necessity for seeing emptiness directly in order to attain the “illusory body”:

**मायाकाय**

māyākāya

5. There is one even more powerful than a bodhisattva arya; that is a bodhisattva arya who is practicing the secret teachings. This was mentioned in Je Tsongkapa's secret text called the “Secret Collection,” or:

**गुह्य समाज तन्त्र**

guhya samāja tantra

6. Bodhisattva aryas still have leftover seeds which temporarily still bind them to this “cycle of pain”:

**संसार**

samsāra