MADHYAMA-SATKA
BY MAITRIYUGTA

Dr. Mark Tatz

This brief text, which has no known commentary, identifies itself (verse 3) as an account of philosophic systems (a
\textit{siddh\'\=anta}). In it, Maitriyugta focuses upon several schools' understanding of 'middle way'. Probably, the text was composed
as a topical outline for teaching. It is one of a number of his works expounding images or technical terms from Mahay\'\=ana
tradition. A Sanskrit version survives, \(^1\) as well as one Tibetan
translation. \(^2\)

The work was studied and translated into English by
Sunit Kumar Pathak, and published in the \textit{Adyar Library Bulletin}
in 1961. \(^3\) There the Sanskrit is reprinted with annotations, and
the Tibetan is transliterated from the Norbuling edition of the
Sacred Canon. To the study is prefixed an account of the author,
Maitriyugta. The use of Tibetan sources signals a knowledgeable
and conscientious approach to the subject matter. However,
insufficient materials were brought to bear for either study
(that of the author, or that of the text) to avoid errors. This
is an attempt to bring up to date our understanding of the text,
but without correcting the work of Pathak on every point.

Maitriyugta, also known as \textit{ma\'i tri\'pa}\(\)da (to the Tibetans,
\textit{ma\'i tri\'pa}) and \textit{Avayavajra}, is dated as 1007-1085. \(^4\) He is known,
among other things, for his exposition of a variant of Mah\'\=ady\'\=ana
('Great Symbol') philosophy known as \textit{amanu\'\=sik\'\=ra}. His usage of
this term will be explored in context of the translation of another of his works. \(^5\)

\(^1\) The Tibetan translation of this text is preserved in the Collection of Dr. S. B. Chandrasekhara Iyengar, Bombay, and is published in the \textit{Adyar Library Bulletin}.\(^2\) See Mark Tatz, \textit{Maitriyugta}, \textit{Adyar Library Bulletin}, 23 (1961), 269-287.\(^3\) The original Sanskrit text is published in the same volume.\(^4\) The date is from the frontispiece of the Norbuling edition.\(^5\) For a discussion of the term \textit{amanu\'\=sik\'\=ra}, see Mark Tatz, \textit{Maitriyugta}, 272-273.
The Tibetan redactor Bu-ston Rin-chen-grub, in his analytic list of works that expound the Amantikāra system, describes the Six Verses as teaching the philosophic view that characterizes Tantrism. This is the source of the Worthang catalogue's identification of this work as "teaching the tantric view" (Pathar 539-40). The context describes the text, however, not the author.

Maitrīgupta shows how each of the four Mahāyāna philosophic systems defines the term 'middle way'. The term is used interchangeably with "freedom from the four extremes" (asserting eternalism, nihilism, neither, and both), and "dependent origination". In context of the correct approach, Maitrīgupta makes the further identifications 'clear light nature of a meditational deity' and 'non-dual great bliss'. The terms "empty" and "unarising" are also added as equivalents.

Three verses present the views of three systems; three verses follow with the preferred interpretation.

To explain and expand the verses would in effect recreate the Mahāyāna sections of Advayavajra's Ratnāvalī, his full exposition of Siddhānta. But as a translation of the Ratnāvalī is forthcoming, 7 so let me limit myself to identifying the four systems, not all of which find room to be named in the Six Verses.

1) Those who profess that cognition possesses forms (the śākra-vāda) describe the object of cognition as existing in a momentary mode. The śākra-vāda consists of the Saṃsārika school, which is regarded as Mahāyāna, plus the śākra-vāda branch of the Yogācāra.

2) Those who profess the absence of forms (the nirākāra-vāda branch of the Yogācāra), describe reality as an expression of self-awareness.

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3) Among the Madhyamaka, those who profess illusion-like nonduality (the Māyopanātita-vyāda) describe reality as transparent, or clear light.

4) the Madhyamaka to which to author adheres, those who profess the unsupportedness of all phenomena (the Appatiśāhasya-vyāda), is expounded in more detail in the second triad of verses.

In the edition that follows, the Sanskrit has been corrected by reference to the Tibetan, and to meter.

English Translation

1) To professor of Sākāra, ‘freedom from the four extremes’ means understanding that the object of cognition exists in a momentary mode, empty of thought-constructions and lacking objectification.

2) ‘Middle way’ is defined (by professors of Mīrākāra) in terms of a self-awareness that is not ill; it appears as blue, etc. objects, but characteristics do not arise in it.

3) To professors of Māyopanātita, ‘freedom from the four extremes’ is [to know that] the characteristics are false, and [in reality] clear light.

The following system has evidence for its beliefs.

4) To know the emptiness of objects is to know emptiness free of appearance and free of coverings. That is the Middle Way from which the ‘subsequent’ or conventional has been purged.

5) Whether it is clear light or not, in reality it is unobjectifiable. Because things are by nature non-arising in any way, we define ‘middle way’ without reference to them.

6) To possess the clear light nature of a meditational unity is to be ‘free from the four extremes’. To enjoy the nature of non-moral great bliss is identical with dependant origination.
Sanakrit Edition

catuṣkoṭiṇिलिंगम्// jñānavatstu saṅkṣepāyaḥ//
kalpaśāmyan anālayam// vidduḥ sākṣāvadāyaḥ//1//
sveṣamānāt anuṣcedāt// nāttānām ābhaṣaṇāt//
nimittānāma anuttāpāt// madhyamā pariṣṭāt metā//2//
catuṣkoṭiṇिलिंगम्// prakāśāIPPiḥiḥ//
maṇyapaṇḍavaścitāya// siddhānto pramāṇapadāya//3//
vastuśānyā tu yā vittir// nirāvilā nirāśaṇaḥ//
madhyamā pariṣṭāt saiva// tatpraveti śuddhajañānī//4//
prakāśo vāprakāśo vā// tattvato nopaśāhystam//
svaroṣṭājātāritāvaiḥ// madhyamām āparasa vicioḥ//5//
catuṣkoṭiṇिलिंगम्// prakāśo devaṭāmaṇah//
svaḥśāvayamabhāvaḥ// prativyavāpāśamātraḥ//6//

Notes

1 Work no. 18 in Hariprasad Shastri, ed.,
Ādvaravayavajraśāstra (Baroda: Oriental Institute, 1937).
2 Pāịnhastā translation by Vajraṇāpi and Mages-īevo
Thūl-kiṃsa-royal-ba. Otani Catalogue no. 3074, Tōhoku
Catalogue no. 2230.
3 Sunitkumar Pathak, “The Madhyamakaśa of Maitri.” Advac
4 Mark Tats, “The Life of the Siddha-Philosopher
(1987):6986. See also idem, “Maitri-pa and Atīśa” in Proceedings
of the 4th International Seminar on Tibetan Studies (Munich 1985, in press); and idem, ‘Maitripa and Ratnaśrīnī’ in Burmick 
Akhino Commemorative Volume (Dharmapala Library of Tibetan Works 
and Archives, forthcoming).

5 Advayavajra, Anangarikāra-udaka. Tohoku no.
2249 = Shastri, ed., op. cit. no. 21

Bu-ston, part 26 (Ja). Published by Lokesh Chandra. New Delhi: 
International Academy of Indian Culture, 1971.

7 Patz, tr., ‘Tattra-Ratanāvalī, The Precious Garland of 
Verses on Reality, by Advayavajra a.k.a. Maitripa, Maitripa’ 
in G. Kuppuram, ed., Recent Researches in Indian Society and 
Culture: Essays in Honour of Professor Upendra Thakur.
MADHYAMASATKA
Derge Tanar

རྟིང་ བུད་སྒྲོན་ སྤྲིལ་ནོ། །
ོད་མདའ། སྔེ་དྲར་བ། །

བདེ་བྱུང་བརྟགས་ཕྱོགས་པ། །
བདེ་བྱུང་ཤེས་པའི་ཤེས་པ། །
ཚེ་བྱུང་གཞི་སྐྱེས་བྲེ། །
དུས་བྱུང་བཞིན་དཔེ་ལྟེ་ཞེན། །

བྲིང་བྱུང་སྐུ་དྲོག་པ། །
ིར་ཐོབ་བསྟན་སྐྱབས་པ། །
དེ་བོར་ནོ། ཡིི་མོ་བྱོགས་པ། །
དབྱུ་བོང་ལྟང་པོ། །

བསྙིན་པོ་བཞིའི་ཟེག་བྱོོ་པའི་བ། །
བསྲིན་པོ་བཞིའི་ཟེག་བོ་པའི་བ། །
དེ་ཧིིུ་མོ་ཙྷིབས་པོ་བ། །
ངོ་བོད་བཟང་ཤེས་པའི་བ། །