



Sublime Continuum
by Maitreya Buddha



*From Buddha Maitreya's
Sublime Continuum of the Mahayana*

Because the body of the complete Buddha is all-pervading,
Because there is no difference in suchness,
Because potential exists, all embodied beings
Are ever endowed with the Tathagata essence.

The nature, causes, result, actions, possession, engagement,
Likewise the temporary states, all pervading character,
Eternally unchangeable, and indivisible quality:
These are the intended meaning of the sphere of the ultimate.

Like a jewel, space and pure water,
Ever undefiled in nature.

Because the element is included in the threefold nature,
It bears a similarity to the Buddha and so forth.

Its nature is that of the truth body,
Of suchness and also potential.
These should be known by three,
One, and five examples.

It emerges through faith in the Dharma,
Higher wisdom, concentration and compassion.

With faith in the supreme vehicle as the seed, wisdom
As the mother giving birth to a Buddha's phenomena,
Abiding in the blissful womb of concentration and nursed by
compassion,
Emerge those sons and daughters of the Buddha.

Transcendental qualities of purity, self, bliss
And permanence are the result.
This is purity because it is pure by nature, and
Because the predispositions are abandoned.
The complete pacification of the elaborations of
Self and non-self is the sublime self.

It is bliss because of the demise
Of the aggregates of a mental nature and their causes.
It is permanence because the equality of
Samsara and nirvana is realised.

Renouncing suffering and the desire to attain peace,
These wishes are the actions (of the potential).

If Buddha did not exist,
Aversion to suffering would not arise.
Desire, aspiration and longing for nirvana
Would also not arise.

Samsara and nirvana, their
Suffering and happiness! Seeing their faults and qualities
Is due to the existence of the potential,
But not if without potential.

Like a great ocean, an inexhaustible abode
Of limitless quality jewels, and
Like a lamp, because its nature
Possesses inseparable qualities.

Because it includes the truth body, the Conqueror's
Wisdom, and compassion, the element
Is shown to be similar to an ocean's
Bed, jewels and water.

In the immaculate state, clairvoyance,
Wisdom and that very purity
Are inseparable by reason of similarity to a lamp
And its phenomena of light, heat and colour.
Because suchness is engaged differently by
Ordinary beings, Superiors and Buddhas,
The Knowers of suchness have taught
This Buddha essence is in sentient beings.

The impure, both pure and impure,
And completely pure are respectively
Referred to as ordinary beings,
Bodhisattvas and Tathagatas.

The meaning of the nature and so forth
Is summarised by these six.
There being three temporary elements
Is explained by three names.

Just as space, concept-free by nature,
Is all-pervading, So
The nature of mind, the immaculate sphere,
Is likewise all-pervasive.

This general characteristic pervades
The faulty, the qualified and the ultimate,
As with space and the inferior,
Medium and supreme aspects of forms.

Though possessing adventitious faults,
Because it has qualities by nature,
It is the unchanging reality,
The same after as it was before.

As space pervades all and,
Due to being subtle, is completely unaffected,
So, that which abides in all sentient beings
Is completely unaffected.

Just as all worlds
Arise and disintegrate within space,
So in the unproduced sphere
All the senses arise and subside.

Just as space has never before
Been burnt by fires,
So this (suchness) is not burnt by the fires of
Death, sickness and ageing.

Free of birth, death, sickness and ageing,
They have realised the nature as it is,
Through this cause, and by generating compassion for beings,
Though separated from the poverty of birth and so on,
The wise depend on (birth and so on).

The Superiors have completely abandoned
The suffering of death, sickness and ageing.
It does not apply to them because their birth is
Not through the influence of karma and delusions.

Because of perceiving immaculate suchness,
They have passed beyond birth and so on.
Still the compassionate-natured display
Birth, death, ageing and sickness.

Wisdom, pristine awareness and release! These are
Clear, illuminating and pure and are
Inseparable by reason of similarity to
The light, the ray and the sun itself.

Thus, until Buddhahood is attained,
There is no attainment of passing beyond sorrow,
Just as the sun cannot be seen
Without its light and rays.

Like this the essence of Buddha has been
Explained through the presentation of ten aspects.

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