

Glossary

Abhisheka (*W. dbang, T. wang*): Empowerment; initiation; a ceremony in which a student receives initiation by a vajra master into a particular vajrayana practice.

Adibuddha: Also known as Primordial Buddha and Dharmakaya Buddha most often in the non-physical realm. Sometimes called Samantabhadra, Samantabhadri, or Vajradhara. Terms are often used interchangeably as reference to the Great(Maha) Teacher that is within both teacher and student as the enlightened mind.

Adhisthana: The transforming impact of a sacred lineage - blessings - which cause the heart to open in the spirit of devotion.

Akanishtha: One of the five buddha fields, which are - Akanishtha, Abhirati, Shrimati, Sukhavati, and Karmaprasiddhi. They are the enlightened mind being described in the form of sacred realms where nothing is ordinary, and everyone is a buddha or bodhisattva. They are non-physical realms.

Alaya (*T. kunzhi*): The ground of all. The basic ground, the experience of being peaceful and mindless, neither virtuous or non-virtuous. A mindless unintelligent state that has the capacity to store all the karmic imprints.

Alaya Consciousness (*T. kunzhi namshe*) Subtly distinct from *alaya* in that it has the ability to be aware of itself, and it has some kind of intelligence. An example is when someone is completely physically exhausted and nothing is going on in the mind; when you come to your senses and begin to notice what is going on around you, this is alaya consciousness.

Anu Yoga (*W. rjes su rnal 'byor, T. jesu naljor*): The second of the three Inner Tantras. It specifically emphasizes the completion stage of Vajrayana or *sampanna-krama*. This is a system that utilizes one's physical and psychic, or subtle body, as a means of purification.

Aspiration Prayer: A prayer to return to the primordial ground. Said either silently or using an existing liturgy, it is a means for enhancing the intention to actualize ultimate awakening. Inviting the Buddhas and Bodhisattvas as witness, but also the highest Buddha that lies within each of us, which is none other than the true nature of our consciousness - already pure and luminous. There is no duality in this invitation. We are the inviter and the invitee.

Ah-shed (*W. ah shad*): A symbol visualized, during certain inner yoga practices, at the bottom of the central channel which resembles a narrow triangle wider at one end.

Avadbuti, (*W. dbu ma, T. wuma*): The central channel of the subtle body where the winds enter to create bliss and wisdom. Through inner heat practice, the vital winds are caused to enter into this channel which causes the four joys to be unified with the wisdom that understands emptiness.

Awareness: (W. *shes rig*, T. *shé rig*). In general Buddhist treatises, *shé rig* is synonymous with mind. It can also be translated as ‘consciousness’. But *shé rig* has to be interpreted in context. The etymology of *shé rig* is that which is cognizant and aware. By itself it does not refer to nature of mind nor enlightened mind but simply ‘mind’. In this context, it also refers to the enlightened mind that is the indestructible union of awareness and emptiness.

Ba na (W. *sba ba*) and *du* (W. *bsdu*): Drawing in and uniting, a practice done at night as a way to maintain awareness, not lost in thoughts or emotions.

Bardo: The intermediate states between death and rebirth. The term can also be used to identify the transitional states that cover the full cycle of life, death and rebirth, as well as describing any type of transitional experience, or any state that lies between two other states. An important part of Nyingma practice is to train one’s mind to stay in awareness all the time, so that whether one is alive, or in transition, one has the potential to find liberation.

bé (W. *sbas*): Often used to describe the Vajrayana path, meaning ‘concealed’, as in ‘difficult to understand’. *Concealed* is stating that the meaning of Vajrayana is difficult to understand. Only individuals with a certain mindset or capacity can understand the wisdom or truth of Vajrayana, which is so profound.

Bodhicitta: Sometimes used to describe the primordial mind, where all perceived and conceived things arise - from our pure state of consciousness.

Buddha nature: In Dzogchen, this is the primordial nature of our mind that is pure, not stained with adventitious conditions, the ground of who we are in this very moment.

Chi (W. *'chi*): Training in dying; training in awareness during the dying process. These techniques can turn the whole process of dying into another doorway to awakening, realizing that you are not a separate entity that has a beginning and an ending, but that your true nature is unborn, deathless Primordial Buddha.

Chi dang (W. *phyi gdangs*): external or outer radiance, arising outwardly from primordial ground.

Chö nyi dön gyi lha (W. *Chos nyid don gyi lha*): The deity of the true nature of reality which lies within; the pure, luminous nature of our mind.

Chunlap: (W. *byin rlabs*, T. བླ་མ་གྱི་ལྷ་ལྡན།, *Sk. adhistana*): holiness, splendor, presence; also, a flood of splendor and power.

Cittamātra: Translated as “mind-only or “consciousness- only”. All external phenomena and all perceived reality are ultimately projections or manifestations of the mind, rather than inherently existing external objects. This viewpoint suggests that our perception of the world is a mental creation, influenced by habitual tendencies and karmic conditioning stored in the ālaya vijñāna (storehouse consciousness).

Dad pa (T. དམན་པ།): faith; confidence (pronounced te pa)

Dag snang (T. དག་སྔ་རྟོག་པ།): 1) pure perception, sacred outlook; perceiving everything as good, pure outlook; pure view; to see as pure. 2) vision; pure vision. (pronounced dak nang)

Dak ta: Self view; an ingrained, firmly developed belief that there is a separate self that is truly who we are, and we are attached to it (this is the basis on which samsara is developed).

Dak tok (W. *bdag rtog*): The self-concept which obscures the very nature of original purity, from which enlightened forms can arise in our experience, such as forms of buddhas and their mandalas. This self-concept veils the primordial wisdom that knows the nature of reality.

Dang (W. *mdangs*): The inner radiance of the primordial ground, its enlightened nature.

Deity Yoga: Is a meditative visualization practice centered on a deity. Practitioners imagine themselves as a deity (T. yidam), or visualize the deity in front of themselves, while contemplating and internalizing the deity's enlightened qualities of mind and powers.

Dharmadhatu (W. *choskyi dbyings*, T. *chokyi ying*): The original state, the source of all, the nature of reality, often referred to as space (*kha*) - that which is limitless, without boundary, and all pervasive. It is said that Dharmadhatu is endowed with three gates of liberation which are described in various ways according to tradition and teacher. According to Dudjom Lingpa, and non-duality, these gates are ultimately one inseparable gate, with nuance of aspects of emptiness.

Dharmakaya (W. *chos sku*, T. *choku*): In Dzogchen it is the essence of enlightened mind that is empty. It is the purified state of our consciousness that transcends all characteristics (without form/kaya). One of the three kayas (see nirmanakaya and sambhogakaya). Buddha nature is the embodiment or union of the three kayas, since it is the pure nature of the non-dualistic mind, which is, and always has been, perfect. Dzogchen teaches that Dharmakaya is not something to be obtained but already resides in the basic realm of our consciousness.

Dharmata (T. *chos nyid*): Absolute reality. The true nature of phenomena or the way things are. Their ultimate nature, empty of inherent existence, yet vividly present. It is also the third bardo, which appears after one dies. During the bardo of dharmata, there is also an opportunity to recognize the luminous nature of your own mind.

Dohas: short Dzogchen liturgies often recited prior to practice to bring us closer to the nature of the mind, the primordial Buddha. Also a song expressing spiritual realization or devotion.

Du (W. *bsdud*): Part of the “drawing in and uniting” practice done at night as a way to maintain awareness either while awake or while falling asleep.

Dukkha: The Buddhist term for universal suffering.

Dzuyuk tokpa: Radical conduct like kusali ready to be awakened.

Dzogchen: The great completion or the highest yana of the Nyingma tradition. The *Sharp Vajra of Awareness* text is an example of how Dzogchen is the ultimate yoga, the highest Dharma. Dzogchen is considered the most direct shortcut to enlightenment. It points out the absolute truth within each of us and its techniques are direct and not complicated at all.

Dzogpa chenpo (*W.rdzogs pa chen po*): Ground Great Completion, refers to the primordial awareness that is already complete and perfect within Dharmakaya awareness. *Dzogpa* means "completion," and *Chenpo* means "great," also signifying the ground of all vehicles. This view teaches that even if one is not enlightened, the nature of mind remains unchanged, pure, and unaffected by the presence or absence of enlightenment. The path is simply to recognize pure awareness(*rigpa*) within each of us.

Emptiness (śūnyatā): One of the three principles in creation stage deity practice, an infinitely open space or potential for all things to arise and change. For the Nyingma school, emptiness is also inseparable from the mind's natural clarity and luminosity, highlighting its positive potential for understanding and transformation, rather than a nihilistic void.

‘Enlightened mind itself’: Synonymous with Dharmakaya which is often described as the purified state of consciousness beyond words and verbal descriptions.

‘Expanse of Samantabhadri’: This is the realm from which Dudjom Lingpa received the *Sharp Vajra of Awareness* text. It is the luminous nature of mind. Also known as *Dharmakaya*, the highest level of Buddhahood.

Five Buddha families: Represent five various aspects of the enlightened mind or buddha mind. They are known as the Buddha, Vajra, Ratna, Padma and Karma families.

Five Buddha fields: In Tantric Buddhist language, they are mandalas or enlightened realms of the buddhas. They are purely a state of the awakened mind. There is often a relationship between the five buddha families and the five buddha fields. The Buddha fields are: Akanishtha, Abhirati, Shrimati, Sukhavati, and Karmaprasiddhi.

Five Father Buddhas: A portion of the fivefold sacred principles—five families, five wisdoms, five buddha fields, five father buddhas, five mother buddhas. Each are different aspects of buddha nature, or great emptiness, that can be actualized in our own experience. The five father buddhas is applied as a model or system to bring about awakening to the sacredness of the five skandhas.

Five Mother Buddhas: The principle that the sacred pervades everything that exists. The Guhyagarbha Tantra, establishes the relationship between the five mother buddhas and the five elements in the context of all-pervasive sacredness: Earth is Buddhalochana; water is Mamaki; fire is Pandaravasini; wind is Samayatara; and space is Dhatvishvari.

Five Wisdoms: Different attributes of enlightened mind. They are: Dharmadhatu wisdom; mirror-like wisdom; wisdom of equality ;wisdom of discernment; and wisdom of accomplishment. The five wisdoms are the purified states of the five poisons which are enlightened awareness.

gab (W. *gab*): Hidden, as in 'secret mantra'. *Hidden* means that Vajrayana can sometimes be misunderstood, and that some people may misuse its techniques.

Gom: To become familiar with, as in "to become familiar with what has already been realized".

Ground Dharmakaya: Refers to something that is already there originally and is another name for buddha nature, which is none other than the pure luminous nature of mind.

Guhyagarbha Tantra: The most revered Nyingma tantra which establishes the relationship between the five mother buddhas and the five elements in the context of all-pervasive sacredness. It asserts that earth is Buddhalochna, water is Mamaki, fire is Pandaravasini, wind is Samayatara, and space is Dhatvishvari. In this way, the five buddha mothers illuminate the sacred and pure nature of everything that exists around us.

Guyang lobde (W. *gu yangs blo bde*): Living everyday in a carefree and happy state because Dzogchen has fully merged into one's consciousness.

Herukas: Wrathful Buddhas that are more powerful than dualistic mind and can cause the inner transformation of our consciousness from being deluded to being fully awakened. Legend says that they can give us hope that light always wins; non-dual wisdom.

Homage: A well established standard in Indian and Tibetan Buddhist texts is that they begin with an *homage* section. It establishes both the window through which a reader can see the genre of the text, and shows the writer's utmost devotion to the source of its wisdom.

Interdependent origination (*S. Pratītyasamutpāda*): Is a core Buddhist doctrine stating that all phenomena, or "dharma," arise dependently on other causes and conditions, never in isolation. This means nothing exists independently, and things come into being and pass away in a chain of cause and effect.

Ishadevata: A guru, Buddha, or personal deity to whom one has a strong devotion or faith.

Jinlop: (*sk Adhistana*) The blessings received from a text or a teaching.

Jnana (*Sk; Tib: yeshe*): All pervasive wisdom or intelligence, enlightened mind.

Jnana sambhara: the accumulation of wisdom through the diligent practice of meditation and transcendent wisdom.

Jnanasattva: Refers to a "knowledge being" or an "embodiment of wisdom and knowledge". It is either an enlightened being invoked to aid practitioners in their spiritual journey or the essence of wisdom itself, which is visualized and dissolved into the practitioner's being during rituals to deepen their spiritual understanding and growth.

Ka dag chen po (W. *ka dag chen po*): all phenomena that can be imagined in our consciousness are a miraculous display of the 'great original purity'; a term mainly found in Dzogchen writings; does not fall into any *lokas* (realms), and cannot be categorized into nirvana (sacred) or samsara (ordinary). The idea of original purity, in Dzogchen, shows liberation from duality.

Kalpa: Eon or time period. There are four kalpas common in Buddhist literature: formation, maintenance, destruction, and voidness. Every moment is like an eon (kalpa) because it has its own form, yet the idea of an eon is totally a state of our mind, because time is not solid and ultimately does not exist. The concept of kalpa can be applied to any amount of time, from the infinitesimal to the infinite.

Kalyana mitra: a noble guide or spiritual friend and teacher to those who are on the path. The very notion of *kalyana mitra* was developed by Buddha himself. All Buddhist traditions emphasize the benefit of having a spiritual guide. There are different levels of kalyana mitra. In Vajrayana or tantra, the teacher or kalyana mitra is more than a spiritual guide and even becomes one's guru.

Karma: The natural chain reactions resulting from actions and beliefs. Within this doctrine, present conditions are the result of previous actions, and future conditions are determined by present actions and beliefs.

Kartika: The butcher's knife or spiritual knife often held as an implement by tantric deities, which represents the wisdom that cuts through the very root of samsara.

Karung (T. ཀུན་ལྷན་པོ། , W. *gu yangs*): Carefree, spacious, loose, open.

Kaya: Enlightened or sacred form of Buddha. Three aspects, *trikaya*: "three bodies of Buddha". That is, the sacred form (Nirmanakaya), sacred sound or mantra (Sambogakaya) and sacred wisdom (Dharmakaya).

Klesha: Forms of incidental conditioning of Buddha Nature. Conflicting emotions. Sometimes named as three 'poisons' - greed, hatred and ignorance. Sometimes as five categories - greed, hatred, ignorance; pride and jealousy. They generate karma and obscure our innate potential to become enlightened. Imprints and negative tendencies that hold us back from reaching enlightenment stated as perhaps one of the most important psychological terms to understand. Generally kleshas can be described as the suffering we experience when we hold on to things that we believe to be real.

Klesha consciousness: One of the three spheres in Buddhism—realm of desire, realm of form, and realm of formlessness, each a reflection of your own mind. *Klesha consciousness* is a consciousness that observes alaya consciousness and identifies with it as "I am."

Kriya yoga: Action Tantra, the first of the four outer classes of tantra, focusing on ritual actions, purification, and external conduct to foster spiritual development. Practices emphasize cleanliness, vegetarianism, specific physical actions and rituals, and the generation of Buddha-figures through visualization, sound, and mudra gestures.

Lamps: A fundamental principle of *tögal*. The lamps all work in conjunction with each other so that the *tögal* visions and stages of awakening can take place. This leads to understanding the physical and subtle body through the physical, subtle body and channels. There are four described in *Voice of the Primordial Buddha*:

1. *Citta flesh lamp* - also called the 'lamp of white, soft, hollow, crystal channel. It is thin and runs through the middle of the body, yet is distinct from the central channel.
2. *Water lamp of the far reaching lasso* - A medium through which the mind is moistened by the bliss of samadhi, this channel is capable of seeing sacred visions as an expression of the nature of consciousness.
3. *Lamp of the pristine space* - the visions that arise while gazing into space - colors emerging and unfurling like silk brocade - that are a direct reflection of one's own pure awareness.
4. *Lamp of empty bindus* - five colored circles which also arise from gazing without effort or distraction directly into in space.
5. *Self-occurring wisdom lamp* - profound insights and understanding about the nature of reality, as if a sea of wisdom erupted from within.
6. *Vajra strand* - Following the experience of wisdom lamp, a vision emerges which resembles a strand of pearls. By bringing that strand into the bindus (circles of light) you are witnessing, it eventually changes into a lace-like shape.

Lerab Lingpa : His full name is Tertön Sogyal Lerab Lingpa. (1856-1926). A scholar and a great tertön, who was said to be the body emanation of Nanam Dorje Dudjom, the speech emanation of Vajravarahi and the mind emanation of Guru Padmasambhava.

Lhongtset: Intentionally wake up all the things you may not have invited that your ego wants to hide. Wake up a place in our psyche. (entering the path of chod here)

Lü-jin (W. *lus shyin*): A meditative feast of giving one's body away.

Mahabala: The magical horse. This mythical creature represents the energy and speed needed to practice the Dharma, combining the swiftness of the wind with the strength of the horse.

Mahayoga: One of the six tantric classes in the Nyingma tradition. Its doctrine is a nondual, sacred outlook that asserts that not only is everything empty of *svabhava*, but the whole world and existence are naturally sacred. Its practice emphasizes the generation, or creation, stage of Vajrayana, *utpattikrama*, which is the first of the two stages in Anuttarayoga Tantra.

Mandala: Referred to in different contexts, but literally means a circle, configuration or assembly. The sacred mandala is a palace, in which the central *Istadevata* is surrounded by an assembly of deities from other enlightened families. It represents the universe, and serves as tools for meditation and spiritual guidance, and is used to establish a sacred space and focus attention.

Maras: Attachments, inner demons. The four maras are: tangible (form)- the attachment to the physical world; intangible - attachment to mental constructs like thoughts, emotions and fantasies;

elation - the joy experienced from fooling ourselves; and self-conceit - believing in the existence of the personal self.

Matramkah Rudra: One of the eight kinds of Rudra who is absolutely evil, powerful, and has an uncontrollable desire to subdue everyone and conquer more realms. He is the scariest, most monstrous character in all of Tantric Buddhist liturgies. Though he is not invincible, and not really an entity, but rather he represents the mind that reifies objective reality and lives in the mind of unenlightened beings.

Moktuk (W. *ngo sprod*, T. བོལ་སྤྲོད་པ།): Pointing out suchness; direct introduction (pronounced *go truh*).

Namthar go sum (W. *rnam thar sgo gsum*): The three gates of liberation, which has The three gates are emptiness, absence of characteristics, and absence of expectations. The three gates of liberation are features of all phenomena which provide a means to realize their absolute nature.

Namtok (W. *rnam rtog*): Discursive concepts. Also a word for the inner poisons.

Nang gyü dé sum (W. *nang rgyud sde gsum*): The three inner classifications and are the last three of the nine yana system of the Nyingma school. These are: Mahayoga, Anuyoga, and Atiyoga (Dzogchen). Not only are they tantric systems, but they are the more advanced tantric systems. These three yanas are also considered part of Anuttarayoga Tantra, the Unsurpassable Tantra, which is extremely rich and involves a variety of transformative techniques. Some are elaborate and some are utterly simple.

Nang si dak nyam chen pö tawa (W. *snang srid dag mnyam chen po'i lta ba*): Sacred outlook; the view of the great sacredness and equality of all apparent existence.

Nang tsam: A key concept ancient masters used when describing things that appear, or seem to be, compared to the true nature of reality. It literally means 'only appearances'. In Dzogchen these mere appearances are not to be negated but rather accepted for what they are and transcended to move beyond duality and see the pure nature of all things.

Nang wa zhi (W. *snang ba bzhi*) - The four stages of meditative experience, known as the four visions, of *tögal*, which are:

1. Direct perception of the nature of reality;
2. Increasing of meditative experience;
3. Maturation of awareness;
4. Dissolution of visions

Ngondro (W. *sngon 'gro*): The practices which help clear away mental obstacles, and strengthen the ability to let go of attachment, develop self-discipline, stabilize meditation and open to wisdom. These are crucial for understanding and engaging with Vajrayana practices.

Ngowo (W. Ngo bo): Refers to the essence, the pure fundamental nature of our mind which is empty. This very essence is not a solid entity in any way. If we look for any realness or some kind of non-physical or metaphysical factors supporting the solidity of the mind, eventually we don't find even one speck of it. Not only is it lacking in any physical attributes such as form, shape, or size, it is also lacking in any mental ground that is solid enough to make it real or tangible.

Ne: One of two states of mind used when explaining meditation. *Ne* is stillness (*gyu* is movement). It does not take long for new meditators to recognize these states experientially. *Ne-gyu-rig* is the state of mind that is aware and recognizes if it is in stillness or movement.

Nirmanakaya (*W. sprul sku*, *T. tulku*): ‘Emanation body’. Mahayana describes this as Buddha(s) who are born into this world and become enlightened and turn the wheel of Dharma/teaches ways to liberation, such as Shakyamuni Buddha. One of the three kayas (forms of Buddha). In Dzogchen, the three kayas are considered not outside self but as different states of mind. *Nirmanakaya* becomes the unhindered capacity of the mind.

Nirvana: Beyond accepting and rejecting, gone beyond suffering. As the Heart Sutra says, “there is no attainment, no nonattainment.” Freedom from the sufferings of samsara. In the awakening that sees that all things are already enlightened, samsara is already dissolved, and nirvana is already here and has been here from the beginning. This liberating truth is not the domain of our ordinary intellect. It is a living truth that one can taste in the realm of the nonconceptual mind.

Non-dual awakening: The radical insight of seeing through the layers of conceptual proliferation *trö pa*.

Nyam: Transient meditative experiences or states which may be very colorful, or extreme, in both good and bad ways - unbearable joy one moment then deep sorrow, for example. When grounded in the non-dual view and unattached to these as they arise, a doorway to liberation may be found within the experience.

Nyansa chappa (T. གཤིན་པོ་སྐྱོད་ཀྱི་ལག་ཁྲིམས།): Journey into haunted ground, with no paraphernalia; travel to haunted ground; travel to a fear-invoking place. (T. གཤིན་པོ་སྐྱོད་ - haunted place).

Ozam Sera Khandro: Beginning of 20th c. mahasiddha who spent time in Golok region of Tibet.

[Kunzang Dekyong Wangmo - Wikipedia](#)

Padma: Refers to the Buddha family that is free from all inner obscurations and kleshas, symbolized by the lotus flower. The lotus is often used as a symbol because even though it grows in the mud, it is not contaminated by the mud and blossoms beautifully.

Padmasambhava: Known as the second Buddha, he was an Indian mahasiddha and great teacher who helped bring Buddhism to Tibet in the eighth century and founded the Nyingma lineage. Dudjom Lingpa received wisdom teachings from visions of Padmasambhava and other enlightened beings.

Pandita: An erudite scholar. Someone whose knowledge of dharma will not give birth to the enlightened state unless they have enough devotion.

Prajna: wisdom, innate wisdom or the primordial knowing that sees emptiness. Enlightenment comes from the power of wisdom to dispel the inner veil (samsara) and to reveal the luminous nature of our consciousness. Most life struggles come from the habit of solidifying reality.

Prana (T lung): Wind, breath or energy - life force energy that circulates through the subtle channels of the body. Different systems include different aspects of prana, but fundamentally, it can be regarded as the fuel for the whole existence to come into being in the first place and to be alive, in constant motion, with functions like breathing, digesting, changing, expanding and contracting, creating and destroying, and so on.

Pratyekabuddha: is a Buddhist practitioner who independently achieves liberation without the aid of teachers or guides and who does not teach others.

Punya sambhara: the accumulation of merit through the diligent practice of generosity, discipline and endurance.

Rang rig dön gyi lama (W. rang rig don gyi bla ma): The self-knowing awareness (your own pure awareness) that lies within you is the ultimate guru. The ultimate guru is not external but is one's own pure awareness.

Ratna: The Buddha family that is free from all limitations and enriched with enlightened qualities. In Sanskrit the term means jewel, gem or treasure to represent spiritual wealth and enlightenment.

Rigpa: referring to primordial, pure awareness—the innermost, unchanging nature of the mind. The fundamental awareness of being, it is empty, luminous and spontaneously present. It is free from ignorance and conceptual overlays.

Rol pa (W. rol pa): Display of mind, meaning *delusion*. But it also means miraculous display because even being deluded is a miraculous display. If you trace back the original delusion, it goes back to the pure luminous nature of mind, which is bodhicitta. All our delusions come from that and will dissolve back into it. In ordinary life, we see all our experiences, whether beautiful, ugly, spiritual, secular, all come from bodhicitta, and all our sorrow and suffering will dissolve back into bodhicitta.

Rudra: The epitome of unawareness, the very force that binds us to samsara. Though represented as an entity, it is a representation of the mind that reifies objective reality- the dualistic mind. The root text states that the impure physical world is a creation of this Rudra, or self-view.

Sadhana: Can refer to a particular Vajrayana practice liturgy, incorporating visualizations, mantras, formless meditation, and mudras and or to the practice itself.

Samantabhadra: Primordial Buddha, sometimes called the first Buddha, is a representation of true enlightenment in which our mind is simply being awakened to its original nature that is already pure and luminous. It is not an enlightened person but a reference to the Buddha nature within that goes beyond any framework of time, space or individual.

Samantabhadri: In the Nyingma lineage, the “all good lady” and female consort of Samantabhadra. She is the female primordial Buddha.

Samayasattva: Refers to the "commitment being" or "vow being" in Vajrayana Buddhism, representing a visualized deity that a practitioner visualizes themselves as during meditation (kyerim) to embody the enlightened qualities of that deity. It signifies a sacred commitment to the spiritual practice and the vow to live up to its principles, acting as a "promise being" that one embodies as the deity.

Sambhogakaya (*W. longs sku, T. longku*): Enjoyment body. One of the three kayas, in particular, a buddha's speech or manifestation, an environment of compassion and communication, which are a way of describing the state of enlightenment. The three bodies of Buddha are *Dharmakaya*, which refers to the essence of our mind that is empty; *Sambhogakaya*, which is the luminous nature of the mind; and *Nirmanakaya*, which is the unhindered capacity of the mind. In Dzogchen, the three kayas are considered not outside self but as different states of mind, and in this way, Sambhogakaya is considered the luminous nature of mind.

Sampanakrama (*Sk., W. rdzogs rim, T. dzogrim*): The completion stage of vajrayana practice which emphasizes formless meditation.

Samsara: The world of suffering which is generated by habits of delusion of the mind. It starts with ignorance - not knowing the difference between mental creation and reality. In the original state (*Kadag chen po*), there is no separation between enlightenment, imprisonment, or the path from imprisonment to freedom, which is expressed in the verse in *Sharp Vajra of Awareness*, as the “equality of the three: samsara, nirvana, and the path.”

Secret Mantra: Vajrayana teachings can be like a secret teaching until a practitioner is ready to engage with them without misunderstanding. The tradition encourages practitioners to work with a *vajramaster* who is capable of discerning their readiness, and can then introduce them to the secret mantra path.

Shamata: The meditation practice of calm abiding. It involves developing single-pointed concentration, awareness, and metacognitive skills to still the mind, calm inner chatter, and gain clarity and insight.

shen jé (*W. shan 'byed*): Distinctions. Instructions on how to work with the pitfalls one experiences when practicing Vajrayana or Dzogchen. They point out how to not mistake samsaric, mundane states of mind as enlightened mind or pure awareness; how to not misconstrue the false as the real.

Sherab chenpo (*W. shes rab chen po*): Great wisdom, transcendent wisdom beyond all conceptual understanding of the nature of reality. It sees the nature of reality as it is without the slightest obscuration.

Shé rig dorjé nön po (W. *shes rig rdo rje rnon po*): The Sharp Vajra of Awareness Tantra. This is the title of Dudjom Lingpa's text, which is saying that awareness, or the awakened mind itself, is a wisdom which, like a divine weapon, destroys the forces of duality, delusion, and suffering.

Shravakas (P. *śrāvaka*): hearers or listeners in Buddhism, referring to disciples who have heard the teachings of a Buddha. These practitioners often focus on personal liberation.

Six fixations: The attachment to the six forms of physical reality including form, sound, smell, touch, taste and phenomena.

Six paramitas: In Mahayana Buddhism, these are the practices that lead a practitioner to progress on the path toward enlightenment. They are - Generosity, Discipline, Endurance, Diligence, Meditation and Transcendent Wisdom.

Sok lung (W. *Srog rlung*): The incidental life force catalyst which causes consciousness to emerge from *zhi* (see below), or ground. According to Dzogchen, awakening happens in the moment when consciousness is no longer remaining dormant in zhi (W. *gzhi*), or ground.

Sugatas (W. *bde bar gshegs pa*, T. *Dewar shekpa*): One who has gone beyond to bliss – a buddha; a synonym for tathagata.

Sutrayana: The casual vehicle (the Path of Sutras) is the vehicle for practice based on the Buddha's discourses (sutras) and is generally contrasted with the more esoteric Vajrayana. It encompasses the teachings of Mahayana.

Svabhava: Sva means 'own' and bhava means 'individual being'. It is known as own-being or self-nature. It is the inherent existence or self-nature of a thing, suggesting it possesses an unchanging essence.

Takma chenpo (W. *dag ma chenpo*; T. དག་མ་ཆེན་པོ།): Great purity.

Tantrika: Someone who practices tantra — especially within traditions like Vajrayana Buddhism or Hindu Tantra. The term doesn't just mean someone doing rituals or meditation; a tantrika is someone trained in using symbolism, deity yoga, mantra, subtle body practices, and esoteric methods to achieve realization. In Buddhism, a tantrika is usually a practitioner of Vajrayana, often trained in both generation and completion stage practices.

Tapa or Tadpa (W. *dam pa*, T. དམ་པ།): sacred, pure, genuine, authentic (In Central Tibet pronounced *tam pa*)

Tathata: “suchness”. The simplicity of the nature of all.

Tathagatagarba: True dharmakaya or buddha nature – True self within all beings, pristine, luminous, unborn, the unconditioned, boundless and deathless. It is always complete and perfect in itself, regardless of what is happening in our lives. It does not really change.

Tantra- gyu (W. rgyud): A Sanskrit word which means ‘continuum’ or ‘web’. It can refer to both the root texts and to the methods they describe. The *Sharp Vajra of Awareness* text is considered as a tantra.

Temba (W. dran pa, T. ཏེན་པ། , Sk. smṛiti)- Awakened mind that sees beyond time and space; mindfulness; what is remembered; memory. (pronounced tren pa)

Terma (W. gter ma): Teachings that are hidden for revelation at a proper time in the future, to be found by a *tertön*.

Tertön (W. gter ston): One who discovers and reveals hidden dharma treasures.

Three gates: The first is emptiness, or sunyata, which is realized when one sees that not even one single phenomenon has svabhava, or intrinsic nature. Emptiness means phenomena are devoid of such intrinsic nature. The second gate is *Signlessness* which points to the true nature of all things unconditioned by our mental designations called signs. Signs are the separate characteristics that we assign to everything we perceive in the world. The third is *aimlessness* , which means that our idea of attainment is also a mental construct, and we are free of “me” who is striving for “enlightenment”.

Three Jewels: Are the Buddha, the Dharma, and the Sangha. Buddha – someone who is fully enlightened, and the dharmakaya, the pure, luminous nature of mind. Dharma – the path to awakening, the inner journey of purifying consciousness to develop wisdom and compassion. Sangha - the spiritual fellowship on the journey, the spiritual community.

Three roots: Unique to Vajrayana, the three roots are the guru, deva and dakini. These three roots are already within each of us. The luminous pure nature of mind is the true guru, the true deva, and the true dakini.

Tögal: Leaping over, the last stage of Dzogchen practice. That is, a direct approach to realize the three kayas, and dissolve a practitioner's karma. It involves working with channels and sacred visions. Yet it is said that one has to have already practiced trekchöd. There is even a famous saying that if one has not cut through the solidity of dualism through trekchöd, then the practice of tögal is like the antics of a child.

Toksik ye lung: Prana of life.

Trekchöd (W. kbrengs chod): Literally means cutting through immediately, right away. This system is described as a radical way to cut through dualism, or our tendency to reify. It is often described as the effortless path of the lazy ones because it does not require any further techniques other than simply seeing the nature of mind on the spot, which cuts through all dualism.

Trö pa (W. spros pa): Without exception. This encompasses all conceptual proliferation and mental constructs, the five sensory experiences, even the idea of karma or the law of cause and effect, and the idea that gods are benevolent and demons are malevolent, the concepts of buddhas and buddha

fields, and so on are all devoid of intrinsic nature; all are layers of illusions superimposed on the true nature of reality.

Trö pé ta gyé (*W. Spros pa'i mtha' brgyad*): Means the eight conceptual extremes, which are: arising or ceasing, non-existence and permanence, coming and going, being multiple and being single. Dharmakaya-buddha nature is the great emptiness that, because it is ineffable, is also free from these eight conceptual extremes.

Trutel (*W. spros bral*, *T. སྤྱུང་རྩ་སྤྲུལ་ལྷོ་ལྷོ་*): Non-dual, freedom from complexities, simplicity, free from elaborations or concepts (pronounced truh trell).

Tsakali Cards: Images of herukas, dakas, dakinis, symbols, sacred emblems like vajra and sword. These cards are brandished in front of the student during empowerments, as part of ritual initiation.

Tsal (*W. rtsal*): Dynamic energy. The potential energy of primordial awareness (also known as *rigpa* - original awareness). Potential energy is one of the most important terms in Dzogchen. It describes the unhindered vibrant quality of the enlightened nature of mind where anything can manifest.

Tshar tshad (*T. ཚམས་ཚུགས་*): Complete; in chod arising of challenging experiences and their successful termination. Note that ཚུགས་ means measure or extent. ཚམས་ means to complete or finish.

Tsatsal or *tsa tser*: Complete.

Tsen ma tak keyi lha (*W. Mtshan ma rtags keyi lha*): This refers to a symbolic deity — an object or form used in meditation as a representation of enlightened qualities. The symbolic deity is visualized as if it is made of rainbow light, which helps to not solidify it. Symbolic deities are forms meant to invoke awakening to the pure, luminous nature of our mind. Each detail of the deity's form has significance. Within the visualization is the recognition that the deity is none other than your true nature.

Tulku Drimed Özer: (1881-1924) He was a great scholar and tertön of the Dudjom Tersar lineage. He was a son of Dudjom Lingpa, and his spiritual consort was Sera Khandro.

Upadesha: One of the highest systems of practice within Dzogchen which includes both *Trekchöd* and *tögal*. It is the class of pith instructions, and as such the process of awakening through these practices is swift and direct.

Utpatti-krama (*Sk., W. bskyed rim, T. kye rim*): The generation stage, the first phase of deity yoga (yidam) where practitioners use creative imagination to visualize themselves as or with a deity. It is built upon a rich system of sacred principles, such as five families, three or five kaya and so forth.

Vajra: A symbol of indestructibility and irresistible force like a diamond or thunderbolt. It is also a powerful, divine weapon made of indestructible materials. It has several qualities: It can destroy everything, but itself cannot be defeated; it is a powerful sacred word that denotes our true nature,

wisdom, intelligence and the luminous nature of mind; it is a divine weapon of the gods that can destroy the mountain of self-concept.

Vajra Invitation: The fundamental invitation in Vajrayana is, through inquiry, to wake up from being lost in conflicting emotional turmoil - the dream-like reality- and see the unconditioned, pure nature of reality, which is both profound and utterly simple.

Vajrayana: The principle that enlightenment can be discovered *now*, based on the view that the world is sacred, just as it is. The practices of vajrayana are designed to alter our consciousness to develop such perception. According to the non-dual view of vajrayana, there is no real samsara and the true nature of reality is already enlightened from the very beginning, if one can only see it.

Vipashyana: lhaktong, (W. lhag mthong): 'clear seeing' or 'insight' meditation that allows us to see the unconditioned, pure nature of consciousness and to see everything as a display of consciousness itself. In Dzogchen it is effortless spacious awareness, where all experiences of the senses are welcomed with non-judging, non-grasping awareness.

Yanas: The systematized spiritual vehicles of path and practice which guide practitioners in their aspiration to be free from samsara (the world with perpetual suffering). Most frequent use of the term refers to the three yanas - Hinayana, Mahayana and Vajrayana, though there are other explicit yanas as well.

Yid shée (W. yid shes): Mind consciousness. In this context, *yid shée* refers to our ordinary mind, including our concepts and ideas that occur in everyday life. It is an unenlightened state of our mind that perceives reality through the lens of duality.

Youthful vase body (W. gzhon nu bum sku; T. zhöñ nu bum ku) : Synonym for Dharmakaya. When consciousness recognizes that the whole phenomenal display is none other than its own show, its own manifestation, then consciousness becomes enlightened and doesn't get lost in the trap of duality. It realizes there is no separation between self and other.

Zhi nang (W. gzhi snang): the nature of mind that has no ground and no root. Perhaps the pivotal concept in the entire Dzogchen doctrine is ground, or zhi, which is the foundation of all phenomena, from which everything arises and upon which everything continues to play out.

Zhi mé tsa drel (W. gzhi med rtsa bral): The nature of mind that has no ground, no root.

zhi (W. gzhi): the ground is the primordial state of any sentient being.

zhuk (W. bzugs): meaning 'resides', and 'having an honorific place'. Often used to indicate that a text is alive and full of blessings.