

Blessings of Mahāguru Prayer – Understanding of the True Nature of Mind

Tashi Gelek

Independent Scholar, Researcher, and Author, Switzerland, tashigelek2002@yahoo.com

ABSTRACT: The Mahāguru Prayer was a prayer by Yeshe Tsogyal to Guru Padmasambhava when he was about to leave Tibet. Later she concealed it as a treasure teaching which Saint Pema Lingpa from Bhutan revealed for the benefit of sentient beings. It explains the suffering of samsara, blessings of prayers, the practice of offerings, Buddhist view, meditation, virtuous activities, Bodhicitta, reincarnation, the three kayas of Dzogchen, and dedication. Although this is a prayer liturgy, it lucidly expounds the essence of Buddhism: the true nature of mind. In particular, this prayer provides precious guidance and clear insights to Buddhist practitioners that the Mahaguru is not only represented by an outer guru but, more importantly, the primordially pure inner guru of our mind—Buddhanature.

KEYWORDS: Pema Lingpa, Terma, Tertön, Guru Padmasambhava, Guru Rinpoche, Yeshe Tsogyal, Nyingma, Nyingmapa, Vajrayana, Tantrayana, Tantric Buddhism, Buddhism, Buddhist Prayer

Understanding of Buddhism through Mahāguru Prayer

The scope and depth of the Mahāguru prayer cover the entire essence of Buddhism: the true nature of our mind. Its writing is a poetic marvel and resounds beautifully in Tibetan. The writing is not difficult to understand, but its depth does require explanation which I have heard from a Buddhist master. I have summarized the understanding of the prayer based on the renowned Buddhist master Dzongsar Khyentse Rinpoche (2021, September 16) and my understanding of the teachings and practice. The explanation provides additional information alongside the English translation of the prayer. Before explaining the prayer, it is essential to understand Guru Padmasambhava, Dzogpachenpo, Khandro (Dakini), Yeshe Tsogyal, Terma (treasure) teachings, and the Great Pema Lingpa.

Guru Padmasambhava

Guru Padmasambhava—popularly known as Guru Rinpoche—is the second Buddha of our time, as Buddha Sakyamuni prophesied. He founded the Vajrayana (Tantrayana) Buddhism in Tibet, Bhutan, and Himalayan regions.

In the 8th century, Guru Padmasambhava, a tantric master from Oddiyana (current Swat valley in Pakistan), the Nalanda abbot Santaraksita, and Tibet's great religious king Trisong Detsen established Buddhism in Tibet. The first monastic University of Samye in Tibet was also established during this period, which facilitated many Indian Buddhist scholars and Tibetan translators to translate the words of the Buddha from Sanskrit into Tibetan, marking the golden age of Buddhism in Tibet. Due to the merits of the translations, Tibetans have a complete transcription of the Buddha Dharma in Tibetan. Unfortunately, many Sanskrit texts were lost in India.

The phenomenon of Guru Padmasambhava is effective teaching to crush our dualistic thinking. First, the lotus is brilliantly sharp and clean, but it grows beautifully in muddy, dirty water and seldom in clean water. Despite its stained surrounding, it can maintain its stainless nature and radiant colors without showing any tinges of dirt. It is encouraging to know that we can keep wisdom flawless in this world polluted by negative emotions of ignorance, hate, pride, desire, and jealousy.

Second, Guru Rinpoche sits on the throne of beautiful and fragile lotuses. Based on our dualistic logical thinking and analysis, we are fascinated by the notion of the impossibility of a person sitting on a lotus—something our brains are unable to process. We become the victims of our dualistic minds.

Third, the lotuses are not squashed under the body's weight, as our common sense tells us they would be. On the contrary, Guru Rinpoche rests comfortably meditating on the lotus throne. Many Tibetan masters explain that Guru Rinpoche's phenomenon of sitting on a brilliant lotus is already profound teaching to eliminate our dualistic thinking. We are pre-judging lightness and heaviness. Also, our dualistic mind is bogged down by impossibility. Guru Rinpoche is trying to teach us that everything is possible, even liberation from the sufferings of all the sentient beings.



Guru Padmasambhava, Author

Dzogpachenpo (Dzogchen)

All the nine perfect vehicles and the Buddha's teachings are the perfections of wisdom that lead to the path of liberation. The Dzogpachenpo or Dzogchen practice is the most ancient and direct stream of wisdom within the Buddhist tradition of India and Tibet to realize the true nature of the mind. Dzogpachenpo is the Tibetan translation of the Sanskrit word Mahasandhi or Atiyoga, widely translated as Great Perfection or Great Completeness. "Dzogpa" means complete or the end and "chenpo" means great. It is the ground, path, and fruition. The ground is that we are already in a self-perfected state of primordial nature, which requires no perfecting.

Dzogchen has been taught in Tibet through an unbroken stream of highly realized masters until present times. Such great masters brought and established the unbroken lineages of Dzogpachenpo in Tibet, and other Himalayan regions. It is a perfect and direct practice to realize the primordial wisdom and an effective method during our turbulent times.

Unlike other paths, Dzogpachenpo provides more profound, swift, and esoteric training to realize the Buddha-essence (Longchen Rabjam, 2002, p. 92). The meditation is to recognize the intrinsic awareness of the Buddha-essence, and perfection of the realization is the attainment of Buddhahood (Longchen Rabjam, 2002, p. 92). The unique distinction is the profundity of its view of the Buddha-essence and the swiftness of its path (Longchen Rabjam, 2002, p. 95).

Through the practice of Dzogpachenpo in the noble land of India and Tibet, countless practitioners attained perfect enlightenment, and hundreds of thousands achieved the rainbow body (Drubwang Penor Rinpoche, 2017, p. 78). Rainbow body is a phenomenon of enlightenment in Dzogpachenpo whereby highly realized practitioners can transform their physical bodies into radiant light at the time of death. This is not only achieved by monks but also by ordinary laypeople. Many reported cases of rainbow bodies still happening inside Tibet

even today. In this degenerated time, it is predicted that the Dzogpachenpo teachings will flourish because it is easy to purify obscurations and attain realization through its practice (Drubwang Penor Rinpoche, 2017, p. 79).

Khandro (Dakini)

Tibet produced some of the prolific realized female Buddhist masters and practitioners in the form of Khandro, such as Khandro Yeshe Tsogyal (8th century), Sera Khandro (20th century), and Khandro Tare Lhamo (21st century). A Dakini is, without specific gender, an individual who freely moves in the pure unlimited space of panoramic wakefulness (Chönyi Drolma, Trans., 2017, p. 27). The female has a significant role in Great Perfection. In the refuge practice, a female has a role equal to that of a male counterpart. The male is represented as a father and the female as a mother in literal terms. The union of male and female, in tantric Buddhism, is the union of “method and wisdom.” Another interpretation is the union of form and emptiness, as mentioned in the Prajna Paramita Sutra. There is a tendency to leave out the contribution of women practitioners to the propagation of Tibetan Buddhism. However, in the Nyingma tradition, women have been active and vibrant as female consorts of prominent lamas and teachers (Gayley, 2017, p. 7). In many cases, the female consorts are as respected as their male counterparts, exemplified by extraordinary Tibetan female masters since the 8th century.

Khandro Yeshe Tsogyal

Khandro (Dakini) Yeshe Tsogyal was one of twenty-five Tibetan disciples of Guru Padmasambhava. She is Guru Rinpoche’s voice; in fact, she is Guru Rinpoche in the feminine form: if Guru Rinpoche is the sun, she is the sun’s rays (Chönyi Drolma, Trans., 2017, Foreword).

Guru Rinpoche and Khandro Yeshe Tsogyal are the founding masters of the Nyingmapa and Dzogpachenpo lineage in Tibet. Yeshe Tsogyal is an embodiment of a pure and true tantric practitioner who showed a path of devotion to guru to achieve enlightenment.

Widely depicted as the Tibetan consort and companion of Guru Rinpoche, Yeshe Tsogyal opened a memorable space for Tibetan women and raised their positions as accomplished masters in Vajrayana Buddhism. She demonstrated how to be an excellent disciple who attained enlightenment in one lifetime (Chönyi Drolma, Trans., 2017, translator’s Introduction). Her complete, unquestionable devotion to Guru Rinpoche is the epitome of the Guru Yoga practice. Guru Yoga means a practice, method of complete faith and devotion to a guru. The deeper meaning means uniting with the guru’s mind. Khandro Yeshe Tsogyal is the perfect role model of this path to enlightenment, having achieved rainbow body at Zabbulung cave in Tibet (Chönyi Drolma, Trans., 2017, Translator’s Introduction).



Khandro Yeshe Tsogyal, Jnanasukha Foundation

Terma (treasure) Teachings

In the ancient tradition of Buddhism, there is an innovative method of terma in the Nyingma school of Tibetan Buddhism to update the teachings in line with the contemporary world.

Guru Padmasambhava established the terma tradition out of compassion for anticipated decadent times when tertöns to reveal them to benefit sentient beings and the Buddha Dharma (Dudjom Rinpoche, 2003, pp. 34-35).

Guru Rinpoche and Yeshe Tsogyal concealed countless treasure troves in Tibet and Bhutan (Dudjom Rinpoche, 1991, p. 747). Yeshe Tsogyal received, practiced, and concealed every teaching and empowerment into termas for future generations during her lifetime. She knew that future practitioners would need new teachings to keep them excited and motivated to pursue the Buddhist path.

A terma is revealed by accomplished tertön, and the protector of the teachings hand over to the right person at the right time (Tulku Thondup Rinpoche, 1997, p. 57). Only the authentic tertöns are capable of revealing hidden treasure teachings. Except for a few tertöns who were celibate monks, most live in households with consorts (wives), children, and possessions. This non-celibate lifestyle is a practice to transform every source of experience in life into realization (Tulku Thondup Rinpoche, 1997, p. 82).

Dakinis are the owners and protectors of Vajrayana and terma teachings (Tashi Gelek, 2021, p. 78). Khandro Yeshe Tsogyal is the epitome of the terma tradition in Tibet. Yeshe Tsogyal concealed many teachings and practices of Guru Rinpoche in various spheres (rocks, water, earth, space, mind) for future revelation. Khandro Yeshe Tsogyal is not only a companion, consort, and disciple but also the voice of Guru Padmasambhava. The treasures hidden by Yeshe Tsogyal are the direct instructions and blessings of Guru Padmasambhava. The Mahāguru Prayer is one such terma by Khandro Yeshe Tsogyal to be later revealed by Great Tertön Pema Lingpa of Bhutan.

Pema Lingpa

Ogyen Pema Lingpa (1450-1521) is one of the five tertön Kings from Bhutan. He is the most well-known and influential cultural hero in the entire history of Bhutan, continuing to shape the socio-political landscape and define its cultural identity (Karma Phuntsho, Ed., 2015, p. 1). He is a local folk hero and spiritual master whose lineages are alive and thriving.



Pema Lingpa, Pema Lingpa Foundation

In the fourteenth century, Guru Padmasambhava prophecied Pema Lingpa in the terma revealed by tertön Orgyen Lingpa in *The Words of Padma* (Douglas & Bays, 1978, p. 630). An example of direct connection to Guru Padmasambhava, Pema Lingpa's most significant dream experience was his trip to the Glorious Copper-Colored Mountain of Guru Padmasambhava, where the master formally bestowed upon him the name Pema Lingpa (Karma Phuntsho, Ed., 2015, p. 27).

The former lives of Pema Lingpa linking to Guru Padmasambhava started from Lhacham Pema Sel, the daughter of Tibet King Trisong Detsen. Before the princess passed away, Guru Padmasambhava blessed her and prayed for her future twelve reincarnations, including Omniscient Longchenpa (1308-1364) (Karma Phuntsho, Ed., 2015, pp. 13-19).

In 1450, Pema Lingpa was born in the Tang Valley of Bumthang to his father Dondrup Zangpo of Nyö clan and mother Drokmo Peldzom (Dudjom Rinpoche, 1991, p. 796). He spent most of his adulthood working as a blacksmith with his maternal grandfather Yonten Jangchub. Later his main seat was built in Tamshing in Chokhor valley.

Examples of Revealing Treasures by Pema Lingpa

In the summer of 1476, a mendicant appeared in a shabby dress who left a scroll containing instructions to extract the treasures from Naringdra cliff (Karma Phuntsho, Ed., 2015, p. 23). On one night, Pema Lingpa went to Naringdra with his five companions. He fell into a trance and jumped into the riverine pool of Mebartsho to enter the cave on the opposite side and came out with a casket of yellow scrolls of terma text *The Quintessence of the Secrets of Clear Expanse* (Karma Phuntsho, Ed., 2015, p. 23).

Another example, when the governor of Chokhor assembled a large crowd of people on the Naring Drak rock and asked Pema Lingpa to reveal a treasure, Pema Lingpa prayed to Guru Padmasambhava and jumped into the Burning Lake holding the lighted resin lamp in his hand (Harding, 2003, p. 20). Later, he resurfaced, holding the lamp still burning in one hand and the other, a statue the size of a fist and a treasure casket of joined skulls (Harding, 2003, p. 20). The devotees believe that Pema Lingpa fulfilled the prophecies of Guru Rinpoche through these termas—and the skeptics of the modern world could focus on the essence of these treasure teachings.

During a meeting with Guru Padmasambhava, Pema Lingpa was blessed and handed one hundred and eight great treasure troves, but he could reveal only half of them (Dudjom Rinpoche, 1991, pp. 796-798; Nyoshul Khenpo, 2005, p. 368). Pema Lingpa revealed many precious earth, vision, and mind termas compiled as Peling Chokhor Chugsum consisting of twenty-one volumes—*Lama Jewel Ocean* is one of the most famous treasure cycles. Pema Lingpa prophecied his return as the Buddha Dorje Nyingpo in Pemakö (Nyoshul Khenpo, 2005, p. 368). Until then, he continues to have a commanding influence on the Bhutanese way of life through the uninterrupted lineage of Pema Lingpa with the current Royal Family of Bhutan.

Mahāguru Prayer

The aspirational prayer Mahāguru Prayer was revealed by Pema Lingpa from the rock shaped like a lion's head in the medicinal valley of Lhodrak (Rigpa Translations, 2014). Below is the English translation of the Mahāguru Prayer by Khandro Yeshe Tsogyal to Guru Padmasambhava (Rigpa Translations, 2014).

Namo Guru: homage to the Guru!

The great master Padmasambhava was on the verge of leaving Tibet for the south-west and the land of the rākṣasas, when, high up upon the Gungthang Pass in Mangyul, Yeshé Tsogyal prostrated before him and then circumambulated him. Later she placed his feet upon the crown of her head and made this prayer of aspiration:

Text: *Mahā Guru, bless me*

*That in all my lives to come,
In the palace in your pure land,
Inseparable from you, master, I will always be.*

Explanation: The “Maha Guru” is the quintessence of this prayer. The blessing is from an outer guru like Guru Padmasambhava or your guru. But at a profound level, the blessing is also from the inner guru that is primordially pure and stainless: our mind. Throughout the prayer, one needs to understand Maha Guru in this context. May I never be separated from the Guru in the Buddhafield and place of the primordially pure state. When we pray, we pray for something achievable. We can be inseparable from the Guru because the ultimate Maha Guru is none other than our mind that is with us all the time. May I continuously never be separated from the Maha Guru.

Text: *And with zeal and devotion,*

*I will serve you and please you,
And receive the transmission of your nectar-like blessing:
Your profound realization, the very essence of your wisdom mind.*

Explanation: May I offer my service without any hypocrisy, contrivance, or fabrication but with genuine admiration, devotion, and pure perception to the Maha Guru (outer and inner). Our service of practicing the mind takes you to the inner Maha Guru. By offering my skills, time, materials, food, flowers, incenses, and others, may I be able to actualize the true nature of mind.

Text: *Let the blessing of your enlightened body, speech and mind,*

*Ripen my own body, speech and mind, So that I gain mastery over the profound
Generation and completion stages.*

Explanation: By the blessings of the Guru’s body, speech, and mind, may my body, speech, and mind ripen through empowerment (wang). All of us are entitled to the Buddha’s body, speech, and mind because our mind is a Buddha. The good news is that we have the ingredients of Buddhahood. To remove the obstacles before fully ripening, we practice karim and zogrim. The karim is to visualize the deity to purify negative thoughts and maintain that you are not ordinary. The zogrim practice is to become inseparable from the deity and realize everything is a projection of your mind to actualize the wisdom of emptiness (sunnyata). May I receive the wang, practice karim and zogrim, and finally merge our lives with practice.

Text: *May I eliminate the demons of wrong views completely,*

*Along with illness, harmful influence and obstacles,
And may good companions and resources multiply,
So that my wishes are all fulfilled, just as I desire.*

Explanation: May all obstacles be removed by the power of Maha Guru’s blessings. The wrong view is the dreadful demon—the worst wrong view of not believing that your mind is perfect. You forget this precious gem that has been within us all along and wastes time searching externally. The dualistic mind is the fundamental wrong view. The wrong view of not believing in cause, condition, and effect. The wrong path of the eternalistic or nihilistic view.

Text: *In charnel grounds, hermitages, retreats amid the snows,*

*And other secluded places with all perfect qualities,
Let the quintessence of deep samādhi meditation
Be my constant practice.*

Explanation: May I always put the practice of mindfulness and samadhi at all times in favorable places such as cemeteries, isolated mountains, and glaciers. These are not to be taken literally as physical locations. Wherever there is a body, the graveyard is present because the body will be discarded at any time. The isolated places could be your bedroom or a park where one can isolate from distractions. Glaciers represent the tummo (heat) practice of generating heat. Humans are in the desired realm where physical intimacy and warmth are the most potent emotions—using this

desire as a path. Practicing wherever that takes you closer to true nature is the perfect place for practice.

Text: *And as the result of this practice,
May I accomplish the four activities,
Turn even gods and rākṣasas into my servants,
And so be able to protect the teachings of Buddha.*

Explanation: Everything is distilled to just one thing: trusting the Maha Guru. Even ask Guru for blessings to trust the Maha Guru. By the power of the Guru, may I spend my time and energy practicing. Practicing is not only referred to measurable, countable, tangible milestones but also the admiration for Guru Padmasambhava. The practice is liking, admiring, or aspiring to the words of Yeshe Tsogyal and Pema Lingpa. Developing a fascination with Maha Guru will need blessings. Through the practice, you will accomplish four kinds of activities: (1) pacifying, (2) increasing, (3) magnetizing, and (4) subjugating. When feeling abandoned, alienated, depressed, sad, or hopeless, finding an outlet to surround a higher force will quickly pacify them. Increasing activities are accomplished when a person is content and feels rich due to trusting the innate or outer Guru. By trusting the Guru, magnetizing activities are accomplished when you are confident that other people trust you. With no hidden agenda and trusting the Guru, a person can subjugate the world. You become a master when you look at good and bad as equals. By perfecting the four activities, may I be able to make both gods and demons as my servants to protect the Buddha Dharma!

Text: *May all the sublime teachings taught by Buddha
Appear, with no effort, within my mind;
And, through mastering supreme knowledge such as this,
May I attain supreme realization*

Explanation: Many believe that Dharma can be studied through reading and listening. Yes, it is possible but with lots of effort. By the blessings of the Maha Guru, may the understanding of the Dharma arise effortlessly. Through that understanding, may I perfect the realization. In Dzogpachenpo, the ultimate realization is only achievable through absolute devotion to and blessings from the Guru.

Text: *Through bodhicitta's causes and conditions,
May I reach and magnetize every single living being,
And through the power of my actions, unbounded like a wish-granting gem,
May any connection we have be of deepest benefit and meaning.*

Explanation: Through the power of Maha Guru's blessings, may I have bodhicitta. The absolute bodhicitta is the wisdom of emptiness. Through bodhicitta, may I magnetize all sentient beings. Like a wish-granting gem, without any obstructions, may all the connections or links to people or things become meaningful.

Text: *May I cause the teachings of Buddha to spread,
So that lineage holders and teachers of Dharma
All beings are brought to bliss,
And all realms are purified into buddha fields.*

Explanation: Through the blessings of Maha Guru, may the Buddha Dharma flourish. May the stakeholders of the Dharma live longer. May the teachers teach and their teachings increase. May all the places turn into blissful and happy states through these acts. May all realms, countries, places, or regions become perfect.

Text: *From my body, speech and mind,
Let infinite emanations appear,
To benefit each of those to be trained,
Every one according to their needs.*

Explanation: Through the blessings of Maha Guru, may I appear to or be projected by different people with different capacities, values, or backgrounds according to their abilities. Through the

projections, may I be able to benefit as Buddha manifestations. May my body, speech, and mind appear in infinite numbers for different people such as teachers, friends, enemies, companions, etc. With the blessings, one is entitled to reincarnate (tulku) to benefit beings in samsara.

Text: *May I realize the entirety of saṃsāra and nirvāṇa
Is your manifestation, Guru, inseparable from you,
And by understanding the three kāyas to be forever indivisible,
May I swiftly attain the omniscience of buddhahood.*

Explanation: This is the summary section of the prayer. May everything excellent of Nirvana and negative of Samsara become one with the Maha Guru. By becoming one taste with Guru Padmasambhava, may all actualize the three kayas: Dharmakaya (emptiness), Sambhokakaya (luminous), and Nirmanakaya (compassion). May they attain enlightenment quickly.

Text: *May sentient beings offer their prayers,
May the masters grant their blessings,
May yidam deities grant attainments,
May dākinīs grant predictions,
May Dharma protectors dispel obstacles,
May the Buddha's teaching spread and grow,
May all beings enjoy happiness and well-being,
May they live out the Dharma day and night,
May our own and others' aims be spontaneously accomplished.*

Explanation: Yeshe Tsogyal prays to Guru Padmasambhava to bless the sentient beings: so that they will pray to Maha Guru; so that deities will grant attainment; so that dakinis will give guidance and prophecies; so that Dharma protector will remove obstacles; so that Dharma will flourish; so that they will be happy; so that they will dwell with Dharma all the time; and so that they will attain enlightenment.

Text: *Through this merit, pure by its very nature,
Let saṃsāra's depths, the lower realms, be emptied,
So no longer we remain in this ocean of existence,
But actualize the three kāyas, together—all as one.*

Explanation: This is virtuous action. There is nothing selfish about it. It is coming from the pure heart—not biased or lopsided or for some mundane achievements such as good food or shelter—to realize the truth. This prayer is based on the wisdom of emptiness. The prayer maker, the prayer, and the aims of the prayer are all just illusions. We are doing this prayer with this understanding: it is the supreme, pure prayer. Therefore, we have confidence that it will churn the depth of samsara so that all sentient beings will never fall into samsara—instead, may they actualize the Dharmakaya, Sambhogakaya, and Nirmanakaya.

Text: *Great secret treasure of all the buddhas,
Supreme, unsurpassed teaching of Dzogpachenpo,
Like a sun rising in the sky, Shine and spread through the entire world!*

Explanation: May the secret Mantrayana teachings of all the Buddhas illuminate and propagate everywhere like the rising sun. The Great Perfection is the supreme and direct teachings of swiftly realizing the true nature of minds through blessings and devotion to Maha Guru. Here ends the aspiration part of the prayer.

Text: *May this merit and my other roots of virtue grow,
So that I embody all the precious qualities that fulfil the wishes of the perfect master,
I possess the power to spread and expand the Buddha's precious teachings,
I realize ultimate wisdom, love and capacity, and so become perfectly enlightened,
And all sentient beings in the six realms are freed from saṃsāra's great ocean of suffering, and quickly attain complete and perfect buddhahood.*

Explanation: This is the dedication part. By the power of this and other virtuous deeds, may the wishes of Maha Guru be fulfilled. May I become a powerful and able person for only propagating the Buddha Dharma because only Dharma is the answer to all the calamities and downfalls. May I perfect my knowledge, compassion, and ability and become the Buddha. May all sentient beings be freed from samsara to the state of Buddhahood.

Conclusions

This is the last prayer of Khandro Yeshe Tsogyal to Guru Padmasambhava that Pema Lingpa revealed. In essence, all the three are inseparable from each other. Although it's a prayer liturgy, the ultimate blessings come from our minds that is primordially stainless and pure. Realizing and actualizing the sunyata nature of mind is the highest Buddhist view. May the Mahāguru Prayer bring all sentient beings closer to their true nature!

Glossary of Terms

- Bodhicitta: The wish to achieve Buddhahood for the sake of others through the practice of love and compassion. The direct realization of the ultimate nature of the mind.
- Buddha: The awakened one.
- Buddha Dharma or Dharma: The teachings of the Buddha.
- Dakini: Someone who freely moves in a state of wakefulness. They are the guardians of Tantrayana.
- Dualism: It is the grasping and subjective concept of “I” and “other.” The antidote of duality is the nondual wisdom going beyond subject and object.
- Dzogpachenpo or Dzogchen: “Dzogpa” means complete or the end and “chenpo” means great. It is widely translated as Great Perfection or Great Completeness. The Dzogchen is the most ancient tradition in Tibetan Buddhism to realize the true nature of the mind.
- Guru: In Vajrayana, the guru is the entire spiritual path: the guru is the Buddha, the Dharma, and the sangha. A Vajrayana guru introduces you to your inner guru, the pure nature of your mind.
- Karim: The karim is a practice to purify negative thoughts.
- Kaya: The three kayas are Dharmakaya, Sambhogakaya, and Nirmanakaya. Dharmakaya is the empty nature of Buddhahood, Sambhogakaya is the luminous aspect of Buddhahood, and Nirmanakaya is the physical manifestation body aspect of Buddhahood.
- Merit: Merit is accumulating good karma through good deeds, thoughts, and actions of body, speech, and mind that contribute to growth in practice and take a person closer to wisdom.
- Mindfulness: It is a practice of being aware of your thoughts. One common method is breathing practice.
- Nirvana: Liberation or enlightenment.
- Nyingma or Nyingmapa: This is the oldest school of Tantrayana Buddhism in Tibet. The principal founders of this school are Guru Padmasambhava (Guru Rinpoche in Tibetan), the Nalanda abbot Santaraksita, and Tibet's religious king Great Trisong Detsen. Together they established Buddhism in Tibet in the 8th century.
- Samadhi: Meditation.
- Samsara: The continuous cyclic of births and deaths characterized by sufferings, and one seeks to achieve liberation from it.
- Sunyata: Emptiness.
- Tantrayana Buddhism: The tantric form of Buddhism. There are many forms of tantric Buddhism followed in Asian Countries.
- Tertön: A treasure revealer.
- Vajrayana: A Tantrayana form of Buddhism practiced primarily in Tibet and some Himalayan regions of Bhutan, Nepal, eastern regions of India—now spreading across the globe.
- Wang: It means empowerment. It is a ritual through which a master empowers a disciple to follow a particular practice to recognize our true nature.
- Yidam: Deity.
- Zogrim: The zogrim practice is to realize everything is a projection of your mind and actualize the wisdom of sunyata.

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