

GLOSSARY A-L

From *The Circle of Bliss: Buddhist Meditational Art*

By John C. Huntington & Dina Bangdel

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A

Abhasvara, Ābhāvara. Realm of Deities of Streaming Radiance. 81,920,000 *yojanas* above the ground in the Mount Meru world system; in the second meditation of the Rupadhatu.

abhaya mudra, *abhaya mudrā*. Absence of fear of death gesture. Serves as the typical gesture for the teaching the Dharma, gesture of fearlessness.

Abhirati, Abhirati, “Pleasure.” The paradise to the east where the Buddha Akshobhya resides.

abhisheka, *abhiṣeka*, “Anointing, conferring initiation.” A ritual in which the teacher confers the ability to practice secret rituals, otherwise forbidden to the practitioner. Often called an empowerment ritual.

Achala, Acala, “Immovable One.” Wrathful manifestation of Akshobhya. Also called Chandamaharoshana (Fierce and Great Wrathful One). Destroys all evil ones (*mara*) with his anger (*krodha*). Exoteric manifestation of Chakrasamvara in Newar Buddhism. Dveshavajri is his *prajna*.

adarsha jnana, *ādarśa jñāna*. Mirror-like wisdom, which reflects the world as it is, without egoistic distortion. Antidote to the poison of anger or hatred, a major cause and result of egoistic bias and prejudice. Insight associated with Akshobhya.

adhishtana, *adhiṣṭhāna*. “Successful abiding and support.” Essentially, the energy of blessing giving by a deity during a ritual.

Adi Bodhisattva, Ādi Bodhisattva. Primordial being of enlightenment.

Adi Buddha, Ādi Buddha. Primordial Enlightened One. Unseeable and unknowable, except through direct experience; the Adi Buddha is the essence of the Buddhist Dharma

Adi Guru, Ādi Guru. Primordial teacher. A major tradition exists that follows Vajrasattva as the Adi Guru, who is identical to the Adi Buddha.

Adi Prajna, Ādi Prajñā. Primordial wisdom. The nondual female aspect of the Adi Buddha

Adi Purusha, Ādi Puruṣa. Primordial being. Notion of which is fundamental to the Brahmanical system.

Aditi: *Addittee, Adit*. (Brahmanic, Hindu, Vedic; India, Iran)

Also known as: *Deva-Matri* (Mother of the Gods), *Devaki* (Inca People), *Shakti*.

Adi Yoga, Ādi Yoga. Preliminary yoga of the Three-fold meditation of Chakrasamvara in Newar Buddhism. In this meditation, he is six-armed and is visualized as the totality of the six Buddha families, that of the five Jina Buddhas and Vajrasattva.

Aditya, Āditya. Solar deities, each displaying iconographic elements derived from those of Surya. There are twelve.

advaya, *advaya*. “Not two.” Nondual, in reference to the nondual class of the Highest Yoga Tantras.

agam, *āgam*. (New.). The esoteric Tantric shrine of a Newar Buddhist institutions, generally dedicated to deities of the Highest Yoga Tantras, primarily Chakrasamvara.

Agama, Āgama. 1) Early Indic Shaivite literature that maybe be the source of much that appears in Tantric literature. Dated slightly after 500 BCE, thus, after the Upanishads.

2) The reconstructed Sanskrit name for the Chinese equivalent of the Pali Canon

Agni, Agni. “Fire,” the Hindu god of fire; rides a blue goat; southeast directional guardian presiding in the charnel fields of the Chakrasamvara mandala.

Akanishta, Akaniṣṭa. “Lower-to-None.” Uppermost and most ethereal plane of the Form Realm, where Tantric teachings and transformations take place. Highest and subtlest plane of the Rupadhatu in the Mount Meru world system.

akarshana, *ākaraṣaṇa*. “Attractive; or attract, draw down.” Generally associated with the four attractive deities, such as Vajrapasha, Vajrasphota, Vajrankusha, Vajra Avesha.

akarshana mudra, *ākaraṣaṇa mudrā*. Gesture of attracting. This gesture provides the power to attract and invoke deities to be physically present during key moments of a ritual.

akasha, *sarva akasha*, *ākāśa*, *sarva ākāśa*, Space, the totality of space that is infinite in all directions; this infinity is the metaphor for *shunyata*, the state of void.

Akasha Yogini, Ākāśa Yoginī. “Yogini of Space.” Hypostasis of Vajravarahi, and one of the four Yoginis of Newar Buddhism. Holds a skullcup, flaying knife, and *khatvanga*. Also known as Maitri Dakini.

Akashagarbha, Ākāśagarbha. “Womb of Space.” One of the eight great Bodhisattvas.

Akashanantyayatana, Ākāśānantyāyatana. Realm of Deities of Infinite Space, one of the formless realms of Arupadhatu in the Mount Meru world system.

Akashyamati, Ākāśyamāti. “Mother of [Attaining] Space.” A Mahasattva Bodhisattva.

Akimchanyayatana, Akiñcanyāyatana. Realm of Deities of Utter No-thing-ness. One of the formless realms of Arupadhatu in the Mount Meru world system.

Akshobhya, Akṣobhya. “Unshakable One,” the Jina Buddha of the east. Represents mirror-like wisdom (*adarsha jnana*), which is the antidote to the poison of anger or hatred. His vehicle is the elephant. Presides over the *vajra* family. Embodies the establishment of the heart-mind (*chitta*) to achieve enlightenment.

alidha asana, *ālīdha āsana*. Lunging warrior stance of wrathful deities, in which the figure thrusting diagonally with right leg extended and the left bent. See also *pratyalidha asana*.

Amaravajra Devi, Amaravajra Devī. “Goddess of Adamantine Deathlessness.” Overcomer of death, the repulser of samsara, this goddess is understood to represent the mind of the practitioner. Also known as Maha Pratyangira (Great Repulser).

Ambara, Ambara. “Sky.” Charioteer for Chandra, the moon god.

Ambuja, Ambuja. “Water born.” According to the *Sarva Durgati Parishodana Tantra*, this deity is in the west of the mandala when Vajrapani is the central deity.

Amitabha, Amitābha. “Infinite Light.” 1) Jina Buddha of the west, shown in meditation gesture (*dhyana mudra*). His transcendental insight is discriminating wisdom (*pratyaveksha jnana*) and vehicle is the peacock. He is usually red and the symbol is the pure lotus blossom of the Padma *kula*

2) Buddha who presides over the Land of Bliss (Sukhavati), In this context he is also known as Amitayus.

Amitayus, Amitāyus. “Eternal Life.” Name of the Buddha, who presides over Sukhavati, the land of Bliss (Sukhavati). An epithet of Amitabha. A translation of this appellation is the common name for him in both China (Wuliang Shou Fo) and Tibet (Tse Pagme). In Nepal, he is known as Aparamita.

Amoghapasha Lokeshvara, Amoghapāśa Lokeśvara. “Unfailing Noose Lord of the World.” An eight-armed Tantric form of Avalokiteshvara. Believed to assume any form necessary, human or nonhuman, to minister to those in need. The practice of Amoghapasha is one of the earliest of the benefaction *tantras*. The Amoghapasha mandala is classed as Kriya Tantra and is considered to be among the earliest forms of Tantra.

Amoghasiddhi, Amoghasiddhi. “Unfailing Success or Unlimiting Accomplishment.” Jina Buddha of the north. He is green and the Garuda is his family vehicle. Usually shown making the *abhaya mudra* and his transcendental insight is the perfected action (*kriyanustha jnana*). Crossed-*vajra* or the sword is his emblem.

Amoghavati, Amoghavati. “Land of No-Failure [in teaching the Dharma].” The realm of Amoghasiddhi in the north

amrita, *amṛta*. “State of without death.” Nectar, the elixir of immortality. In most meditations, a boiled and purified mixture of the symbols of egoistic clinging.

amrita kalasha, *amṛta kalāśa*. Vessel of nectar.

Amrita Prabha, Amṛta Prabha. “Radiance of Nectar of Immortality.” According to the *Sarva Durgati Parishodana Tantra*, he is an outer Mahasattva Bodhisattva in the mandala when Ratnasambhava is the central deity.

Anabhraka, Anabhraka. Realm of Deities without Clouds in the Mount Meru world system. The fourth meditation of the Rupadhatu. *sprin-med* in Tibetan.

ananda, *ānanda*. “Complete Joy.” The first of the four joys that are experienced during the completion stage practices of Chakrasamvara/Vajravarahi. These are: 1) Joy; 2) Supreme joy; 3) Extraordinary joy; 4) Innate great bliss.

anjali mudra, *añjali mudrā*. Gesture of respectful greeting, with the hands joined together.

ankusha, *aṅkuśa*. A goad, the instrument used to drive or urge forward. Directs the submission of the body, speech, and mind.

antara bhava, *antarā bhava*. Intermediate life between the point of death and the time of rebirth, Best known by the Tibetan term *Bardo*

anusvara, *anusvara*. Technical grammatical term for the dot in a line of Sanskrit that indicates a nasalization of the syllable beneath it. In the meditations, the practitioner gradually dissolves the mantras until even the *anusvara* melts into the radiant light.

Anuttara Yoga Tantra, Anuttarayoga Tantra. Highest Yoga Tantras, related to the visualizations of the chosen deities, usually centering on Akshobhya and Vairochana. Classified as Father, Mother, and nondual classes of *tantras*.

Anuyoga Tantra, Anuyoga Tantra. Tantra of Highest Linking, specific to the nine-fold division of Tantras in the Nyingma tradition of Tibetan Buddhism.

Apramanabhas, Apramāṇābhas. Realm of Deities of Unbounded Radiance on the Mount Meru world system; in the second meditation of the Rupadhatu.

Apramanashubha, Apramaṇāśubha. Realm of Deities of Unbounded Virtue on the Mount Meru world system; in the third meditation of the Rupadhatu.

Arapachana Manjushri, Arapacana Mañjuśrī. Personifies Manjushri's mantra A RA PA CHA NA in his standard four-armed iconographic form. Arapachana's mandala is associated with the realization of full knowledge of the Dharmadhatu.

ardha paryanka asana, *ardha paryāṅka āsana*. Half-squatting dancing posture, as seen in Vajravaharī's characteristic stance.

Arhat, Arhat. "Worthy." A fully enlightened being but does not undertake or accomplish the deeds of a Buddha. Freed from the cycle of transmigration and is known as a nonreturner. This state may take tens of thousands of lifetimes to accomplish. Associated with the Shravakayana tradition.

Aruna, Aruṇa. "Reddish-brown." Dawn, name of the Charioteer for Surya, the Sun god.

Arupadhatu, Arūpadhātu. Realm of Formlessness, consisting of four universally pervasive heaven-worlds that are not physical places but rather states of existence.

Arya Avalokiteshvara, Ārya Avalokiteśvara. "Honored or Respected Lord of Seeing [those who need his aid]." One of the many names of Avalokiteshvara / Lokeshvara.

Arya Tara, Ārya Tārā. "Honored or Respected Guide/Star." An alternate name for Shyama Tara.

1) The Buddha Prajna of the Jina Buddha Amoghasiddhi; 2) Form of Tara that is often propitiated for benefactions. See Ashta Mahabhaya Tara.

asana, *āsana*. "Seat;" used to denote a seat, a throne or a posture of sitting. (see Appendix 1)

Asanga (ca. 4th century), Asaṅga. Great master scholar, philosopher, and yogin of 4th century India. He had visions of the future Buddha, Maitreya, or a teacher named Maitreyanath, and received five books from him. He is considered one of the eight greatest authors of classical Buddhist India.

Ashadha, Āṣādhā. Lunar month of June-July.

Asheksha yuganaddha, *aśekṣa yuganaddha*. "Bonded union of no learning." State attained by a yogin as the final realization during the completion stage meditation, of the Adi Buddha Vajradhara or sometimes, the Adi Buddha Samantabhadra.

ashoka, *aśoka*, "Absence of sorrow." A name of the sacred tree (*Saraca indica*) that Mayadevi holds while giving birth to Prince Siddhartha in the Lumbini Garden.

Ashta Maha Bodhisattva, Aṣṭa Mahā Bodhisattva. Eight Great Bodhisattvas, usually listed as Avalokiteshvara, Manjushri, Vajrapani, Akashagarbha, Kshitigarbha, Samantabhadra, Maitreya, and Sarvanirvana Vishkambhin. In Nepal , Gaganaganja replaces Avalokiteshvara.

ashta maha pratiharya, *aṣṭa mahā prātihārya*. “Eight great conjuror's performances.” A summary of the life of Shakyamuni depicted in the art. The events are the birth at Lumbini, enlightenment at Bodhgaya, first sermon at Sarnath, the descent from Trayastrimsa heaven at Sankhashya, the conjuror's display at Shravasti, the taming of the elephant Nalagiri at Rajagriha (present day Rajgir), the gift of the monkey at Vaishali, and the final cessation at Kushinagara. The places of these events form a major pilgrimage circuit.

ashta mahabhaya, *aṣṭa mahābhaya*. Eight great perils related to Tara: fire, water, lion, elephant, imprisonment (guilt notwithstanding), snakes, disease, and thieves.

Ashta Mahabhaya Tara, Aṣṭa Mahābhaya Tārā. One of the many names of Shyama Tara, where she manifests herself as the savior of the eight great perils on behalf of her devotees.

ashta mangala, *aṣṭa maṅgala*. Eight auspicious symbols of Buddhism: lotus and vase of plenty (*puṇyaghata*), umbrella (*chattra*), pair of golden fish (*suvarṇa matsya*), conch shell (*shankha*), Dharmachakra, endless knot (*shrivatsa*), and victory banner (*vijaya dhvaja*). In Newar Buddhism, the Dharmachakra is often replaced by the yak-tail flywhisk (*chamara*).

Ashta Matrika, *Aṣṭa Mātrikā*. “Eight Little Mothers.” According to the Newar Buddhist tradition, these mother goddesses are consorts to the eight Bhairavas, who reside in the charnel fields. They are: Brahmani, Maheshvari, Vaishnavi, Indrani, Kaumari, Varahi, Chamunda, and Mahalakshmi.

Ashta Naraka/Niraya, Aṣṭa Naraka/Niraya. The eight hot hells in the Mount Meru world system: 1) Avichi 2) Pratapana 3) Tapana 4) Maharauravba 5) Raurava 6) Samghata 7) Kalasutra and 8) Samjiva.

Ashta Sahasrika Prajnaparamita, *Aṣṭa Sāhasṛkā Prajñāpāramitā*. “Perfection of Wisdom in 8,000 verses.” The root or original version of the Perfection of Wisdom body of literature. It is the fundamental text of all Mahayana Buddhism. The text is personified as Prajnaparamita, the mother of all Buddhas and urges followers to physically worship the actual text itself.

Ashta Sita Naraka/Niraya, Aṣṭa Sita Naraka/Niraya. Eight cold hells, which are 1) Arbuda 2) Nirarbuda 3) Atata 4) Hahava 5) Huhuva 6) Utpala 7) Padma 8) Mahapadma

ashtami vrata puja, *aṣṭamī vrata pūjā*. “Eighth-day observance ritual,” a ceremony associated with Amoghapasha that is performed by the Newar Buddhist laity on the eighth day of the bright half of each lunar month, under the guidance of Vajracharya priests.

ashunyata, *aśūnyatā*. “Unvoidness;” the state of not being void.

Ashva Hevajra, Aśva Hevajra. “Horse Adamantine HE.” Hevajra manifested as a Jina Buddha of the Amoghasiddhi family. He is green and with his *prajna*, Shyama Tara.

ashva vahana, *aśva vāhana*. Horse vehicle, usually of Ratnasambhava.

Ashvaghosha, Aśvaghōṣa. “Horse Voice.” Female attendant of Vasundhara, in the *Ashvaghosha Avadhana*. Not to be confused with one of the greatest of Indian Buddhist philosophers of the same name, who, according to some opinions, lived at the time and was in the court of Kanishka of the Kushana dynasty (1st to 3rd centuries).

Ashvin, Āśvin. Lunar month of September-October.

Asita, Asita. The sage who predicted the Buddha-to-Be's future that he would either be a great world conqueror (*chakravartin*) or become a Buddha. Asita recognized the 32 marks (*lakshana*) of a great man on the Buddha-to-be's body and predicted that he would depart from home, take the robes of an ascetic and would obtain Enlightenment.

asura, asura. “Not gods,” demi-gods. In the Vedas, a class of quasi-deities who were adversaries of the *suras* (gods). Later, the term came to refer to a type of demon. They are the residents of the realm of rebirth between humans (*manushya*) and the gods (*deva*). They are constantly at war with the *devas* over the tree of *amrita*. There is also an implied double entendre with the word “*sura*,” meaning “nectar of immortality.” Hence the term also implies “those without the *amrita* of immortality.”

asura gati, *asura gati*. “Going to [birth as an] *asura*,” refers to rebirth in the realm of the demi-gods in the Buddhist wheel of life. An intermediate state between humans and gods.

Atapas, Atapas. Realm of Deities without Pain in the Shuddhavashika in the Mount Meru world system; in the fourth meditation of the Rupadhatu.

Atisha (982–1054), Atiśa or Atiśa. The Indian teacher, who is central to the Second Propagation of Buddhism in Tibet. His teachings led to the formation of the Kadam school and the ultimate foundation of the Gelug school.

Atiyoga Tantra, Atiyoga Tantra. “Tantra of Superlative Linking,” or Dzogchen. Part of a nine-fold division of Tantras in the Nyingma school of Tibetan Buddhism.

atma, *ātmā*. Inner essence.

atman, Atman, ātman, Ātman. Self, or life essence, and the Universal state.

Atmaraksha, Ātmarakṣā. “Protection of the Self.” Preliminary meditation where Achala protects the practitioner's body from all evil influences, both internal and external, and prepares the body, speech, and mind for advanced visualizations.

atripya, atṛpya. “Not satisfied.”

avadhuti, avadhūti. Third channel in the center of the subtle body. Represents the union of dualities: *bodhichitta*, wisdom and compassion. See also *rasana* and *lalana*, the two lateral channels.

Avalokiteshvara, Avalokiteśvara. “Lord who Gazes Down (with Compassion).” One of the most popular deities of Buddhism. The Bodhisattva of ultimate altruistic compassion. Holds a red or white lotus. Has 108 forms in Nepal. Called Kuan-yin in China and Karunamaya, “Compassionate One” in Nepal. Also known as Lokanatha, Lord of the World. Believed to assume any form necessary, human or nonhuman, to minister to those in need. In any of his forms, he represents the paradigm of the perfected compassion.

Avarachamara, Avaraccāmara. Intermediate continent near Jambu in the south of the Mount Meru world system.

avarana, āvaraṇa. “Covering, barricade or partition.” In Buddhism, the term specifically refers to the internal hindrances that prevent attainment.

avesha, āveśa. Capturing and holding, often symbolized by an iron triangle implying a jail. An attribute often carried by gate guardians in the Chakrasamvara mandala.

Avichi, Avīci. The lowest of all hells in the Mount Meru world system.

Avriha, Avṛhās. Realm of Unhindered or Unstoppable Deities in Shuddhavashika on the Mount Meru world system; in the fourth meditation of the Rupadhatu. *mi-che* in Tbt.

ayudha purusha, āyudha puruṣa. “Weapon person.” The personified weapons that would normally be carried by a deity, but are represented as a persona in attendance on the deity. For example, Chakra Purusha “Wheel-Man,” signifying the wheel or Gada Devi “Mace-Goddess,” personifying the mace.

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B

baha, *bahā* (New.). Spelling variant of Bahal. “Monastery,” (*vihara*). Traditionally, the religious institutions for the Shakyas and the Vajracharyas in Newar Buddhism. Used among the Nepal Bhasa speakers for formal signage.

baha agam, *bahā āgam*, (New.). The esoteric shrine in Newar Buddhist monasteries, dedicated to the deities of the Highest Yoga Tantras, most often to Chakrasamvara/Vajravahni, Vajrayogini, Yogamabara/Jnanadakini. See *agam*.

bahal, *bahāl*. (New.). “Monastery,” (*vihara*). Informal term for *baha*. Traditionally, the religious institutions for the Shakyas and the Vajracharyas in Newar Buddhism.

bahi, *bahī*. (New.). “Monastery,” (*vihara*). A specialized type of institution in the Newar Buddhist tradition. Located in the outskirts of the city proper and traditionally older than the *bahals*, it is believed that they may have housed a celibate monastic community or novice monks.

Bal po, Bal po. (Tbt.). Male person of Nepal. Term used to indicate a Newar.

Bal ri, Bal bris. (Tbt.). “Newar painting,” applied to both paintings by Newars in Tibet and paintings by Tibetan emulating Newar style painting. Under the Sakya sect, Bal ri became a distinct and popular school.

bala, *bala*. Force or Power. In Buddhism the five powers are the active aspect of: 1) Faith, 2) Vigor, 3) Mindfulness, 4) Concentration, 5) Wisdom.

bali, *bali*. The sacrificial offering to the angry (*krodha*) deities. Called *torma* in Tibetan.

bali puja, *bali pūjā*. A Tantric ritual in which the offering is considered a sacrifice often to the protectors of the space (Ten Great Wrathful deities). Ritual sacrifice is symbolic, consisting of outer or inner offerings. Outer offerings consist of purifying water for drinking, bathing feet, for rinsing mouth, flowers, incense, light, perfume, and food and water. Inner offerings include the secret Tantric substances of alcohol, meat, fish, and grain.

Balza, **Balmoza**, Bal bza, or Bal mo bza (Tbt.). “Newar Princess.” Term used for the daughter of the Licchavi king, Amshuvarman. One of the two wives of Songtsen Gampo, she brought a large image of either Shakyamuni or Akshobhya Buddha (they are visually indistinguishable) and images of Maitreya and Tara to Tibet. The Jokhang monastery in Lhasa houses the large image brought by the Balza.

bandha, *bandha*. “Bondage.” In the Buddhist, sense it refers to restraints in the sense of holding back egoistic cravings.

Bardo, *bar do*. (Tbt.). The time/space between life and rebirth. Tibetan translation of Sanskrit *antara bhava*.

Begtse [chen], Beg tse chen. (Tbt.). “Great Coat of Armor,” a Dharma protector.

beng, *beng*. (Tbt.). “A small beam that supports a house roof.” In Buddhism, it is a beam about four to six feet in length and varying in square section from about two by two inches to four by four inches. It is a weapon carried by the enforcer in a monastery, more as a badge of authority than a weapon. It is characteristic of Panjaranatha Mahakala, who carries one horizontal across his bent arms.

Bhadra, Bhādra. “Joyous and Auspicious.” Lunar month of October-November.

bhadra ghata, *bhadra ghata*. “Auspicious vessel.” A symbol of abundance and well-being.

bhadra kalpa, *bhadra kalpa*. “Joyous” or “auspicious eon.” The present cycle of time during which 1,000 full enlightened Buddha will appear.

Bhairava, Bhairava. “Terrifying/Formidable.” Epithet of the wrathful form of Shiva. Signifies extremes of samsara. Paired with Kalaratri and trampled upon by Chakrasamvara, he signifies the phenomenal existence that is to be overcoming.

Bhaishajyaguru, Bhaiṣajyaguru. The Buddha, “Teacher of Medicine.” Dark blue in color. Emanates healing rays of light. Taught the science of medicine in order to prolong human life, and thus improve the human opportunity to attain enlightenment.

Bhaishajyaguru vaidurya prabharaja Sutra, *Bhaiṣjyaguru vaiḍūrya[vati] prabhārāja Sūtra*. The *sutra* of the “Radiant King of the Lapis-lazuli [land] Teacher of Medicine,” dedicated to the Buddha of medicine. The name for two different texts devoted to the Buddhist Paradise of Vaiduryavati, in the remote east, where sickness is abolished.

Bhajanaloka, Bhājanaloka. Plane of the inanimate physical world where humans reside.

bhasman, *bhasman*. “Consumed to dust.” Cremation ashes, one of the six categories of “bone ornaments” worn by the wrathful male deities of Tantric Buddhism.

bhava kalasha, *bhava kalaśa*. Vase of life, container of the elixir of immortality and karmic purification. *Tse'bum* in Tibetan.

bhavachakra, *bhavacakra*. “Wheel of Life” or “Wheel of Becoming.” Iconographic representation of the six realms of rebirth. Depicts the realms of hell, hungry ghosts, animals, human, demigods, and gods.

bhavana, *bhāvanā*. “Coming into existence or production.” In the Tantric Buddhist context, it is meant to imagine or visualize the deity during the practice of deity-yoga (*deva yoga*).

bhikshu (mas.), **bhikshuni** (fem.), *bhikṣu*, *bhikṣuṇī*. Wandering beggar, but implying a religious state, thus mendicant. It is usually translated as monk or nun.

Bhimaratha, Bhīmaratha. Old age ceremony performed three times by Newar Buddhists. The first occurs on the seventh day of the seventh month of seventy-seventh birthday.

bhindipala, *bhindipāla*. Technically, a blowgun dart. In Buddhism, it is a dart with three peacock feathers. Also known as a *kilaka*.

Bhrikuti, Bhr̥kūṭī. “Frown, or Having contracted eyebrows.” One of two consorts of Avalokiteshvara and his many forms. The Nepalese princess, married to Songtsen Gampo, was considered to be a manifestation of Bhrikuti and was called with that epithet during her lifetime.

Bhu Devi, Bhū Devī. “Goddess of bringing forth” or “coming into existence.” Another name for the Earth Goddess. Also known as Prithvi.

bhumi, *bhūmi*. The stages of perfection of a Bodhisattva. Term also used for earth.

bhumi varudhajanakam, *bhūmi varudhājānakam*. Knee-on-earth posture, with the left knee pressed down, specifically of Achala as the great protector.

bhumisparsha mudra, *bhūmisparśa mudrā*. Earth-touching gesture, made when the Buddha-to-Be calls the Earth Goddess to witness his right to enlightenment. Gesture made by Shakyamuni at the moment of enlightenment and also by the Jina Buddha Akshobhya.

bija, *bija*. “Seed,” also semen and the sound (*vac*) essence of a deity. A syllable that constitutes an essential portion of a mantra. Can also refer to the relic in a stupa.

bindu, *bindu*. “Drop” or “dot.” In Buddhism, the small flame motif found at the crown of the Buddha’s head. Drop, sometimes signified by a teardrop shape that is supported by a central shaft. In yogic practice symbology, the symbol of final attainment.

bindu mudra, *bindu mudrā*. Gesture of flicking the alcohol with the ring finger. A way of imbibing the nectar of immortality (*amrita*).

bodhi, *bodhi*. “Enlightenment, full awakening.” In Buddhism, perfected knowledge or transcendental insight, the result of the unification of compassion (*karuna*) and wisdom (*prajna*).

bodhi vriksha, *bodhi vṛkṣa*. Tree of enlightenment under which the Buddha-to-Be attains enlightenment. Generally the Pipal tree (*ficus religiosa*) under which Shakyamuni attained enlightenment. However, for every Buddha there is a specific tree of enlightenment.

Bodhicharya Avadhana, *Bodhicharyā Avadhāna*. The life of teaching about *bodhi*, a text attributed to the Mahasiddha Shantideva. Discusses the steps of the Bodhisattva path in practical terms.

bodhichitta, *bodhicitta*. “Heart-mind of enlightenment.” Often translated as the will to achieve enlightenment.

bodhichitta padana, *bodhicitta padana*. Bringing the heart-mind to enlightenment.

bodhichitta rajasa, *bodhicitta rajasā*. “Juices of the heart-mind of enlightenment.” The purified nectar of enlightenment contained in the skullcup.

Bodhisattva, *Bodhisattva*. “Enlightenment [seeking or destined for] Being.” Any person from an absolute novice in Buddhist activities to fully enlightened incarnations of the exemplar Bodhisattvas. All Mahayana practitioners are Bodhisattvas by virtue of having taken the Bodhisattva vow.

Bodhisattva samaya, *bodhisattva samaya*. “Vow of the Enlightenment [seeking] being.” A novice taking the Bodhisattva vow, declares that once fully enlightened, he or she will remain a Bodhisattva in order to serve as a guide to others on the Buddhist path, foregoing true final cessation (*parinirvana*) until all sentient beings have attained enlightenment.

Bodhisattvayana, *Bodhisattvayāna*. “The Vehicle of the Beings Destined for Enlightenment.” A generic description of non-Tantric Mahayana.

bodhyangi mudra, *bodhyaṅgī mudrā*. “Gesture of enlightenment attained quickly.” Teaching gesture alluding to the rapid Tantric path; the gesture of promising/rushing to enlightenment.

Brahma, *Brahmā*. The personification of Vedic Brahman, the ultimate essence. Transformed by the time of Shakyamuni into a deity of the Brahmin priestly caste. Brahma and Indra, the Vedic god of thunder are central in early Buddhist imagery as attendant figures of the Buddha. In Buddhism, he is the Hindu god of creation who rides a goose who has been converted to be a supporter of Buddhism. In Tantric methodologies, he functions as a protective directional guardian (*dikpala*) of the zenith.

Brahma kapala, *Brahmā kapāla*. “Severed skull of Brahma.” Attribute often held by the wrathful deities of the Tantric Buddhism. In the hands of Chakrasamvara, it symbolizes infinite compassion and accomplishing good for all creatures.

Brahma Purohita, *Brahmā Purohita*. Realm of the “Priests of Brahma” in the Mount Meru world system; in first meditation of the Rupadhatu. It is the middle of the three realms of Brahma heavens.

Brahma randhra, *Brahmā randhra*. “The hole of Brahma.” The imagined cranial opening at the crown for the central meditative channel of the subtle body.

Brahmakayika, *Brahmakāyika*. Realm of the “Retinue of Brahma” in the Mount Meru world system. It is the lowest of the three realms of the Brahma heavens.

Brahman, *Brahman*. Ultimate principle or entity in Vedic and Hindu beliefs.

Brahmanrupa Mahakala, *Brāhmanrūpa Mahākāla*. Brahman form, emanation of Mahakala. As viewed from the Tibetan perspective, he is in human form as an Indian Brahmin.

Brihaspati, *Bṛhaspati*. “Lord of Prayer.” One of the nine planetary deities (*nava graha*); Jupiter in Indic religions.

Brihatphala, *Bṛhatphala*. Realm of Possessors of “Great Fruit” in the Mount Meru world system.

Buddha, *Buddha*. State of being enlightened, Enlightened one.

Buddha mata, *Buddha mātā*. “Mother of [all] Buddhas.” See *Buddha matri*.

Buddha matri, *Buddha matrī*. “Mother of [all] Buddhas.” The self-referential term used in the *Prajnaparamita sutras* to describe the relationship of the text to the development of Buddhahood. Emphasis on the female qualities of the wisdom aspect as the source of Buddhahood. Epithet used for female Buddhas in the Tantric tradition.

Buddha pitri, *Buddha pitṛ*. “Father of [all] Buddhas.” A term used to describe the Bodhisattva Manjushri, who is the personification of the *Prajnaparamita sutras* in his aspect as the Bodhisattva of wisdom.

Buddha prajna, *Buddha prajñā*. “Wisdom of [all] Buddhas,” the female aspect of a Buddha. In nondual symbolism, the female is wisdom and the void (*prajna, shunya*) and the male is compassion and skilful means (*karuna, upaya*). Their union is thereby complete enlightenment (*bodhi*).

Buddhakapala, *Buddhakapāla*. “Skullcup of the Enlightened Being.” A wrathful *ishtadevata* related to the Chakrasamvara cycle and the Yogini (female) class of the Highest Yoga Tantras. Chitrasena is his *prajna*.

Buddhalochana, *Buddhalocanā*. “Eyes of the Buddha.” Nitya Hevajra's *prajna*.

Buddhalochani, *Buddhalocanī*. “Eyes of the Buddha.” The *prajna* of Ratnasambhava, represented to his left and holding a *kartrika* and a *kapala*. She is often simply called Lochani or Lochana.

buddhatva phaladayini, *buddhatva phaladāyini*. “Giver of the fruit of the state of Buddhahood.” An epithet of Guhyeshvari in the Newar Buddhist tradition, according to the Newar cosmogonic legend, the *Svayambhu Purana*.

Budha, Budha. “Awaken.” Deity of the planet Mercury; one of the *nava grahas*.

buti, *buti*. (New.). Talismanic amulet. Used extensively in Newar Buddhism.

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C

Chaghan Tege. (Mongolian) *White Chronicle*, in which Kublai Khan is depicted both as a Bodhisattva and a great ruler.

chaitya, caitya. “A sacred place,” which can take many forms. In Buddhism, the reliquary stupa as *chaitya* is a major form that is ubiquitous throughout Asia. However, other types places where a Buddha preformed an act or something a Buddha used and reminders of the Buddha or the Dharma are all appropriate places for a *chaitya*.

Chaityaraja, Caityarāja. “Chaitya King.” In Nepal, it is the common name for Virupaksha, guardian king of the west. In Newar Buddhist iconography, he holds a *chaitya*.

chakra, cakra. “Wheel.” *Kula* symbol of Vairochana. In the context of Tantric Buddhism yogic meditations, the term applies to energy centers within the subtle body.

Chakrasamvara, Chakrashambara, Cakrasamvara, Cakraśamvara. “Circle of Bliss,” the central deity of the Chakrasamvara mandala, who is invariably in nondual union with Vajravahni. See sidebar on the term in the Introduction.

Chakravala, Chakravāla. “Circular mass.” The eighth circular mountain range in the Bhajanaloka, which encompasses the entire Mount Meru world system. It is made of iron.

Chakravartin, Cakravartin. “Wheel-turner” or Universal Monarch. This perfect monarch possesses the Seven Jewels (*saptaratna*) and uses these to administer his empire in the fairest and most just manner imaginable. See *saptaratna*.

chamara, cāmara. “Yak [Island] or Fly whisk [Island],” an intermediate continent near Jambu in the south of the Mount Meru world system. Also, a flywhisk.

Chamunda, Cāmuṇḍā. In Newar Buddhism she is one of the eight Mother Goddesses (Ashta Matrikas), who function as both city protectors and individual protectors in both Buddhism and Hinduism.

Chanda Vajrapani, Caṇḍa Vajrapāṇi. “Wrathful Vajrapani.” In the *Vajrakila Tantra*, he is said to have emerged from the heart of Vajrakila as the Buddhas' representative and was entrusted with the secret doctrines. A protective deity.

Chandaka, Chandaka. “Charming.” The name of Prince Siddhartha's charioteer.

Chandali [Dakini], Caṇḍālī [ḍākīni]. “Woman of the ‘fierce’ caste that tends the cremation pyres.” In Tantric Buddhist practice, one of the names of the Dakini who generates the inner heat, especially in the Hevajra system.

Chandali [Dakini], Caṇḍāli [dākini]. “Cremation pyre keeper [sky-goer].” She is a manifestation of the *prajna* of Ratnasambhava and an emanation of Jnanadakini.

Chandamaharoshana, Caṇḍamahāroṣaṇa. “Fierce and Great Wrathful One.” An epithet of Achala.

Chandika [Dakini], Caṇḍikā [dākini]. “Small woman of the ‘fierce’ caste that tends the cremation pyres.” One of the names of the Dakini, who generates the inner heat. In this specific form, she is the angry form of Arya Tara, the female aspect of Amoghasiddhi and is associated with the eight limbs of the body. She is one of the six female Armor Deities, who protect and purify the subtle body of the yogin for yogic concentration. Smoke-colored, she protects the limbs.

Chandra, Candra. Moon god of the Hindu pantheon. Also called Soma.

chapa, *cāpa*. A archer’s bow; also known as *dhanus*.

charya, *caryā*. Performance.

charya gita, *caryā gīta*. “Song of religious performance” or songs of the [Tantric] Teachers, performed during Tantric feasts.

charya nritya, *caryā nrīya*. Dances of religious performance, often conducted during a Tantric *ganachakra puja*.

Charya Tantra, Caryā Tantra. Tantra of Performance, the second class in the four-fold division of Buddhist Tantras.

charya vrata, *caryā vrata*. “Practice of the vow.” A concept discussed in the *Vajravali* that relates to the practices of Tantric Buddhism.

chattra, *chattra*, *chatra*. “Umbrella.” One of the eight auspicious symbols (*ashta mangala*); honorific parasol over a stupa.

chattra ratna, *chattra ratna*. “Jeweled umbrella.”

Chatur Maharaja, Catur Mahārāja. Realm of the “Four Great Kings,” which is the fourth terrace of Mount Meru at 1/2 the height of Meru. These four kings, namely Dhritarashtra, Virudhaka, Virupaksha, and Vaishravana, are the defenders and definers of that sacred space that is at the top of Mount Meru system.

Chaturbhujā Jnana Mahakala, Caturbhujā Jñāna Mahākāla. “Four-armed Wisdom Great Black One.” Supreme wrathful protector, Mahakala, conceived as emerging from amidst the intense mass of the fire of wisdom.

chauri, *caurī*. A yak-tail flywhisk. Used to brush away the dust of defilement. In a Newar Buddhist convention, two *chauri* replace the Dharmacakra in representations of the eight auspicious symbols (*ashta mangala*). Also known as a *chamara*.

Chauri [Dakini], *Caurī [Dākinī]*. “Flywhisk persona.” The red goddess of the south in the Hevajra mandala.

Chaya, *Cāyā*. “Shadow” or “Shade [with the sense of cooling and comfort].” One of Surya’s wives.

Chinnamunda, Chinnamasta, *Chinnamuṇḍā, Chinnamastā*. “Severed-Head One,” also known as Trikaya-Vajrayogini (an important hypostasis of Vajravarahi). Although Chinnamasta is also a Hindu goddess, in the Buddhist context, it is an epithet of Vajravarahi in her form as Sarva Buddha Dakini.

chintamani, *cintāmaṇi*. “Thought gem,” wish-granting gem.

chintamani gada, *cintāmaṇi gadā*. Club topped with a wish-granting gem.

Chintamani Lokeshvara, *Cintāmaṇi Lokeśvara*. “Wish-granting Gem Lord of the World.” One of the many manifestations of Avalokiteshvara, embodying the ultimate altruistic compassion of the Bodhisattva, who fulfills all human desires, spiritual and mundane. Associated with abundance, wealth, and fertility. Textual reference is found in the *Svayambhu Purana*.

Chitrasena, *Citrasenā*. “Having a Bright Spear.” The female aspect (*prajna*) of Buddhakapala.

chitta, *citta*. “Heart-mind.” In Buddhism, it is used to denote the total psyche, both intellectual and emotional qualities of the human mind. It is located at a point along the axis of the Mount Meru system within a practitioner, immediately below the sternum. The whole of existence in the outside world is considered to reside in the heart-mind. All gods, shrines, teachings, and the entire Mount Meru system only exist in the practitioner’s heart-mind.

chod, *gCod*. (Tbt.). “Cutting[off].” Distinctive practice of the Tibetan Buddhism where the physical body is offered as food to the egoistic entities of the mind during transformative visualizations. Meditative and ritual methodology, based on the *Prajnaparamita* teachings, in which one severs all attachments to ego through the envisioned destruction and offering of one’s own body to deities and demonic spirits alike.

churika, *churikā*. “Little Knife.”

Chusini [dakini], Cuṣiṇī [ḍākinī]. “Sucked-dry [Sky-goer].” Goddess at the west gate of the Jnanadakini mandala.

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D

daka, dāka. “Male Sky-goer.” Used in context of the five Jina Buddhas and Vajrasattva being visualized in their sky-goer forms. See Buddhakalapa mandala.

dakini, dākinī. “Female Sky-goer.” The enticing and sexually-available female, who offers the potential of absolute purification and consummate union to the male deity, or more specifically, to realize the practitioner's identity as the deity. Her union with the male is that attainment of full enlightenment

Dakini, Dākinī. The name of the blue goddess in the east located in the Great Bliss Circle of the Chakrasamvara mandala. Symbolizes bodily mindfulness.

dakshinavarta shankha, dakṣiṇavarta śankha. “Conch turning towards the right.” One of the Ashta Mangala symbols. Widely used in South Asia as a signaling trumpet, it is a symbol of teaching the Dharma loudly and clearly to all who can hear the far-reaching call of the trumpet.

Dalai Lama, Ta-lai blama. (Tbt.). “Great Ocean [of knowledge] Teacher.” Title given by Mongol rulers to the Throne-holders of Ganden when they were recognized as reincarnate patriarchs. Spiritual leader of Tibet of the Gelug tradition. Human manifestations of Sadakshari Lokeshvara, the Bodhisattva of Compassion.

damaru, damaru. Double-sided pellet drum, held by wrathful Tantric deities. Also used as a ritual implement in the Chod tradition.

dana, dāna. “Giving,” implying generosity and charity. One of the perfections (*paramita*) of the Bodhisattva path.

danda, daṇḍa. Staff or club, carried by many deities with various symbolisms

darshan, darśan. Transformative ritual seeing. *Darshan* is a word of very complex meanings with several implications. 1) To receive and reciprocate a divine viewing. 2) To see an action and take part through the act seeing. 3) To see and understand some past event by visiting and seeing the location of the event. In every case, there is a sense of the viewer being transformed in a religiously significant way for the better.

Dasha Bhumi, Daśa Bhūmi. “Ten stages” of the bodhisattva path. A very early notion of development in the Bodhisattva path. The Tantric path has thirteen stages.

dasha karma, daśa karma. “Ten actions.” Ten life-cycle rituals of Newar Buddhism. To establish the return of the inner essence to a stupa, Dasha Karma rituals are reenacted in front of a sacrificial fire.

Dasha Krodha, Daśa Krodha. “Ten Wrathful” [Protectors], who are the angry manifestations of the Dikpalas and who are placed in the exterior circle of mandalas.

Dasha Mahabala, Daśa Mahābala. “Ten Great Powerful” [Protectors].

Dasha Mahakrodha, Dasha Mahākrodha. “Ten Great Wrathful” [Protector], who are the angry manifestations of the Dikpalas and who are placed in the exterior circle of mandalas.

Dehas, Dehas. Intermediate continent near Purvavideha in the East of the Mount Meru world system.

deva, *deva*. “Shining one,” a generic term for celestial beings of the heaven worlds. Usually translated as “deity” or “god.” Bears no relationship to the Abrahamic notion of God, a concept that is not addressed in Buddhism.

deva gati, *deva gati*. “Going to the realm of the gods.” Rebirth in one of the heaven worlds as a *deva*.

Devadatta, Devadatta. “Given by the gods.” An envious and jealous cousin of Siddhartha Gautama, who competed with him at every opportunity.

devaputra, *devaputra*. “Son of the gods.” i.e., born as a god. In Buddhism, considered a less desirable rebirth than that of a human because of the inherent egoistic clings that gods are assumed to possess.

devaputramara, *devaputramāra*. “Death [caused by being] son of the gods.” One of the four obstacles (*mara*) to Buddhist attainment caused by rebirth in the form a god.

devata, *devatā*. State of being a *deva*.

dhanus, *dhanuṣ*. A bow, also known as a *chapa*.

dhanyamanjari, *dhānyamañjarī*. Stalk of grain, as attribute of Vasundhara.

dharani, *dhāraṇī*. “That which is borne.” An incantation used to invoke the deities into one’s presence or to invoke their powers to affect some benefit. Recitation of the *dharanis* will result in both Buddhological and mundane benefits.

Dharma, *dharma*. Univesal “law” or “practice.” In Buddhism, the term describes the teachings of the Buddha. It is best understood as the system of behavioral methodology that leads one to enlightenment. There are many *dharmas*, dependent of one's role and responsibility. In fact, for every behavior, there is a dharma. However, *the* Dharma is that of the Buddhist life, the soteriological methodology that ultimately will release the Buddhist practitioner from the endless cycle of rebirth.

Dharma kaya, *dharmā kāya*. “Dharma-body.” The highest aspect in the three-fold Buddha body concept: the aspect of a Buddha that reflects the universal and which is coincidental with the universal. It is by, most definitions, unrepresentable, unknowable, and ineffable except by direct experience.

dharmacakra, *dharmacakra*. “Wheel of the Dharma.” Represented in art as an eight-spoked wheel. The first teachings of Shakyamuni was called “turning the wheel of Dharma,” to explicate the process of attaining enlightenment. A widely used symbol and metaphor of the of Buddhist teachings. Also one of the *ashta mangala* symbols.

Dharmacakra mudra, *dharmacakra mudrā*. “Gesture of the Wheel of the Dharma.” It is a symbol of teaching through setting the wheel of the dharma in motion. It is displayed by many guru images and many different Buddhas in a variety of contexts. However, in Tantra, it is inherently the symbol of Vairochana's teaching, no matter who the image actually represents.

Dharmadhatu, *dharmadhātu*. Fundamental stratum of Dharma or Realm of Dharma, implicitly the state of being fully realized and thereby abiding in the realm of Dharma.

Dharmadhatu jnana, *dharmadhātu jñāna*. Transcendental insight into the realm of Dharma, related to Vairochana. Experiential realization of the nonduality of relative truth and absolute truth. Final antidote to anger, lust and ignorance. It is ultimate state of being fully enlightened and is the goal of all Buddhism.

Dharmadhatu Vagishvara Manjughosha, Dharmadhātu Vāgīśvara Mañjughoṣa. “Beautiful-Voice Lord-of-Speech of Dharma Realm.” An eight-armed esoteric form of Manjushri as the central deity of the Dharmadhatu mandala, based on the *Namasangiti Tantra*. Stated to be the hypostases of Vairochana (*Vairochana atman*). The core mandala in the Newar Buddhist tradition.

Dharmadhatu Vajri, Dharmadhātu Vajrī. “Female Adamantine Being of the Dharma Realm.” Prajna of Vajrasattva as Manjuvajra.

Dharmapala, Dharmapāla. “Protector of the Dharma.” A deity who is committed to the defense of practitioners from dangerous entities and negative forces that would threaten their well-being or obstruct their progress on the path to enlightenment.

Dharmodaya, *dharmodaya*. “Arising of Dharmas.” A pair interlocking triangles symbolizing the nondual unity of the female and the male as the primordial source of the enlightened state. The *yantra* of Vajrayogini/Vajravarahi, as the source of all Buddhahood.

dhātu, dhātu. “Fundamental stratum” or “element,” i.e., earth, fire, wind, water, and space; may also be used to as the term for relics.

dhoti, dhotī (Hindi). Diaphanous lower garment on a figure.

Dhritarashtra, Dhṛtarāṣṭra. “Steadfast Dominion.” One of the four great kings, who protect the summit of Mount Meru. He is the guardian of the east, and king of Gandharvas, the celestial musicians. He is known in Nepal as Vinaraja “Lute King,” because he carries a lute.

Dhupa, Dhūpā. “Incense.” One of the sixteen Offering Goddesses.

dhvaja, dhvaja. “[Victory] banner.” One of the eight auspicious emblem (*ashta mangala*) of Buddhism.

Dhvajaraja, Dhvajarāja. “King of the [Victory] Banner.” The popular name for guardian king of the north, Vaishravana, in Newar Buddhism.

dhyana, dhyāna. Meditation, or yogic concentration to purify both external and internal impurities of the practitioner. Once the purified state has been reached, the meditations are focused on dissolving it and the attainment of the Void (*shunyata*) and thus, enlightenment.

dhyana mudra, dhyāna mudrā. Gesture of meditation, often made by Amitabha.

digbandana, digbandana. “Securing the directions.” The action of making a selected space secure from negativity and thereby appropriate for a ritual to take place. The space conceptually becomes the plane of Akanishta paradise, protected by the great benefactors of Buddhism.

digpuja, digpūjā. “Ritual of the directions,” in which one sets out the sacred space of the mandala. These are defined by the Dikpalas. See *digbandana*.

Dikpala, Dikpāla. “Guardians of the Directions.” In Tantric Buddhism, they are: 1) East, Indra; 2) South, Yama; 3) West, Varuna; 4) North, Vaishravana; 5) Southeast, Agni; 6) Southwest, Rakshasa, or Nairriti; 7) Northwest, Vayu; 8) Northeast, Ishana. Two or four Dikpalas are often added to the standard eight: 9) Zenith, Brahma; 10) Nadir, Prithvi; 11) Surya; 12) Chandra.

Dikpuja, Dikpūjā. See *digpuja*.

Dipa, Dipā. “[Lighted] lamps,” name of one of the sixteen offering goddesses.

Dipini [dakini], Dipinī [dākiṇī]. “Shining [Sky-goer].” The female deity at the north gate of the Jnanadakini mandala.

Dishi, (Chinese). Imperial Preceptor. Literally, “teacher of the Emperor.” Tibetan Lamas who were authorized to issue letters and proclamations to the temples and institutions of Tibet and advised the Emperor regarding official appointments in Tibet. See Chinese character list.

dishi puja, *diśī pūjā*. (New.). “Ritual of the tenth day (*dashami*).” Popular Newar term for “Dashami puja”. Tantric rituals to Chakrasamvara and Vajravarahi in the esoteric *agam* shrines, generally performed during the tenth day of the dark half of each month. Serves to reify the primary Chakrasamvara empowerment in the Newar Buddhist tradition.

Dombini or **Dombi [dakini]**, Ḍombinī, Ḍombī [ḍākinī]. “Washer woman [sky-goer].” A parti-colored goddess of the northwest in the Hevajra mandala.

Dombipa[da], Ḍombipāda. “Foundation of the Washers (caste).” One of the eight Mahasiddhas of the charnel fields in the Chakrasamvara mandala. He sits on a tiger.

Dorje Phurpa, *rDo rje phur pa*. (Tbt.). “Adamantine Peg.” The Tibetan translation for Vajrakila. A ritual peg for protection of space and pinning down, but not otherwise harming, negative spirits and forces.

dpar-yig, *dPar yig* (Tbt.). An inked sheet of paper that is glued to a woodblock, so that a carver can make a printing block (*dpar shing*).

Drogmi (994-1043), ‘Brog mi. (Tbt.). Buddhist teacher who divided the *Hevajra Tantra* teachings into the path and the fruit (Lamdre), but would only teach one or the other to his various disciples. Received his teachings from an Indian monk, Gayadhara.

Dukyi Gyalmo, Dus kyi rGyal mo. (Tbt.). “Queens of the Seasons.” Wrathful female protective entourage of Makzor Gyalmo that emerges from Palden Lhamo’s crown of matted locks.

dupchen, *grub chen*. (Tbt.). “Great Accomplishment.” The Tibetan translation of Great Adept (Mahasiddha).

durgati, *durgati*. “Going to evil.” The general term all potential births below the human realm, i.e., animal, hungry ghosts, and hell.

duta, *dūta*. “Messenger.” A term for attendants of the major deities.

dvesha, *dveṣa*. “Hatred.” One of the many evils that egoistic-clinging generates. An aspect of anger.

Dveshavajri, Dveṣavajrī. “Female Adamantine Hatred.” Prajna of Achala, as the personification of adamantite anger. Name of a goddess identified as Prajnaparamita, Vajradhatveshvari, and Vajrayogini in the *Chandamaharoshana Tantra*.

dvīpa, *dvīpa*. “Continents or islands.” In the Buddhist context, it is used to denote the continents and islands located in the cardinal directions in the salt ocean of the Mount Meru world system.

Dzog chen, rDzogs chen (Tbt.). “Great Completion.” Also known as Dzogpa Chenpo and the Tantra of Superlative Linking. Distinctive teaching of the Nyingma tradition. Practitioner realizes the absolute, interpenetrating nonduality of appearance and emptiness, what we have termed phenomenon and noumenon. Focuses on the mind realizing that samsaric existence and Nirvana are ultimately nondual.

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E

eka svabhavika kaya, *eka svabhāvika kāya*. Single, Self-born body. A much-debated fourth body of a Buddha which contains all three others, Nirmana kaya, Sambhogha kaya, and Dharma kaya. It is the same as the Dharmadhatu and as *shunyata*, it is a philosophical construct only and is never represented in any manner.

Ekajata, Ekajaṭā. “Single Plait.” A female benefactress, noted as only having one tooth, one pendant breast, and a single eye. The Nyingma tradition identifies her as the primary Dharmapala, who guards the Revealed Treasure traditions. Sarma traditions venerate her as the guardian of mantra, although she is identified as the mother of Palden Lhamo. Also an epithet of Vajravarahi.

ekarasa, *ekarasa*. Union, symbolizing the union of the red/white *bodhichitta*.

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F

Four Noble Truths. A foundation of Shakyamuni Buddha's Middle Way. Based upon the laws of cause and effect. 1) Recognition that suffering exists in the world. 2) Suffering is caused by desire and craving. 3) Revelation that there is a way out and that suffering in the world can be eliminated. 4) Accepting the Noble Eightfold Path as the means to end suffering and attachment in the world.

G

Gagana Ganja [Lokeshvara], Gagana Gañja [Lokeśvara]. “Store House of the Sky Lord of the World Bodhisattva.” Prominent Bodhisattva in Newar Buddhism, as a form of Avalokiteshvara.

gaja ajina, gaja ajina. Flayed skin of the elephant, symbolizing ignorance, as carried by Chakrasamvara upper hands.

gaja asana, gaja āsana, gajāsāna. Elephant throne.

gajura, gajura (New.). Crowning finial, a specific form of a tall water jar (*kalasha*) with a *bindu* emerging from the top of it often placed atop temples and shrines of the Newar Buddhist community.

gana, gaṇa. “Qualities or categories.” The animate spirits of every conceivably mundane object, thought, or aspect of the ordinary world. They are ruled by Ganesha or Ganapati, the elephant-headed joyful deity, who is the overcomer of obstacles.

ganachakra, gaṇacakra. “Circle of the *ganas*” is the name for elaborate feasts that are performed during major initiations or rituals to Chakrasamvara and Vajravarahi. They include offerings of dance and song.

Ganapati, Gaṇapati. “Lord of the Ganas.” One of the many names of Ganesha, the elephant-headed joyful deity who is the overcomer of obstacles.

Gandha, Gandhā. “Fragrance.” Name of one of the sixteen offering goddesses.

gandhagatra, gandhagatra. “Causing incense to move,” as in a *puja* where incense is spread by waving lit incense sticks around the deity.

gandharva, *gandharva*. “Fragrances.” A class of beings, who live in the sky and perform pleasurable activities like scattering flowers, play music, and dancing. Dhritarashtra, Guardian king of the east in their ruler.

Gandhavajri, Gandavajrī. “Adamantine Fragrance.” One of the Sense Goddesses. Goddess of smell.

gandi, *gaṇḍi*. Wooden gong, held by Panjaranatha Mahakala. See Tibetan *beng*.

Ganesha, Gaṇeśa. “Lord of the Ganas.” The joyful elephant-headed deity who is the overcomer of obstacles.

Ganga, Gaṅgā. The name of the goddess, personifying the River Ganges. She along with Yamuna for a pair of benefactress deities of great antiquity in India and are included in most Indic religions.

Garuda, Garuḍa. “Devourer.” A mythic sun-bird of great antiquity, he is usually shown with raptor’s beak, and frequently outstretched wings. He may appear as half or almost entirely human. As the sun he controls the *nagas*, who have power over the waters. He is the vehicle (*vahana*) of Amoghasiddhi, the fully enlightened Buddha of the north who is the teaching modality of enlightened beings.

gati, *gati*. “Going to,” implying rebirth in six states in the wheel of life: gods (*deva*), “not gods” (*asura*), humans (*manuṣhī*), animals (*tiryag yoni*), hungry-ghosts (*preta*), and hell (*niraya*).

Gatila, Gāṭilā. Newar Buddhist annual ritual of Vasundhara. See: *Vasundhara puja vrata*.

Gauri, Gaurī. “White or Shining.” Implying great beauty, she is the black/dark blue goddess of the east in the Hevajra mandala.

Gautama, Gotama, Gautama. “Best Bull,” the *gotra* or caste name of Prince Siddhartha.

Gedrun Drub (1391-1474), dGe-'dun-grub. (Tbt.). Recognized as the first Dalai Lama of the Gelug sect.

ghanta, *ghaṇṭā*. Bell, the symbol of the transient, the female and wisdom (*prajna*). Paired with the *vajra*, the bell is one of the primary symbols of nonduality in Tantric Buddhism.

Ghantapa[da], Ghaṇṭāpā[ḍa]. “Basis or foundation of the bell.” The name of one of the eight Mahasiddhas of the charnel fields associated with Chakrasamvara practices.

Ghashmari, **Ghasmari [Dakini]**, Ghaśmarī, Ghasmari [Dākini]. “Voracious, [sky-goer].” A green goddess of the north in the Hevajra mandala.

Ghora Dakini, Ghora Ḍakini. “Frightful Sky-goer” of the Amoghasiddhi family (*kula*). A manifestation of Amoghasiddhi's *prajna* and an emanation of Jnanadakini.

Godaniya, Godāniya. “Appropriate for the Gift of Cattle.” Continent in the West of the Mount Meru world system, Circular-shaped and flanked by intermediate continents, Shatha and Uttaramantrin.

godhuli, *godhūli*. “[The time of] Cattle dust,” twilight. Symbolized by Shobha.

golog hankye, *go bzlog lhan skyes*. (Tbt.). “Reversed innate birth.” This concept in the practices of the Highest Yoga Tantras, symbolizes the nondual state of enlightened beings, in which the positions of the male and female respective to the viewer and respective to the direction that they face in the mandala are reversed.

gomukha, *gomukha*. “Bovine face.” Sculptors in India use visual analogies to convey perfect body forms. A bovine face shows a figure with the nipples of the torso as the eyes and the slightly drooping abdomen as the snout.

gonkhang, *mgon khang*. (Tbt.). “Houses of the Protectors.” One of the standard buildings in a Tibetan monastery, where wrathful protective deities like Paldan Lhamo, Mahakala and others are enshrined and offered rituals.

gotra, *gotra*. Literally “cattle enclosure.” General term for caste. Siddhartha's *gotra* was Gotama or Gautama “Best Bull” and is one of the traditionally recognized 49 such appellations.

griha, *grha*. House or chamber.

Guhya Jnana Dakini, Guhya Jñāna Ḍakini. “Sky-goer of Secret Insight,” a form of Vajravarahi. Her visualization states that she manifests a red Avalokiteshvara and his mantra, HRIH, in her heart-mind. Also called Khadgayogini. Rare form in Tibet, but a principle aspect in Nepal.

guhya sadhana, *guhya sādhana*. “Secret instructions/visualizations [for a ritual].” Most Tantric *sadhanas* serve as instruction for the visualization of the deity, through which the practitioner and the deity understand their identity. These *sadhanas* were secret from the outset, accessed only by the initiated community. It is only over time and a slowly growing public awareness that they have become available in recent years.

Guhyagarbha Tantra, *Guhyagarbha Tantra*. “Tantra of the secret womb/source.” Considered a root Tantra of Mahayoga in the Nyingma tradition of Tibetan Buddhism. Specifically, the text is foundational for the three teachings methodologies that include the Vajrakila and Mahayoga.

guhya*patra *abhisheka, *guhya*pātra *abhi*ṣeka. “Empowerment of the secret skullcup.” Initiation into the protection of secrets, of the substances contained within the skullcup. These are the purifying substances, symbolizing the elixir of enlightenment.

Guhyasamaja, Guhyasamaja. Secret Assembly. Six-armed esoteric form of the Jina Buddha Akshobhya and Manjuvajra, whose practice emphasizes the attainment of the illusory body. Based on the *Guhyasamaja Tantra*.

Guhyasamaja Tantra, *Guhyasamāja Tantra*. The major Tantra of the Father class related to the Highest Yoga Tantra. Centers on Guhyasamaja Akshobhyavajra.

Guhyeshvari, Guhyeśvari. “Female lord of Secrets, also Secret Goddess.” In Newar Buddhism, she is the primordial teacher of the Chakrasamvara tradition. Divine source of the Newar Buddhist practice.

Guru, *guru*. A spiritual teacher. The essence of all Buddhist teaching is through the guru and his or her lineage back to the Buddha Shakyamuni or one of the other great teachers of Buddhism,

guru puja, *guru pūjā*. “Ritual to the Guru,” whose immediate purpose is to render homage to one’s Guru. One brings all objects of refuge and practice (the Guru, his/her precedent transmission lineages, and the transformative deities that figure in the Guru’s teachings) into a comprehensive and unified whole.

Guru Yoga, Guru Yoga. “Union with the Guru.” Preliminary ritual practice in Tantric Buddhist transformative meditation, in which the yogin takes permission and blessing to correctly perform the practice. The innate wisdom of great bliss and emptiness that ultimately arises in the ecstatic state of completion stage realization can be requested, using verses from the Guru Yoga.

gurutama, *gurūttama*. “Best of teachers.” Epithet of Vajrasattva, as primordial guru.

Gyaza, rGya bza’ (Tbt.). “Chinese Princess.” Term used for Princess Wenchen, one of Songtsen Gampo’s wives and the daughter of Tang emperor Taizong. Brought image of Shakyamuni, which was installed in the Ramoche temple.

gzi, *gzi* (Tbt.). “Shiny,” Talismanic bead of great importance in the Tibetan and related cultures. Occasionally incorrectly transliterated as “dzi” in English language usage.

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H

hada abharana, *hāḍa ābharāṇa*. Bone ornaments, worn by the wrathful deities of Tantric Buddhism. Male deities were six, while the females were five ornaments.

hakucha, *hākucā*. (New.). Black clay, which is used in making the miniature 100,000 *chaityas*.

halapau, *hālapau*. (New.). “Plow Blade.” Descriptive name of the blades on the *harmika* of a Newar Buddhist stupa.

hamsa, *hamśa*. “Goose.” Important since early times in Indic religion, however, in recent times, it has become confused with swan. There is no historical validity to the swan’s presence in early Indic art. Seen as decorative motifs in throne-backs.

haritaki, *haritaki*. “Greenish-yellow.” The name for the myrobalan fruit (*Terminalia chebula*, *Combretaceae*), held by the Buddha of medicine, Bhaishajyaguru.

haritala, *haritāla*. (New.). Manuscript paper sized with orpiment (*arsenic sulfide*) used as both a pigment and preservative. Traditional material used in Newar Buddhist manuscripts.

Hariti, *Hārītī*. “Powerful protectress.” In Newar Buddhism, she is familiarly referred to Ajima Grandmother. She is beloved and at the same time feared.

harmika, *hārmikā*. Originally a low railing defining the sacred space atop a stupa. More recently, it has become a cubic structure that supports the tower of the stupa.

hastin asana, *hastin āsana*. “Elephant throne.” Also known as a *gaja asana*.

hatha yoga, *hātha yoga*. “Unification with striking,” or “forceful unification.” Found in Tantric Brahmanical practices, as the control over physical and internal body.

Hayagriva, *Hayagrīva*. “Horse-necked One.” A fierce manifestation of Avalokiteshvara's altruistic compassion, usually depicted with a small horse head sticking out of the top of his head.

Hayagriva Hevajra, *Hayagrīva Hevajra*. “Horse-necked Adamantine HE,” one of the many manifestations of Hevajra. He is the Hevajra aspect of the Jina Buddha Amitabha and is red and his *prajna* is Pandara.

Heruka, *Heruka*. “Shining HE” A generic term in reference to the wrathful Buddhas of the Highest Yoga Tantras, who are emanations of Akshobhya. Chakrasamvara and Hevajra are both referred to by this epithet.

Heruka Vajrasattva Mahakala, Heruka Vajrasattva Mahākalā. “Great Black One, who is the Adamantine Being Shining HE.” White Mahakala, who removes both external and internal impurities prior to the purification of the three doors of the inner body.

Hevajra, Hevajra. “Adamantine HE, Adi Buddha.” His teachings are known as the Path and the Fruit (Lamdre). He symbolizes compassion and *vajra* symbolizes wisdom.

Hinayana, Hīnayāna. “Smaller” or “lesser vehicle.” So-called because of the belief that only few mortals can achieve Buddhahood. See also Shravakayana.

homa, *homa*. Often public fire ceremony in which offerings are placed in the fire and thus transmitted into the void (space) by the vehicle of smoke.

homa puja, *homa pūjā*. The ritual of *homa* offering.

hridaya, *hṛdaya*. “Heart,” implying the essence of a teaching. May also mean the physical heart.

hridayam, *hṛdayam*. “Heart-essence.” Often used in reference to the essence *mantra* of a deity.

HRIH, HRḤ. The *bija* of Avalokiteshvara.

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I

Ila or **Ida Devi**, Ilā or Iḍā Devī. Principal attendant to Vasundhara in the *Ashvaghosha Avadana*; plays the role of mediator between the goddess and the devotees.

Indra, Indra. In the Vedic tradition, king of the gods. He is red and rides an elephant. According to the Vedas, he uses his thunderbolt (*vajra*) to defeat demons, enemies, and others who confront the Aryans or, in some cases, have things that that Aryans want. In Buddhism, he is the leader of the Dikpalas and is the eastern directional guardian of the charnel field.

Indra chapa kaya, *Indra cāpa kāya*. "Body of Indra's bow," also known as the Rainbow body. This is the ultimate state of attainment of the Buddhist practitioner, which forms when two entities coalesce, cease all duality and radiate out through all space as a rainbow of light. At death, it is called attaining the rainbow body.

Indrabhuti (8th century), Indrabhūti. "Supramundane power of Indra." One of the eight Mahasiddhas of the east of the charnel field associated with Chakrasamvara practices. Sits on antelope skin, surrounded by dancing females.

irasya, irāṣyā. "Jealousy or envy." The fault that is negated by Amoghasiddhi.

Irshiyavajri, Īrṣyāvajrī. "Female Adamantine Jealousy." Female personification of jealousy, located of the northeast in the Chandamaharoshana mandala.

Ishana, Īśāna. "Commanding or Possessing," i.e., Shiva. In Buddhist iconography, he is one of the eight directional guardian (Dikpala). He is greenish-white on a bull. Northeast guardian of the charnel fields.

ishtadevata, *iṣṭadevatā*. "Chosen deity." A generic term for Tantric Buddhist deities selected, usually by a guru, as having a special relationship with a particular disciple in the attainment of enlightenment. In the practice of deity yoga, the practitioner acquires the state of the chosen deity through yogic concentration and visualization. Chakrasamvara, Hevajra, Kalachakra and Vajrabhairava are among the popular archetypical *ishtadevata* deities of the Highest Yoga Tantras.

Ishvara, Īśvara. "Capable Lord." One of the epithets of Shiva. In Buddhism, attachment of Shiva forms impediments to enlightenment and long-life.

Ishvari, Īśvari. "Accomplished female Lord."

J

jajman, *jajmān*. (New.). Patron-as-offerer. Newar term for the Sanskrit “*yajman*.”

jala, *jāla*. Net. The net of Indra (Indrajala) demonstrates the interconnectedness of all phenomena.

Jalendra, Jalendra. “Ruler of the waters,” an epithet of Jambhala, as found in the Vasundhara Mandala.

Jalini Prabha, Jālīni Prabha. “Radiance of the Sun.” The name of one of the eight great Bodhisattvas.

Jambhala, Jambhala. “Having [large] teeth.” One of the most important of the wealth deities and is found a several forms. Typically, holds a mongoose spitting up gems. Epithet of Vaishravana and Kubera.

Jambu, Jambu. “Rose-Apple.” Continent island (*dvīpa*) to the south in the Mount Meru world system, shaped like a cart. Vajrasana, the seat of enlightenment, is at its center. Flanked by intermediate continents, Chamara and Avarachamara. Understood geographically to be the Indian subcontinent, with Vajrasana at Bodhgaya in then center of it.

Jambuka, Jāmbuka or Jāmbukī. Jackal [Faced Sky-goer]. Deity to the Northwest corner (Southwest, according to the *Nishpannayogavali*) of the Jnanadakini mandala. Sits on a water buffalo throne (*mahisha asana*).

jata mukuta, *jāṭa mukuṭa*. “Matted topknot.” The typical hair arrangement of an ascetic. See also: *meru jata*.

Jataka, Jātaka. “Birth story.” In Buddhism it refers specifically to stories of the Buddha Shakyamuni’s previous lives, in which he attains the various perfections of the Bodhisattva path.

Jina, Jina. Victor. In Buddhism, used in reference to the five Jina Buddhas.

Jina Buddhas, Jina Buddhas. “Victor Buddhas.” A group of five transcendent Buddhas, who demonstrate the state and qualities of Buddhahood. They are: Vairochana, Akshobhya, Ratnasambhava, Amitabha, and Amoghasiddhi. Vajrasattva is considered to be the sixth Jina Buddha. Each Buddha has a specific color, direction, *kula* symbol, vehicle, and insight.

jiva, *jīva*. Life.

jivanyasa puja, *jivanyāsa pūjā*. “Placement of the soul ritual,” or “reconsecration ceremony.” This ritual is generally performed during a consecration or reconsecration

ceremony, for example, of a stupa. The lifeless material is imbued with life and energy and the inner essence (*atman*) is invoked into it.

jnana, *jñāna*. “Transcendental insight.” The highest enlightened awareness that define a Buddha’s attainments. Associated with the five insights of the Jina Buddhas.

jnana agni, *jñāna agni*. “Flame of transcendent insight,” referring to the flaming aura of wrathful deities.

jnana khadga, *jñāna khadga*. “Sword of insight.” Attribute of Manjushri, symbolizing the power of wisdom to destroy ignorance.

jnana varuna, *jñāna varuṇa*. “Waters of transcendent insight.” The outer offering contained within the skullcup to symbolize the ambrosia of transcendent insight.

Jnanadaka, Jñānaḍāka. Manifestation of the six Dakas in the Shat Chakravarti mandala. Jnanadaka is Vajrasattva's preliminary meditative form of Chakrasamvara, seen in union with his *prajna*, in this context, Jnanadakini. In this cycle, as the central deity, Jnanadaka/Vajrasattva is identical to Vajradhara and other primordial Buddhas. He is the head of the six Buddha *kulas*.

Jnanadakini, Jñānaḍākinī. “Dakini of Transcendental Insight.” The *prajna* of Jnanadaka (Vajrasattva's preliminary meditative form of Chakrasamvara). Also, the *prajna of* Yogambara in the *Chatur pitha Tantra*, related to the Chakrasamvara cycle. Also known as Dharmadhatvishvari or Vajravarahi/Vajrayogini. The central deity of the Jnanadakini mandala.

Jnanaprabha, Jñānaprabha. “Radiant-light of Transcendental Insight.” Yeshed 'Od in Tibetan. Buddhist name of King Khorde of Guge after he retired from kingship.

jnanasattva, *jñānasattva*. “Transcendent insight being.” Visualized deities during the generation and completion stage practices of the Highest Yoga Tantras, who empower the practitioner to realize the identity of the practitioner with the fully enlightened Buddhas.

jneya avarana, *jñeyāvaraṇa*. One of the four hindrances, namely the obscuration of knowledge that obstructs the path of enlightenment.

jyoti, *jyoti*. Radiant beam of light.

Jyotirupa, Jyotirūpa. “Light-form.” The primordial manifestation of Svayambhu Mahachaitya as the Self-Originated Light-Form (Svayambhu Jyotirupa), according to the Newar Buddhist cosmogonic narrative.

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K

Kagyū. bKa' brgyud (Tbt.). Derives from Tibetan phrase meaning Lineage of the four Commissioners (*Ka bab shi gyu-pa*). 4 Lineages are: 1) the illusory body and transference yogas of the *Guhyasamaja and Chatuspitha Tantra*, transmitted through Tilopa, Nagarjuna, Indrabhuti, and Saraha; 2) the dream yoga practice of the Mahamaya from Tilopa, Caryapa, and Kukuripa; 3) the clear light yoga of the *Chakrasamvara, Hevajra*, and other Mother Tantras, as transmitted from Hevajra, Dombipa, and Lavapa; and 4) the inner heat yoga of Kamadevavajra, Padmavajra, Dakini, Kalpabhadra and Tilopa. Mahasiddha Tilopa (988-1069) is considered to be the root lineage teacher of the Kagyu school, having received many Tantric teachings from various masters. His primary disciple was Naropa.

Kakasya, Kākāsya. Blue, crow-headed gate guardian of the east gateway in the Pledge circle of the Chakrasamvara mandala palace. Symbolizes right bodily action.

Kalachakra, Kālacakra. “Wheel of Time.” Embodiment of the nondual teachings expounded in the *Kalachakra Tantra*. His *prajna* is Vishvamata.

kalagni, kālāgni. Blazing fire of time/death.

Kalaratri, Kālarātrī. “Night of Death/Time.” Represents the extreme of nirvana. Gaunt in appearance, she is a deity of the Hindu pantheon. Paired with Bhairava, she is trampled by Chakrasamvara, signifying the overcoming of phenomenal existence.

kalasha, kalaśa. “Vase,” or “urn” [of water], generally referring to the vase of abundance, generation, and auspiciousness.

kalpa, kalpa. Eon; the notion of cyclical time in Indic religions.

kalpa vriksha, kalpa vṛkṣa. Wish-granting tree that yields myriad precious gems, fruits, and flowers.

kalyana mitra, kalyāna mitra. “Noble friend.” In Buddhism, good [Dharma] friend.

Kamadhatu, Kāmadhātu. “Realm of Desire.” The lowest of the three realms of Mount Meru, containing the six heaven-worlds.

Kamboji, Kambojī. A low cast Sky-goer. Deity at the south gate of the Jnanadakini mandala.

Kanakamuni, Kanakamuni. “Sage of Gold,” one of the seven Manushi, or human, Buddhas.

kantha, kaṇṭha. Necklace.

Kanti, Kāntī. “Dusk,” one of Chandra’s consorts.

kapala, *kapāla*. Skullcup. Contains purified nectar of immortality in Tantric rituals and is carried by Tantric deities. Symbolic of enlightenment's power to transform death into eternal life. Often paired with a flaying knife.

Kapaladharin, Kapāladhārin. “Skull-Bearers,” form of Buddhist priests mentioned in the Pali canon. Carried the ritual staffs (*khatvanga*). Also, sect of Shaivite Tantrins.

karanda mudra, *kāraṇḍa mudrā*. “Basket gesture” of holding that signifies an absent attribute.

karma, *karma*. Literally translated as “action,” “deed,” or “act.” Actions and thoughts of an individual ultimately determine the form that the individual will be reborn in their next life.

Karma Dakini, Karma Ḍākinī. Dakini of the north in the Vajravahni mandala.

Karmapa, Karma pa (Tbt.). The reincarnate lama who heads the Karma Kagyu order. The first Karmapa Lama was Dusum Kyenpa (b.1110-d.1193). The Karmapa Lamas have been key figures in Tibetan political history as well as religious history.

Karma Paramita, Karma Pāramitā. A perfection goddess, symbolizing the Perfection of Action. In some contexts, she is the female aspect of Amoghasiddhi.

Karotapani, Karoṭapāṇi. Realm of Pitcher-Bearers, the first terrace of the lower terraces of Mount Meru. Located at 1/8 the height of Meru, or 10,000 *yojanas* above ground.

kartrika, *karṭṛka*. Flaying knife. Symbolically severs the bonds of false views created by egoistic visions in the practitioner. Symbolizes the power to sever the obstacles of delusions and karmic negativity of the practitioners.

Karttikeya, Kārttikeya. War god of the Hindu pantheon, who rides a peacock. Also known as Skanda, the son of Shiva.

karuna, *karuṇā*. Altruistic compassion. Paired with wisdom, they define the two components of the state of Buddhahood.

Kashyapa, Kāśyapa. “Person from Kashi.” One of the seven Manushi, or human, Buddhas. Kashi was the ancient name of the holy city of Varanasi and the term “Kashi” is still in use among more traditional members of the community to designate a person of the city.

Kaurava, Kaurava. Intermediate continent near Uttarakuru in the north of the Mount Meru world system.

kavacha, *kavaca*. “Armor.” The term applies to any kind of protective garb, from physical chain-mail armor to ritual clothing, metal covering, amulets and meditational placement of deities as tokens of protection through talismanic effect.

kavacha deva/devata, *kavaca deva/devatā*. “Armor Deities.” In the Chakrasamvara meditations, the six nondual deities protect and purify the body from external and internal obstacles, placed in the specific places of the practitioner's body to prepare for the completion stage meditations. These six deities are wrathful manifestations of the Jina Buddhas and their *prajnas*.

kaya, *kāya*. “Body,” generally in reference to the three states of Buddhahood (*trikaya*).

kaya chakra, *kāya cakra*. “Body circle/wheel.” The outer circle of the Chakrasamvara Mandala, presided by Vairochana.

Keshini, Keśinī. “Having Fine Long Hair,” one of Manjuvajra's *prajnas*. Reiterates notion of Manjushri's beauty.

kesi (Chinese). “Slit weave” of silk tapestries.

Ketu, Ketu. “Banner” or “standard” [of victory] also the name of the deity of the descending node of the moon.

kha dhatu, *kha dhātu*. “Sky element.” Another term for *akasha dhatu*.

khadga, *khadga*. Sword. Attribute of Buddhist deities that symbolizes the severing of ignorance.

khadga vidyadhara, *khadga vidyādhara*. “Knowledge bearer of the sword.” State of the practitioner, when they attain the metaphysical attainment through the sword of insight.

Khadga Yogini, Khadga Yoginī. Epithet of Vajrayogini. One of the four major Yoginis in the Newar Buddhist tradition. Her shrine is located in the hilltop of Shankhu. See Guhya Jnana Dakini.

Khadgaraja, Khadgarājā. “Sword King.” In Newar Buddhism, it is the common name for the Guardian king to the south, Virupaksha.

Khadiravani Tara, Khadiravaṇī Tārā. “Tara [who lives in] Acacia tree [forest],” who protects from the eight great perils. She is one of the most popular benefactor deities in Nepal and Tibet. See Ashta Mahabhaya Tara.

Khadiravani Vati, Khadiravaṇī Vati. “Land of the Acacia Forest,” Shyama Tara's paradise.

Khagarbha, Khāgarbha. “Womb of Space,” another name for Akashagarbha used in Nepal.

Khandaroha, Khaṇḍārohā. Red Dakini of the west in the Great Bliss circle of the Chakrasamvara mandala. Symbolizes the mindfulness of natures.

khara, *khara*. “Concrete or donkey.” To be understood as the phenomenal physical world, which corresponds to Chakrasamvara's innate (*sahaja*) nature, in reference to Kharamukha Chakrasamvara.

Kharamukha, Kharamukha. “Donkey-faced,” a form of Chakrasamvara, the central figure of the sixty-two deity Mandala.

khatvanga, *khatvāṅga*. “[Club shaped like a] leg of a cot.” Tantric ritual staff. Represents the opposite sex of the one who holds it, and together they symbolize nondual union. Male *khatvangas* are tipped by a *vajra*, manifesting the male or compassion/skilful means of nonduality and a *female khatvanga* is tipped by a trident, representing the female or wisdom aspect of nonduality.

Khechara, Khecara. “Abiding in Vast Emptiness or Sky-going.” The Pureland of Chakrasamvara/Vajravarahi, the paradisaal environment within Akanishta Paradise.

khetaka, *kheṭaka*. Shield, which symbolically resists all egoistic cravings, thus triumphing over the efforts of Mara.

Khyang. (Tbt.). Wild-ass native to Tibet. Vehicle of Shri (Palden Lhamo).

kila, *kilā*. “Peg” or “stake.” Ritual dagger or stake that are used to define and protect the sacred boundaries during a ritual. In Buddhism, the stake is also personified as the deity Vajrakila. See *digbandana* and Vajrakila.

kilaka, *kilaka*. Wedge, small pin. A dart with three peacock feathers. Also known as a *bhindipala*.

kinnaras, *kinṇara*. Winged, celestial beings, who reside in the paradisaal realms.

kirttimukha, *kirttimukha*. “Face of glory.” Horned, lionine face used as a decorative device, on top of throne backs or *toranas*.

klesha, *kleśa*. Internal defilements, which hinder in the path to enlightenment.

klesha avarana, *kleśāvaraṇa*. Obscuration of defilements that obstructs the path of enlightenment.

kleshamara, *kleśa māra*. Obstacle of egoistic entanglements, one of the four *maras* as hindrances to attainment.

koti, *koṭi*. “Ten million,” or any very large number.

Krakucchandra, Krakucchanda. [Meaning obscure]. One of the seven Manushi or historical Buddhas.

krishna ajina, *kr̥ṣṇājina*. “Skin of the black antelope.” Attribute of Avalokiteshvara; ritual use of the skin is referenced in the Vedic literature.

kriya, *kriyā*. “Action.”

Kriya Tantra, *Kriyā Tantra*. Tantra of Action class of the four divisions of Tantras.

kriyanustha jnana, *kriyānuṣṭhā jñāna*. “Transcendental insight of perfected action.” Transcendent insight associated with Amoghasiddhi, as the antidote of envy and jealousy.

Kriyasamucchaya, *Kriyāsamuccaya*. “Collection of Rites,” compiled by Darpanacharya. Text attests to the importance of the *Vajravali*, the compendium of mandalas.

Krodeshvari, *Krodeśvarī*. “Female Lord of Wrath,” Mahottama Heruka's *prajna*.

krodha, *krodha*. Anger, wrath.

Krodharaja Achala, *Krodharājā Acala*. “Immovable King of Wrath.” Epithet of wrathful Achala, as the remover of obstacles and protector of the Tantrins.

krodhavesha, *krodhāveśa*. Wrathful emotion/excitement.

Kshanti [paramita], *kṣāntī [paramita]*. “Perfect patience,” one of the six perfections.

kshira sagara, *kṣīra sāgara*. “Ocean of milk.” Epithet of the purified elixir of immortality contained in the skullcup during the Trisamadhi rituals to Varuni/Vajravarahi.

Kshitigarbha, *Kṣitigarbha*. “Womb of the Earth,” one of the eight Great Bodhisattvas. Carries a *kalpavriksha* or *kalasha*. Usually yellow or green in color.

kshura, *kṣūrā*. Razor that symbolically cuts away sin. Also known as a *churika*.

Kubera, *Kubera*. Lord of wealth, one of the eight Dikpalas. Yellow Guardian King in the north, found riding a horse; Directional guardian of the north of the charnel field in the Chakrasmavara mandala. Holds mongoose that spits gems. Also known as Vaishravana.

Kukkuripa[da], *Kukkuripā[da]*. “Based in Dogs.” One of the eight Mahasiddhas of the charnel fields, associated with Chakrasamvara practices. So named, because he had a starving female dog as a *prajna*.

kula, *kula*. “Family,” in reference to the five Jina Buddha families.

kuleshvara, *kuleśvara*. Lord of the family.

Kumara, *Kumāra*. “Youthful one.” Any young male and, in this context, Ganesha's brother and Shiva's son. Guardian deity. Sits on a peacock and depicted as young child without a

consort, but holding a spear which represents his *shakti*, or feminine energy. Also known as Skanda.

Kumari, Kumārī. Any young unmarried woman. In Newar Buddhism and Hinduism, “Young Goddess,” an emanation of Vajravarahi in Newar Buddhism. Vehicle is the peacock. Major tradition of the Goddess Kumari, incarnate in the form of young girl is found in Newar Buddhism. She is also called Vajrakumari or Vajradevi, Adamantine Goddess.

kundala, kuṇḍala. “Circular,” the name for hoop earrings.

Kundalini yoga, Kuṇḍalinī yoga. “Coiled [Serpent-Arising] Unification.” Fundamental methodology of Tantric meditational practices, both in Hindu and Buddhist practice. In the Buddhist context, the purifying inner fire awakens the energy centers of the subtle body until the yogin realizes the state of complete awakening.

kundika, kuṇḍikā. Vase of ritual purification, a small pitcher or water pot associated with an ascetical lifestyle. Attribute held by Maitreya.

kunta, kunta. Lance that symbolically pierces false theories. Also known as a *shula*.

Kuru, Kuru. Intermediate continent near Uttarakuru in the north of the Mount Meru world system.

Kurukulla, Kurukullā. Hypostasis of Vajravarahi. A wrathful chosen deity, who embodies the subjugation and control of all passions, both internal and external. Through the repetition of her mantras, she bestows the practitioners the mundane siddhis of domination and conquest of enemies.

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laddu, *laḍḍu*. Round sweets favored by Ganesha.

laksha chaitya puja, *lakṣa caitya pūjā*. Newar Buddhist ritual of making of 100,000 miniature clay *chaityas* during the sacred Buddhist month of Gunla (August-September).

laksha huti, *lakṣa hūti*. Fire sacrifice (*homa*) of 100,000 grain offerings.

lakshana, *lakṣaṇa*. “Sign.” Auspicious marks of human greatness; generally associated with the 32 marks of a Buddha.

lalana, *lālana*. Buddhist term for the left lateral channel of the subtle body. Embodying the feminine/wisdom side, it is visualized as red and has moon-like qualities. See also *avadhuti* and *rasana*.

lalita asana, *lalita āsana*. “Posture of royal ease,” with the right foot bent and the left pendant.

lama, *bla ma*. (Tbt.). “Without superior,” is the Tibetan translation for two Sanskrit words “The Controller” (*niyamaka*)” or “Religious Master” (*guru*). Often used in English to designate any ordained Tibetan Buddhist monk (Tbt. *gelong*) teacher but, in proper usage, a designation of great respect reserved for the highly attained masters of the Dharma.

Lama, *Lāmā*. Green goddess of the Great Bliss circle in the Chakrasamvara mandala. Presiding in the north, she symbolizes the mindfulness of feelings.

Lama Chopa, *bLa ma mchod pa*. (Tbt.). “Offering respect [and devotion] to the Teacher.” Tibetan translation of the term *gurupuja*, a complex ritual in which the disciple offers the teacher the totality of the wealth in the entire world system (Mount Meru as a macro vision). The yogin then visualizes the teacher as the center of a of the field of merit, which includes the entire lineage of teachers during the preliminary meditation of Guru Yoga.

Lamdre, *Lam ‘bras* (Tbt.). “Path and the Fruit.” Teaching specific to the *Hevajra Tantra*, as transmitted by Mahasiddha Virupa. Important practice specific to the Sakya tradition of Tibetan Buddhism.

Lang Darma. *gLang Dar ma* (Tbt.). “[Bad] Behavior of a Bull.” Actual name is Udumtan, the last of the Yarlung kings; he began a brutal persecution of Buddhism which lasted until his assassination in 842 by the Buddhist Monk Lhalung Palgye Dorje.

Lasya Devi, *Lāśya Devī*. “Dancing [accompanied by music and singing],” one of the sixteen offering goddesses.

laukika kula, *laukika kula*. “Family of the mundane.” Reference to a sub-division of the Kriya Tantras, in which mundane aspects of deities are propitiated and emphasized.

laukika siddhi, *laukika siddhi*. “Mundane attainment/realization.” Associated with the Great Adepts, these include supramundane and magical powers that control the physical world.

lha-khang. *lha khang* (Tbt.). Main deity hall in a Tibetan monastery.

Lhalung Palgye Dorje. lHa lung dpal gyi rDo rje (act. mid 9th century), Assassin of Lang Darma in 842. Saved Buddhism in Tibet but ended the Yarlung Dynasty.

Lhamo Lasho. Lhamo Lha tsho (Tbt.). “Goddess-Spirit Lake.” The sacred lake of Palden Lhamo. Said to be about ninety miles southeast of Lhasa.

linga, *linga*. “Sign.” In some contexts, symbolizes having control over physical desires. Worshipped as an aniconic representation of Shiva.

Lochana, Locanā. “Eye[s of the Buddha],” one of the names of Ratnasambhava’s female aspect (Prajna).

loka dhatu, *loka dhātu*. A person’s world system.

Lokapala, Lokapāla. “Protector of the World,” another name for the Chatur Maharajas or Guardian kings.

lokottara siddhi, *lokottara siddhi*. Supermundane attainments, concerned with attaining enlightenment and the state of Buddhahood.

Luipa[da], Luipāda. One of the eight Mahasiddhas of the charnel fields associated with Chakrasamvara practices. Major tradition of Chakrasamvara, according to the Luipa teachings.

lungī, *lungī*. (Hindi). Wrap-around skirt made of light cotton.

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