GLOSSARY

Bodhicitta: see enlightened mind

Bodhisattva: one who strives for enlightenment for the good of all beings. This attitude corresponds to the ideal of Mahayana Buddhism, to which the Diamond Way also belongs. A bodhisattva is, on the one hand, someone who has understood emptiness (the non-reality and interdependence of all phenomena) and developed compassion; on the other hand, the term is applied to all who have taken the Bodhisattva Vow.

Buddha: the name denotes the enlightened state of mind. Buddha means "the awakened one. In Tibetan, Buddha is called Sangye: Sang means "completely purified" from all veils that obscure the clarity of mind; gye means "perfect unfoldment" of all qualities of mind. These include fearlessness, infinite joy, boundless compassion, wisdom, and drive for the benefit of beings. The Buddha of our time is the historical Buddha Shakyamuni, the fourth of a total of 1000 historical Buddhas of this age. Each historical Buddha ushers in a new period of Buddhist teachings.

Buddha forms, Buddha aspects: The infinite qualities of the enlightened mind express themselves in numerous light and energy forms. By identifying with them in meditation and daily life, they awaken everyone's inherent Buddha nature. They are seen as inseparable from one's lama. To meditate on them, one needs permission or initiation from a lama who holds the transmission.

Buddha nature: the nature of mind, the potential of buddhahood inherent in all beings.

Dharma: the Buddhist teaching. Part of the Buddhist refuge. It is divided differently, often into Theravada, Mahayana, and Vajrayana, the three levels of teachings that Buddha gave to disciples with different attitudes.

Diamond Way (Vajrayana): part of the Great Way (Mahayana). Based on the enlightenment mind, the goal, perfect enlightenment, is made the path through profound and rapid means. It can only be practiced with the attitude of seeing everything as fundamentally pure. Synonyms are Tantrayana and Mantrayana as well as Buddhist Tantra.

Emptiness: nothing arises out of itself, but because of conditions. Emptiness is the nature of all phenomena and cannot be grasped by concepts.

Enlightenment: see Buddha

Enlightenment mind (sanskr. bodhicitta): Foundation for the Great Way and the Diamond Way. The desire to attain enlightenment for the benefit of all beings. The conditional (relative) enlightenment mind consists of the desire and further action to perfect oneself through the Six Liberating Actions for the benefit of all beings. The ultimate (absolute) enlightenment mind is the realization of the inseparability of emptiness and compassion and is manifested in spontaneous and effortless activity, without thought or hesitation. Subject, object and action are no longer experienced as separate from each other. Mindset of a Bodhisattva.

Four Noble Truths: In different translation, these are...

1. there is suffering.
2. there is a cause of suffering.
3. there is an end to suffering.
4. there is a way to it.

These statements are attributed to Buddha as the first teachings he gave. He explains quite undramatically that people are always suffering; that the cause of suffering is the idea that there really is an I and that everyone relates everything to that I; that it is possible to overcome suffering permanently, as seen in his example (and realized masters to this day); that if one applies Buddha's methods, suffering will be overcome forever.

Great Middle Way (Madhyamaka): the highest of the four philosophical schools of Buddhism according to the Tibetan classification. In the application every possible mental construction is led ad absurdum by the application of logic and the limitation of the conceptual thinking is shown, until the naked awareness penetrates through the resulting gaps or the desire for a direct experience leads from the mind to the meditation practice. Main teaching of the Gelug

school (that of the Dalai Lamas), but also present in the other three Tibetan Buddhist schools, is used there as a complement to meditation practice.

Great Way (Mahayana): divided into Sutra Way and Tantra Way. In both, one strives for enlightenment for the benefit of all beings. In the Sutra Way, compassion and knowledge are deepened through study, questioning and meditation over a long period of time, which then leads to insight. The Great Way is sometimes used synonymously with sutra. Kangyur (Tib., literally: "the translated words"): Collection of the Buddha's direct teachings, 100, 103, 106, or 108 volumes depending on edition, first part of the Tibetan Buddhist canon.

Karma (sanskr.: "action"): the law of cause and effect, according to which we experience the world according to the impressions stored in the mind, which we create with actions of body, speech and mind. This means that we determine our own future with our actions here and now.

Lama: Buddhist teacher in the Diamond Way

Liberation: Liberation from the cycle of existence (samsara); state of mind in which all suffering - together with the causes of suffering - is completely overcome. At this stage, the ego illusion and all disturbing feelings fall away. Only when the last fixed ideas about reality have been let go, one speaks of enlightenment.

Mantra: natural vibration of a Buddha aspect; activates the power field of a Buddha. Many Diamond Way meditations include a section in which mantras are spoken.

Meditation (Buddhist): Meditation expresses a process whereby the mind is trained to drop its veils. In doing so, one uses means that make what was previously conceptually understood into one's own experience. Meditation is the effortless abiding in what is. Different methods are taught at different levels of Buddhist teachings, but they can essentially be summarized under mind calming and deep insight.

Mind: stream of individual moments of clear and conscious experience. In its unenlightened state, it expresses its ability to think, perceive and remember through consciousness.
His true enlightened being is free from all self-centeredness and experiences himself, unseparated from space, as open, clear and unlimited awareness.

Nirvana: generally liberation from suffering in samsara, spec. in the Great Way state of perfection (Buddhahood). The well-known translation with 'extinguishing' is correct, but means that everything that hinders one from enlightenment extinguishes - these are all disturbing feelings including any kind of ignorance (= concepts, ideas, notions, opinions, etc.).

Realizer (sanskr.: yogi, yogini): Buddhist practitioners who, independent of external securities or social rules, focus primarily on realizing the nature of mind. In Asia, Buddhists were either monks, lay people, or realizers. Today in the West, the lifestyles of the laity and the realizers are intermingling.

Refuge: is the encounter with one's own Buddha nature. One turns to the values that can be truly relied upon. One takes refuge in the Buddha as one's goal, in the Dharma - the teaching - as one's path, and in the realized Sangha - the Bodhisattvas - as one's friends and helpers on the path. These are the so-called Three Jewels. In the Diamond Way and some schools of the Great Way, one additionally takes refuge in the Three Roots. Taking refuge with a lama is the ritual beginning of the path. It makes a connection between the Buddha nature of the disciple and the timeless wisdom of a Buddha.

Retreat: meditating for days, weeks, or years in a quiet, secluded place, undistracted by the entanglements of life. Most effective with a clear goal and set daily schedule, in consultation with the teacher and under supervision at a Buddhist site. There are open and closed retreats; individual, couple or group retreats. Retreats create more distance from everyday life and deepen the meditation experience.

Samsara: Cycle of existence. Involuntary rebirth in conditional states, always associated with suffering.

Sangha (sanskr.): literally "the community of practitioners"; all those who practice Buddhism. In Tibet, it is called "gendün", which means "meaningful behavior"; it means acting in a way that helps others (in their development).

Six Liberating Actions (sanskr. paramitas): liberating actions of a bodhisattva. Most often the following six are mentioned: Generosity, Meaningful Conduct, Patience, Enthusiastic Action, Meditation, and Liberating Wisdom.

Sutra: often referred to as the cause-feature path. One sets the "causes" for enlightenment for a long time, then realizes the "characteristic" of all things, their emptiness (see also Great Way).

Tantra (sanskr., here: Buddhist Tantra): Part of the Great Way in which identification with enlightenment and holding Pure Sight are the main means. Tantrayana (tantra path) is synonymous with Vajrayana (sanskr.; diamond path) and Mantrayana (mantra path). The goal, Buddhahood, is made the path. A fast path to enlightenment, but one that requires trust in one's own mind and a compassionate attitude (see enlightenment mind).

The Noble Eightfold Path: a Central Method of Theravada Buddhism
1. Perfect view
2. Perfect intention
3. Perfect speech
4. Perfect action
5. Perfect livelihood
6. Perfect effort
7. Perfect mindfulness
8. Perfect collection

Theravada: the path of the "hearers" (sanskr.: Shravakas) and the "non-teaching Buddhas" (sanskr.: Pratyekabuddhas). Here the focus is on one's own liberation, overcoming the ego illusion. In addition to appropriate meditations, much emphasis is placed on mindfulness, so that one does not collect negative impressions with body, speech and mind.