

Terma tradition: the hidden secret in Tibetan Buddhism

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Abstract

Guru Padmasambhava had made a huge contribution to the dissemination of Buddhism in Tibet through Terma tradition. Conceal and reveal tradition. Which is not only finds in Tibet but was exist in India too during the time of Buddha. Normally ter is a Tibetan word, literally means treasures which are concealed to earth, water, space, glacier, rock and so forth by the highly realized master like guru Padmasambhava, Vilamitra and so on for the benefit of future generation. When the right times appear then again reveal by the prophesized great master known as Ter Tonpa, the reassure reveler or treasure discoverer. Treasure can be in the form of text, images, sacred pills, ornaments or relics etc. Terma tradition is more related to the highest level of vajrayana Buddhism therefore people rarely know about this tradition. Prajnaparamita sutra is one of the examples because it had been revealed from the naga realm by achariya Nagarjuna.

Prior to Buddhism, Tibet was a country follows shamanism(black and white Bon) Guru padmasambhava had brought Buddhism in Tibet and Nyingma tradition is the oldest and often call as mother of all other tradition(Kagyü, Gelug and Sakya).Terma exist in almost all the traditions but Nyingma tradition is the richest.

There been immense of ups and downs in Tibet, terma tradition really helps in the revival of Buddhism once again in Tibet.

OBJECTIVES OF THE STUDY

1. To draw the attention of modern generation on Terma teaching, therefore my purpose is to provide an introduction and an overview of terma [treasure] tradition especially for the youngsters or to lead them aware regarding the important tradition. And give information on how treasure teaching is authentic Buddha Dharma.

2. In Buddhism, it says what we sow, we reap. Therefore in aiming of earning merits by sharing with my sisters and brothers regarding whatever I have learnt so far regarding the treasure teaching.

Introduction

Guru Padmasambhava is the founder of Buddhism in the land of snow. The teaching were transmitted uninterruptedly from samantabhadra and vajrasattva down to the great master Padmasambhava by means of mind indication and hearing or aural transmission, and how they were further transmitted by the gTersTons to the doctrine holders. Nyingma tradition is the mother of all other traditions. Nyingma is in Tibetan version which basically mean for the ancient or the oldest one. There have been many occasion in the world history when scriptures and material objects have been discovered miraculously

through the power of spirits, non-human beings and sometimes through psychic power possessed by gifted human individuals. Terma are a kindred phenomenon. They are scriptures that have been deliberately concealed and discovered at successfully appropriate times by realized masters through their enlightened power. Terma are teachings representing a most profound, authentic and powerful tantric of Dharma Treasures, form of Buddhist training. Hundreds of tertons, the discoverers have found thousands of volumes of scriptures and sacred objects hidden in earth, water, sky, mountain, rocks and mind. By practicing these teachings, many of their followers have reached the state of full enlightenment, Buddhahood.

Every tradition of Tibetan Buddhism namely Kagyu, Sakya, Geluk and Nyingma have Termas but comparing to other traditions, Nyingma tradition is considering the richest in Terma tradition.

The two types of Nyingma tradition in Tibetan Buddhism.

The Tibetan Buddhism flourishes as the old and the new translation which is all well known. The great secret old translation farther divided into categories. The Long transmission or Distance Oral teachings (bKama) and the Short transmission or the profound close treasure teachings (gTerma).

It is very essential to understand the system of tantric transmission according to Nyingma view in order to understand the gTerma tradition. Tulku Dhondup Rinpoche very precisely said that tantra means the continuum or the continuity that connects or is the nature come to samsara and nirvana. Tantra is the Buddha nature in the ground, the union of the view and meditation of the path, and the bodies and wisdom resulting from the spiritual practice and realization. Thus tantra actually means the ultimate nature of phenomenal existence, its esoteric meaning, which is Buddhahood. The transmission of the teachings and the esoteric power that comes from the primordial Buddha through master to disciple is the basis of the tantric tradition. If the teachings are to be efficacious it is very necessary that their accuracy be maintained through transmission from one generation to another. Thus all effective spiritual traditions pay great attention to the transmission, so that they do not become mere scriptural conventions for ordinary people or adulterated by so called scholars without experience.

The tantric teachings of the nyingmapa are transmitted through two major systems; the long transmission of the canon and the short transmission of the gTermas.

The long or kama transmission:

The profound teaching which has been successively passed down orally from the primordial Buddha Samantabhadra (Boddhisattva) Kun tub Zangpo in Tibetan version, lineage holder of Nyingma by traditionally till to the one's root Guru or master belongs to the present period, similarly as the bridge. This helps to create a link between two edges. Therefore such teaching is popularly known as bKama (Kama) teaching or the long mode of transmission.

The Short or terma transmission:

Since the tenth century, Tibetan Buddhist traditions have recognized the discovery of concealed teachings-gTerma-as a profound and authentic form of transmission of the teachings. This mode of transmission is considered the "Short"mode, as opposed to the "Long" mode of the Kama. Thinking towards the dharma and all the mother sentient being especially during the period of degeneration, existing dharma had a very much for extinct, hence, Guru Padmasambhava who tamed the beings through the profound treasure teachings. His gracious feet blessed the lands of upper, central and lower provinces without leaving even the space of a hoof. All the mountains, hills, caves and lakes are blessed to form a meditational place. And had hidden or concealed immeasurable of gTerma (treasures) in the form of texts, wealth, sacred pills, images and so on towards the snow glacier, lake, rock and then entrusted for protection for the next generation and later when the place, time and good fortune would fall at the perfect situation, the infinite emanated treasure revealers will be born accordingly to the prophecy.

Through the enlightened power, highly realized master or the karmic treasure reveler, by opening the door of treasure and spread the dharma once again. These treasure teachings representing most profound, authentic and powerful tantric form of Buddhist training as such teaching are direct, very fresh and so forth such type of teaching is popularly known as gTerma or short transmission or the profound close treasure teaching.

Treasure Revealed by Kagyu Masters

In Tibet, the great master, MarpaChokiLodoe (1012-1099) who belongs to the Kagyu tradition had discovered the treasure teachings of the Non-dual completion stage of the mind and energy from Bodhgaya in Bihar.

Not only this, Rechung the foremost disciple of milarepa (1052-1135) (founder of Kagyu tradition) had hidden the six-fold cycle of blissful absorption at LhodragKharchu and later when the right time arrived it was revealed by tsanpaGyari.

Wish-fulfilling pith instruction of the mind, which had been concealed by the unequalled master DakpoLhargye and the noble yeshyDorjee, was taken out of the Black Mandala sea by the protector DuntsoRepa.

Karmapa Rangjungdorjee (the sixteenth Karmapa) had extracted the Long life nectar from Samyechimphu and offered it to the king of Hor who through the treasure's power lived longer than any other ruler of Hor.

Je karmapa Chodrag Gyatso , as prophesied, revealed long life nectar and pills from Tashi Kogthreng that had been concealed by Guru Padmasambhava.

Treasure Revealed by Sakya Masters

In the vision of Manjushiri, Sachen Kunga Nyingpo received the treasure teaching of training the mind by abandoning the four attachments.

In the vision of LopenVasubhandu, sakya Panditakunga Gyaltsen received the explanation of Abhidharma and then propagated the teachings in Tibet.

Sakya Dagchen Kunga Rinchen discovered the dakini Dewai Dorje's skull filled with relics of the seven time incarnated Brahma, and Guru Padmasambhava's life pills and essential substances in the floor of samye monastery. He also extracted a nine-pointed iron kilayawith a relic of the seven time incarnated Brahman from the white stupa of samye.

Treasure Revealed by Gelug Masters

According to Chinese version of Lankavatara Sutra that a king of Naga offered a white conch shell to Lord Buddha. Lord Buddha gave it to Maudgalyana and ordered him to conceal the conch shell in the Gogpa Hill and stated: "in the future life the bukshu named Kamalasilawill discover it." Later Je Tsongkhapa revealed that prophesied conch shell.

As stated in the biography of the Third Dalai Lama, sonam Gyatso, the Second Dalai Lama Gedun Gyatso departed to the pure land of the copper-colored Mountain after his demise, where he was guided by two horse headed cannibals, upon arriving, he met Atisha, sakyapandita and Je tsongkhapa together with Guru Padmasambhava who were all residing there. As prophesied by Guru Padmasambhava, he later returned to Tibet. After arriving in Tibet, he took King Trisong Deutsen's five scrolled treasure out from the middle room of the palace in Lhasa. He also had frequent vision of Guru PADmasambhava, and due to the Guru Rinpoche's blessings he later revealed a white conch shell treasure from a cave near Drichuriver.

The Fifth Dalai Lama, known as the "Great Fifth", Ngawang Lobsang Gyatso, invoked twenty-five treasures through his pure vision. Dungrampa Tenpai Nyima, the disciple of the GedunDruba, the first Dalai Lama, also discovered sixteen volumes of the sutra of one hundred thousand verses and this is clearly stated in the text of yellow Lapis lazuli.

Sangye Gyatso, the internal minister of the fifth Dalai Lama revealed some of king Trisong Deutsen's Liturgies.

There are countless other examples like that of Jamyang Shedpa Dorje, who fulfilled a prophecy by discovering the treasures of the dakini Machig Labdron, so on.

Treasures Revealed by Nyingma Masters

As for the Nyingma Tradition, which formed the foundation for the other schools to flourish. In addition to these major revelations, one hundred great treasures, one thousand minor treasures and more, were revealed, enriching the world and especially opening the doors of peace and happiness to all sentient beings.

Guru Padmasambhava's way of upholding the Budha Dharma through the means of treasures is clearly described by him in the treasure text of DrimedKunga in these words:

Treasures revealers will arise here and there,

Treasure teachings will crop up like mushrooms everywhere.

All these are not worthless things

But are objects to remember me by.

Also, the Ratnalingpa's treasure text goes further by stating:

There is one major treasure in each of the large countries,

These are objects to remember me by.

There is one minor treasure in each of the small countries.

These are also objects to remember me by.

All treasure texts comprise what is known as the "Close Lineage". The Nyingma treasure lineage possesses great blessings as it was passed from the primordial budha Samantabhadra to the Dzogchen teacher Garab Dorje and then to Padmasambhawa in the form of mind, symbol and aural lineages. These lineages were then passed down to the treasure revealers where the lineages expanded to be classified in six or nine ways. The six lineages include the three lineages of mind, symbol and aural, in addition to the three lineages of Enlightened Prophecy, prayer Empowerment, and Dakini Bequeethment. The nine lineages of practice, the aural lineage of initiation and the lineage of enlightened activity to the above six.

In these lineages, the tantric teachings are combined with the transmitted teachings; the transmitted teachings are coupled with the pith instructions from the masters who have directly realized the teachings and the pith instructions with actual practice by the disciples. By combining these elements, the lineages remain fresh, free from corruption and confusion, and can be practiced easily by the advanced practitioner as well as beginner. This combination has kept the lineages flowing to this day like perpetual rivers of divine nectar.

The power of the treasure teachings is stated in Ratnalingpa's treasure texts:

As the (treasure teachings)are profound, vast and unobscured,

It is definite that even a single instruction will lead to liberation.

Therefore, awakened and destined beings should practice these teachings,

If they think of death and fear it.

Oh followers!(with this practice)you will achieve the path of salvation in one life time.

It is also said in the Sutras that all qualities and all attainments of common and uncommon Siddhis are accomplished solely through the power of Budha dharma.

The text of Explanatory Application states:

By the exclusive grace of our Teacher (Lord Budha)

The birds, the sticks and the stones,

The lotus and the wishfulfilling tree, the drum in the god's realm that resounds teachings,
All these are genuine decrees of Lord Budha.

And the Arali text also says almost similarly:

The teachings that resound from mountains or sticks or pebbles,
From the lotus of the wishfulfilling tree,

Or form the drum of the god's realm;

All arise from the blessings of the victorious one(Lord Budha.)

And are thus his decrees.

The sutra of condensed Meaning has a similar assertion:

If a listener, after hearing the teachings that the victorious one

So skillfully explains and rationalizes,

Subsequently acquires happiness by practicing and realizing them,

It will be due solely to the power of the great Tathagata.

If one wonders why this is so,

It is because the victorious one first gives the teachings,

Disciples learn and realize them

Thus gathering their fruits, after which they pass the teachings on.

Therefore it is clear that the true origin of all this benefit is no single individual but the power of the Budhas.

In order to take advantage of the power of the Buddha's it is very important to develop wisdom through the three means of listening, contemplating, and practicing the profound Buddha dharma. Moreover, it is fitting for individuals to practice and uphold their own tradition.

This school was established in Tibet in the ninth century by Guru Padmasambhava, and it is through the power of the wisdom mind of this saint and his enlightened disciples that the transmission of these esoteric teachings takes place.

The Nyingma is a Tibetan version, which means the oldest, the mother school, of Tibetan Buddhism.

Brief History of the Nyingma

The Nyingma School has an unbroken lineage of enlightened masters of Mantrayana and Sutrayana from the present time back to the disciples of Shakyamuni Buddha. Literally it is known as the school of the ancient ones.

More than 2,500 years ago Shakyamuni Buddha, the fourth Buddha, ushered in the auspicious time (kelpa) in which we still live and which will see a thousand Buddhas manifest in this world. He revealed himself to be a Buddha by fulfilling the twelve deeds that all Buddhas perform:

"Leaving Tusita heaven (dGa.ltan) for this world in the form of an ash white elephant

Entering into the womb of his mother

Taking birth in Lumbini, and then taking seven steps in each of the four directions

Learning the arts, such as writing, mathematics, archery etc.

Engaging in sports with other young men and enjoying the company of his consorts

Abandoning the princely life at the age of 29 to become a self-ordained monk

Enduring many hardships for six years by the river Nairanjana

Sitting beneath the Bodhi tree at Bodhgaya

Defeating hosts of demons that night

Attaining Buddhahood at dawn

Turning the Wheel of Dharma at Sarnath

Passing into Nirvana."

He turned the Wheel of Dharma three times. That is he gave three distinct cycles or cannon of teaching:

First in Sarnath, Buddha taught the four noble truths (bDen.pa bzhi) to the five noble ones (lNga.sdebzangpo) being suffering, the cause of suffering, the end of suffering and the path leading to the end of suffering. This is the basis of the Hinayana.

Second at Vulture's Peak in Rajgir he taught the perfection of wisdom (PrajnaParamita, Tib. SNying-mDo or The Heart Sutra) being characteristiclessness or "emptiness". Form is emptiness and emptiness is form. He taught this to a mixed audience of men, women, sramaneras, bhiksus, bhiksunis, bodhisattvas (including Manjushri, Avalokitesvara, Vajrapani and Maitreya).

Finally he taught the doctrine of absolute truth to supernatural beings, gods, bodhisattvas, nagas, raksas, raksasas and human beings.

The Buddha left 84,000 kinds of teachings, enough for an appropriate teaching for every kind of mind. These can be classified in three, nine, twelve, fourteen and fifteen yantras or vehicles.

The first cycle of teachings was concerned with the Hinayana, the second and third with Mahayana.

Shravakayana teachings form the basis for all Buddhist study and practice, and the Bodhisattvayana teachings are the basis of vision and practice of the Great Vehicle, the Mahayana. The Bodhisattvayana includes the Sutrayana teachings such as Prajnaparamita and Tathagatagarbha and the Mantrayana teachings revealed in thousands of Tantras.

Tantrayana or Vajrayana traditionally was taught in private first at the request of King Indrabodhi of Oddiyana (O.rgyan). He taught chosen disciples of high merit how to transform phenomenal appearance into a pure mandala. In order to teach this he emanated the Guhyasamaja mandala (gSang.ba 'Dus.pa), gave empowerment of this and then gave the tantric teachings. Thus it was taught apart from the three turns of the Wheel of Dharma. He also prophesied that he would in a future time emanate to teach the Vajrayana. In the Mahaparinirvana Sutra (Mya.nganlas 'das.pa'Imdo) he said he would be reborn in a lake. This was fulfilled by the Birth of Padmasambhava (Pa.ma 'byung.gnas) also known as PemaJungne, the lotus Born Lama and Guru Rinpoche.

The Hinayana view is that Shakyamuni transmitted his teachings to seven accomplished disciples: Odsung, Kungawo, Shane Göchen, Nyerbe, PhagpaDhidhika, Nagpopa and Lgthong. The Mahayana account is that it was transmitted through the bodhisattvas including Maitreya, Manjusri etc as intermediaries to Nagarjuna, Aryadeva, Asanga, Vasubandhu, Gunaprabha, Sakyaprabha, Dignana and Dharmakirti. (Tibetan: Ludrup, PhagpaLha, Thogme, Yingyen, Yönten Od, Shakya Od, Choglang and Chödrag); to the two wonderful teachers Santideva (Zhi.ba Lha) and Candragomin (Tsan.dra.go.mi); to the four great teachers, MahabrahamanaSaraha(DramzeChenpoSaraha), Dharmapala (KhepaChenpoPaldenChökyong), Rahula (TsunpaChenpoDrachenDzin) and Virya (LobpönChenpoPawo). The Tantric Vajrayana teachings were transmitted through Vajrapani and the eighty-four mahasiddhas.

The Vajrayana is classified within Nyingma as Outer and Inner Tantras. The Outer Tantras are Kriya, Caryā and Yoga Tantras. The Inner Tantras are Mahayoga, Anuyoga and Atiyoga. The inner Tantras belong specifically to the Nyingma tradition. It was the first two of these that were passed on to King Indrabodhi. They were transmitted through the VidyadarasKukkuraja, Lilavajra, Buddhaguhya, Padmasambhava and others. Atiyoga was passed to the first human VidyadharadGa'-rabrDorje to Manjusrimitra, Sri Simha, Jnanasutra, Vimalamitra, Padmasambhava and others.

Five years after the Parinirvana of Shakyamuni Buddha, as he predicted, Guru Padmasambhava, the Lotus Born Lama arises in Oddiyana to transmit the Mantrayana teachings known as the Inner Tantras: Mahayoga, Anuyoga, and Atiyoga.

28 Years after the Parinirvana of the Buddha, King Indrabodhi of Sahor, also known as King Dza, received the transmission of the Mahayoga and AnuyogaTantras from the Bodhisattva Vajrapani. He began a long lineage of Vidyadharas (Knowledge Holders) who realised and transmitted these teachings for many centuries in India.

GarabDorje was born 166 Years after Buddha's Parinirvana in Oddiyana, northwest of India. He was an incarnation of Vajrasattva. He was the first human to teach the AtiyogaTantras. He passed the Atiyoga to Manjushrimitra, an emanation of the BodhisattvaVajrapani between the first and third Century CE. In turn he transmitted them to ShriSimbha. He realised them and passed them to Jnanasutra, Buddhaguhya, and to the masters who brought them to Tibet: Vimalamitra, Padmasambhava, and Vairotsana.

During the 7th-8th CE Lilvajra transmitted the MahayogaTantras to Buddhaguhya, Padmasambhava, and Vimalamitra who later carried the teachings to Tibet.

Possibly some of these teachings reached Tibet by the 5th Century CE. Nevertheless, it was not until the 8th Century CE that Buddhism began to be established in any systematic and general way. King TrisongDetsen (b.circa 742 CE) invited an Indian abbot, Shantarakshita to Tibet to establish a great monastery and after encountering difficulties on his advice he solicited the help of a tantric practitioner, Padmasambhava.

Padmasambhava is known as the second Buddha throughout the Himalayan region. His legacy is found throughout the region and in many caves he used for meditation one can still see handprints and footprints he impressed into solid rock such was the extraordinary power of his realisation.

Modelled on the famous Otantapuri Temple in Bihar, Samye Monastery was eventually completed. The sixty-four hundred thousand teachings of rDzogs-pa-chenpo obtained from Bodhgaya in India and elsewhere were introduced to Tibet by Padmasambhava. Under the direction of Padmasambhava, Vimalamitra, and Vairotsana oversee the translation of the Mahayoga, Anuyoga, and AtiyogaTantras into Tibetan and more than a hundred each Tibetan and Indian panditas translated most of the then known Buddhist teachings into Tibetan. Buddhaguhya the renowned Pandita of Nalanda transmitted the Mahayoga teachings to Tibetan disciples such as NyagsJnanakumara, who brought them to Tibet.

The inner tantras were transmitted from generation to generation in two ways: The bKa'-ma (long) transmission from realised master to student which might be an unbroken chain of individuals over a long period of time and the gTer-ma (short) transmission. The latter is derived from teaches concealed by Padmasambhava and his spiritual consort YesheTsogyal to be discovered when the circumstances were right by tertons (gTer-stons). They are therefore a very direct communication and are appropriate to circumstances now whereas the long transmission offers the confidence of knowing that it has worked and been realised by a succession of people before.

The Treasure transmission comprises the innumerable treasure texts revealed by subsequent Treasure Masters, which were hidden by Guru Rinpoche himself in 9th century as well as numerous teachings later revealed through enlightened minds and meditative visions of Nyingma masters. Hundreds of masters have appeared who have revealed treasures. Among them, NyangralNyimaÖzer (1124-92), Guru Chowang (1212-70), DorjeLingpa (1346-1405), Padma Lingpa (b.1405) and JamyangKhyentse (1820-1892) are renowned as the Five Kings of the Treasure Masters. Their revealed treasures concern, among others, the cycle of teachings and meditations related to Avalokiteshvara, Guru Rinpoche's sadhanas, the Dzogchen teachings, the Ka-gyey cycle of teachings, the Vajrakila or Phurba cycle of teachings, medicine and prophecies.

Consequently, as well as the standard Mahayana Buddhist canon of the Kangyur and Tangyur, many further teachings may be found in the Collection of a Hundred Thousand NyingmaTantras, compiled in thirteenth century by TertönRatnaLingpa (1403-1473) and organised by KunkhyenLongchenRamjampa (1308-1363). Besides this, numerous works such as the sixty volumes of the RinchenTerdzod compiled by KongtrulYontenGyatso (1813-1899) and the writings of Rongzom, Dodrupchen, Paltrul, Mipham and many others have added to the rich collection of Nyingma literature.

YeshesTsogyal, King Tri-song De-tsen, Vairocana the Translator, gNyagsJnanakumara, Sang-gyeYeshe and Rin-chenChogother 25 disciples of Padmasambhava were charged with the responsibility to pass the Dharma on to future generations. They have all repeatedly been reborn as masters of kama and terma to guide successive generations of practitioners and protect the Nyingma School even to the present day.

Unlike the other Buddhist traditions the Nyingmapas did not become institutionalised until much later in their history. Apart from Samye, no major monasteries were built until the 12th century.

This first period was known as the Early Translation, Ngagyur (sna'gyur) and those who practiced the tradition that this gave rise to were eventually to be called the Nyingma (rnying ma, tr. Ancient Ones) to distinguish them from the followers of later traditions which later evolved known as the Sarma (gsar ma).

Following the murder of the last Dharma King, Ral-pa-can in 836 CE, his brother, King Glangdarma, waged war on Buddhism and the monasteries were destroyed. Protected by the disciples of Padmasambhava and Vimalamitra, Buddhism survived in Tibet through the lineages of ordained lay yogins or 'ngakpas and ngakmos'.

The Vinaya (monastic) sangha was preserved by three monks, sMar, Rab and gYo who smuggled sacred texts to the remote province of A-mdo where they could be kept safely.

The official persecution only lasted about a dozen years but Tibet remained in confusion. Tibet had fragmented into ten small kingdoms. It wasn't until the tenth century CE that the ruined monasteries and temples started to be restored. Slowly

practitioners started crossing to and from India and Tibet. Of these the most important was Smrtijnanakirti (892 – 975).

At Ukpalung Monastery in Central Tibet, the Nyingma master ZurpocheShakyaJungney collected thousands of texts during the 10th Century CE, classifying and arranging Tantras together with their commentaries, practice and ritual manuals.

Led by RinchenZangpo (957 – 1055) who had studied in Kashmir in the 10th and 11th Centuries CE a second wave of translation and interpretation occurred resulting in the New Translation period of the Sarma. The resulting traditions of this second wave included the Kadam, (later to evolve into the Gelug), Sakya, Kagyud, ShangpaKagyud, Chöd and Shije, Kalachakra and UrgyenNyendrub. Together with the Nyingma these are sometimes referred to as the Eight Chariots of Spiritual Accomplishment (sgrubbrgyudshingrtabrgyad).

All the major Sutrayana teachings of the Buddha and the sastras of the Mahapanditas were preserved in revised and modified translations by the new schools and constitute a heritage shared by all schools. The texts of the Inner Tantras which were translated in the early period are the unique heritage of the Nyingma School.

Nechung Monastery was built in Central Tibet by Chokpa Jangchub Palden and Kathok Monastery was founded in Kham by KaDampaDesheg (1112-92 CE) in 1159 CE. From the 15th century onwards, great monastic universities were built, such as Mindroling, founded in 1676CE by Rigzin Terdag Lingpa, otherwise known as Minling Terchen Gyurmed Dorje (1646-1714CE) and Dorje Drag founded in 1659 CE by RigzinNgagiWangpo in central Tibet; and Palyul established by RigzinKunsangSherab in 1665 CE; Dzogchen built by Dzogchen Pema Rigzin in 1685 CE and Zhechen established by Zhechen Rabjampa in 1735 CE, all in Kham province. Dodrupchen and Darthang monasteries were established in Amdo.

In the 15th Century CE, the Inner Tantras preserved at Ukpalung Monastery were gathered together by Nyingma Master RatnaLingpa into a collection known as the rNing ma rGyud 'Bum.

Orgyen Terdag Lingpa and Lochen Dharmashri collect ancient Nyingma Kama texts together thus preserving them in the 17th Century CE.

In the 18th Century CE Kunkhyen Jigme Lingpa and Gertse Mahapandita verify the authenticity of the Nyingma Gyudbum inner tantra texts and compose catalogues and histories for a blockprint edition made at Derge, eastern Tibet.

During the 19th Century CE Jamyang Khyentse Wangpo, Kongtrul Lodro Thaye, and Chogyur Dechen Lingpa assembled thousands of Terma treasure texts from throughout Tibet, creating a collection known as the Rinchen Terdzod.

Monastic institutions re-established in exile include Thekchok Namdrol Shedrub Dargye Ling, in Bylakuppe, Karnataka State; NgedonGatsal Ling, in Clementown, Dehradun; Palyul Chokhor Ling and E-VamGyurmed Ling in Bir, and Nechung Drayang

Ling at Dharamsala, and Thubten E-vamDorjey Drag at Shimla in Himachal Pradesh, India.

The Nyingma classifies the teachings into 9 yanas or vehicles. These can each be considered both as being complete within them having a ground, a path and a fruit, or alternatively as steps along a continuum towards the Great Perfection. It is also said that each contains all of the other yanas.

Nyingma scriptures consist of the canon of sutric and tantric teachings with their vast commentaries and the fascinating and popular scriptural tradition, the Terma Teachings. There are thousands of volumes of Terma texts, which are discovered by hundreds of Tertons starting from the eleventh century and continuing to this day. The Terma tradition constitutes a major aspect of the teachings and practice of the Nyingma, therefore it is important for people who are interested in Buddhism, and especially in the nyingma lineage, to understand what Terma are.

Importance of Terma tradition in Tibetan Buddhism

Due to the immense compassion for the beings, Guru Padmasambhava not only established the Buddha Dharma in the land of snows during his five- decades stay in Tibet, but also concealed a great many Terchoe or treasure teachings in various places for the benefit of future beings. In addition, he prophesied the name and the time of those exalted beings that would reveal those teachings, practice, and spread them to the far reaches of Tibet. Within a span of eight hundred years, scores of tertons who were manifestations of Guru Padmasambhava's accomplished disciples took birth in various parts of Tibet. They illuminated the esoteric and secret multitude of beings towards ultimate Buddhahood. There are innumerable treasure revealers in the nyingma tradition.

Nyingma school (old school) from which the rest of the schools of Tibetan Buddhism is said to have derived. Tibetan Buddhism exerted strong influence in most of the central Asia including China, and Mongolia. However, the 15th and the final King of Tibetan Dynasty Lhang Dharma almost brought an end to Buddhism in Tibet. Lhang Dharma was a practitioner of Bon who was very bitter against Buddhism. Due to his bitterness towards the Buddhism, the Buddha's teachings were almost extinct from Tibet.

At such a period of degeneration, fortunately, by the blessing of the Tri kayas or three bodies [dharma kaya, Nirmanakaya, Sambok kaya] of Guru Rinpoche to the great scholar Lang ndo who had been known as the embodiment of the great master or treasure revealer [gterton] Ratnalingpa, had revealed the kangyur text, due to which Buddhism once again flourished in the land of Tibet.

Guru Padmasambhava prophesied that the rest of the Buddha's teaching for the upcoming generation would be preserved only by the Terma Tradition.

The "Kangyur" is a Tibetan term which means the collection of Buddha's teachings translated from Sanskrit and the Pali version into Tibetan. It is generally composed of 105 volumes including the contents. But the number varies according to different editions. There is divisible into three great sections corresponding generally to the Pali version of the Tripitaka of the Southern Buddhist.

- 1) Vinaya [tib.dulwasdodsnod] in 13 volumes.
- 2) Sutra [mdsosdesdodsnod] 66 volumes including tantra (22 volumes)
- 3) Abhidharma[mnonpesdodsnod] in 21 volumes including transcendental wisdom. (prajnaparamita sutra) like that it contains a large number of original sutras and tantras translated from Indian sources, the name which is rendered as “Translation of the words of the Buddha”, is the first portion of the Tibetan Buddhist texts. This text also comes under the Terma Tradition.

Acharya Nagarjuna , (a great scholar of the second century) had revealed The Prajnaparamita sutra from the Naga realm and brought back to the human realm.

Among the five major sciences, five major fields of study, namely the arts and craft or silpa, the medicine or cikitsa, the grammar or sabdavidya, the logic or hetu and the philosophy or adhyatma. And the origin text for the medicine field of study was once revealed as the Terma by Dapa Dngossheschen. Therefore today among the five major studies, the medicine is still exists not only in the Tibetan community but also widespread. This medicine is totally a pure herbal product made according to the Tibetan science of healing. The natural herbs that can effectively help to cure the various kinds of diseases without causing any side-effects and so forth. Therefore, to preserve and for the better benefit for all sentient beings, Tibet exile government had opened an institution at Dharamsala in himachal Pradesh state, in which they can practices the medicine. Without the Terma tradition, there won't be possible to revive in the field of medicine.

Therefore terma tradition is having the great contribution in almost all fields for revival in Tibetan Buddhism.

CONCLUSION

In almost every religion, there have been sacred texts and material objects have appeared miraculously to Sages and saints. Similarly among revelatory tradition is the terma(gTerma) tradition of Tibetan Buddhism.The terma (gTerma) tradition is considering a fresh opportunity for the renewal of spiritual practice.

Guru Padmasambhava is known as the second Buddha .

Guru Padmasambhava compassionately looks upon the helpless beings of Tibet and blesses them at all times with his manifestations as erudite masters and teachers of the four schools of Tibetan Buddhism Guru Padmasambhava not only established Buddha dharma in the land of snow but also concealed a great many treasure teachings(gTerchos) in various places for the benefit of future beings. In addition, he prophesied the name and the time of those accomplished beings who would reveal those teachings, practice and spread them to the far reaches of Tibet within a span of eight hundred years, scores of tertön (gTersTon) who were manifestation of Guru Padmasambhava's accomplished disciples, took birth in various parts of Tibet. They illuminated the esoteric and secret teachings of Tantrayana. There are innumerable treasure revealers in the Nyingmatradition. A new terma (gTerma) is said to be still warm with the breath of the

dakinis, which is considered a fresh and miraculous as well as more effective. A living tertön (gTerston) is a continuing source of new inspiration and new teachings.

Generally the ultimate object to obtain is the state of omniscient. Both the long and short transmissions act as a path of skillful means to accomplish or achieve the Buddha hood. Long transmission or the distant oral teaching (Kama), occasionally there might be possibility that the bridge like lineages of transmission would be cut off or missed out in between or through forsaking or impurities of samaya or commitment, interference posed by malignant spirits and transmission through numerous generations, it is possible that the sacred oral teachings have less potency.

The short transmission or the profound close treasure teaching (gTerma) is the direct transmission. The transmission doesn't need have passing down from one to another. Cause of this reason, the transmission is very fresh. The distance is very close and near. Therefore the possibility to achieve the Buddha hood is fast and strong. If one could meditate, there would be swift proving the accomplishment. In brief not time consuming in fruitful result if the approach follows the proper order. The unspoiled practices and the quick transmission siddhi or blessing is the prominent differences between the long transmission and the short transmission.

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