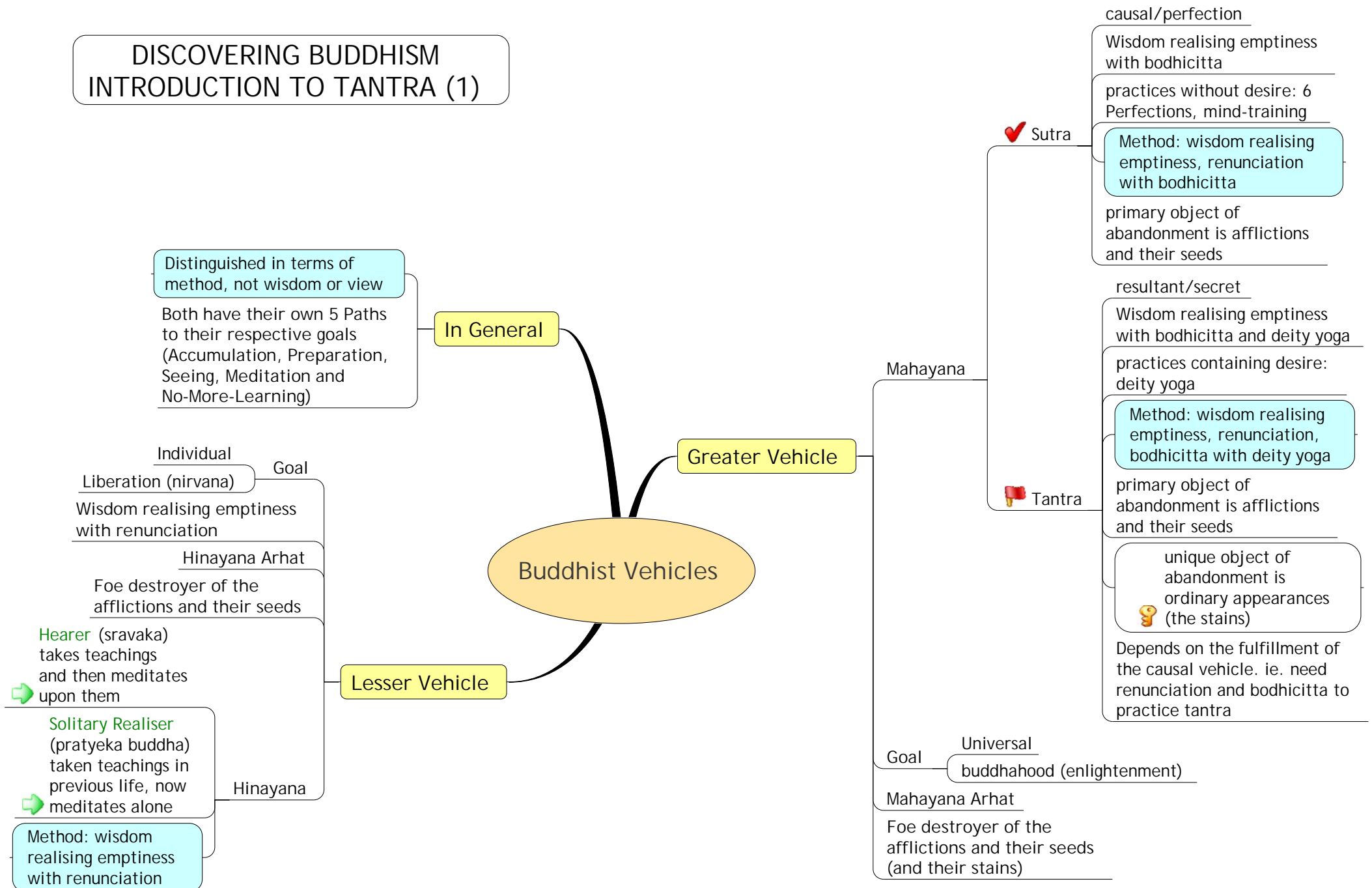
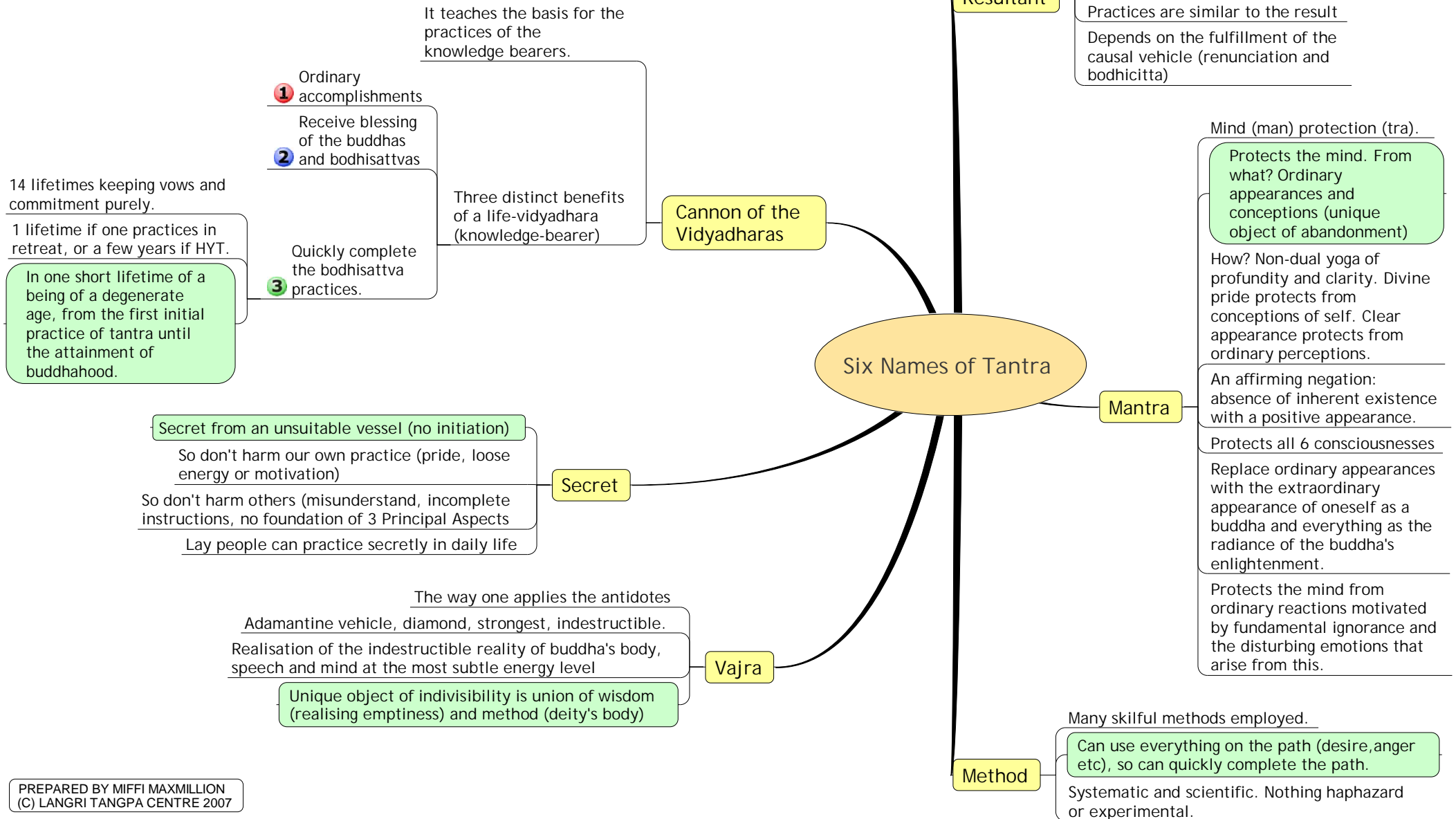


DISCOVERING BUDDHISM

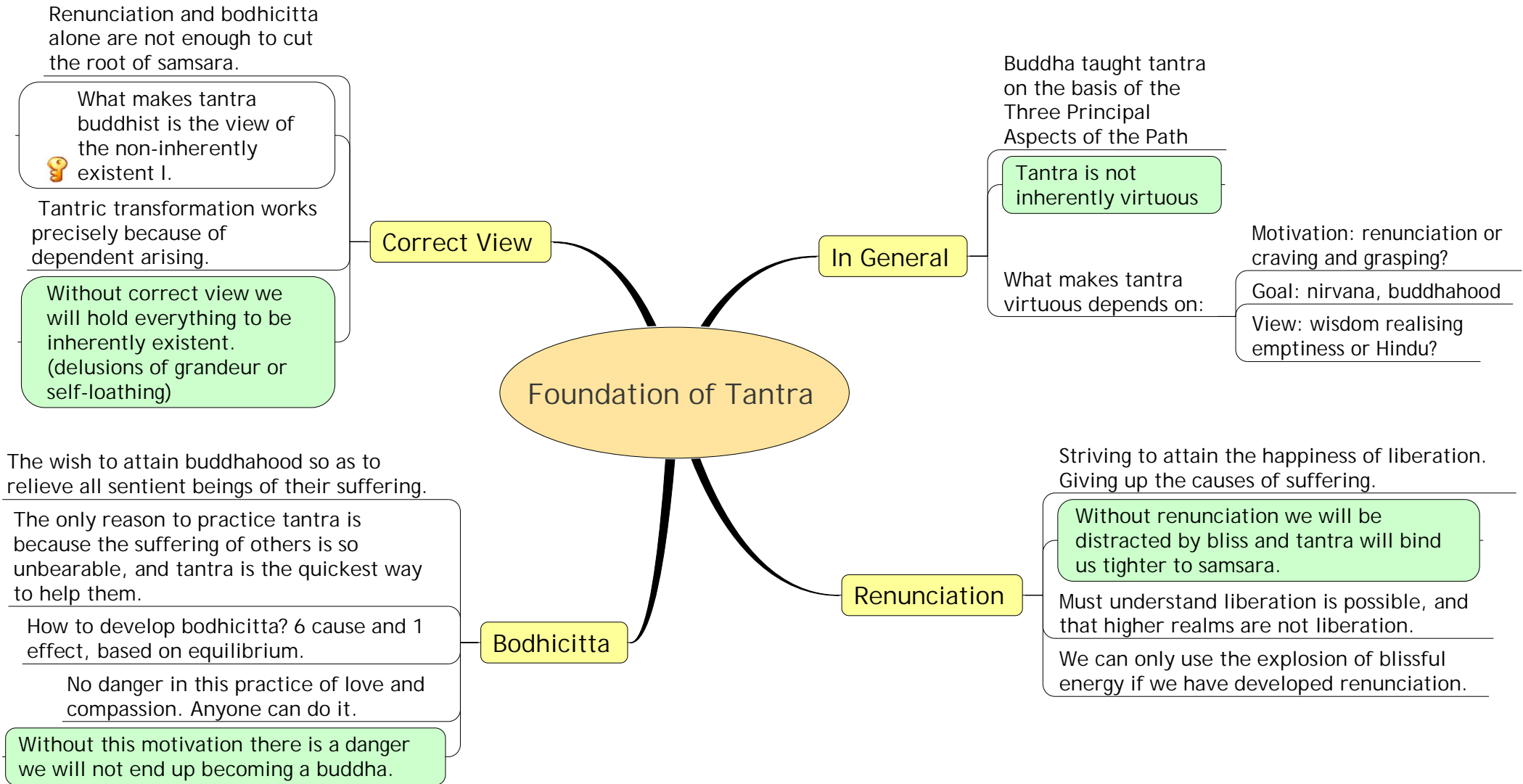
INTRODUCTION TO TANTRA (1)



DISCOVERING BUDDHISM INTRODUCTION TO TANTRA (2)



DISCOVERING BUDDHISM
INTRODUCTION TO TANTRA (3)



DISCOVERING BUDDHISM INTRODUCTION TO TANTRA (4)

- See oneself as ill
- See the teacher as a doctor
- See the Dharma as medicine, a prescription
- Think that if we practice, we will be freed from illness
- Seek to see the Dharma taught and propagated for sentient beings
- Look on the teacher as being holy (they have actually brought forth the qualities that they are teaching)

6 qualities expected of a student (sutra)



1 UPSIDE DOWN POT: not listening carefully, or even falling asleep! Be sincere in approach, honest and genuine, otherwise we cannot benefit



2 CRACKED POT: even if we do listen, we don't study or don't think about the teachings, so we forget



3 DIRTY POT: without prayer and a positive attitude, our negativities will not only hinder, but even harm, like poison.

3 faults to abandon

Qualities of a Student

In general

FIRST abandon the 3 faults and adopt the 6 attitudes, THEN investigate the teacher!
If the qualities of a student and those of a teacher are fulfilled, naturally the benefit of repairing the mind will come about

A student must... (tantra)

- Wish to become liberated
- Be unable to bear the suffering of others without helping them
- Mind in accord with the vajra master, confidence in them
- Desire to guard the vows, know how to confess and purify
- Have stable faith in tantra
- Trained in the common preliminaries - the Three Principal Aspects of the Path
- Be able to make the mantra and retreat commitments
- Request the initiation

After the initiation

A student must view the guru as being a buddha
Any faults are viewed as our own mistaken projections

DISCOVERING BUDDHISM INTRODUCTION TO TANTRA (5)

Qualities of a Teacher

10 in Sutra

In Tantra

Master of generation stage
Master of completion stage

Ideal

5 of protection
5 of inviting deities

Or, possess the
10 Suchnesses

✓ possess exceeding qualities
(more qualities than faults)

Attained empowerment

Abiding in vows and samaya

Learned the rites of the lineage

Completed the approach retreat

Have permission from the deity

At the
very
least

6

3 Conduct of the teacher

Tamed mind (ethical
discipline)

Pacified mind (meditative
stabilisation)

Thoroughly pacified mind
(training in wisdom)

Studied (well versed
in scripture)

Wisdom (thoroughly
realised emptiness,
at the very least
conceptually)

through
scripture

through
reasoning

Know more
(qualities exceeding
the student in that
particular topic)



3 Wisdom regarding the teaching

leading adepts
along the path,
teaching so
students can
understand

teachings are
well-received,
enjoyable
(culture and
customs)

Skilled in the manner of
teaching

4 How to look
after students

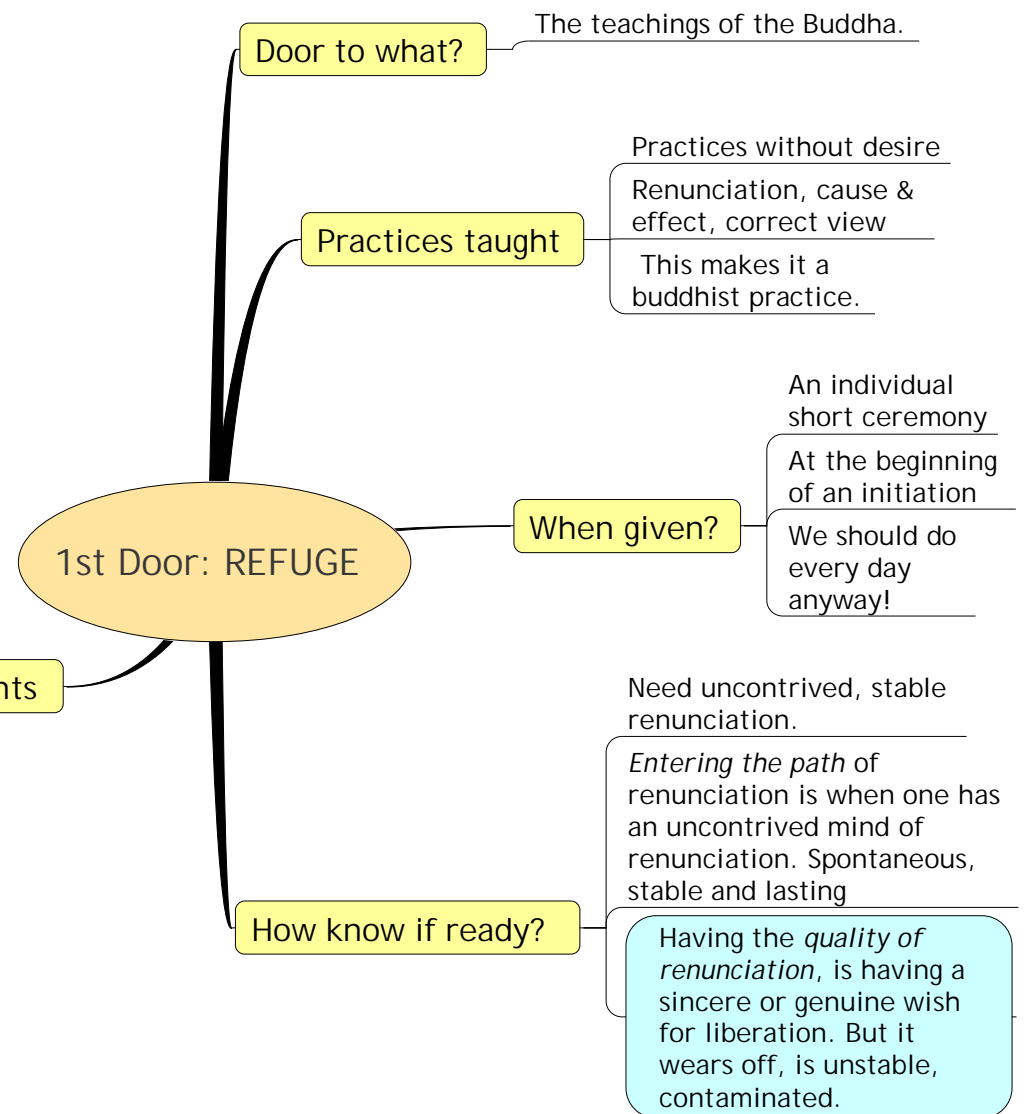
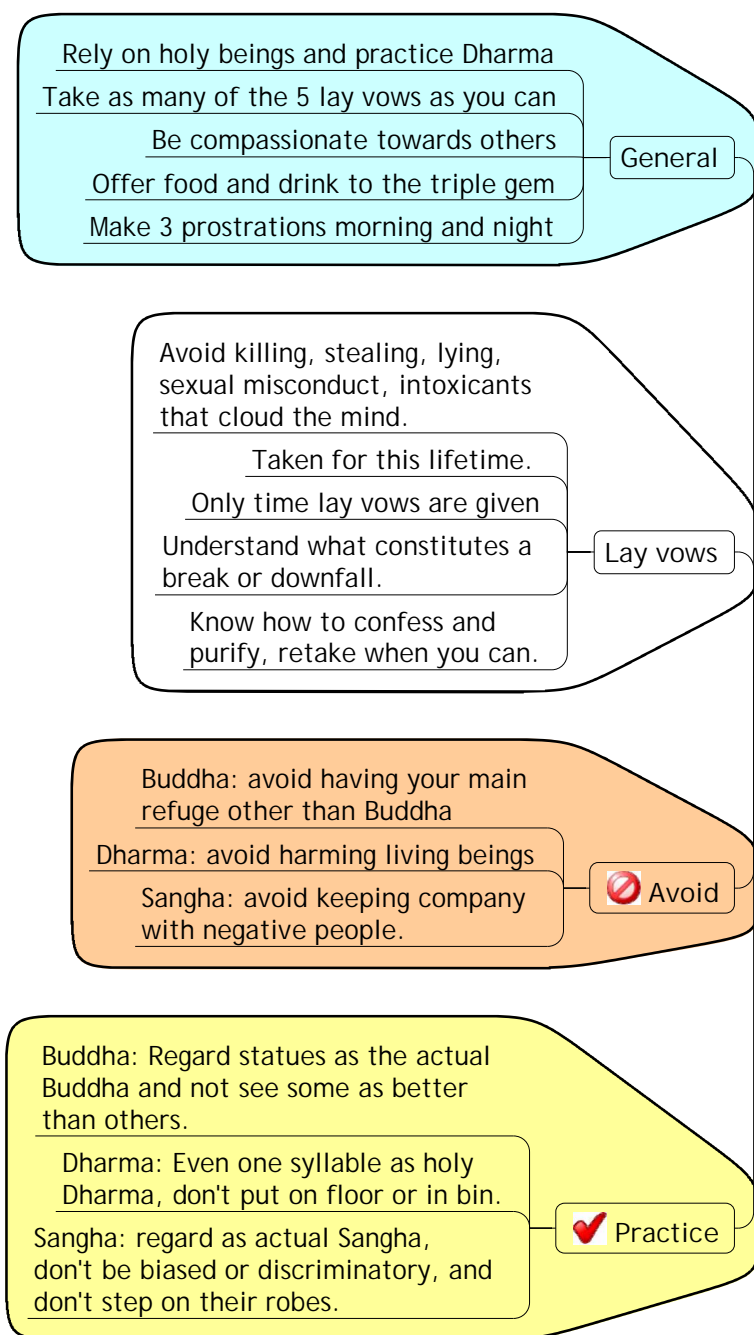
Motivation of love and
compassion (regardless of
disrespect or no pay!)

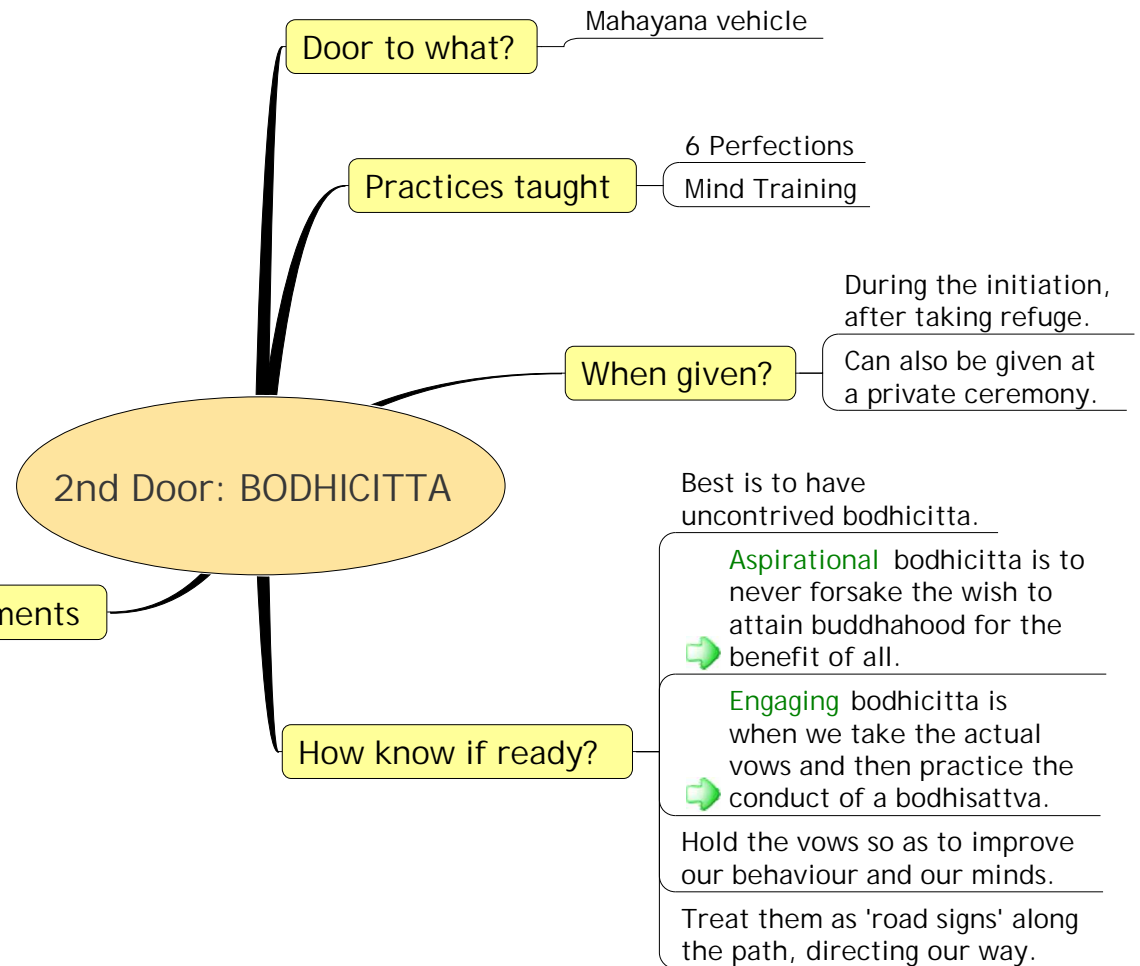
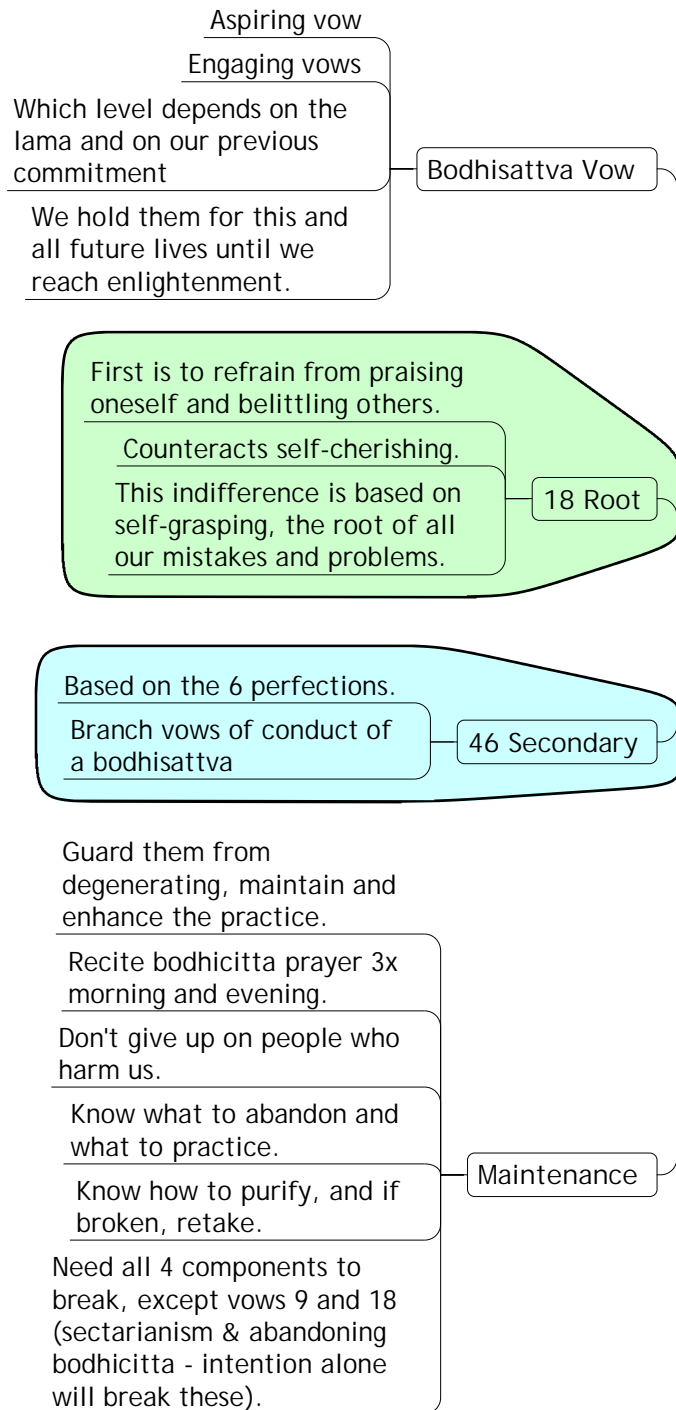
Enthusiastic (joyfully work
for the benefit of beings,
including teaching,
content with one's work)

Patient and tolerant with
students (particularly look
after inferior students,
tolerate ingratitude)

THESE SHOULD
ALSO BE
ADOPTED BY ALL
THOSE WHO
WORK IN A
DHARMA CENTRE

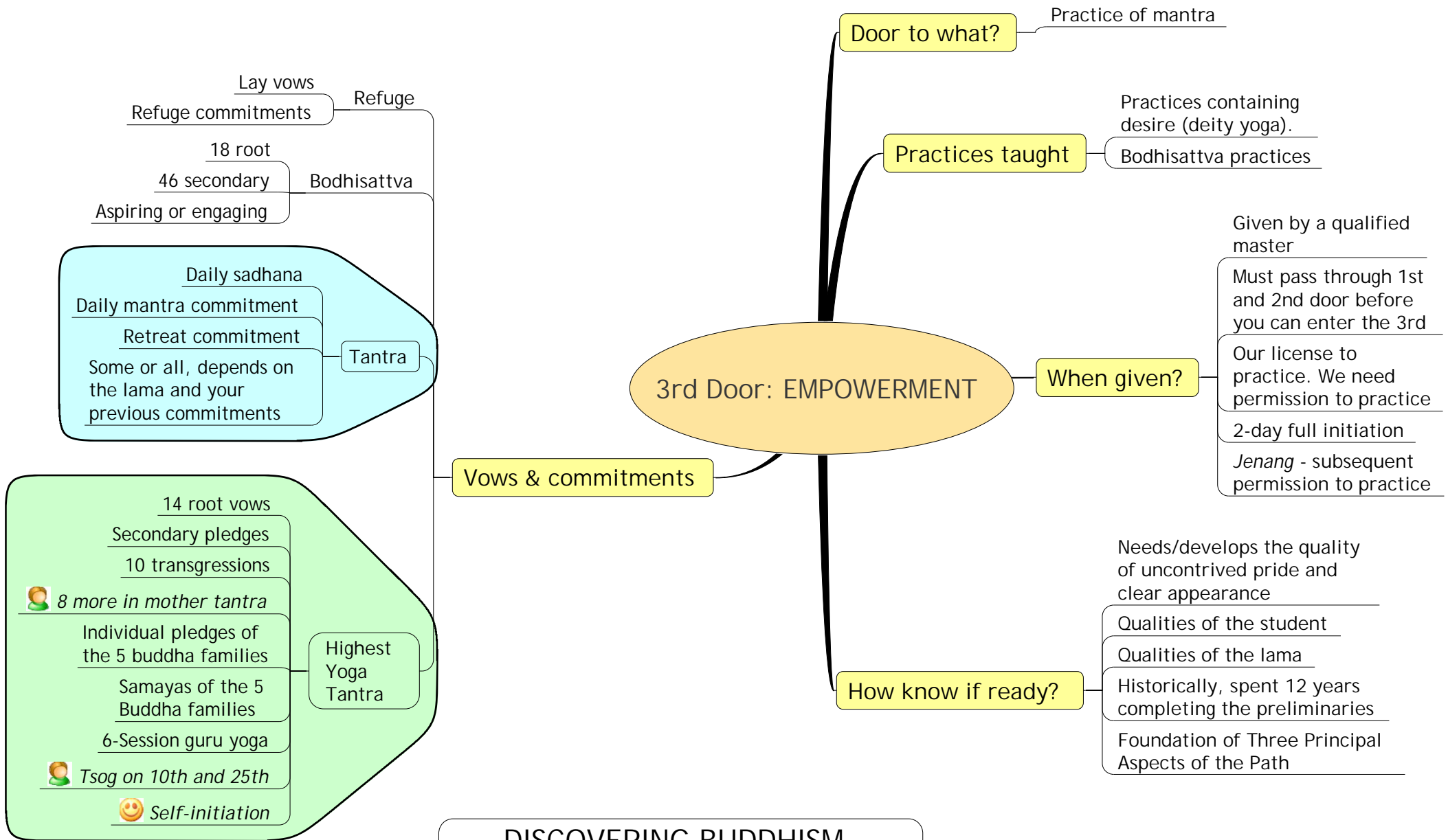






DISCOVERING BUDDHISM INTRODUCTION TO TANTRA (7)

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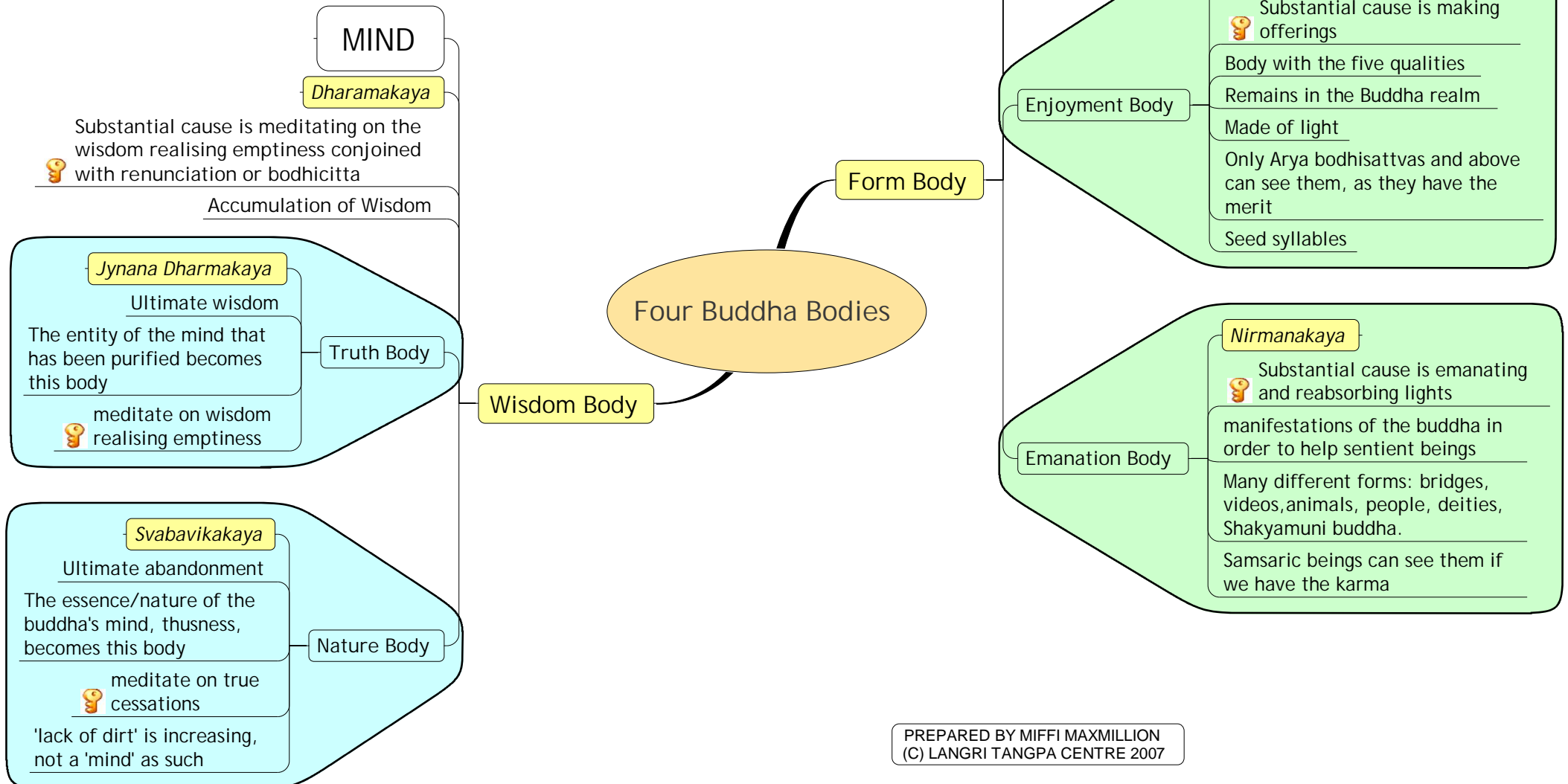
Four Classes of Tantra

NAME/CLASS	CAPACITY	TYPE OF BLISS	DISCIPLINED BY
Action Tantra <i>Kriya Tantra</i>	Lesser capacity	Joy of gazing	External activities (ritual cleanliness, avoiding black foods, cleaning the place)
Performance Tantra <i>Charya Tantra</i>	Middling capacity	Joy of gazing and smiling back and forth	External activities and concentration equally
Yoga Tantra <i>Yoga Tantra</i>	Supreme capacity	Joy of gazing, smiling back and forth, and holding hands	Mainly concentration
Highest Yoga Tantra (HYT) <i>Maha Anuttara Yoga</i>	Highest capacity	Joy of gazing, smiling back and forth, holding hands, and the joy of union	Not relying on external at all (nothing higher than that which does not rely on the external)

General Notes

- Based on the disciple's capacity to take desire on the path without getting into trouble. One's capacity depends on the strength of one's motivation (renunciation and bodhicitta).
- Not taking desire as such, but the bliss that arises from that desire - i.e. contaminated happiness. We cannot take a wrong awareness onto the path and make it right! We are not increasing an affliction, but decreasing it through a unique method.
- How does it work? By first making desire manifest. Then through the power of manifest attachment we can experience bliss. Then by conjoining bliss with the correct view one can eliminate attachment.
- How do we do this? Meditative stabilisation is generated from bliss (depends on desire) and is cultivated as emptiness (whereupon desire is consumed). It is a means by which one exhausts attachment, not increases it!

DISCOVERING BUDDHISM INTRODUCTION TO TANTRA (10)

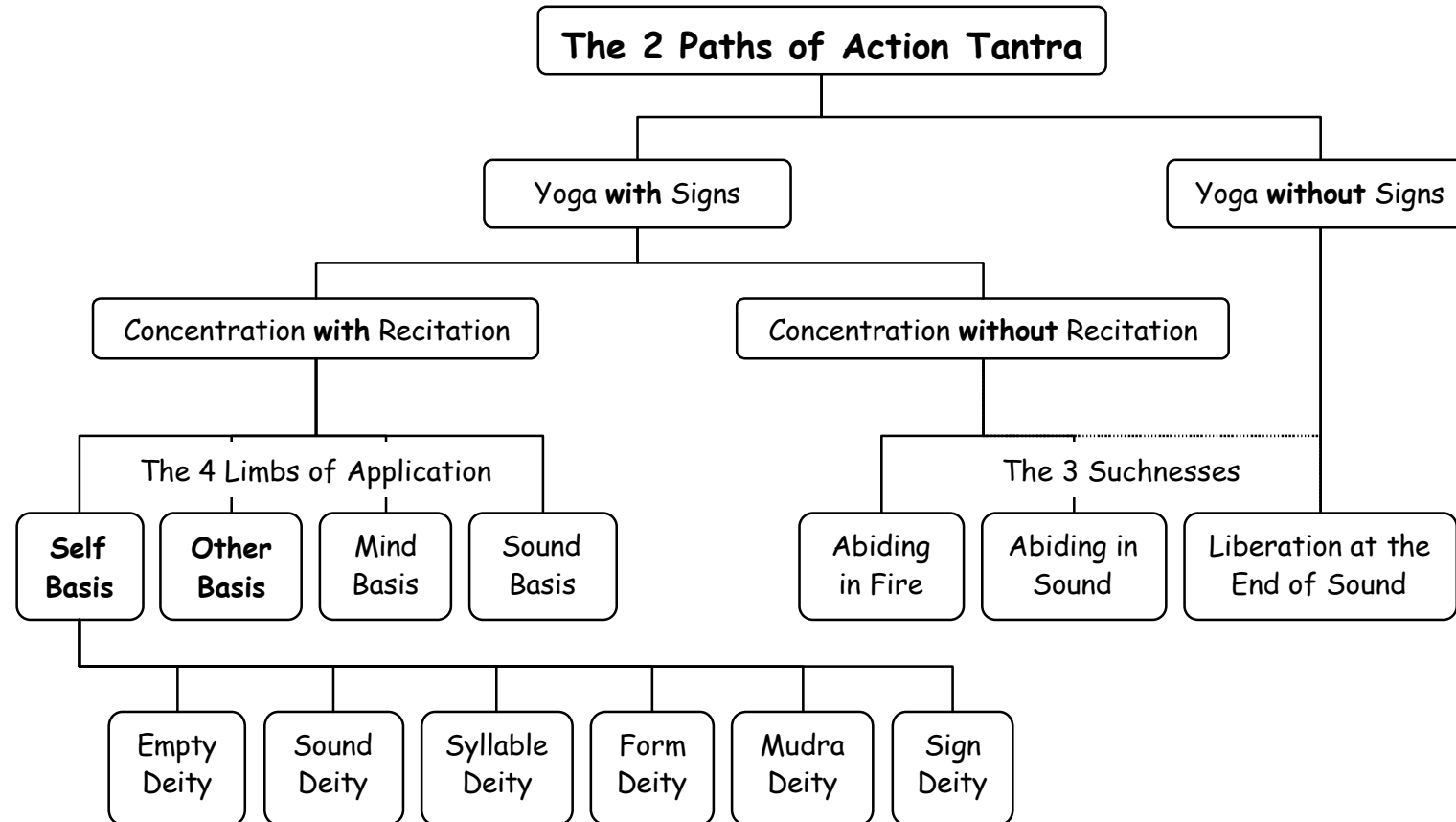


Four Complete Results of a Buddha

THE MEDITATION			THE RESULT	
Mandala	Meditating on the palace and the hosts of deities	⇒	Abode	The inestimable mansion/celestial palace, the entire environment
Form	Appearance of one's own body as the deity e.g. Chenrezig	⇒	Body	The body of the buddha visualised e.g. Chenrezig
Offerings	Then making offerings to the deity (self and front generations)	⇒	Enjoyments	The wealth and resources of a buddha, all the things a buddha enjoys
Lights	Emanate and reabsorb lights... ...to all sentient beings, purifying them and placing them in buddhahood ...to the buddhas and bodhisattvas as offerings. They reabsorb and we receive the blessings of body speech and mind of the buddhas.	⇒	Deeds	Spontaneously and effortlessly accomplish the activity of a buddha

General Notes

- The meditations that accord with the complete results of a buddha - the substantial causes.
- A way unique to tantra of applying the antidotes to the afflictions.
- Substantial causes for the rupakaya (form body of a buddha)



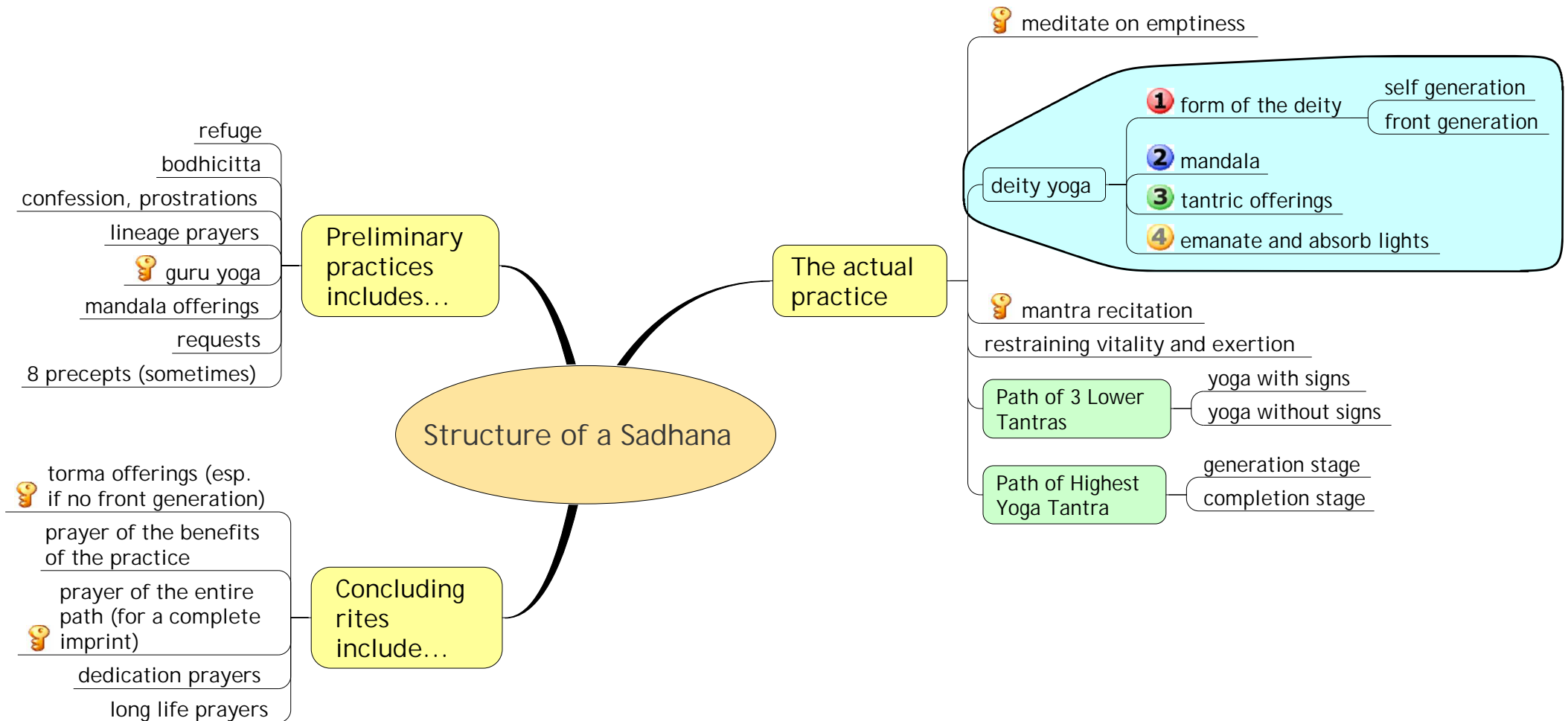
Yoga with Signs

- Yoga of dualistic appearance with conceptual elaboration, meditating solely on the deity (sustained by emptiness).
- Primary purpose is to attain calm abiding, by restraining vitality and exertion and thus developing pliancy.
- With equal measure of placement and analytical meditation.
- This produces the "meditative stabilisation of non-conceptual bliss-clarity."

Yoga without Signs

- Meditate primarily on the empty aspect.
- The primary purpose is to attain insight, by meditating one-pointedly, with placement and analytical in equal measure, on the 2 kinds of selflessness.
- Integrate calm abiding and insight, manifesting the "non-dual yoga of profundity and clarity."

DISCOVERING BUDDHISM INTRODUCTION TO TANTRA (13)



DISCOVERING BUDDHISM INTRODUCTION TO TANTRA (14)

Path of Highest Yoga Tantra

Basis of Samsara & Nirvana

Uncontrolled death, intermediate state and rebirth, due to karma and affliction (esp. attachment), keeps us circling in samsara

If we can take death, intermediate state and rebirth onto the path, a human body is the best vehicle to take us to enlightenment in this very lifetime.

Meditations similar in aspect to death, intermediate state and rebirth

Mother Tantra (wisdom).
Father Tantra (wisdom and skillful means).

HYT is divided into 2 (both are non-dual).

In *GENERATION* stage one arises in imagination only, like a rehearsal.

In *COMPLETION* stage one actually arises.

2 Stages of HYT

Actual birth

Waking from sleep

At the time of the *BASIS*, through karma and affliction

Taking rebirth as the path *Nirmanakaya*

Mixing of rebirth and the emanation body

To accomplish the well-being of others, arise in the complete form of the deity

At the time of the *PATH*, through meditation

Death

At the time of the *BASIS* through karma and affliction

Actual death

Clear light of sleep

Taking death as the path *Dharmakaya*

Mixing of death and the clear light

Arrest ordinary appearances and conceptions by meditating on emptiness.

At the time of the *PATH*, through meditation

Intermediate State

At the time of the *BASIS* through karma and affliction

Actual intermediate state

Dreams

Taking the intermediate state as the path *Samboghakaya*

Mixing of the intermediate state and illusory body

Arise from emptiness through the power of aspiration

At the time of the *PATH*, through meditation

Rebirth

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The Stages of the Paths of Mantra

The 5 Stages of Mantra	The Progression	The Practice	The Paths of Mantra
5th Stage - Non-dual Union	State of Vajradhara	Attaining the complete result	Non-Learner's Union
	Actual clear light at the end of learning	Causing the clear light to arise once again	Learner's Union
	Learner's union	Union of Realisations (primary union)	
	Pure illusory body	Union of Abandonments (secondary union)	
4th Stage - Ultimate Clear Light	Actual clear light of the fourth stage	Causing the clear light to arise once again	Actual Clear Light of the Fourth Stage
3rd Stage - Relative Illusory Body	Arising into the form of the deity, complete and with the mandala	Arising into the impure illusory body in the first moment of near-attainment of the reverse order, through the strength of intention	Impure Illusory Body of the Third Stage
2nd Stage - Observing Mind	Metaphoric clear light at the end of mental isolation arises due to the complete dissolution the winds into the indestructible drop	Vajra Recitation - Meditation on the substance drop at the tip of the secret place	Mental Isolation - Realisations arise due to the inner & outer conditions of vitality & exertion, vajra recitation & reliance upon a consort
	Dissolution of the winds (primary, secondary & part of the pervasive wind) into the indestructible drop		Verbal Isolation - A meditation on the three vitality and exertions
	Loosen channel knots at the heart so that the winds gather at the heart area	Meditation on the actual vajra recitation, blending the winds	
	Winds enter, abide & dissolve into the central channel due to the power of meditation	Meditation on the mantra drop at the heart	Physical Isolation - A meditation on individual withdrawal and absorption
1st Stage - Generation Stage	Achieve single-pointed concentration, uncontrived divine pride & clear appearance	Consummation of coarse, then subtle mandalas	Generation Stage - A meditation on the coarse and subtle yogas of the generation stage
		Proper observance of samaya	
Preliminaries	Obtaining empowerment	Training one's continuum well in the common preliminaries in order to become a suitable vessel	Perfection Vehicle - (practices without desire)

(read from the bottom up)

DISCOVERING BUDDHISM INTRODUCTION TO TANTRA (16)

Preparing a Retreat

Before the retreat

Follow instructions, ask advice, read commentaries

Ask GTT for a good day to start

Pick a place where you will not be disturbed (or use ear plugs)

Create merit (prostrations, Heart Sutra, offerings to the Sangha, the poor, save lives, incense puja)

Have nice, clean offerings. New food offerings each day or session

Clean the room

Altar with offering bowls, image of the deity, tormas

Seat with chalk swastika, kusha and durva grass

Table with bell and dorje, sadhana, mandala set etc.

Set-up

Generate boundary marker (where you can walk, who talk to)

Before sundown offer gektor and tormas. Bless the seat, thinking "I won't move until I am finished"

After sundown do entire sadhana

End on first session of the last day

\$150 - \$200 including money offerings

Organise as many puja substances as you can before you start retreat

Organise a leader and at least 2 helpers

2-3 days to organise. Do sadhana each day

On the day do up to a certain point, then complete the sadhana at the puja



Fire puja

During the retreat

Keep yourself healthy and clean

In general, have shorter and better quality sessions rather than long ones

Bless your food. Light breakfast and supper. Can do Precepts if you like

In the breaks

Only read what is relevant to the retreat (commentaries, emptiness)

Paint tsa-tsas, colour in photocopies

Recite the guru's name mantra

Do your other commitments

Prostrations (morning or evening)

Meditate on emptiness (morning session)

Recite mantras correctly (most during the day)

Guru yoga (morning)

Abandon all conceptions of what is good or bad. Treat dreams with equanimity

See all objects and experiences as the deity

Practice in 4 sessions

4 sessions

1 Pre-dawn (end before sunrise)

2 After dawn to noon

3 After noon to dusk

4 After sunset

Pre-dawn session is the time we become a buddha

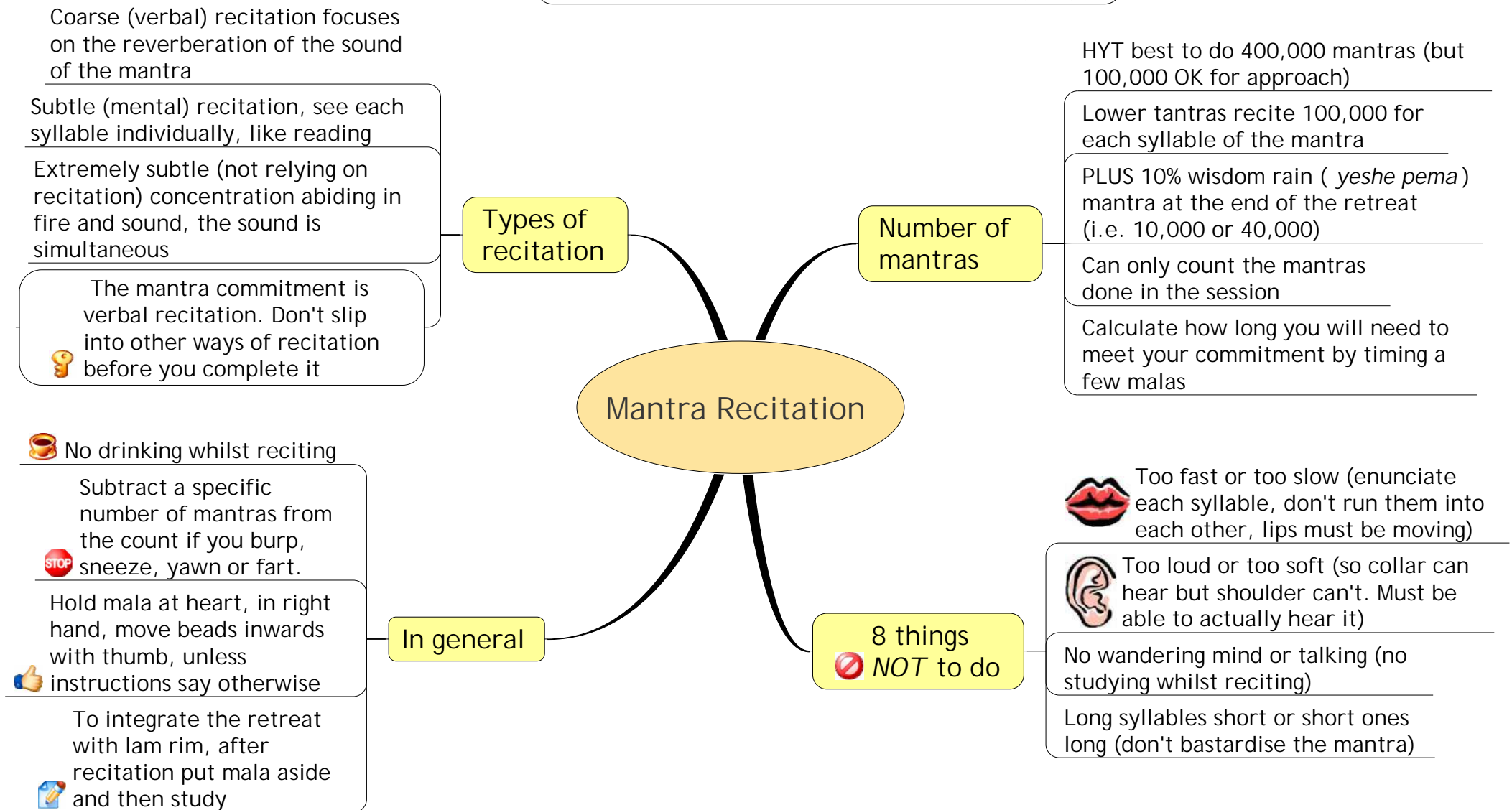
Without pre-dawn session, is not an approach practice

Can do just the dawn session, or the 1st and 4th

Can break the 2 day sessions into 4 shorter ones

DISCOVERING BUDDHISM

INTRODUCTION TO TANTRA (17)



DISCOVERING BUDDHISM INTRODUCTION TO TANTRA (18)

1 Indestructible devotion (confidence that the path is reliable, worthwhile)

2 Freedom from doubt (understand the meaning, structure, and purpose of the practice)

3 Single pointedness (stable, focused concentration, practice discipline)

4 Secrecy (pride or boasting attracts hindrances to our practice)

4 factors to ensure success

↓ Lama Tsong Khapa brought together and summarised all these practices

↓ A disciple should strive to take the teachings as a personal instruction

↓ A disciple becomes a suitable vessel through empowerment

↓ Empowerment makes one suitable to keep samayas and vows

↓ Abiding in the vows, one does the approach practice (retreat)

☀ Through practice one accomplishes realisations (*siddhis*)

Progressing along the tantric path

Ensuring Success in Our Practice

Practice guru devotion

Guru = mother, teacher, friend, heavy with qualities

🔑 Without guru devotion, realisations are impossible

Levels of meaning

RELATIVE guru is the external teacher

INNER guru is our inner wisdom (guru yoga draws us closer to this)

In Sutra see the guru as a being *like* the Buddha. In Tantra see the guru *as the Buddha* (why? This attitude brings about our own maximum benefit)

Follow their advice! Don't think we know better

Putting the teachings into practice is the best offering

Practice guru devotion with the 9 attitudes (page 147 LTC prayer book)

Actively cultivate faith and respect by recognising their great kindness

It doesn't happen by itself, we must work at it!

Identify with an unbroken lineage from the buddha instead of our own limitations

The guru is the living example of the teachings, and thus is kinder than all the buddhas



The guru is our co-pilot in the dangerous tantric rocket-ship journey to enlightenment