

### 13. Introduction to Tantra

#### Assessment Questions

1. Lama Yeshe gave the following descriptive names to the three principal aspects of the path to enlightenment: *emerging*, *opening*, and *dissolving*. List their more traditional names, define them, and briefly explain the importance of each one in providing a basis for the practice of tantra.
2. If sutra is called the *causal* path to enlightenment, what is tantra called? Why? Explain the essential difference between these two approaches.
3. The characteristic practice of tantra is *deity-yoga*. Explain the essential features of this practice, including in your explanation: (a) the meaning of the terms *deity* and *sadhana*, (b) how this practice differs from the insane belief that one is Napoleon, and (c) the way *emptiness-yoga* is integral to *deity-yoga*.
4. The great Indian tantric master Naropa said, “If it were not for the guru, even the names of the enlightened beings would not exist.” Explain this quotation in terms of the connection between the practices of *deity-yoga* and *guru-yoga*.
5. Achieving enlightenment is said to fulfil (a) the purpose of oneself and (b) the purpose of others. Explain this statement by making reference to the three *kayas*, or *bodies* of a buddha. In your answer provide the names of these three *kayas* in either English, or Sanskrit, or in both languages.
6. The *mahayana* path to enlightenment is said to be a union of *method* and *wisdom*. Explain how the highest yoga tantra description of this union differs from the sutra description.