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Vajrayana, the Tibetan Buddhist Mahayana vehicle consists of the Kagyu, Sakya and Gelug Schools and are referred to as the New Translation Tantra Schools (Sarma) that developed after the translations of Rinchen Sangpo (958-1055), during the time of Atisha and Marpa.

~~The Buddhist View: Sutra, Tantra and Dzogchen~~  
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Sangpo (958-1055), during the time of Atisha and Marpa.

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In Tibetan Buddhism, tantra is a very complete system of thought and practice specifically directed at people of different capacities. However, some practitioners in sutra, lacking an understanding of tantra, think they cannot practice tantra; some practitioners in tantra also cannot accept sutra.

~~Sutra and Tantra: Similarities and~~

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## Differences

It's sometimes thought that Sutra and Tantra are two completely separate Buddhist paths, with Sutra being philosophical and tantra being 'mystical', 'esoteric' and 'devotional'. But in fact Tantra follows logically from Sutra. Arising and reborn out of emptiness. The discussion on emptiness showed that all functioning phenomena are free from inherent existence, that is they are not definable in terms of themselves, but are dependently related to other phenomena.

~~Transcultural Buddhism: Sutra and Tantra in~~



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~~Buddhism~~

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instruction by the Ngakpa, or non-monastic  
practice lineages. This first volume--one of  
six--offers a comprehensive, in-depth view of  
the foundations of the Buddhist path. Written  
by a lay practitioner for

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~~...~~

The modern view and the tantric view affirm  
the value of life in the everyday world,

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whereas Sutra denies it. (Tantra may be less acceptable to the modern worldview than Sutra in its ethical and social views, however.) The modern secular worldview is our default cultural background, against which potential Buddhists evaluate all Buddhisms.

~~Sutra, Tantra, and the modern worldview~~  
~~Vividness~~

Tantra is an advanced Mahayana practice for attaining enlightenment. It is practiced on the basis of a firm foundation in all the sutra practices, as included in the lam-rim graded path teachings. Especially crucial

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are: Safe direction (refuge) The  
determination to be free of all suffering and  
its causes (renunciation) Strict ethical self-  
discipline

~~What Is Tantra? — Study Buddhism~~

This table compares, point by point,  
Sutrayana (traditional non-Tantric Buddhism)  
and Buddhist Tantra. Issue Sutrayana  
Tantrayana Overview: Prerequisite Revulsion  
for samsara Recognition of emptiness  
Path/overall method Renunciation of self,  
emotions, and the world Transformation and  
liberation of energy Result/view of

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enlightenment Recognition of emptiness;  
suffering ended by elimination of ...

~~Sutra and Tantra compared — Vividness~~

Buddhist Tantra quickly spread out of India into nearby countries like Tibet and Nepal in the eighth century, as well as to Southeast Asia. Buddhist Tantra arrived in China during the Tang Dynasty (where it was known as Tangmi) and was brought to Japan by Kukai (774-835), where it is known as Shingon.

~~Tantras (Buddhism) — Wikipedia~~

We've already defined Buddhist tantra as "a

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means to enlightenment through identity with tantric deities." This is a definition that works for most tantric practices in Mahayana and Vajrayana. Vajrayana Buddhism also defines tantra as a means to channel the energy of desire and transform the experience of pleasure into a realization of enlightenment.

~~Tantric Buddhism Teachings and Traditions~~  
Buddhist Tantra Several aspects of Buddhist tantra, like mantras and mandalas, have entered into modern culture in popularized forms. But in their Buddhist context, they

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have specific meanings and applications in advanced forms of Mahayana meditation.

~~Tantra — Tibetan Buddhism — Study Buddhism~~  
The Mahāvairocana Tantra (traditional Chinese: 大毘盧遮那佛經; ; pinyin: Dà Pílúzhēnà Chéngfó Shénbiàn Jiāchí Jīng; also known as 大日經 Da ri Jing) is an early Buddhist tantra and one of the two most important tantras in East Asian Tantric Buddhism. This text is also known as:

~~Mahavairocana Tantra — Encyclopedia of Buddhism~~

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The term vipassana is often conflated with the Vipassana movement, a movement which popularised the new vipassana teachings and practice. It started in the 1950s in Burma, but has gained wide renown mainly through American Buddhist teachers such as Joseph Goldstein, Tara Brach, Gil Fronsdal, Sharon Salzberg, and Jack Kornfield. The movement has had a wide appeal due to being open and inclusive ...

~~Vipassanā — Wikipedia~~

The importance of the theory of emptiness is central to the Tantric Buddhist view and

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practice. The Buddhist emptiness view sees the world as being fluid, without an ontological foundation or inherent existence, but ultimately a fabric of constructions. ... The primary texts of Shingon Buddhism are the Mahavairocana Sutra and Vajrasekhara Sutra.

~~Vajrayana — Wikipedia~~

The tantric view, however, is that phenomena in and of themselves are in fact pure; they represent the mandala of the buddha. Even though the sutra system acquiesces to this view, it does not emphasize this too much. Sutra maintains that when bodhisattvas attain



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the eighth bhumi, everything appears pure in their eyes.

~~Sutra and Tantra: Similarities and Differences based on ...~~

Some of the most influential Higher Tantras in Indo-Tibetan Buddhism are the Guhyasamāja Tantra, the Hevajra Tantra, the Cakrasamvara Tantra, and the Kalacakra Tantra. The Nyingma school also has unique tantras of its own, not found in the other Tibetan schools, the most important of these are the Dzogchen tantras.

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~~Buddhist texts — Wikipedia~~

Sutra and Tantra: The Profound and Miraculous  
In this extraordinary course, Professor Robert Thurman explains Tsong Khapa's essential points for understanding the union of relativity and voidness, and the crucial instructions for the creation and perfection stages of Unexcelled Yoga Tantra.

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