MATERIAL 2C

MEDITATION IN VAJRAYANA (DIAMOND WAY)

Among the other teachings the Buddha gave, he also taught a lot about meditation: meditation means bringing the mind into a balanced state so that one can effortlessly dwell in what is. Happy moments in one's life are mostly based on a non-distracted mind that is in the here and now.

Basically, Buddhism distinguishes between two types of meditation: "calm-abiding meditation" and "insight meditation". Calm-abiding meditation is included as a basic principle in all Buddhist meditations and enables deep insight (insight meditation).

As an example, imagine a glass of clay water: Only when the glass is left standing do all the clay particles come to rest and eventually sink to the bottom. Here, one learns to observe the mind mindfully and to hold it in one place (meditation of stillness of mind). When all the clay pieces have sunk to the bottom (the mind has come to rest), the water appears unclouded and clear and there are no more obstacles to deep insight (insight meditation). In the long run, the goal of the meditation of tranquility of mind is the liberation from everything that disturbs (the clay parts in the water): Fears, disturbing emotional outbursts and confusion become less and less and eventually disappear.

Through the application of insight meditation, the mind reveals more and more its timeless nature (one recognizes the quality of clear water), for which no intellectual understanding is necessary. All the skills of the mind come out and one experiences unshakable fearlessness in every situation, boundless joy that is not dependent on anything, and compassion for all beings. This state is called "enlightenment" and is the goal of insight meditation.

Insight can only happen on the basis of a calm mind. Meditation does not have to be complicated and you do not have to leave your usual life behind or sit in a cave to meditate. Just a few minutes of meditation a day can bring powerful results. According to Buddhist teachers and scientific studies, meditation increases the ability to concentrate and to concentrate on something without being distracted. At the same time, one also becomes mindful of what is happening around one. One becomes more aware and relaxed in everyday life. Finally, one becomes aware of one's own thoughts, feelings, and reaction patterns, gets more distance from mood swings and disturbing feelings, and experiences more freedom of mind.

The sitting posture one chooses for meditation allows one to sit quietly, stably and comfortably for as long as possible. The traditional sitting posture for meditation is full lotus. Many prefer half lotus sitting, with the right leg in front of or on top of the left leg. However, one can also meditate sitting on a chair. It is important that the back is straight, but not stiff. This helps concentration. The eyes are either closed or slightly open.

MEDITATION IN VAJRAYANA (DIAMOND WAY)

Buddha gave many different teachings because people are different. This gave rise to three great Buddhist schools/paths (Theravada, Great Way, Diamond Way), in which different meditations are used.

The central goal of meditation in the Diamond Way is to experience that one is actually already a Buddha, but has just not yet recognized and internalized it. Therefore, the meditator here identifies with the enlightened qualities of mind by attuning to a Buddha form or a realized Buddhist teacher.

In the Diamond Way, both the principle of calm abiding and that of deep insight are utilized. In addition, the means of identification builds on this as a fundamental principle. If one has a role model and identifies with it, one can develop very quickly by imitating one's role model. For example, children learn in this way from their parents and adopt their attitudes and expressions; the adolescent dresses and behaves similarly to his great idol. It is therefore particularly easy to learn from examples and role models. In the same way, the Diamond Way uses this principle: one identifies with the enlightened qualities, the transmission for this is given by the Buddhist teacher, preferably a realized master.

The method of identification is also used in meditation. It consists of two phases. In the first phase, the meditator visualizes a Buddha form like a hologram of light and energy. Then he speaks the mantra of the corresponding Buddha aspect. A mantra expresses an enlightened quality at the vibrational level and was given by Buddha himself. For example, the mantra "OM MANI PEME HUNG" invokes the qualities of love and compassion in the mind.

In the second phase of meditation, the Buddha-form dissolves into light, which flows into the meditator. He is now completely one with the Buddha he previously imagined. Through this merging, one can gradually experience all the enlightened qualities of mind, such as steadfastness, lasting joy, and love for all beings, in every situation of life. "When one understands that in merging nothing thingly unites, but that awareness from within and without meet, one can dwell in the space - joy of mind beyond all attachment and conception, and then effortlessly bring this into the world as love and surplus." (Lama Ole Nydahl: How Things Are, p. 156)