

Green Tara



Two Meditation Practices

In the past, as well as today, many people have fulfilled their worldly needs and reached Nirvana and Enlightenment through the practice of Mother Tara. The practice of Tara is powerful to help us overcome our fears, reduce stress, achieve a better future, heal physical and mental illness, as well as improve our relationships with ourselves and others. Taking Tara into our daily practice is extremely beneficial and helps us overcome mental, physical, and spiritual obstacles. Those who are willing to take Green Tara as their personal deity (yiddam) receive tremendous benefits. Yet, if anyone completes just one Tara mantra meditation with positive intention, it is very beneficial.

In India, where Buddhist practice originated, we see the image of Tara frequently depicted, which shows that this is one of the main practices since the beginning of Buddhism. This is an ancient practice that has been transmitted with unbroken lineage for over 2500 years. In Tibet, the four major schools of Buddhism (Nyingma, Kagyu, Sakya, and Gelug) each have some unique practices, but Green Tara is common to all four of the schools and is the main practice of many highly realized people.

All the Buddhas of the past, present, and future possess wisdom, compassion, and action; they are all enlightened and possess all abilities. However, each Buddha has been granted unique qualities that stand out among others, based upon their specific motivation prior to becoming enlightened. Mother Tara is associated with the qualities of action and protection (as a mother who is willing to give her life to protect her children), kindness and caring, and a strong connection to the earth. It is said that those who meditate on Tara receive these qualities more quickly than through meditation on male Buddhas.

Here I offer two versions of the Tara Practice that contain all the essential elements of the Tara Practice that you can do every day.

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*YING RIK YER ME KU SUM THIK LEI LONG
SHEY KAB RANG JYUNG JE TSUN TA RE MA
RANG TSAL PHAK MA LHA MO NYER CHIK CHAY
GYAL WAI YON TEN THRIN LAY YONG DZOK NGANG
TOK TSHOK ZHEN PA DRAL WAY CHHYAK TSHAL LO
ZUNG DZIN THRUL KHOR DOK CHHY LR KYAB SU CHHI
KUN ZANG GONG LONG YANG PAK SOL WA DEB
TSHE DRUB THA RU CHHYIN PAR JYIN GYIY LOB
GANG SHAR DO YON DE GAI PAL GYIY CHHO
KU SUM LHUN DRUB TOK PAI MENDAL BUL
SO NAM TSHOK NYIY DZOK PAI GYUR GYUR NAY
DON NYIY DRAY BU MIN PAI PAL THOB SHOK
JE TSUN PHAK MA OROL MA KHYE KHYEN NO
JIK DANG DUK NGAL KUN LAY KYAB TU SOL
HUNG GYAL KUN KYE DZAY GYAL YUM THRIN LAY MAR
NYEN DRUB MO PAY GYUN DU SOL TAB TAH THU
DAK CHAK SO NAM YE SHEY TSHOK DZOK NAY
THRIN LAY ZHI DRUB CHHOK THUN NGO DRUB TSOL
DAK NANG LHA NGAK CHHO NYI CHHEN PO NGANG
THRIN LAY LAM KHYER KHOR WA DONG TRUK JYA
OM TARE TUTTARE TURE SOHA
HUNG NANG SI DAK NYAM CHHO KU CHHEN PO NGANG
ZUK KU NAM NYIY DRO WAI KHAM ZHIN DU
GYUN CHHAY ME PAR THEN DEI GE TSHEN GYIY
PHUN TSHOK SO NAM JYE WAY DZEY GYUR CHIK*

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HUNG

Mother of enlightened activity who creates all the enlightened ones,
By the power of supplicating to you through approaching, practice, and devotion, bless me always to practice with devotion to you,
So that I and all sentient beings may complete the two accumulations of merit and wisdom.
Then, may the four activities be accomplished and extraordinary and common siddhis be granted.
May pure vision of the deities and the mantra rise from the dharmadhatu,
And may we take enlightened activity as our path and stir the depths of samsara.

OM TARE TUTARE TURE SOHA

HUNG

In the realm of the great dharmakaya, all appearances and existence are non-dual,
The two aspects of enlightened form appear according to the capacities of sentient beings.
May it always bring benefit and well-being through the countless acts of perfect merit!

This was written with an altruistic mind by myself, the one called Kargyi Ongchhyuk, or Dorje Dradul Tsal, through a vision in which the lord, the great treasure revealing master, Thrak Thung Dadjom Lingpa's magical wisdom body was seen, and told me that I should give this Tara sadhana to my pupil Khyepal, because it is necessary and convenient for daily practice or for when accumulating merit.

Prayer of Refuge and Bodhicitta

I take refuge until I am enlightened
In the buddhas, the dharma, and the sangha.
Through the merit I create by practicing giving and the other perfections,
May I attain buddhahood for the sake of all sentient beings.

*SANG GYAY CHO DANG TSO G KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI JIN SOG GYI PAY SO NAM GYI
DRO LA PEN CHIR SANG GYAY DRUB BAR SHOG*

Four Immeasurable Thoughts

May all sentient beings have happiness and the causes of happiness;
May all sentient beings be free from suffering and the causes of suffering;
May all sentient beings never be separated from the happiness that knows no suffering;
May all sentient beings live in equanimity, free from attachment and aversion.

*SEM CHEN TAM CHAY DE WA DANG
DE WAY GYU DANG DEN PAR GYUR CHIG
SEM CHEN TAM CHAY DUG NGEL DANG
DUG NGEL KYI GYU DANG DEL WAR GYUR CHIG
SEM CHEN TAM CHAY DUG NGEL ME PAY DE WA DANG
MI DREL WAR GYUR CHIG
SEM CHEN TAM CHAY NYE RING CHAG DANG
NYI DANG DREL WAY DANG NYOM LA NAY PAR GYUR
CHIG*

Tara Visualization and Motivation

Visualization is a common practice in Buddhism, especially in Vajrayana Buddhism. Visualizing an image can be used at any level of spiritual practice, for Buddhists (with Hinayana, Mahayana or Vajrayana motivations) and non-Buddhists alike. In Buddhism, especially Mahayana Buddhism, the image is visualized based on a foundation of loving-kindness and compassion to all living beings. Sometimes it is difficult to expand your thoughts to all living beings, but it is beneficial if you can.

To generate Bodhicitta, the prayer of refuge and the four immeasurable thoughts help generate strong positive motivation. Once that feeling has been generated, it is beneficial to include a short practice on sunyata (emptiness). Generate a sense of emptiness and all ordinary (mundane) thoughts and appearances dissolve.

There arises an awareness of interdependence and interconnectedness, as well as an awareness that nothing exists in the way we perceive it. As long as possible, remain in that level of consciousness (state). Then from that state, there will arise a beautiful red open lotus, with beautiful petals. The petals are fresh and covered with dew. On that lotus, standing on a moon disc is the green letter TAM. Green symbolizes air, action, and protection. TAM is the seed syllable of Tara, it represents her essence. The syllable TAM and the lotus should be visualized holding the image in your mind with the same size and colours each day (which strengthens your concentration). It can be any shade of green, but should remain the same for each meditation.

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The Eight Profound Essences¹

An abridged Sadhana for the Tara Mandala
from *The Expanse of the Space Treasury of Dharmata*

OM AH HUNG

In the single expanse of the three kayas, the inseparability of space and awareness
Self-manifesting wisdom, Arya Tara, together with the twenty-one exalted goddesses who are our own display,
The qualities and actions of all the enlightened beings,
Free from conceptualization and clinging, I pay homage.
I take refuge in order to reverse the wheel of dualistic confusion.
I pray within the vast expanse of Kuntuzangpo's mind.
Please bless me to succeed in life and practice.
I offer the glorious, joyful and delightful desirable qualities of whatever arises.
I offer the mandala of the realization of the spontaneous presence of the three kayas.
May this be the cause for the completion of the two meritorious accumulations.
May it bring the glory of the ripening of the fruits of enlightenment for oneself and for all sentient beings.
Exalted Arya Tara, please be aware of me!
Rescue me from all fear and suffering.

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¹ The motivation, visualization and essential elements are the same for the Eight Profound Essences practice, as for the previous Green Tara practice.

Meaning of the Mantra

OM – Tara’s enlightened body, speech and mind
TARE – Liberation from true suffering, the suffering of
samsara
TUTARE – Liberation from fear and delusion
TURE – Tara is willing to provide all that is required to
become free from suffering
SOHA – may the meaning of the mantra take root in my mind

Absorption

Then the image of Tara dissolves into light and the light
dissolves into you. Because the light energy dissolves into you,
fear and delusion are purified and you receive the full blessings
of the mantra.

You and Tara become inseparable.
Your body becomes Tara’s body.
Your speech becomes Tara’s speech.
Your mind becomes Tara’s mind.

Dedication

By this virtuous action may I quickly attain the state of Tara and
place all beings without exception in that pure world.

*GE WA DI YI NYUR DU DAG
PAK MA DROLMA DRUB GYUR NAY
DRO WA CHIG KYANG MA LU PA
DE YI SA LA GO PAR SHOG*

This completes the first of two Tara practices in this booklet.

If it is difficult to hold the detail of Tara, look upon the image of
Tara on the cover of this booklet, or any image you find
attractive. Begin with the general outline, drawing the outline of
the image of Tara, and then begin to fill in the image. The brush
is the wisdom and the ink is compassion. There is always the
combination of wisdom and compassion, as well as inner peace
and bliss during the meditation (this is the goal to constantly
keep in mind).

Start with a little detail and then add increasing details as your
concentration becomes stronger and stronger. Slowly we begin
to feel that this image is increasingly life-like, transforming from
an image or painting into a real-living human! In Tara’s third-
eye, throat and heart, there are the three letters

OM – white



AH – red



HUNG – blue



The blue letter Hung is in Tara’s heart, and her heart is fully
open and the syllable HUNG is standing in the center of the
heart, which is in the form of a lotus. The lotus has ten petals
and on each petal are the syllables of Tara’s mantra, *OM TARE
TUTTARE TURE SOHA*. The green letter TAM is standing in
the middle of the lotus beside the letter HUNG. In your third
eye is *OM*, in your throat is *AH*, and in your heart is *HUNG*.
Imagine your own heart being completely open, also
transformed into a ten petalled lotus, with the letters HUNG and
TAM in the centre, with *OM TARE TUTTARE TURE SO HA* on
the ten petals. It is important that as you visualize each syllable
you think about the meaning of the syllable.

Then begin to visualize the lotus rotating, clockwise, and, as the flower rotates, mantras are emitted from the lotus petals. The mantras that rise are luminous, like a rainbow. As one mantra is emitted, another forms behind it in a continuous spiral of mantras. The mantras float in a spiral from her heart, up through her chest to her mouth, and spiral across to your mouth. The mantras then enter your mouth and spiral down into your chest to circle clockwise in your heart, where there is also a lotus with ten petals. The mantras circle in your chest radiating all of the blessings from Tara, purifying your body, speech, and mind.

Imagine you are receiving all the blessings and gifts from Tara and that you are cleansing all the negative thoughts and karma that you have accumulated in this lifetime and across all previous lifetimes. After the mantras circle for a while within the lotus of your heart, visualize the mantras exiting from your heart, and floating back to Tara's heart. This creates a continuous loop of mantras between Tara's heart, to her mouth, to your mouth, to your heart, and back to Tara, and so on.

Homage



In the most perfect place, the Potala,
Born of the green letter TAM,
Drolma emanates on the light rays of TAM
Drolma and entourage, please grant your presence.
The gods and demigods bow their crowns at your lotus feet.
The one who liberates all the destitute,
I bow to you, Drolma, the Mother.

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*POTALA YIN E CHOK NE
TAM YIK JANG KU LE TRUNG SHING
TAM YIK O KYI DROLMA TRUL
DROLMA KOR CHE SHE SU SOL
LHA DANG LHA MIN CHO PEN GYI
SHAP KYI PE MA LA TU CHING
PONG PA KUN LE DROL DZE MA
DROLMA YUM LA CHAK TSAL LO*

Seven-limb Prayer

Reverently I prostrate with my body, speech, and mind to Green Tara,
And present clouds of every type of offering, actual and mentally transformed. I confess all my negative actions accumulated since beginningless time,
And rejoice in the virtues of all holy and ordinary beings.
Please remain until cyclic existence ends,
And turn the wheel of Dharma for sentient beings.
I dedicate all the virtues of myself and others to the great enlightenment.

Mantra



OM TARE TUTTARE TURE SOHA

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