

# Sadhana of Jetsun Dolma Arya Tara Of the Acacia Forest

*Daily Practice of Green Tara*



## History of this Sadhana

This text is from the Chigshes Kuntrol collection of the ninth Karmapa Wanchuk Dorje. This practice was originally written down by the First Karmapa, Dusum Khyenpa in the tradition of Acarya Nagarjuna.

The First Karmapa, Dusum Khyenpa (1110-1193) was a gifted child who studied and practiced Dharma intently from an early age. At 30, he went to Gampopa, the most famous disciple of Milarepa, to receive teachings from him. When Gampopa died, Dusum Khyenpa had a powerful vision of his teacher and knew that it was time to implement one of his final instructions: to practice mahamudra. At the age of 50, Dusum Khyenpa achieved enlightenment while practicing dream yoga. Dusum Khyenpa was the first Karmapa (and indeed the first lama) to specifically identify himself with his past lives and to accurately predict his future incarnation.

Nagarjuna lived in the first to second century C.E. He was born into a brahmin family in South India. At his birth, astrologers foretold that he would die at a very tender age, but at the age of seven a vision of Avalokiteshvara (in Tibetan, Chenrezig) guided him to the famous monastic university of Nalanda. There he was initiated into the practice of Buddha Amitayus to extend his life span. Nagarjuna soon excelled in all branches of Buddhist learning and eventually became abbot of Nalanda. A brilliant philosopher, he formulated the Middle Path of the voidness (shunyata) of all phenomena. His thoughts came to be known as the Madhyamika school.

*It was given in Rumtek by H.H. XVI Karmapa in August 1975 to the Ven. Namgyal Rinpoche*

*The original text was translated by Karma Khechop Palmo Gelongma. Slight grammatical and stylistic alterations were made by Cecilie Kwiat, Bonnie Ross, Tarchin Hearn and Catherine Rathbun.*

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May all beings be happy!*

*last revised April 7, 2002*

**Taking Refuge**

SANG GYE CHHÖ DANG TS'HOK KYI CHHOK NAM LA  
 JANG CHHUP BAR DU DAK NI KYAP SU CHHI  
 DAK GI JIN SOK GYI PAY SÖ NAM KYI  
 DRO LA P'HEN CHHIR SANG GYE DRUP PAR SHOK

*(English Translation:)*

In the Buddha, the Dharma, and the community of Awakened  
 Ones,  
 I take refuge until enlightenment is reached,  
 By the merit of generosity and other good deeds,  
 May I realize buddhahood for the sake of all living beings.

*Repeat the English or the Tibetan 3x*

**Purification**

*Do the meditation of Vajrasattva using either the 100-syllable mantra  
 or the short mantra:*

OM VAJRA SATTVA SAMAYA.....etc. (long mantra)

OM VAJRA SATTVA HUNG (short mantra)

*Repeat the long or short mantra 21x*

**Generating Merit**

KUNCHOG SUMLA DA CHAB CHI

DI PA MIGE SO SOR SHE

DROWI GELA JEYI RANG

SANGYE CHANGCHUB YICHI  
 ZUNG.

SANGYE CHO DANG TSHOCHO LA

CHANGCHUB BARDU CHABSU CHI

RANGSHAN DON-NI RABDRUB  
 CHIR

CHANGCHUB SEM-NI CHEPAR JI.

CHANGCHUB CHOGI SEM-NI  
 CHEJI NE

SEMCHEN TAMCHE DAGI

DRONDU NYER

CHANGCHUB CHOCHO YI-ON

CHOPAR JI

DROLA PANCHIR SANGYE DRUB

PAR SHO.

E MA HO!

To the Triple Gem I go for  
 Refuge,

And lay open unwholesome  
 states separately.

I rejoice in the unfolding of  
 all beings

And grasp the bodhicitta  
 with the mind.

To the Buddha, the Dharma  
 and the excellent Sangha  
 Until enlightenment is  
 realized, I go for Refuge.

I and others, for the sake of  
 the highest attainment

Will allow the bodhicitta to  
 arise.

As the mind of excellent  
 bodhi arises

All beings will I invite as  
 guests to the banquet.

Following the path of the  
 bodhisattva,

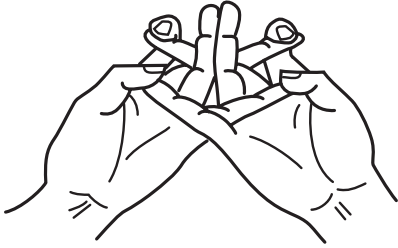
In order to benefit all beings,  
 may I realize Awakening.

E MA HO!

*bodhicitta (changchub) = The attitude of  
 loving-kindness and compassion toward  
 all beings; the aspiration to attain  
 enlightenment for the benefit of all  
 beings.*

## Mandala Offering

*yidams=meditational deities who are embodiments of particular aspects of enlightenment (e.g., Chenrezig, Manjushri)*



*Mandala offering mudra:*

- 1. Palms up, cross left and right pinky fingers and press down on each pinky with the opposite thumb (right thumb presses down left pinky and vice-versa)*
- 2. Place the backs of the ring fingers together, pointing straight up.*
- 3. Cross left and right middle fingers.*
- 4. Hook the opposite index finger around the top joint of each middle finger (right index finger hooks left middle finger and vice-versa)*

## The Divine Abidings

*The divine abidings are also called the Brahma viharas, the four immeasurables, and the four limitless aims. They are: love, compassion, sympathetic joy, and equanimity.*

## Bodhisattva Vow

*This bodhisattva vow was written by Tarchin Hearn.*

Before me, in the middle of the sky, are the gurus.  
In front are the yidams, to their right are the buddhas,  
behind is the dharma, and to their left are the sangha –  
each surrounded by many attendants of their own kind.  
Below their seats are a sea of dharma protectors.

*(Make the mandala offering mudra.) In the presence of this gathering of jewels, this supreme sacred field of merit:*

Buddhas, dharma, sangha, gurus, yidams, dakinis, dharma protectors, gods of wealth, lords of terma:  
You display the nature of unimpeded diversity from within the essence of one wisdom.  
Your compassion and activity are the most excellent.  
You are the refuges and protectors of all beings.  
You are the embodiment of wisdom and kindness.  
I pay homage to you from my heart and go to you for refuge.  
I offer you my body and my possessions.  
I pray that you will continually protect me and limitless sentient beings with your compassion.  
Grant your blessings so that sickness and harm may be pacified, vitality and merit may flourish, and so that all our wishes without exception may be fulfilled in accordance with the dharma.

May all beings have happiness and the causes of happiness.  
May all beings be away from sorrow and the causes of sorrow.  
May all never be separate from the sacred happiness that is sorrowless.  
May all leave attachment to dear ones and aversion to others  
And experience the interconnectedness of all that lives.

However innumerable beings are,  
I vow to meet them with kindness and interest.  
However inexhaustible the states of suffering are,  
I vow to touch them with patience and love.  
However immeasurable the Dharmas are,  
I vow to explore them deeply.  
However incomparable the mystery of interbeing  
I vow to surrender to it freely.

From this day forth, with Wisdom and Compassion as my lamp and staff, I dedicate all my life energies to the welfare of all beings.

## Main Practice

OM SVABHABA SUDDHA SARVA DHARMA SVABHAVA SUDDHO HAM  
*Three times*

All things are void and pure in their own nature. All clinging dissolves in the realization of Sunyata.



A



PAM



TAM

Within the sunyata appears the letter PAM in green-yellow colour. From the PAM emerges a lotus with many coloured petals. In its heart is an A from which materializes a moon cushion on which is standing the very essence of one's mind in the form of green TAM syllable.

It flames with light which envelops all the world purifying all things, and all beings reach the attainment of the Holy Mother.

Again, light radiates as an offering to all the Buddhas throughout space and time. In return, rays of blessing come back from them and are absorbed into the TAM which blazes like the sun.

*Dolma=Tibetan name for Tara*

*Tara's beauty and ornaments symbolize the six paramitas.*

*Earrings = dana/generosity  
Necklace = sila/moral conduct  
Long garlands = ksanti/patience  
Belt = viriya/energy  
Bangles = samadhi/concentration  
Her overall beauty = prajna/wisdom*

From this, I emerge as the Holy Dolma, with one face and two arms, green in colour, shining like a pile of emeralds. My right hand is open in the gesture of giving. My left hand holds to the heart the stem of a blue lotus with a bud that opens near the left ear.

Fully charming to the heart, I am a maiden of 16 years, youthful, with breasts swelling and rounded. I am smiling. The eyes are wide open and soft, like lotus petals. Round my hips is a lower robe made of silk fine enough for the gods, and veils encircle my shoulders. My hair is piled on the top of my head and a crest ornament of jewels adorns it. I wear earrings, a necklace, a belt, beautiful long garlands, and bangles, all made of gold. My form is captivating, lovely to the heart, and radiating light. I sit with right leg extended and the left pulled in close to the body.

TISHTA VAJRA

*In a state of profound devotion one prays:*

In the state of illumination of the acacia forest, awe-inspiring is that supremely holy place. Eternally merciful, the colour of emeralds, in woman's form, alluring to the heart, bejeweled always, Ma!

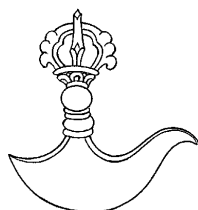
O Dolma, Mother of the Victorious Ones,  
I bow in devotion before you and sing your praises.

*"Mother of the Victorious Ones"=The "Victorious Ones" are those who have awakened. Tara is referred to as their mother because her energy brings about awakening.*

ashoka tree = Literally, "sorrowless tree" (botanical name saraca indica). A symbol of love. Buddha was born under an ashoka tree.



kapala=skull-cup



tikuk=curved knife

chaura = (also chamara) a whisk made of animal hair to brush away flies (symbolically, distracting thoughts)



OM



AH



HUM

In front of me is Khandro Ödzer Chenma, the Dakini Brilliant One, yellow in colour, holding a vajra and a twig of the ashoka tree.

To my right is Mother Ekajati, red in colour, slightly angry, holding a tikuk blade and a kapala cup.

Behind me is Maja Chenmo, the Great Peacock Dakini, blue in colour, carrying a chaura whisk and peacock feathers.

To my left is the Mother Purifying Poisons, Dugselma, white in colour, with one hand open, generous, and the other holding a snake.

All four are jeweled in the appropriate way and wearing silks.

In my forehead as Tara is a sparkling snow white OM letter.  
At my throat is a ruby red AH.  
Below my heart is a sapphire blue coloured HUM.  
Within my heart chakra is a moon cushion on which stands a green TAM.

Light from these syllables illuminates the acacia forest and the Potala Mountain, and then streams forth to many Taras imagined in space before me.

yeshepas=jnanasattvas or wisdom beings

Call these yeshepas to you:

VAJRA SAMAJAH

JAH HUM BAM HOH

They descend in a rain of bliss and are absorbed into me.

Again, from the TAM in the heart, light radiates out, invoking the buddhas of the five families and their circles. We make the eight offerings to them.



TAM

### Consecration

Water for drinking = spiritual nourishment

Water for washing = cleansing

Flowers = beauty, the attainment of buddhahood

Incense = pure moral conduct

Light = wisdom

Perfumed water = devotion

Food = abundance

Sounds = the teaching of the Dharma

OM VAJRA ARGHAM AH HUM

OM VAJRA PADYAM AH HUM

OM VAJRA PUSPE AH HUM

OM VAJRA DHUPE AH HUM

OM VAJRA ALOKE AH HUM

OM VAJRA GHANDE AH HUM

OM VAJRA NAVIDYE AH HUM

OM VAJRA SHABDHA AH HUM

Water for drinking

Water for washing

Flowers

Incense

Lights

Perfumed water

Food

Sounds

"All beings dwelling in thusness, pray bestow the initiation on us."

The five buddhas represent the transformation of the five skandhas of ordinary consciousness into transcendent wisdom (see Appendix).

nirmanakaya form = refers to the "three bodies" of truth. Nirmanakaya is the form that most closely resembles that of ordinary humans.

OM SARVA TATHAGATA ABHIKENZA TO MAM  
(Recite many times)

As we make this fervent prayer, the five buddhas come and put the vase of nectar on our heads:

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SRIYE HUM

As this is said, the sacred waters of initiation flow down, filling my body, purifying stains. All the psychic veins overflow, and from the fountain on the crest of my head, emerges the buddha Amitabha in nirmanakaya form, complete with robes and signs.

### Mantra Yoga

In my heart (which is the Holy Mother's) on the moon cushion is the green TAM letter. Around it the mantra is spinning clockwise.

OM TARE TUTTARE TURE SVAHA

It is streaming light to the buddhas and bodhisattvas throughout space. In return, their blessings pour forth in the form of light, gathering into my heart, bringing long-life, energy, merit, and the enjoyment and wealth of devas and humans altogether.

(Repeat the mantra many hundreds of times.)



Do at least three malas of the mantra; more if possible. To keep your attention bright, you may choose to change emphasis in your visualization with each mala.

- For example, with the first mala you could focus on a pinwheel of green energy at your heart.
- For the second you could imagine green energy moving through your psychic veins and channels.
- For the third you could imagine the green energy streaming out as an offering to the buddhas and bodhisattvas, or as a help to all beings.

## The Vanishing

*bindu=dot, zero, drop, smallest unit*

*mahamudra=the realization of the true nature of mind, i.e. the awakened state of enlightenment*

*bija=seed*

*jñāna mantra = OM AH HUM*

*The eight fears: Outwardly, these are listed as fear of lions, elephants, and so forth. Each outward fear has a corresponding inward fear as follows:*

*lions = pride*

*robbers = wrong views*

*elephants = delusion*

*prisons = avarice*

*fire = anger*

*water = attachment*

*snakes = envy*

*demons = doubt*

## Sharing Merit

*dharmadhatu=the root of dharma, i.e., emptiness*

## Long Life Prayer for the Lama

*Long life prayers for the lama — usually much longer and more elaborate than this one — are always an integral part of Tibetan dharma practice and must be performed at the end of every session.*

*sarva mangalam=all blessings*

Finally, the world of samsara and all beings within it dissolve into light.

The light dissolves into the form of Tara.

Tara dissolves into the TAM in the heart.

The TAM dissolves into a bindu.

And the bindu disappears into the unimaginable clear light of mahamudra.

Then, I reappear again in the form of Arya Tara, adorned with the bijas OM AH HUM.

Filled with faith and devotion,

all the devas delight in the jñāna mantra.

With TARE you liberate beings from samsara.

With TUTTARE you liberate from the eight fears.

With TURE you liberate from sickness.

To you, O Mother, I bow down and give praise.

In the state of illumination of the acacia forest, awe-inspiring is that supremely holy place.

Eternally merciful, the colour of emeralds,

in woman's form, alluring to the heart, bejeweled always, Ma!

O Dolma, Mother of the Victorious Ones,

I bow in devotion before you and sing your praises.

May my mind and mind of the divine being become inseparable.

May the real dharmadhatu reveal itself within me.

By this virtue, having realized Arya Tara,

May all living beings reach her blessed buddhfield.

May the lama live long,

May her good health increase,

May her dharma activity flourish.

SARVA MANGALAM



### Appendix I - The Five Buddha Families

<b>Buddha</b>	<b>Skandha</b>	<b>Wisdom</b>	<b>Direction</b>
Akshobya	rupa (form)	Mirror-like Wisdom	east
Ratnasambhava	vedana (sensation)	Wisdom of Equanimity	south
Amitabha	samjña (perception)	Discriminating Wisdom	west
Amoghasiddhi	samskara (karma)	All-Accomplishing Wisdom	north
Vairocana	vijñana (consciousness)	Wisdom of Dharmadhatu	centre