

The Easy Tantra of Green Heroine

The Easy Tantra of Green Heroine

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6sep23a



The Easy Tantra of Green Heroine

INNER Ngöndro or Preliminary Practices

The Easy Tantra of Green Heroine

Right Aspiration's and Zeal's ~~Second~~ and ~~Sixth~~ Folds of Buddha's Eight-fold Path

Empathy and Enthusiasm

by chanting the recitations of Bodhichitta and Refuge

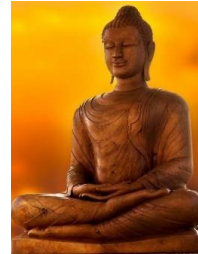
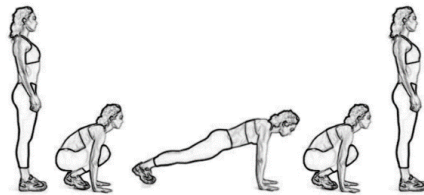


The Easy Tantra of Green Heroine
Empathetic Bodhichitta

Máy I liberate all beings from the tyranny
of hating, craving, and clínging

Enthusiastic Refuge

bý relying on the Buddha's
example, instructions, and stúdents. *three repetitions*



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OUTER Preliminary Practices
are known by many names such as:

Contemplation
Right View,
Vipashyana (*or Vipassana*),
and Ngöndro

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Contemplating Wisdom's Dance of Impermanence and Interdependence



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The Circumstantial Dance of Impermanence and Interdependence



The Easy Tantra of Green Heroine



What could it look like if ALL
circumstances or lots blissfully and
impermanently **melted** into rainbów light
thát interdependently absorbed
into this body ór form?

The Easy Tantra of Green Heroine



Meditation's exhalation

Mindfulness' inhalation

how lots **melt?**

Into form

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The Physical Dance of Impermanence and Interdependence



The Easy Tantra of Green Heroine



What could it feel like if ALL forms or
bodies blissfully and impermanently
melted into rainbów light

thát interdependently absorbed into this
interpersonal communication ór speech?

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Meditation's exhalation

Mindfulness' inhalation

how forms **melt?**

Into speech

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*The **Interpersonal** Dance
of Impermanence and Interdependence*

། ཨོྃ རུ་རེ་རུ་རུ་རེ་རུ་རེ་སྒྲུ་།

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What could it sound like if ALL
interpersonal speech blissfully and
impermanently **melted** into rainbów light
thát interdependently absorbed
into thís mind?

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Meditation's exhalation

Mindfulness' inhalation

how speech **melts?**

Into mind

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The Mental Dance of Impermanence and Interdependence



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What could it be like if ALL minds
blissfully and impermanently
melted into rainbów light

thát interdependently absorbed
into a vast, empty void?

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Meditation's exhalation

Mindfulness' inhalation

how minds **melt?**

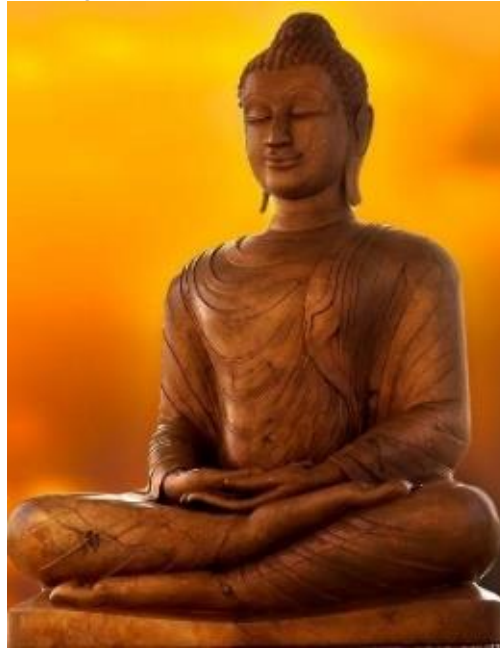
Into void

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I. Awareness and Letting-go's Mindfulness and Meditation
which could serve as an antidote to clinging
is known by many names
such as: Zen, Ch'an, Dhyana,

Great Completion-stage Tantra,
Maha Sandhi, Sutra Mahamudra,
Ati-yoga, Dzogchen,
and Trekchö (or slice through)

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Let's Demystify Awareness and Letting-go, Dhyana, Mahasandi, Great Completion Stage, Ati yoga, Sutra Mahamudra, Dzogchen, Trekcho, and Slice through.

As we inhale let's Mindfully notice the play of Mind as silently and mentally we recite the demonstrative pronoun this...

and as we exhale let's **Meditatively Relax** into Mind's NON-graspable nature as silently and mentally we recite the hyphenated verb relaxing.

Meditation's exhalation

re-la-xing!

Mindfulness' inhalation

This

1st collection of 16 sets of 16 rounds

II. Contemplations of Love & Letting-go

serve as antidotes to hating and are known by many names

*such as: Generation (Creation) stage Tantra,
Mantra-yoga, Maha-yoga,
Tantra Mahamudra,
and Tokal (or leap over)*

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Sanskrit – Shya-ma Ta-ra

Tibetan – Dröl Jang & English – Green Heroine (or Green Tara)

The iconography of this Yi-dam (*or Architype of Enlightenment*) functions merely to organize the eight **figures of speech** necessary for deeply transformative Contemplations therefore rendering both superstition and blind faith unnecessary

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Leaping over Mental Competition



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*Máy all minds of all beings now be
as **wise** and peaceful as the mínd of
á Buddha of lore symbolized by a one
syllable seed, Bi-ja mantra or Thik-lé drop!*



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Om Ta-re Tut-ta-re
Tu-re Svwa-ha

*Seed **Tam** WISE... for all minds!*

The Easy Tantra of Green Heroine



Meditation's exhalation *for all minds!*

Mindfulness' inhalation *Seed **Tam** WISE...*

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*Leaping over **Interpersonal** Competition*



The Easy Tantra of Green Heroine

*Máy all relationships of all beings
now be as **loving** and joyful ás a
réal or imagined Buddha's communication
symbolized by this ten syllable mántra!*



The Easy Tantra of Green Heroine



Om Ta-re Tut-ta-re
Tu-re Svwa-ha

Man-tra LOVE... for all speech!

The Easy Tantra of Green Heroine



Meditation's exhalation

Mindfulness' inhalation

for all speech!
Man-tra LOVE...

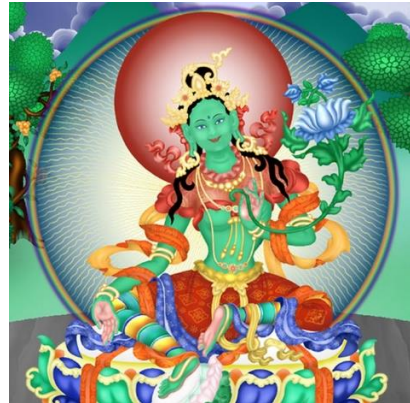
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Leaping Over Physical Competition



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*Máy all bodies of all beings now enjoy
the beautiful **health** depicted in Buddhíst art
óf the blissful body of a Yi-dam of lore:
an architype of enlighténment!*



The Easy Tantra of Green Heroine



Om Ta-re Tut-ta-re
Tu-re Svwa-ha

*Yi-dam **HEALTH**... for all forms!*

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Meditation's exhalation *for all forms!*
Mindfulness' inhalation *Yi-dam* **HEALTH...**

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Leaping Over Circumstantial Competition



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*Máy all circumstances or lots of all beings
now have the safety, good fortune ór **boon**
ás a Buddha's real or imagined
paradise, pure land or Vá-ti!*



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Om Ta-re Tut-ta-re

Tu-re Svwa-ha

*Va-ti **BOON**... for all lots!*

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Meditation's exhalation

Mindfulness' inhalation

for all lots!
*Va-ti **BOON**...*

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Leaping Over our Clinging Tendencies



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Emptiness Reviewed

Ás we relax into our exhalation
whatever we noticed
during our previous inhalátion

coúld feel as non-graspable
as a vast, emptyý void

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líke the illusion
of the infinite, azure sky
on a beautiful cloudléss morn

whích although compelling to the eye
is non-graspable to thé hand.

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The First Vision's Leap Over Circumstantial Clinging



The Easy Tantra of Green Heroine

Hów is it that as we inhale all circumstances
or **lots** could appear quite vívid,

yét as we **relax** into our exhalation
they could feel as non-graspable as a real or
imagined paradise or Va-ti óf light?



The Easy Tantra of Green Heroine



Om Ta-re Tut-ta-re
Tu-re Svwa-ha

*How **LOTS** seen yet... void like Va-ti?*

The Easy Tantra of Green Heroine



Meditation's exhalation ***void like Va-ti?***

Mindfulness' inhalation ***How LOTs seen yet...***

The Easy Tantra of Green Heroine

The Second Vision's Leap Over Physical Clinging



The Easy Tantra of Green Heroine

Hów is it that as we inhale
all bodies or **forms** could feel quite sensúal,
yét as we **relax** into our exhalation
they could feel as non-graspable as a real or
imagined archetype or Yi-dam óf light?



The Easy Tantra of Green Heroine



Om Ta-re Tut-ta-re
Tu-re Svwa-ha

How **FORMs** felt yet... **void** like Yi-dam?

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Meditation's exhalation

void like Yi-dam?

Mindfulness' inhalation

*How **FORMs** felt yet...*

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The Third Vision's Leap Over Interpersonal Clinging



The Easy Tantra of Green Heroine

Hów is it that as we inhale the interpersonal experience of communication or **speech** could be quite resóunding,

yét as we **relax** into our exhalation it could feel as non-graspable as a real or imagined Man-tra óf light?



The Easy Tantra of Green Heroine



Om Ta-re Tut-ta-re
Tu-re Svwa-ha

How **SPEECH** heard yet... **void** like Man-tra?

The Easy Tantra of Green Heroine



Meditation's exhalation

void like Man-tra?

Mindfulness' inhalation

*How **SPEECH** heard yet...*

The Easy Tantra of Green Heroine

The Fourth Vision's Leap Over Mental Clinging



The Easy Tantra of Green Heroine

Hów is it that as we inhale we could perceive all **minds'** functions quite cleárly,

yét as we **relax** into our exhalation they could feel as non-graspable as a real or imagined seed syllable **Tam** óf light?



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Om Ta-re Tut-ta-re
Tu-re Svwa-ha

*How **MINDs** clear yet... void like seed **Tam***

The Easy Tantra of Green Heroine



Meditation's exhalation

*void like seed **Tam**?*

Mindfulness' inhalation

*How **MINDs** clear yet...*

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III. Bliss and Letting-go

could serve as an antidote to craving and IS known by many names

*such as: Completion-stage Tantra,
Anu-yoga,
Bindu Mahamudra, and
Thik-lé (or drop)*

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*Let us explore the iconography of Dröl Jang Yab Yum: their nudity reminds us of vulnerability, their beauty reminds us of empathy, their translucence reminds us of non-graspability, the stability with which he sits reminds of centeredness, and the abandon with which she sports reminds us of spontaneity. as we **relax** during our **exhalation**, all that we noticed during our previous inhalation, could now feel as non-graspable as a vast, **empty** void like the illusion of the infinite azure sky on a bright and beautiful, cloudless morn, which although is tantalizing to the eye is NON-graspable to the hand*

Meditation's exhalation

Mindfulness' inhalation

re-la-xing!

Feel

2nd collection of 16 sets of 16 rounds

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VII. Seal our Practice with Five Well Wishes



The Easy Tantra of Green Heroine
1 Right Intention's Second Fold

The Four Bases of Mindfulness

thus side-stepping aloofness



The Easy Tantra of Green Heroine



Máy all minds, speech, forms, and lots,
be as wise, loving, healthy, and fortúinate
ás **Green Heroine**'s real or imagined
syllable, mantra, archetype, and parádise.

The Easy Tantra of Green Heroine
2 Right Intention's Second Fold

Mastery and Liberation

thus side-stepping aloofness



The Easy Tantra of Green Heroine



Máy all beings, like **Green Heroine**,
master the eight-fold path
as well as liberate ALL óthers.

The Easy Tantra of Green Heroine

*3 Right Communication, Conduct, & Commerce's Third, Fourth, & Fifth Folds – **Ethics***

Ethics of Kindness

thus side-stepping aloofness



The Easy Tantra of Green Heroine



**Máy ALL beings' practice of KIND:
communication, conduct, and commerce
flow spontaneous and uncóntrived.**

The Easy Tantra of Green Heroine
4 Right Intention's Second Fold

Rebirth

thus side-stepping aloofness



The Easy Tantra of Green Heroine



Át the very end of each being's life may we
take immediate and AUSPICIOUS rébirth,
máster the Buddha's path
and then help all others do líkewise.

The Easy Tantra of Green Heroine
5 Right Intention's Second Fold

The Four Immeasurables

thus side-stepping aloofness



The Easy Tantra of Green Heroine

Máy everyone be free from suffering.

thus no need to hate

May everyone be háppy.

thus no need to crave

Máy NO one be separated
from their happíness.

thus no need to cling

Máy everyone have balance:
from the tyranny

of hating, craving, & clingíng FREED! ☺

The Easy Tantra of Green Heroine

IV. Buddha Bowing



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*Right Aspiration's and Zeal's **Second** and **Sixth** Folds of Buddha's Eight-fold Path*

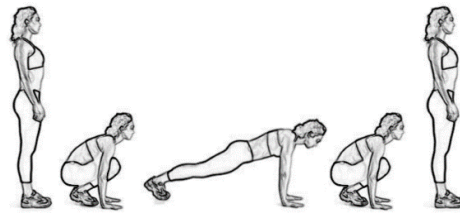
Empathy and Enthusiasm

by chanting the recitations of Bodhichitta and Refuge



The Easy Tantra of Green Heroine
Bodhichitta and Refuge

Máy I liberate all beings from the tyranny
of hating, craving, and clínging
bý relying on the Buddha's
example, instructions, and stúdents.



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Tara's Bowing Guide

Terton Lama: Jigme Gyatso, Rime Drölmapa Rinpoche

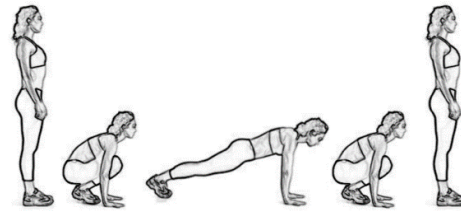


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Inviting Shyama Tara

Máy light rays radiate from
the *syllable* **Tam** at my heart
inviting *Shya-ma* **Ta-ra** surrounded by the
ásembly of *La-mas*, *Yi-dams*, *Khan-dros*,
Buddhas, Bo-dhi-sat-tvas,
and Dhar-ma-pá-las.

The Easy Tantra of Green Heroine
Bowing to Shyama Tara

Góds and demi gods bow their crowns
at your lotús feet
óh liberator from ALL misfortune
to you, mother **Ta-ra**, I bów down!



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II. Love's Mantra Contemplation

also known as: Maha-yoga, Tantra-mahamudra, Mantra-meditation, Creation stage, and Tokal-dzogchen (or Leap-over)'s Love and Letting-go



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Jetsün Drakpa Gyaltsen's revised translation into Tibetan

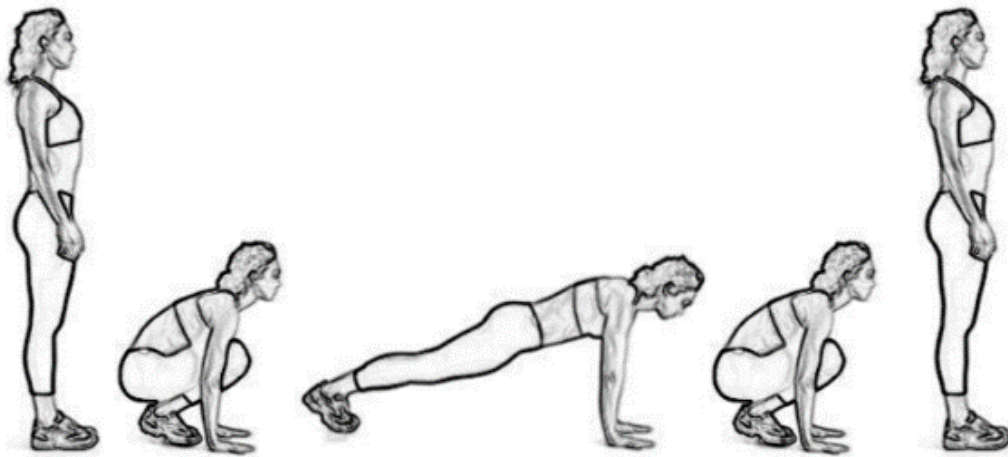
Twenty-one Taras

translated by Khenchen Palden Sherab and Khenpo Tsewang Dongyal
adapted and amplified by Lama Jigme Gyatso



The Easy Tantra of Green Heroine
Invocation

Hómage to the noble lady **Tá-ra!**



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First

Hómage to **Tara** swift and gallant
(*whose*) glance flashes like flares of líghtning

bórn on the heart of a blossoming lotus
that (*a*)rose from the tears
of the triple wórd's lord.

The Easy Tantra of Green Heroine
Second

Hómage to her (*whose*) countenance
is (*like a*) hundred full moons
gathered in áutumn.

Smíling and glowing with brilliant radiance,
like a thousand stars clustered, áblaze.

The Easy Tantra of Green Heroine
Third

Hómage, golden-blue lady,
lotus hand is graced
with a water-born flówer

émbodying: generosity, diligence,
endurance, serenity,
patience, (*and*) meditátion.

The Easy Tantra of Green Heroine
Fourth

Hómage to her (*whose*) victories are endless.
Jewel (*adorning*)
the great Ta-tha-ga-tás' crowns.

Shé is well served by the heirs of the
Victors, who have accomplished
ALL the perféctions.

The Easy Tantra of Green Heroine
Fifth

Hómage to her,
who with **Tut-ta-re₂** (*ánd*) **Hoom**
fílls the desire realms
unto the ends óf space.

Shé tramples underfoot the seven worlds
and has the strength to summón ALL.

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Sixth

Hómage to her, praised by Ind-ra,
Ag-ni, Brah-ma, Ma-ruts, and Shí-va.
Bhú-tas, Ve-ta-las, Gan-dhar-vas,
and Yak-shas pay tribute tó her.

The Easy Tantra of Green Heroine
Seventh

Hómage to her,
who with **Tre** and **Phe**
crush the enemies' Yán-tras.

Wíth right leg *tucked* in
and left leg extended, shining,
she treads amidst flames wildly blázing.

The Easy Tantra of Green Heroine
Eighth

Hómage to her, who with **Tu-re**
this fearsome lady
destroys the most powerful démons.

(*With a*) deep-furrowed brow
(*upon her*) lotus-face
she is the slayer of each and every foe.

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Ninth

Hómage to her,
whose fingers grace her heart
displaying the mudra of the Thrée Jewels
gráced by a wheel adorning every direction
(*with*) a dazzling radiance
that overwhélms ALL.

The Easy Tantra of Green Heroine

Tenth

Hómage to her supreme joy
a radiant garland
that crowns her in spléndor.

Smíling and laughing with **Tut-ta-re**
she brings demons and the world
under cóntrol.

The Easy Tantra of Green Heroine
Eleventh

Hómage, mother,
able to summon before her,
ALL the protectors of the earth.

Moving her frowning brow
she saves ALL from poverty
with the sound of **Hoong** .

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Twelfth

Hómage, mother, whose *crown*
is a crescent moon,
blazing with all her ornaments,

ever shinning
with the brilliant light of **A-mi-ta-bha**
in her *braided* hair.

The Easy Tantra of Green Heroine
Thirteenth

Hómage, mother,
residing amidst the garland that blazes
like the fire at the end of the world era,

right leg extended and left *drawn in*,
annihilating hosts of enemies.

The Easy Tantra of Green Heroine
Fourteenth

Hómage, mother who hits the earth
with the palm of her hand,
who pounds on it with her feet,

frowning wrathfully,
she shatters the seven underworlds
by the sound of *Hoong*.

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Fifteenth

Hómage, mother, blissful, virtuous, calm,
whose field of activity
is peaceful Nir-va-na,

endowed with the true perfection
of Svwa-ha and Om in perfect union,
destroying great evils.

The Easy Tantra of Green Heroine
Sixteenth

Hómage, mother, encompassed by joy,
who shatters the bodies of enemies,

saviouress manifesting from
the awareness of **Hoong**, *displaying*
the sounds of the ten syllable mantra.

The Easy Tantra of Green Heroine
Seventeenth

Hómage, **Tu-re**, stamping her feet,
whose seed appears in the form of **Hoong**,
shaking mount Me-ru, Man-da-ra,
Bin-du-chal, and the triple world.

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Eighteenth

Hómage, mother
holding the rabbit marked moon,
which is like a heavenly lake,

dispelling all poison with the sound of Pey
and the twice spoken **Ta-ra**.

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Nineteenth

Hómage, mother served
by the ruler of the hosts of gods,
by the gods and Kin-na-ras,

dispelling conflicts and bad dreams
with her armor of joy and splendor.

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Twentieth

Hómage, mother, whose two eyes
are (*like*) the sun and full moon
shining with brilliant light,

who dispels deadly disease
with **Tut-ta-re**
and twice *uttered* **Ha-ra**.

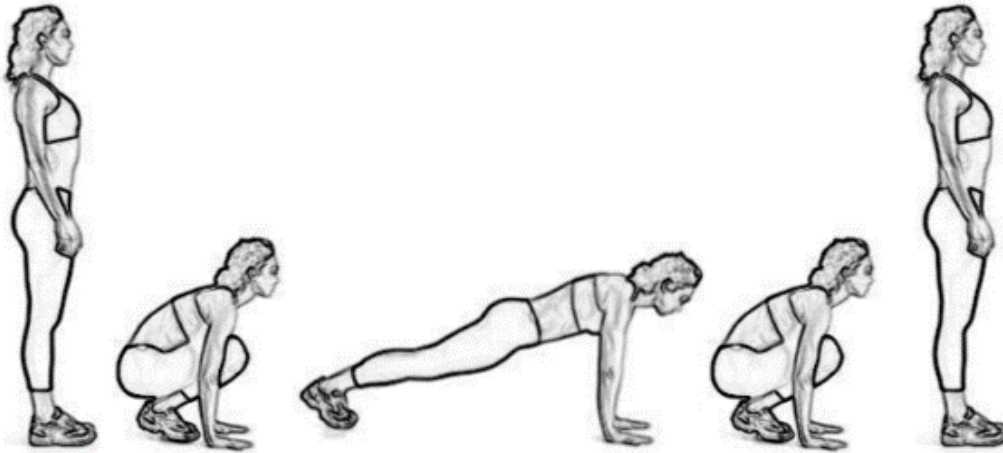
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Twenty-first

Hómage, mother,
endowed with the power to pacify
by the *display* of the three natural states,

destroying the hosts of evil spirits,
Yak-shas, and the walking dead,
Tu-re, most excellent mother.

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Conclusion

This is the praise with the root mantra,
and these are the Twenty-one homages.



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Atisha Shri Jhana Dipankara's

Concise Praise to Tara

adapted by Lama Jigme Gyatso



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Óm! Homage to *the* noble Lady Tara!
Homage to **Ta-re** quick one, heróine.
Wíth **Tut-ta-re** you are the one
who banishes **ÁLL** fear.

Wíth **Tu-re**, the liberator who bestows all
benefits, & with **Svwa-ha** *may it bé so!*

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V. Seal our Practice with Five Well Wishes



The Easy Tantra of Green Heroine
1 Right Intention's Second Fold

The Four Bases of Mindfulness

thus side-stepping aloofness



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Máy all minds, speech, forms, and lots,
be as wise, loving, healthy, and fortúinate
ás **Green Heroine**'s real or imagined
syllable, mantra, archetype, and parádise.

The Easy Tantra of Green Heroine
2 Right Intention's Second Fold

Mastery and Liberation

thus side-stepping aloofness



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Máy all beings, like **Green Heroine**,
master the eight-fold path
as well as liberate ALL óthers.

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*3 Right Communication, Conduct, & Commerce's Third, Fourth, & Fifth Folds – **Ethics***

Ethics of Kindness

thus side-stepping aloofness



The Easy Tantra of Green Heroine



Máy ALL beings' practice of KIND:
communication, conduct, and commerce
flow spontaneous and uncóntrived.

The Easy Tantra of Green Heroine
4 Right Intention's Second Fold

Rebirth

thus side-stepping aloofness



The Easy Tantra of Green Heroine



Át the very end of each being's life may we
take immediate and AUSPICIOUS rébirth,
máster the Buddha's path
and then help all others do líkewise.

The Easy Tantra of Green Heroine
5 Right Intention's Second Fold

The Four Immeasurables

thus side-stepping aloofness



The Easy Tantra of Green Heroine

Máy everyone be free from misery.

thus no need to hate

May everyone be háppy.

thus no need to crave

Máy NO one be separated
from their happíness.

thus no need to cling

Máy everyone have balance:

FROM the tyranny

of hating, craving, & clingíng FREED!

The Easy Tantra of Green Heroine
Trulshik Adeu Rinpoche's

VI. Wind Horse Practice of Tara

*This windhorse practice relying upon Noble lady Tara is a prayer that fulfils ALL wishes.
At the end of the Tara practice or after reciting the Praise to Tara as much as one can, begin:*



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Óm. Queen of space, savior of ALL beings,
perfectly pure essence of wind
that pervádes ALL,

yoú give birth to ALL worlds
and cause them to flourish.

Noble Lady Tara, I pay homage tó you!

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Lády whose face gleams
as white as the autumn moon,
by pacifying ALL adversity and affliction,

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and spontaneously bringing
favorable conditions and fulfilling wishes,
generate the windhorse
of dissolving the eight dangers into space!

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Lády who shines as brightly
as the **golden** sun,
by eliminating ALL decadence and povérty,

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áand increasing lifespan, merit,
wealth, and rénown,
génerate the windhorse
of expanding prosperity and fórtune!

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Lády who blazes
with the luster of **red** rúbies,
bý dispelling ALL
dependency and misfórtune,

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áand bringing the whole apparent world
under my cóntrol,
génerate the windhorse
of magnetizing the triplé world!

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Lády who sparkles
with **blue** sapphire brilliance,
bý repelling
ALL enemies, obstacles ánd harm,

The Easy Tantra of Green Heroine

áand granting total victory
over ALL danger and adversíty,
génerate the windhorse
of overpowering demoníc hordes!

The Easy Tantra of Green Heroine

Lády who beams with emerald **green** light,
by pacifying ALL unwanted circumstánces,
ánd accomplishing ALL aims
with auspicious glóry,

générate the windhorse
of acting on a space-líke scale!

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*Next, recite the Essence of Interdependence mantra
(Ten-drel Nying-po):*

Óm Ye Dhar-ma He-tu Pra-bha-va
He-tun Te-shan Ta-ta-ga-to Hya-vá-dat
Té-shan Tsa Yo Ni-ro-dha E-vam
Va-di Ma-ha Shra-ma-na Svswá-ha! ☺

*The one who holds the name of the Eighth Trulshik
composed this to fulfill the earnest request
of Go-lok Ak-yong Mi-wang Ten-dzin Gya-tso,
and due to the dire need for such a prayer.
May it be the cause of total victory!*

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Jetsün Drakpa Gyaltsen's revised translation into Tibetan

The Benefits of Reciting the Twenty-one Taras

translated by Khenchen Palden Sherab and Khenpo Tsewang Dongyal

adapted and amplified by Lama Jigme Gyatso



The Easy Tantra of Green Heroine
Twenty-second

Reverent recitation
by whoever has intelligence
and genuine devotion to the goddess,
arising at dawn, or evening to remember it,
grants complete fearlessness.

The Easy Tantra of Green Heroine
Twenty-third

ALL evil deeds are pacified;
ALL evil destinies are destroyed.

Quickly, one will be initiated
by the seventy million buddhas.

The Easy Tantra of Green Heroine
Twenty-fourth

Attaining greatness by this practice,
one will proceed
to the ultimate state, buddhahood.

The Easy Tantra of Green Heroine
Twenty-fifth

Even if one has eaten or drunk
a dreadful poison, vegetable, or animal,
by remembering the praise
the poison is completely dispelled.

The Easy Tantra of Green Heroine
Twenty-sixth

One completely abandons
the hosts of sufferings
caused by evil spirits,

contagious diseases, and poisons,
for other beings as well.

The Easy Tantra of Green Heroine
Twenty-seventh

If one recites the praise clearly,
two, three, or seven times,
those wishing for sons will gain sons.

The Easy Tantra of Green Heroine

Those wishing for wealth will gain wealth.
All desires will be fulfilled.

There will be NO hindrances,
ALL obstacles will be destroyed.

The Easy Tantra of Green Heroine

The Great Sakya Patriarch (1147-1216): Jetsün Dragpa Gyaltsen's

Outline of the 21 Taras

adapted and amplified by Lama Jigme Gyatso



The Easy Tantra of Green Heroine

I. The ACTUAL praise (1-21)

A. The Praise of Tara's Sam-bho-ga-ka-ya aspects (1-14)

1. The praise of Tara's Origin (1)

2. The praise of Tara's Bodily features (2-8)

a. The praise of Tara's Peaceful aspects (2-4)

(I) The praise of Tara's Brilliance (2)

(II) The praise of Tara's Hand-symbols and Qualities (3)

(III) The praise offered by the Buddha and Bodhisattvas (4)

b. The praise of Tara's Wrathful aspects (5-6)

(I) The praise of Tara's Might (5)

(II) The praise offered by the great, worldly Gods (6)

The Easy Tantra of Green Heroine

3. The praise of Tara's Enlightened ACTIVITIES (7-8)
 - a. The praise of Tara's Common activities (7)
 - b. The praise of Tara's Uncommon activities (8)
4. The praise of Tara's Ornaments and Features (9-14)
 - a. The praise of Tara's Peaceful features (9-10)
 - (I) The praise of Tara's Hand gestures (9)
 - (II) The praise of Tara's Head ornament (10)
 - b. The praise of Tara's Wrathful features (11)
 - c. The praise of Tara's Common Head ornaments (12)

The Easy Tantra of Green Heroine

- d. The praise of Tara's Wrathful attributes (13-14)
 - (I) The praise of Tara's Radiance and bodily Postures (13)
 - (II) The praise of Tara's Hand gestures (14)

B. The Praise of Tara's Dhar-ma-ka-ya aspects (15)

C. The Praise of Tara's enlightened activities (16-21)

1. The praise of Tara's secret Mantra (16)
2. The praise of Tara's Might (17)
3. The praise of Tara's ability to Pacify poisons (18)
4. The praise of Tara's ability to Dispel obstacles (19)
5. The praise of Tara's ability to Dispel diseases (20)
6. The praise of Tara's ability to Dispel obstructers (21)

The Easy Tantra of Green Heroine

- II. The excellent benefits (22-27)
 - A. The Intention (22)
 - B. The Time (23)
 - C. The Vast and Excellent Benefits (23-27)
 - D. A Brief Summary of the Benefits (27)

*This outline was arranged by the upāsaka Drakpa Gyaltzen.
Samye Translations, 2020 (trans. by Stefan Mang).*

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Pe cin: krung go’i bod rig pa dpe skrun khang.

English Source

Samye Translations (trans.)

The Praise to Tārā with Twenty-One Verses of Homage, and the Excellent Benefits of Reciting the Praise.
Lotsawa House Version: 1.2-20220901

The Easy Tantra of Green Heroine

The Great Sakya Patriarch (1147-1216): Jetsün Dragpa Gyaltsen's

Brilliant Rays of Light

a commentary on the Praise to Tara

adapted and amplified by Lama Jigme Gyatso



The Easy Tantra of Green Heroine

First

Homage to Tara swift and gallant
glance *flashing* like flares of lightning

born on the heart of a blossoming lotus
that (*a*)rose from the tears
of the triple world's lord. _Λ_

The Easy Tantra of Green Heroine

Homage to Tara,
she who liberates
from the suffering(*s*) of Sam-sa-ra.

She is **swift** aiding beings
and gallant in conquering afflictions.

The Easy Tantra of Green Heroine

Her glance flashes like flares of lightning,
a statement that serves as an analogy
for its luminosity.

The Easy Tantra of Green Heroine

She was **born on the heart**
of a blossoming lotus
or Ut-pa-la flower

that (*a*)rose from the tears
of A-va-lo-ki-te-shva-ra
the Triple-World's Lord. **_Λ_**

The Easy Tantra of Green Heroine
Second

Hómage to her (*whose*) countenance
is (*like a*) hundred full moons
gathered in áutumn.

Smíling and glowing with brilliant radiance,
like a thousand stars clustered, áblaze. _^_

The Easy Tantra of Green Heroine

Homage to her,
whose **countenance** is comparable
to many **hundreds** of **full moons**,
each as radiantly white

as on the fifteenth day of the lunar month,
gathered together **in autumn**.

The Easy Tantra of Green Heroine

This image illustrates
the immeasurable number of light-rays
that shine from her;

The Easy Tantra of Green Heroine

this is also conveyed
by the image of her **smiling and glowing
with brilliant radiance,
like a thousand stars clustered, ablaze._^_**

The Easy Tantra of Green Heroine
Third

Hómage, golden-blue lady,
lotus hand is graced
with a water-born flówer

émbodying generosity, diligence,
endurance, serenity,
patience, (*and*) meditátion. _^_

The Easy Tantra of Green Heroine

Homage, golden-blue colored lady,
shining like the light
reflected upon refined gold.

The Easy Tantra of Green Heroine

**A lotus is held in her left hand;
it is graced with the symbolic implement of
a water-born lotus flower₁.**

*1 – Drakpa Gyaltsen connects blue here
with gold, the color of Tara's appearance.
Other commentaries explain that blue describes the color
of the lotus flower in Tara's hand*

The Easy Tantra of Green Heroine

Through the practice of the six paramitas:

1. the paramita of **generosity**;
2. the paramita of **diligence**;
3. the paramita of **endurance; serenity,**
or, the pacification of afflictions;

The Easy Tantra of Green Heroine

4. the paramita of **patience**;
5. and the paramita of **meditation**;

and through **embodying**
the paramita of wisdom,
she attained the form
of the goddess Tara.

The Easy Tantra of Green Heroine

This is illustrated by her emblem,
the Ut-pa-la **flower**. _Λ_

The Easy Tantra of Green Heroine
Fourth

Hómage to her (*whose*) victories are endless.
Jewel (*adorning*) the great Tathagatás' crowns.

Shé is well served
by the heirs of the Víctors,
whó have accomplished
all the perféctions. _Λ_

The Easy Tantra of Green Heroine

Homage to her, whose total victories over

- demons,

- enemies,

- and all such opposing forces

are endless.

The Easy Tantra of Green Heroine

She is the **jewel** adorning
ALL the great Tathagatas' crowns.

She is well

- **served,**
- **honored, and**
- **praised**

by all the bodhisattvas,

The Easy Tantra of Green Heroine

**the heirs of the Victors,
those who have accomplished
all the perfections**

the ten paramitas,
which are the essence
of ALL ten Bhu-mis.

The Easy Tantra of Green Heroine

What are the ten paramitas?

- 1. Da-na Pa-ra-mi-ta – the perfection of generosity,*
- 2. Si-la Pa-ra-mi-ta – the perfection of morality,*
- 3. Kshan-ti Pa-ra-mi-ta – the perfection of patience,*

- 4. Vir-ya Pa-ra-mi-ta – the perfection of enthusiasm,*
- 5. Dhya-na Pa-ra-mi-ta – the perfection of meditation,*
- 6. Praj-na Pa-ra-mi-ta – the perfection of wisdom,*
- 7. U-pa-ya Pa-ra-mi-ta – the perfection of skillful means,*

- 8. Pra-ni-da-na Pa-ra-mi-ta – the perfection of aspiration,*
- 9. Ba-la Pa-ra-mi-ta – the perfection of spiritual power, and*
- 10. Jha-na Pa-ra-mi-ta – the perfection of knowledge _Λ_*

The Easy Tantra of Green Heroine
Fifth

Hómage to her,
who with **Tut-ta-re**₂ (*ánd*) **Hoom**
fílls the desire realms
unto the ends óf space.

Shé tramples underfoot the seven worlds
and has the strength to summón ALL. _Λ_

The Easy Tantra of Green Heroine

Homage to her,
who with the power and light
from the mantra syllables
Tut-ta-re₂ and Hoom,

*2 – Drakpa Gyaltsen's commentary
reads **Tuttare** instead of **Tuttara**.*

The Easy Tantra of Green Heroine

fills:

- the **desire realms,**
 - the form realm, and
 - the formless realm,
- unto the ends of space.**

The Easy Tantra of Green Heroine

She tramples underfoot the seven worlds

(the five types of desire realm
for the five types of beings,
and the form and formless realms)

*1 the Hell realm of HATEFUL (or Contempt-filled) beings,
2 the Hungry-ghost realm of CRAVING beings,
3 the Animal realm or CONFUSED beings,
4 the Asura realm of COMPETITIVE beings, and
5 the Sura realm of CLINGING (or Conceited) beings.*

The Easy Tantra of Green Heroine

and has the strength to summon
(to bring others, like kings,
under her control)

and to fulfil **ALL** the wishes
of sentient beings.

The Easy Tantra of Green Heroine

Sixth

Hómage to her, praised by Ind-ra,
Ag-ni, Brah-ma, Ma-ruts, and Shí-va.
Bhú-tas, Ve-ta-las, Gan-dhar-vas,
and Yak-shas pay tribute tó her. _^_

The Easy Tantra of Green Heroine

**Homage to her,
praised and venerated
by In-dra, the king of gods,**

**and by Ag-ni, Brah-ma, Ma-ruts,
and their lord,
the great and powerful Shi-va.**

The Easy Tantra of Green Heroine

ALL the eight classes of gods and demons;
the **Bhu-tas**, such as Ga-na-pa-ti;
the **Ve-ta-las**, such as Ma-he-shva-ra;

The Easy Tantra of Green Heroine

the **Gan-dhar-vas**,
such as Pan-cha-shi-kha;
and the **Yak-shas**, such as Vaish-ra-va-na,
pay tribute to her. _^_

The Easy Tantra of Green Heroine
Seventh

Hómage to her,
who with **Tre** and **Phe**
crush the enemies' Yán-tras.

Wíth right leg *tucked* in
and left leg extended, shining,
she treads amidst flames wildly blázing. _^_

The Easy Tantra of Green Heroine

**Homage to her,
who with the fierce utterances
of **Tre** and Phe**

**crushes the enemies' Yan-tras₃,
all their evil concoctions, to dust,
thereby averting their schemes.**

*3 – The word Yan-tra ('khrul 'khor) designates an instrument
or other type of mechanical device
(esp. one used in warfare),
or a magic diagram.*

The Easy Tantra of Green Heroine

With the posture of the right leg *tucked in* and left leg extended, shining, she treads or tramples,

the meaning of which is explained above,
amidst flames wildly blazing,
a sign of her majestic stance. _^_

The Easy Tantra of Green Heroine
Eighth

Hómage to her, who with **Tu-re**
this fearsome lady
destroys the most powerful démons.

(*With a*) deep-furrowed brow

(*upon her*) lotus-face

she is the slayer of each and every foe. _Λ_

The Easy Tantra of Green Heroine

**Homage to her,
who with the sound of **Tu-re**₄
dispels the dangerous demons₅.**

4 – Drakpa Gyaltsen reads **Ture** as a mantra syllable uttered by Tara.
Other commentaries read **Ture** as an epithet of Tara.

5 – Dangerous demons here could be understood as a reference
to the eight great dangers (*jigs pa chen po brgyad)
of lions, elephants, fire, snakes, thieves,
imprisonment, floods, and shipwrecks

The Easy Tantra of Green Heroine

She is **the fearsome lady**,
for she strikes terror into these demons.

She is the **destroyer**
of the most powerful demons
of the afflictions.

The Easy Tantra of Green Heroine

Having conquered them,
she defeats the other three demons
as soon as they arise₆.

6 – Drakpa Gyaltsen here describes Ta-ra as being victorious over the four Ma-ras or demons.

These are the demons of:

- 1) the aggregates,
- 2) the afflictions,
- 3) the Lord of Death, and
- 4) the sons of the gods.

The Easy Tantra of Green Heroine

Ta-ra's **lotus-face**,
like a blooming **lotus** flower,
is astonishingly beautiful
like that of a heroine,

while her **deep-furrowed brow**
reveals her wrath.

The Easy Tantra of Green Heroine

**She is the slayer
of each and every foe,**
such as (*if she was an archetype*
of) the forces (*that*) oppose the afflictions.

The Easy Tantra of Green Heroine

Ninth

Hómage to her,
whose fingers grace her heart
displaying the mudra of the Thrée Jewels
gráced by a wheel adorning every direction
(*with*) a dazzling radiance
that overwhélms ALL. _^_

The Easy Tantra of Green Heroine

**Homage to her,
whose left thumb and ring-fingers
gracefully hold a lotus flower to her heart.**

Her three other fingers
are extended to symbolize
or **display the mudra of the Three Jewels.**

The Easy Tantra of Green Heroine

Her right hand is extended
in the mudra of supreme generosity,
and the palm is **graced**
by a wheel adorning every direction⁷.

7 – **WARNING, I** (Lama Jigme Gyatso)
strenuously disagreed with the translator on this point.
Tara is not described here as holding an actual wheel;
rather, this sentence implies that her hands and feet are marked by wheels,
as in the first of the thirty-two major marks.

The Easy Tantra of Green Heroine

Light streams forth from this wheel,
in a **dazzling radiance**
that overwhelms ALL.

The Easy Tantra of Green Heroine
Tenth

Hómage to her supreme joy
a radiant garland
that crowns her in spléndor.

Smíling and laughing with **Tut-ta-re**
she brings demons and the world
under cóntrol. _^_

The Easy Tantra of Green Heroine

Homage to her,
who fulfils the wishes of all sentient beings
with **supreme joy.**

The Easy Tantra of Green Heroine

She is beautified
by a **radiantly jeweled garland**
that crowns her head
in a splendor that outshines all others.

The Easy Tantra of Green Heroine

Smiling and laughing
with the sound of the mantra **Tut-ta-re**,

it is through the laughter of this mantra
that **she brings demons and the world**
under control. _^_

The Easy Tantra of Green Heroine

Eleventh

Homage to her, who can summon the hosts of earthly guardians, the guardians of the ten directions; they follow her orders and thus act as her messengers.^[8] **Her frown it quivers**, for she is the wrathful lady, whose heart center is marked by **the syllable *hūṃ***. She **delivers** all of **us** sentient beings **from** the suffering of **every misfortune**—the torment of bad circumstances and absence of good circumstances—thereby establishing us in bliss. (11)

Homage to her, who's **so brightly adorned with a sliver of moon**, which resembles that of the first day of the lunar month, **as her crown**, blazing with rays of light. Amongst **her locks** resides **Amitābha**, Buddha of Boundless Light, who **graces** her as another crown ornament. His **gleaming rays stream forever forth**, constantly benefitting sentient beings with the shining of his boundless light. (12)

Homage to her, seated in a halo blazing with apocalyptic flames, just like those of the seven suns which burn all the earth, stones, and mountains at the end of the eon. Her posture, with **her right leg stretched out and left bent inward**, is the opposite of before. **Immersed in joy, she crushes** all the opposing forces, the **legions of foes**. (13)

Homage to her, who on the earth's surface strikes her left palm and makes the threatening mudrā **and stamps her feet**. **Her brow deeply furrowed, with** the utterance of the syllable ***hūṃ***, light shoots forth from the vajra in her right hand. This light fills **the seven netherworlds** and all their obstacles are dispelled.^[9] (14)

Homage to her, the lady who is **blissful**, since she is endowed with untainted bliss; and **gracious**, because she is free from what needs to be abandoned, the afflictions.^[10] She acts out of the **domain of the peace**—the pacification of suffering—**of nirvāṇa**, which is the total exhaustion of all thoughts. **With** the essence of her enlightened form, ***oṃ* and *svāhā* in perfect union, she lays to waste every terrible evil**—the afflictions of others, which must be abandoned. (15)

Homage to her, who, immersed in rapture, shatters the bodies of all her foes. She manifests from the wisdom-syllable *hūṃ*, for this is the essence of her wrathful mantra—*oṃ namas tāre namo hare hūṃ hare svāhā*. She likewise **displays each of** her peaceful **mantra's ten syllables**—*oṃ tāre tuttāre ture svāhā*. (16)

Homage to Ture, whose wrathful emanation enters a dance. **Her feet stomping boldly**, she pacifies obstacles wherever they may be. Her wrathful body is born or **formed from the seed of the syllable *hūṃ***. **The supreme**

The Easy Tantra of Green Heroine

mountain of the three-thousand-fold world system, called **Mandara**, is pierced by the light radiating from the syllable *hūṃ*.^[11] **All the three worlds**—the desire, form and formless realms—**she causes them to quake**. (17) **Homage to her, who holds in her hand** a moon disk, which is **likened** to a **divine lake**. This is a sign that she has cleared away the poison of the afflictions. **Deer-marked** here refers to the moon.^[12] **With *tāra* twice and then with *phaṭ***, and with the mantra *tāre*, **she totally cleanses all of the poisons** of the world and all that moves within it. (18)

Homage to her, who is served—worshipped—**by kings of hosts divine, and leaders of gods and of the *kiṃnaras***, such as King Druma. She is **suited** or manifests **in** a deity's form and mantra, which serves as her **armour of joy and splendour**. **She dispels all nightmares, soothes away** the **strife** caused by those opposed to the Dharma. (19)

Homage to her, whose eyes become sources of shining light. They both **shine with luster, bright with the fullness of** her right eye, represented by the **sun**, and her left eye, represented by the **moon**. **With twice-uttered *hara***—a mantra that is both peaceful and wrathful—**and *tuttāre* she pacifies** all, including the **most intractable diseases**. (20)

Homage to her, who has the power to free us from all afflictions. **She puts forth the realities** of enlightened body, speech and mind **as a set of three**—the syllables *om*, *āḥ* and *hūṃ*. **Supreme Ture, she completely pacifies and destroys** all opposing forces—**the hordes of *grahas*, *vetālas*, and *yakṣas*** that create obstacles—through the power of the ten-syllable mantra. (21)

This Praise with the twenty-one verses of homage

Is itself the root mantra of all peaceful and wrathful Tārās.

The wise who recite these words in earnest,^[13] with body, speech and mind **filled with devotion for this goddess**, (22)

Should recall her wrathful form **at dusk, and also having risen at dawn** her peaceful form. **With** the mere **recollection** of her divine form, they **will be granted fearlessness**; and likewise, just by recollecting her, **they will utterly eliminate all misdeeds, and surmount all evil destinies**, their results. (23)

Seventy million victorious buddhas will swiftly and immediately **confer empowerment upon them, and they will attain** the common result **of greatness in this world, and** not only that, but they will also **reach the ultimate state of buddhahood**. (24)

Even the most powerful and toxic poisons, such as those used by dangerous thieves, **which derive from plants, or living beings**, such as those from dangerous snakes,^[14] **whether eaten or taken as a draught, will be purged entirely by recalling this praise**, this mantra, and the deity herself. (25)

Reciting this two or three or seven times, however much you can, while visualizing the goddess before you, **will eliminate multitudes** of both the causes and results **of suffering brought about by spirits**,

The Easy Tantra of Green Heroine

pestilence, and poisons. Through this praise you have the power to aid others **and** therefore **this applies even to other beings as well.** (26)

Those who wish for progeny will bear them; those who wish for riches will acquire them; thus **each and every wish**—all the supreme or common accomplishments—**will hereby be fulfilled, and obstacles** will be **entirely vanquished**, for everything that had to be abandoned has been overcome by its appropriate antidote. Thus, there **will be no more** obstacles left to hinder the one who recites this praise. (27)

This completes the Praise to Bhagavatī Tārā as spoken by the completely perfect Buddha, the great Vairocana.

This Praise was transmitted by Nāgārjuna^[15] to Nyen Lotsawa Darma Drak^[16] who translated it into Tibetan. Later, the great Jetsün Drakpa Gyaltsen revised the translation. This completes the commentary on the Praise to Tārā with Twenty-one Verses of Homage, entitled Brilliant Light.

| Samye Translations, 2020 (trans. by Stefan Manq and Peter Woods).

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Version 1.1-20210818

1. Drakpa Gyaltsen connects blue here with gold, the colour of Tārā’s appearance. Other commentaries explain that blue describes the colour of the lotus flower in Tārā’s hand. ↵
2. Drakpa Gyaltsen’s commentary reads *tuttāre* instead of *tuttāra*. ↵
3. The word *yantra* (*’khrul ’khor*) designates an instrument or other type of mechanical device (esp. one used in warfare), or a magic diagram. ↵

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4. Drakpa Gyaltsen reads *ture* as a mantra syllable uttered by Tārā. Other commentaries read *ture* as an epithet of Tārā. ↵
5. Dangerous demons here could be understood as a reference to the eight great dangers (*'jigs pa chen po brgyad*). ↵
6. Drakpa Gyaltsen here describes Tārā as being victorious over the four māras or demons. These are the demons of 1) the aggregates, 2) the afflictions, 3) the Lord of Death, and 4) the sons of the gods. ↵
7. Tārā is not described here as holding an actual wheel; rather, this sentence implies that her hands and feet are marked by wheels, as in the first of the thirty-two major marks. ↵
8. These are: 1) Indra in the east; 2) Yama in the south; 3) Varuṇa in the west; 4) Kubera in the north; 5) Agni in the south-east; 6) Nairṛta in the south-west; 7) Vāyu in the north-west; 8) Īśāna in the north-east; 9) Brahmā at the zenith (above); and 10) Viṣṇu at the nadir (below). ↵
9. Drakpa Gyaltsen's commentary reads "fill" (*'gengs*), unlike most versions of the Praise which read "smash" (*'gems*). ↵
10. Drakpa Gyaltsen here does not comment upon the word **tranquil** (*zhi ma*). ↵
11. Drakpa Gyaltsen reads *'bigs byed* here as the verb to pierce. Accordingly, it is the light radiating from Tārā's seed syllable *hūṃ* that pierces the supreme mountain Mandara. The Sanskrit versions of the Praise as well as other Tibetan commentators (see for example, Willson 1996: 153) suggest that the line of the Praise in question (*ri rab mandara dang 'bigs byed*) provides a list of three mountains, namely Meru (*ri rab*, literally "supreme mountain"), Mandara (*mandara*) and Vindya (*'bigs byed*). Both the Sanskrit version and other Tibetan commentators read *ri rab* as the proper name for Meru, rather than an epithet for Mandara as in this commentary; they read *'bigs byed* as the proper name for Vindya mountain, rather than a verb as described. ↵
12. In India it is believed that when looking at the moon at night the shape of a deer is visible on the moon. Hence, the moon in Indian literature maybe referred to as the 'deer-marked' (*hariṇāṅka, ri dwags rtags can*). ↵
13. Drakpa Gyaltsen reads "with complete faith" (*rab dad brjod*) instead of "in earnest" (*rab dang brjod*). ↵
14. Thieves and snakes are part of the eight great dangers. Drakpa Gyaltsen appears to read poisons here as referring to both actual poisons and mental afflictions. ↵
15. The Nāgārjuna who authored Tārā-related literature appears to use this as a pen-name; his precise identity remains unclear. Presumably, the author of this practice tradition of Tārā lived in the ninth century or later. For a discussion of the problematic authorship of Nāgārjuna, see: Mabbett 1998: 332–346. ↵
16. The translator of Nyen, Darma Drak (*gnyan lo tsā ba dar ma grags*, late 11th century), is said to have taken part in the council of 1076. He accompanied Ra Lotsawa (*rwa lo tsā ba*, 1016–1128?) to India where he stayed for twelve years. Darma Drak is credited with Prajñākaramati's commentary on the *Bodhicaryāvatāra*, texts on Kālacakra and Tārā, and other works (Roerich 1949: 71 & 293; Obermiller 1931: 219). ↵

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Third

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Fourth

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Fifth

The Easy Tantra of Green Heroine
Sixth

The Easy Tantra of Green Heroine
Seventh

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Eighth

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Ninth

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Tenth

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Eleventh

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The Easy Tantra of Green Heroine
Fourteenth

The Easy Tantra of Green Heroine
Fifteenth

The Easy Tantra of Green Heroine
Sixteenth

The Easy Tantra of Green Heroine
Seventh

The Easy Tantra of Green Heroine
Eighteenth

The Easy Tantra of Green Heroine
Nineteenth

The Easy Tantra of Green Heroine
Twentieth

The Easy Tantra of Green Heroine
Twenty-first

The Easy Tantra of Green Heroine
Twenty-second

The Easy Tantra of Green Heroine
Twenty-third

The Easy Tantra of Green Heroine
Twenty-fourth

The Easy Tantra of Green Heroine
Twenty-fifth

The Easy Tantra of Green Heroine
Twenty-sixth

The Easy Tantra of Green Heroine
Twenty-seventh

VII. Appendix

The Easy Tantra of Green Heroine
Shantideva's

Dedication Prayers

from the 10th chapter of the Bodhicharyavatara



The Easy Tantra of Green Heroine



Máy all beings everywhere
plagued by sufferings of body ánd mind,
réceive an ocean of happiness and joy
by virtue of my mérits.

The Easy Tantra of Green Heroine



Máy NO living creature suffer,
commit evil, or ever fáll ill.

Máy NO one be afraid or belittled,
with a mind weighed down by *sórrorw*.

The Easy Tantra of Green Heroine



Máy the blind see forms
and the deaf héar sounds.

Máy those whose bodies are worn with toil,
receive rest and be réstored.

The Easy Tantra of Green Heroine



Máy the naked *receive* clothing
the hungry receíve food
máý the thirsty *receive* water
and deliciouús drinks.

The Easy Tantra of Green Heroine

Máy the poor *receive* wealth,
those weak with sorrow *recéive* joy;

máy the hopeless *receive*:

- (1) hope,
- (2) constant happiness,
- (3) and prosperity.

The Easy Tantra of Green Heroine



Máy there be timely rains
and bountiful hárvests;
máý all the medicines be effective
and wholesome prayers béar fruit.

The Easy Tantra of Green Heroine



Máy all who are sick and ill
quickly be freed from their ailments.
Whátever diseases there are in the world,
may they never occur ágain.

The Easy Tantra of Green Heroine



Máy the frightened cease to be afraid
and those bound bé freed;
máy the powerless *receive* power
and the people *long* to benefit each óther.

The Easy Tantra of Green Heroine



Fór as long as space remains,
for as long as sentient beings rémain,
úntil then may I too *auspiciously* remain to
effectively dispel the miseries of thé world. 😊

The Easy Tantra of Green Heroine

**Their nudity reminds us
of mindfulness' vulnerability,
their bodies comprised of light
remind us of non-graspability,**

**their beauty reminds us
of love's energy,**



**the stability with which he sits
reminds us of centeredness, and
the abandon with which she sports
reminds us of spontaneity.**

The Easy Tantra of Green Heroine

**Their nudity reminds us
of mindfulness' vulnerability,
their bodies comprised of light
remind us of non-graspability,**

**their beauty reminds us
of love's energy,
the stability with which he sits
reminds us of centeredness, and**

**the abandon with which she sports
reminds us of spontaneity.**

**MEDITATE LIKE
A JEDI**



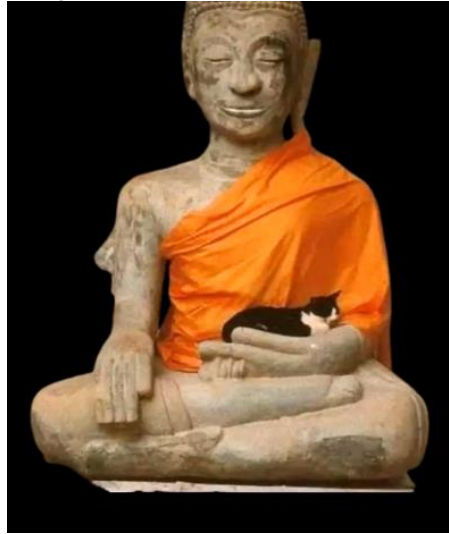
The Easy Tantra of Green Heroine
Shantideva's

Dedication Prayers

from the 10th chapter of the Bodhicharyavatara

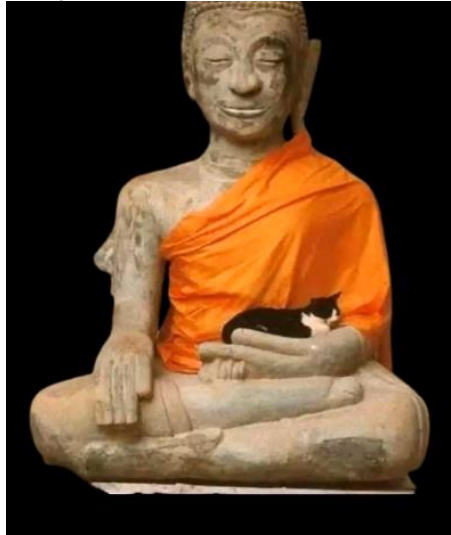


The Easy Tantra of Green Heroine



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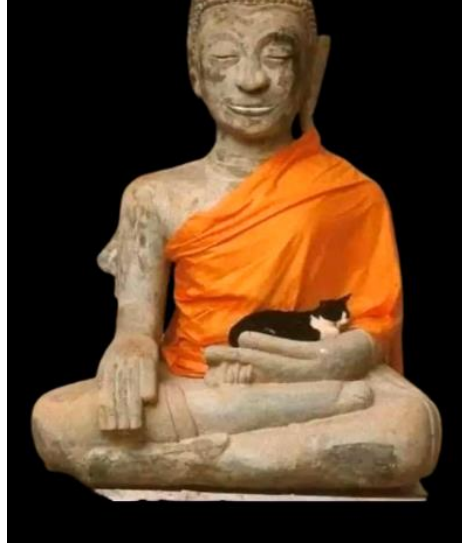
The Easy Tantra of Green Heroine



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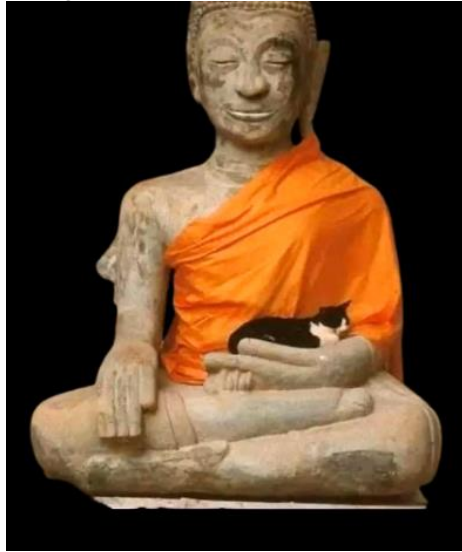
The Easy Tantra of Green Heroine



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The Easy Tantra of Green Heroine



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máý the thirsty *receive* water
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The Easy Tantra of Green Heroine

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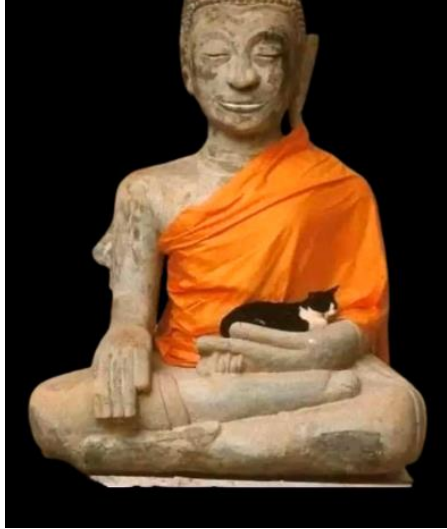
máy the hopeless *receive*:

(4) hope,

(5) constant happiness,

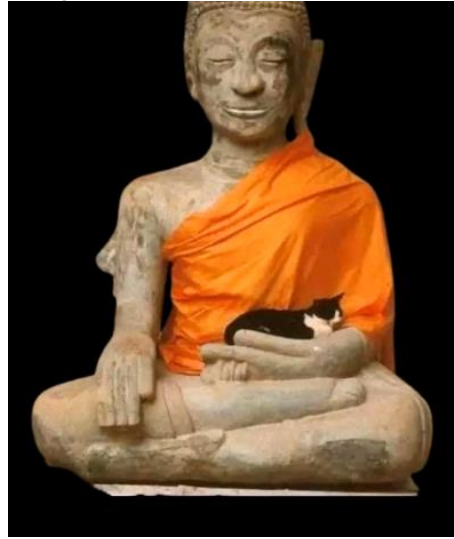
(6) and prosperity.

The Easy Tantra of Green Heroine



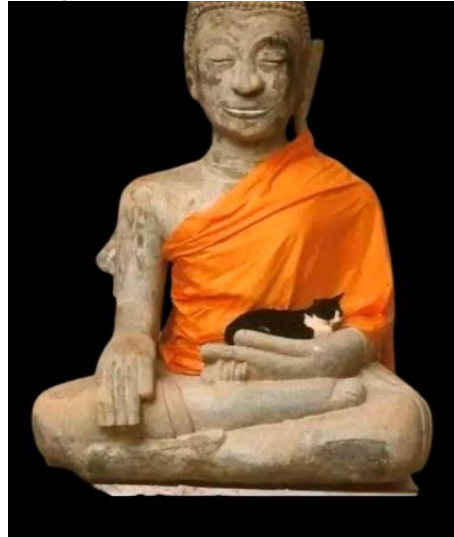
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and wholesome prayers béar fruit.

The Easy Tantra of Green Heroine



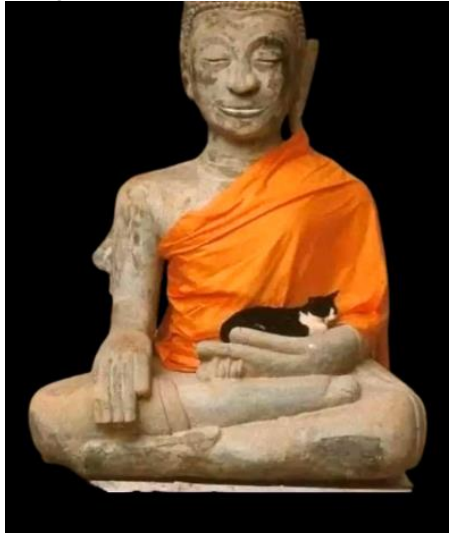
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The Easy Tantra of Green Heroine



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The Easy Tantra of Green Heroine



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for as long as sentient beings rémain,
úntil then may I too *auspiciously* remain to
effectively dispel the miseries of thé world. 😊

The Easy Tantra of Green Heroine
RIGHT: view of Letting-go's First fold

II. Heart (of Wisdom) Sutra



The Easy Tantra of Green Heroine
introduction

(It is said that) ***Quan Shi Yin Pu Sa***
(an archetype of enlightened compáassion),

while moving in the deep peace
of Perfect understánding,

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shéd light on the five aggregates
and found them equally empty.

Áfter this realization,
she (*made peace with*) áll pain.

mindfulness and meditation

Calming exhalation:

relaxing!

Energetic inhalation:

***This*...**

The Easy Tantra of Green Heroine
five aggregates – first

“Lísten, Sha-ri-pu-tra,
form is emptiness
emptiness ís form,

fórm does NOT differ from emptiness,
emptiness does NOT differ fróm form.

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Thé same is true with feeling,
appraisal, impulse and awareness.

Form..... body

Feeling..... pleasure, pain, or nether (channel)

Appraisal..... intensity (volume)

Impulse..... primal drives (shoving, reaching, clinging)

Awareness..... perception

The Easy Tantra of Green Heroine
three dualities

“Listen, Sha-ri-pu-tra, all phenomena
are marked with emptiness;

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théy are neither produced nor destroyed,
neither corrupted nor purified,
neither increasing nor decreásing.

contemplation

Relaxing exhalation:

how NOT two?

Observant inhalation:

These...

The Easy Tantra of Green Heroine
five aggregates – second

Thérefore, in emptiness there is no form,
no feeling, no appráisal,

nó impulse, (*and*) no awareness
(*that once perceived, can NOT be reléased*);

The Easy Tantra of Green Heroine
Deconstructing the Three Circles of Experience
What observe?

nó sensation, no flavor, no scent,
no sound, no sight, no phenomena
(*that once perceived, can NOT be reléased*);

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How observe?

nó body, no tongue, no nose,
no ears, no eyes, no mind
(*that once perceived, can NOT be reléased*);

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Observing...

nó feeling, no tasting, no smelling,
no hearing, no seeing, no noticing
(*that once perceived, can NOT be reléased*);

That there sight... relaxing!
That there sound... relaxing!
Sensation... relaxing!
Phenomena... relaxing!
That flavor... relaxing!
That there scent... relaxing!

These here eyes... relaxing!
These here ears... relaxing!
This body... relaxing!
This here mind... relaxing!
This here tongue... relaxing!
This here nose... relaxing!

This seeing... relaxing!
This hearing... relaxing!
This feeling... relaxing!
Noticing... relaxing!
This tasting... relaxing!
This smelling... relaxing!

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interdependence

nó interdependent origins and no extinction
of them from confusion to aging and death
(*that once perceived, can NOT be released*);

1 Confusion (competitiveness and clinging)
3 Awareness (influenced by previous actions)
5 Six Sources (body, tongue, nose, ears, eyes, mind)
7 Feeling (pleasure, pain, or neither)
9 Clinging
11 Birth (consciousness leaving bardo & entering an ovum)

2 Action (influenced by competitiveness and clinging)
4 Name and Form (the five aggregates)
6 Contact (feeling, tasting, smelling, hearing, seeing, & thinking)
8 Craving (reaching)
10 Existence (Samsaric in nature)
12 Aging and Death (under the influence of the 1st link)

The Easy Tantra of Green Heroine
the four noble truths

nó stress, no exacerbation,
no liberation, nó path;

nó understanding, no attainment
(*that once perceived, can NOT be reléased*).

The Easy Tantra of Green Heroine
the fruit of training

“Bécause there is NO attainment,
(*that once perceived, can NOT be reléased*)

thé Bo-dhi-sat-tva
(*archetypes of enlightenment*), suppórted

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bý the Perfection of Understanding,
find NO obstacles for their minds
(*that once perceived, can NOT be reléased*).

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Háving NO obstacles

(*that once perceived, can NOT be released*),
they *transcend* (*the tyranny of*) fear,

líberating themselves forever
from (*the tyranny of*) illusion
and realizing perfect Nirvána.

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Áll Buddhas of the past, present, and future,
thanks to this Perfect Understánding,

árrive at full, right,
and universal Enlighténment.

The Easy Tantra of Green Heroine
mantra

“Thérefore, one should know
that Perfect Understanding

ís (*like*) a great mantra,
is (*like*) *an* unequalled mántra,

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thé destroyer of all suffering,
the incorruptible truth.

Á mantra of Praj-na-pa-ra-mi-ta's
(*perfect understanding*)
could therefore be próclaimed.

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This is the mantra:

“Ga-te Ga-te Pa-ra-ga-te

Pa-ra-sam-ga-te Bod-hi Sv^á-ha!

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RIGHT: zeal's Sixth fold

II. The Prajnaparamita Mantra Applied



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*How **relax** into the awareness of this _____?*

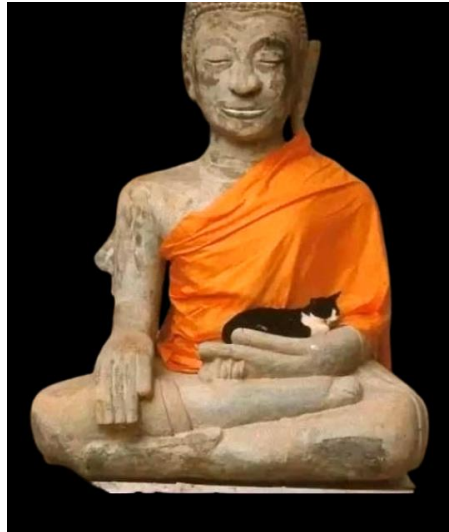
Gá-te Ga-te Pa-ra-ga-te

Pa-ra-san-ga-te Bo-dhi Svwá-ha!

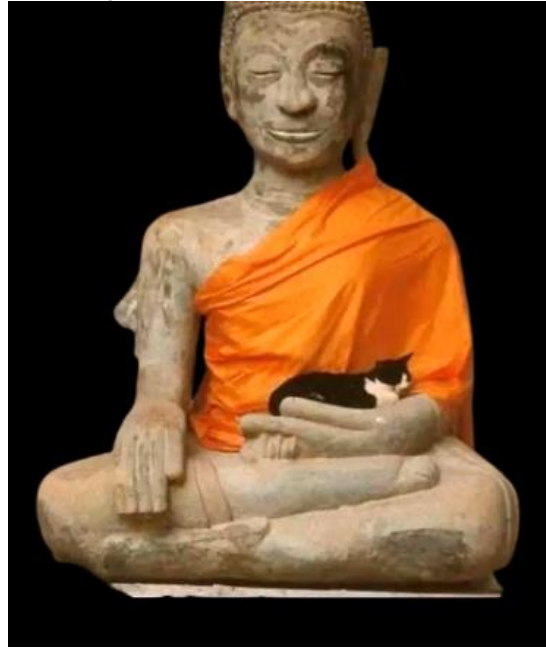
The Easy Tantra of Green Heroine
Right Aspiration's Second Fold

Universal Liberation

thus side-stepping aloofness



The Easy Tantra of Green Heroine



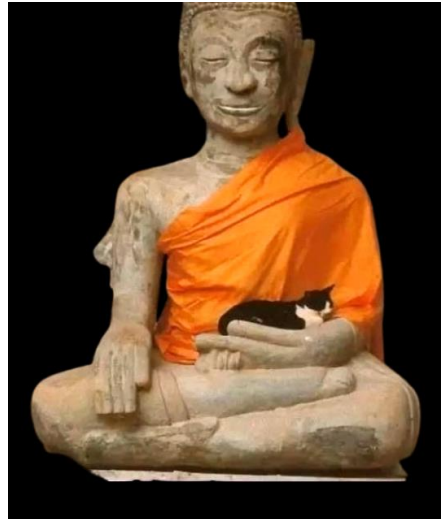
Máy I, like the Buddha,
master the Eight-fold path
as well as liberate ALL óthers.

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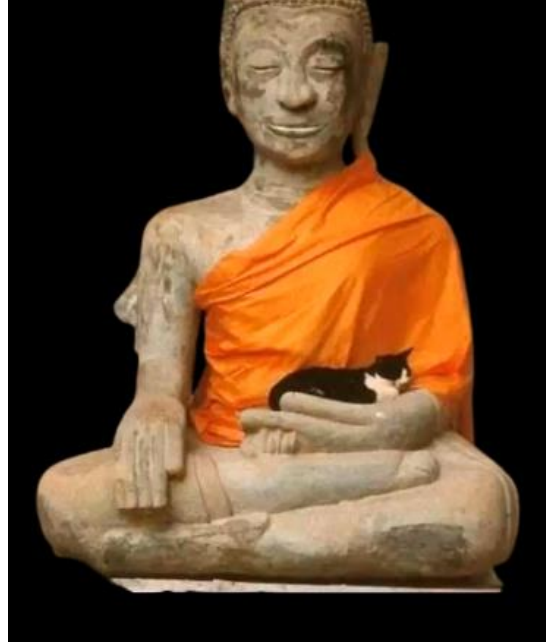
*Right Communication, Conduct, and Commerce's Third, Fourth, & Fifth Folds – **Ethics***

Kind Ethics

thus side-stepping aloofness



The Easy Tantra of Green Heroine



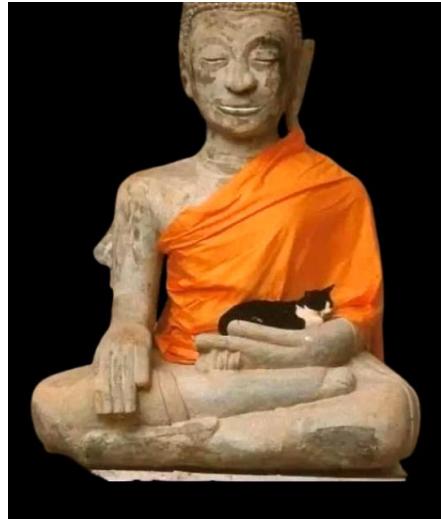
Máy ALL beings' practice of KIND:
communication, conduct, and commerce
flow from centered spontaneíty.

The Easy Tantra of Green Heroine

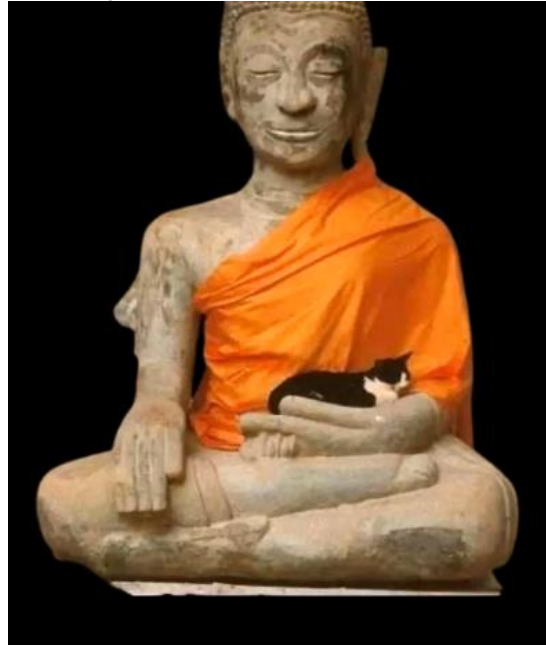
Right View, Aspiration, and Enthusiasm's first, second, and sixth folds of the path

Auspicious Rebirth

thus side-stepping aloofness



The Easy Tantra of Green Heroine



Máy each being take auspicious rebirth,
master the Buddha's path,
and then help ALL others do líkewise.

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Active Contemplations Inspired by Bodhidharma's Outline of Practice as well as the Buddha's Compassion and the Three Marks of Reality

*How could this
feel stressful?*

The Easy Tantra of Green Heroine

*All beings' stress
may I soothe!*

The Easy Tantra of Green Heroine

*How could this
NEVER last?*

The Easy Tantra of Green Heroine

*How could this
NOT be me?*

The Easy Tantra of Green Heroine

Active Contemplations Inspired by Bodhidharma's Outline of Practice as well as the Buddha's Compassion and the Three Marks of Reality

*How could this... feel stressful?
All beings' stress... may I soothe!
How could this... NEVER last?
How could this... NOT be me?*

*Watching the play of mind... and **Relaxing** into its NON-graspable nature*

***No-tice this
re-la-xing***

1st collection of 16 sets of 16 rounds

The Easy Tantra of Green Heroine

Active Contemplations Inspired by Bodhidharma's Outline of Practice as well as the Buddha's Compassion and the Three Marks of Reality

*How could this... feel stressful?
All beings' stress... may I soothe!
How could this... NEVER last?
How could this... NOT be me?*

*Watching the play of mind... and **Relaxing** into its NON-graspable nature*

*Notice this
re-la-xing*

2nd collection of 16 sets of 16 rounds

The Easy Tantra of Green Heroine

A. Invigorating Buddha Bowing



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Na-mo Bud-dha-ya
Na-mo Dhar-ma-ya
Na-mo Sang-ha-ya!

I pay homage to the Buddha's example

I pay homage to the Buddha's teachings

I pay homage to the Buddha's students

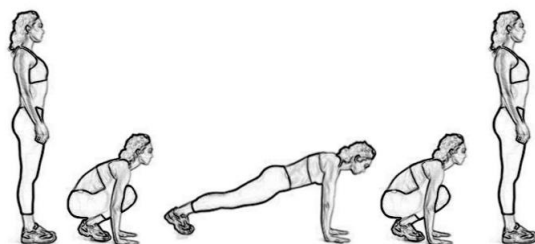
3 repetitions

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Karmic Calisthenics



or



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Máy everyone be free from misery.

May everyone be háppy.

Máy NO one be separated
from their happíness.

Máy everyone have balance: FREE from
the tyranny of greed, hate, and confúsi^on. 😊

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B. Two Paths

*In the Tao Te Ching we read of two paths in any endeavor,
Lao Tzu warned against the former and encouraged the latter:*

*the path of yang or the path of yin,
the path of patriarchy or the path of matriarchy,
the path of rigidity or the path of flexibility,
the path of elitism, or the path of egalitarianism,*

*the path of control or the path of permissiveness,
the path that craves certitude or the path that embraces ambiguity,
the path with authority as the source of truth
or the path with truth as the source of authority,*

*the direct path or the circuitous path,
the active path or the passive path,
the path of competition or the path of cooperation,
the path of cruelty or the path of compassion...*

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*the path of pride or the path of love,
the path of ego or the path of NO-self (aka NOT-self),
the path of scatteredness or the path of centeredness,
the path of contrivance or the path of spontaneity,
the path of effort or the path of ease.*

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C. Four Levels of Practice

Browsers – come to class occasionally with no consistency and see NO transformation.

Students – come to class every twelve hours; they evolve.

Yogis – students who perform one-day retreats every quarter, month or week, practicing four times that day (i.e.: 6am, 10am, 2pm & 6pm).

Monastics – students who live as if on permanent retreat, practicing four times every day (i.e.: 6am, 10am, 2pm & 6pm).

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Three Durations of Practice

Twenty minutes of formal silent meditation

for First Level Students – those who are seeking a “life lubricant”

Forty minutes of formal silent meditation

*for Second Level Students – those who desire a “profound evolution”
such as healing PTSD, overcoming a tragic past,
or transcending a disempowering and oft repeated pattern*

Sixty minutes of formal silent meditation

*for Third Level Students – those who yearn to rapidly master
Buddha’s eight-fold path to the point of practicing it:
spontaneously, habitually, easily and effectively.*

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D. The PATH of Mastery

Unconscious Incompetence

Conscious Incompetence

Conscious Competence

Unconscious Competence

When have we mastered the Buddha's path?

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*When we practice his techniques:
spontaneously, habitually, easily and effectively;
and their practice has so defined us
that we no longer chase a goal...*

*but are so content to practice the path
that we no longer even feel the need
to ask whether or not
we have mastered it.*

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E. The MEANS of Mastery

*Ten thousand hours of regular, lucid, strategic practice
is often the minimum required to accomplish mastery needed to teach others.
Any student who enthusiastically practices their homework every morning
AND every evening for sixteen consecutive weeks could be considered an apprentice.*

*A Journeyman is an apprentice who has accumulated
5,000 hours of study and 5,000 hours meditation;
ideally for eight hours daily
over the course of three and a half years...*

*and has demonstrated intellectual comprehension
and emotional **evolution**.*

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*A Master is a journeyman who has accumulated
an additional 5,000 hours of study
and an additional 5,000 hours of meditation;
ideally for eight hours daily...*

*over the course of an additional three and a half years
and has demonstrated intellectual and emotional **mastery**.
The 10,000 hours is a minimum, for some folks require 20,000 hours,
30,000 hours or more to demonstrate intellectual and emotional mastery.*

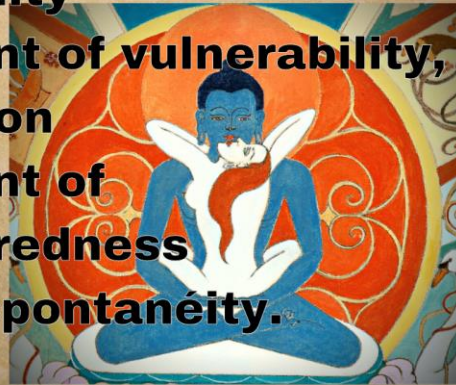
*Although this path of mastery can be long,
it is neither mysterious nor occult.*

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Yab Yum Iconography

THEIR beauty
reminiscent of empathy,
THEIR translucence
reminiscent of letting-go,

THEIR nudity
reminiscent of vulnerability,
THEIR union
reminiscent of
HIS centeredness
and **HER** spontaneity.



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A. Padawan Training

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1. Tale of the Movie Concessions

It was 1971 and I was in first, or second grade.
A class mate's mother had taken many of us
to see "Willy Wonka and the Chocolate Factory"
for his birthday.

My family did not often go to movies
so this was very exciting for me.

Timid, and uncertain, and polite,
I did what I was told,
and gratefully accepted what I was offered.

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I was offered hot buttered popcorn
and what seemed like a huge vessel
of Dr. Pepper,
a soda I had heretofore never tasted.

So there I sat,
in the darkened theater,
with my class mates
and several hundred strangers;

eating my popcorn,
and sipping my Dr. Pepper,
and all the while enjoying the movie,
which I still remember, to this day.

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Upon first consideration
one could understandably assume
that the movie could distract me...

from my snacking and sipping
and thus undermine
my enjoyment of them.

But I experienced the opposite
to be true:
that the movie enhanced my enjoyment
of the popcorn and the soda...

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and the popcorn and the soda
enhanced my enjoyment
of the movie.

And this could be very much
like our practice of meditation...

where during our inhalation
we silently, and mentally recite,
“*Notice this...*”

and during our exhalation
we silently, and mentally recite,
“*relaxing!*”...

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while actually physically relaxing
as best we can.

For just as I was able to observe the movie
while snacking and sipping
we can watch our mind
while noticing and relaxing.

We could notice sensations,
and flavors, and scents,
and sounds, and sights...

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as well as our emotions,
and intentions, and reasonings,
and recollections, and imaginings.

And we could notice
all those things
passively and non-conceptually.

And as we physically relax
into each exhalation,
*for that is what our bodies
have evolved to do,*

The Easy Tantra of Green Heroine

all that we noticed as we breathed in
could feel a little less graspable
and a little easier to mentally release
as we relax into our out breath.

And just as the snacking
and the sipping
did not undermine

my enjoyment
of the movie
but rather enhanced it...

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likewise our silent and mental
recitations of “Notice this...” and “**relaxing!**”
in harmony with our breathing...

does NOT undermine our ability
to watch the play of mind
or relax into its non-graspable nature
but rather facilitates it.

More than two millennia ago
a Jewish carpenter
is said to have explained...

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that man was not made
for the Sabbath,
but Sabbath for man.

Likewise, I tell you
that we do not sit in meditation
that we might more efficiently
recite “Notice *this...*” and “**relaxing!**”

but rather
that we silently and mentally recite
“Notice this...” and “**relaxing!**”
that we might more efficiently meditate

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so that our passive and non-conceptual
observation of the play of mind

and our physical, and visceral,
and mental relaxation
into its non-graspable nature....

might be more easy,
and effective,
and transformative.

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Recall Darth Bane's rule of two,
wherein there must be a master
to have power,
and a student to crave it.

This is a form of elitism
and manipulation.

And over the millennia
many so-called spiritual teachers
have used cryptic meditation
instructions, and techniques...

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to reinforce a rule-of-two-like
elitism and coercion.

Some deliberately chose
obfuscation and coercion
because they embraced elitism
and power, and prestige...

others chose the same obfuscation and coercion
because they lacked the mental acuity
to know any better.

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But I am here to tell you
that something does NOT
have to be difficult
to be effective.

I'm telling you the opposite.
I'm telling you that
something must be easy
and intuitive....

if it is to be sustainable,
no less effective.

The Easy Tantra of Green Heroine

But do not take
my word for it;
put it to the test.

Play with these techniques
every morning and every evening
that you,
like Rey Skywalker...

might meditate
like a Jedi.

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2. Karezza Tantra's Mental Panacea

One can not gaze at an image of Dröl-ma Mar-mo Yab Yum without noticing that she is sporting in Tantric union.

Just as the Baskin Robins franchise of ice cream parlors claims to offer thirty-one flavors likewise there are many flavors of sexual tantra.

As with all things, there are also patriarchal as well as matriarchal takes on what the Buddhist Tantrikas refer to as Karma Mudra in Sanskrit, or Yab Yum if you prefer Tibetan.

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In the book “Cupid’s Poisoned Arrow”
the author Marnia Robinson does an outstanding job
explaining the flavor of sexual tantra that could be described as:
matriarchal, or valley, or yin, or bonding , or oxytocin-oriented,

through the lenses of anthropology, and genetics,
and neuroscience, and trenchant pragmatism.

Oh how I wish that her text was required reading
in every junior high school Sexual Education class
for the way we choose to make love or masturbate,
and our choices in pornography, and erotica, and even fantasy

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have a profound effect upon each of our midbrain's dopamine pathways, and oxytocin pathways, and our mental health, and our physical health, all our relationships, as well as our educational and vocational well-being.

The endocrino-neurological, and emotional, and intellectual, and romantic, and social, and educational, and vocational, and developmental healing made available

by the subtle and often G-rated techniques of Karezza tantra are a virtual panacea.

The Easy Tantra of Green Heroine

Purchase this book from Amazon dot com tonight
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Read it with your partner aloud before bed.
Apply its teachings, for no less then twenty-eight consecutive days,
and watch your life change.

FULL DISCLOSURE: the Buddha Joy Mediation School
makes NO money from your purchase
of Marnia Robinson's "Cupid's Poisoned Arrow."

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3. Parable of the Movie Patron

Let us revisit our friend
the movie patron.
He has purchased his ticket,
and his snack, and his beverage,

and has taken his seat
in the air conditioned comfort
of the movie theater.

After a handful of trailers,
how many?
Just enough to make him forget
what movie he came to see.

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And after those trailers
the movie begins.

And whether it is adventure, or horror,
or comedy, or drama

our friend the patron sits back
and enjoys the ride
as he knows he has little other choice.

For he does not confuse himself
for the screenwriter, nor editor,
nor director, nor producer
and knows completely

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that what occurs upon the screen
is utterly out of his control.

So he nibbles his snack
and sips his beverage
and enjoys the show.

Likewise, when the wise sit down,
cross-legged to meditate
they know it is NOT their job to select

the sensations, or flavors, or scents, or sounds, or sights,
or emotions, or intentions, or reasonings, or recollections, or imaginings
that cartwheel across the metaphoric stage of their mind.

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What then is their job?

To notice: vulnerable, and passive,
withOUT bothering to analyze or label
and to physically relax that we might mentally let go.

And to do all this
in harmony with the tightening tendencies of each inhalation
and with the relaxing propensities of each exhalation.

For, in our very good fortune,
that is how evolutionary biology
selected for our bodies and minds to best operate.

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And if we put this advice into action,
every morning and every evening,
then we could very much be like a child, with a video game:
difficult, and frustrating, and seemingly impossible to prevail against;

who at long last receives the manufacturer's cheat-codes
and is at last able to transform
their time spent with the video game
from an ordeal, into a delight.

4. Whole-food Veganism's Physical Panacea

Buddhist tantra is the path of love and letting-go.
Love is more than just a feeling.

Compassion is an intention that effects our choices,
and our behaviors, and the ripples that we generate
that, in turn, effect the world around us.

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Choosing a cruelty-free diet
is one of the easiest ways
to diminish the suffering created
by our consumer choices.

The benefits generated
by embracing a whole-food vegan diet
are not limited to non-human animals
with whom we share this planet,

nor even this planet itself,
the only place in the known universe
that we are certain sustains life (for the time being).

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The physical, and en-dro-crin-o-lo-gi-cal,
and neurological, and psychological benefits
that we could savor on a whole-food vegan diet
have been observed in peer reviewed scientific journals.

In the parody song “White and Nerdy”
Weird Al Yankovic sings of a fellow
who “...does calculus just for fun...”.

Which reminds me of Dr. Michael Greger, M.D.
whose full time job is to analyze
EVERY peer-reviewed, nutrition-oriented study
published in English, every year.

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This man is no ideologue,
content to twist the facts
in order to support his world view.

For his top priority is to discover the dietary interventions
that could prevent disease, reverse disease,
and increase quality of life as well as longevity.

And towards that end
he uses meta analysis to follow the facts
wherever they lead;
like a contemporary, medical Sherlock Holmes...

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if Sherlock was so geeky
as to name his book
after a Monty Python skit.

“How NOT to Die”

first explores the top fifteen causes of premature death in America,
secondly shares a dozen things we could do
to prevent and reverse these disorders,

and thirdly contains hundreds of citations
to peer-reviewed studies.

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This book is a virtual panacea of all medical disorders.

It is available on Amazon dot com

and the Buddha Joy Meditation School

receives NO remuneration for your purchase of this life-saving book.

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5. Two Paths

*In the Tao Te Ching we read of two paths in any endeavor,
Lao Tzu warned against the former and encouraged the latter:*

*the path of yang or the path of yin,
the path of patriarchy or the path of matriarchy,
the path of rigidity or the path of flexibility,
the path of elitism, or the path of egalitarianism,*

*the path of control or the path of permissiveness,
the path that craves certitude or the path that is comfortable ambiguity,
the path with authority as the source of truth
or the path with truth as the source of authority,*

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*the direct path or the circuitous path,
the active path or the passive path,
the path of competition or the path of cooperation,*

*the path of cruelty or the path of compassion
the path of pride or the path of love,
the path of ego or the path of NO-self (aka NOT-self),*

*the path of scattered-ness or the path of centeredness,
the path of contrivance or the path of spontaneity,
the path of effort or the path of ease.*

6. Essence of the Four Sets of Vows

*Karma Chakme Rinpoche was a brave soul
who received sky treasures, or Ter-ma in Tibetan, from Chen-re-zik,
the archetype of enlightened compassion,
guiding him to begin the journey out of sectarianism and fundamentalism.*

*In his effort to transcend sectarianism
he embraced the teachings and practices
of both the Kagyu as well as Nyingma sects as best he could.*

*In his effort to transcend **fundamentalism**
he strove to simplify Highest Yoga Tantra or Ut-ta-ra Tan-tra in Sanskrit,
as well as essentialize the hundreds of Hinayana, Mahayana and Vajrayana vows.*

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Towards the latter: he taught that the essence of all the Refuge vows was to simply trust in the Bud-dha, Dhar-ma and Sang-ha, he taught that the essence of all the Pratimoksha vows of morality is NON-violence,

he taught that the essence of all the Bodhisattva vows of compassion was to share all our good karma with all beings,

*and he taught that the essence of the Tantric Samaya of wisdom was to see ourselves as Chen-re-zik
and see our teacher as Chen-re-zik's teacher, A-mi-ta-bha.*

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*Many centuries later Lama: Jigme Gyatso
received sky treasures, or Ter-ma in Tibetan, from Chen-re-zik,
guiding him to journey further out of sectarianism, fundamentalism, and patriarchy.*

*In terms of sectarianism he was led to explore the teachings and practices
of each sect of Buddhism
and in terms of transcending fundamentalism,
which is one of patriarchy's symptoms,*

*he was taught further simplify the four sets of vows thusly:
the essence of the Refuge vows is to simply **rely** upon the example of Buddha's life story,
apply the instructions of the Dharma,*

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*and humbly **rely** upon the support offered by fellow Sangha members,
(those who are striving to master the Buddha's teachings)
as well as lovingly support Sangha members with our skill set as best we can;*

*the essence of the Pratimoksha vows of morality
is still NON-violence which includes a whole-food, vegan diet
which practices NON-violence toward the planet, NON-human animals,
as well as our own lucidity and longevity;*

*the essence of the Bodhichitta vows of compassion
is to blend our practice of the four bases of mindfulness
with compassionate and loving intentions
for each being of each world or each galaxy real or imagined;*

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*the essence of the Tantric Samaya of wisdom
is to enthusiastically apply our teacher's instructions
and follow his example as best we can.*

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7. Good night and Wake up Channels

*In Buddhist Tantra it is often taught
that within our bodies of flesh, blood and bone,
lay energy channels*

*that fundamentalists squander inordinate amounts of time and energy
visualizing as tubes comprised of light.*

*It is said we have a blue central channel,
the width of an arrow shaft,
that begins in the lower abdomen,
ascends about a thumb's width before the spine,*

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*piercing the horizontal bladder wheel
(or chakra if you prefer Sanskrit),
navel wheel, heart wheel, and throat wheel*

*as it ascends into the skull
where it arches forward brushing against
the crown wheel at the fontanel
before terminating between, and just above the eyebrows.*

*There are two side channels.
The moon, or left, side-channel is red,
the width of hay or straw
and begins at our urethra,*

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*brushes past the most sensitive part
of either our citreous or our penis,
climbs up the left of our central channel,*

*looping once around the central channel
just below the bladder wheel
and then just below the navel wheel,*

*looping thrice around the central channel
just below the heart wheel,*

*looping once again just below the throat wheel,
and then just below the crown wheel
before terminating in the left nostril.*

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*The sun, or right, side channel is white,
also the width of hay or straw
and begins in our rectum,*

*brushes past either our G-spot or prostate,
climbs up the right of our central channel,*

*looping once around the central channel
just above the bladder wheel
and then just above the navel wheel,*

*looping thrice around the central channel
just above the heart wheel,*

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*looping once around the central channel
just above the throat wheel
and then once again just above the crown wheel
prior to terminating in the left nostril.*

*As liberals upon the path of matriarchy
none of this needs to be memorized or even visualized.*

*Our right channel could be stimulating,
so we impeded it when its time to go to sleep,
by closing our right eye and reading through our left
and by sleeping on our right side.*

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*Conversely, our left channel could be sedating,
so we impeded it is time to start our day,
by rolling over to our left side*

*and laying in the fetal position for a few moments
as thoughts of the day's tasks begin to clarify
like friends emerging from a fog bank.*

*Upon rising, we could also close our left eye,
and read though our right
as we sit upon the toilet
to further wake our bodies.*

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8. Walking Meditation

*After fifteen weeks of twice daily livestream practice
you should have automatically memorized the 24 contemplations
of Tantra's: mindfulness, compassion, insight, love, and letting-go.*

*Which should come in handy,
as this week you could begin training
in brisk, walking meditation.*

*Its simple, just perform the 24 contemplations you've already grown accustomed to
while briskly walking through your neighborhood.
This is especially useful during times of emotional upset or even PTSD episode.*

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*Of course if you're so upset as to experience disorientation
then please limit your walking course to just going around your block,
that way you won't get lost, or walk into traffic.*

*Blending the 24 contemplation techniques you've already learned
with brisk walking
allows us to bilaterally stimulate our hippocampus and amygdala
which aids in the processing of difficult events and emotions.*

*REMEMBER: upon this path
we do not practice rigid concentration which stimulates our sympathetic nervous system,
but rather relaxed mindfulness which accesses our parasympathetic nervous system;
the quick path to the light side, or eager youngling.*

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9. Sky Gazing

In “Heart Treasure” the phrase “King of the sky” could remind us literally of the practice of sky-gazing,

where we perform the contemplation, compassion, and meditation that we are taught in the sixteen week series of meditation classes while gazing into the sky.

Any time of day we could gaze into the sky while meditating, but it could be especially poignant to gaze at the sun, doing so only during the first hour of sunrise, or the last hour of sunset.

In Sanskrit this practice is sometimes referred to as Surya Chaku.

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Common sense prevails:

*1 – remove your corrective lenses or contact lenses,
gaze with the left eye for four breaths,
then with the right eye for four breaths,
alternating back and forth;*

*2 – only do this for as long as it feels comfortable,
giving yourself permission to progress gradually
such as adding seven seconds per day,
or seven minutes, or more every day.*

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*3 – relax the tissues of your face, especially around the eyes,
allowing the eyelids to close somewhat,
viewing the sun through one's eyelashes
thus occasionally giving rise to the illusion of subtle rainbows encircling the sun;*

*4 – don't wander into traffic,
for your vision will be dazzled after completing this exercise,
thus while it is fine to practice this during opening verbal contemplation & compassion,
as well as the silent meditation...*

*I recommend turning away from the sun
during the practice of the closing silent contemplation and compassion
thus allowing one's eyes to recalibrate
to the ambient lighting.*

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*5 – I recommend the lion posture Simha asana,
feet flat on earth or floor,
resting one's tuchus upon one's calves,
forearms resting upon knees.*

*Neither mysterious nor occult
this practice could act as a subtle tonic to your body.*



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B. Jedi Knight Training

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1. Four Levels of Practice

- Browsers – come to class intermittently
and see NO transformation.*
- Students – come to class consistently every morning AND every evening;
they evolve.*
- Yogis – students who perform one-day retreats
every quarter, month OR week,
studying four times that day (i.e.: 5am, 9am, 1pm & 5pm),
and practicing four times that day (i.e.: 6am, 10am, 2pm & 6pm).*
- Monastics – students who live as if on permanent retreat,
studying four times every day (i.e.: 5am, 9am, 1pm & 5pm),
and practicing four times every day (i.e.: 6am, 10am, 2pm & 6pm).*

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Three Durations of Practice

Twenty minutes of formal silent meditation

for First Level Students – those who are seeking a “life lubricant”

Forty minutes of formal silent meditation

*for Second Level Students – those who desire a “profound evolution”
such as healing PTSD, overcoming a tragic past,
or transcending a disempowering and oft repeated pattern*

Sixty minutes of formal silent meditation

*for Third Level Students – those who yearn to rapidly master
enlightenment’s Blissful-mindfulness, Peaceful-insight and Spontaneous-compassion.*

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Zero to Sixty in Twelve Weeks

Doing anything for an hour
without proper conditioning
is a hardship that could lead to aversion.

The old adage is true,
sure and steady could win the race.

1 st week	meditate for	5 minuets	approximately once every twelve hours,
2 nd week	meditate for	10 minuets	approximately once every twelve hours,
3 rd week	meditate for	15 minuets	approximately once every twelve hours,

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4 th week	meditate for	20 minuets	approximately once every twelve hours,
5 th week	meditate for	25 minuets	approximately once every twelve hours,
6 th week	meditate for	30 minuets	approximately once every twelve hours,
7 th week	meditate for	35 minuets	approximately once every twelve hours,
8 th week	meditate for	40 minuets	approximately once every twelve hours,
9 th week	meditate for	45 minuets	approximately once every twelve hours,
10 th week	meditate for	50 minuets	approximately once every twelve hours,
11 th week	meditate for	55 minuets	approximately once every twelve hours,
12 th week	meditate for	60 minuets	approximately once every twelve hours,

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2. The PATH of Mastery

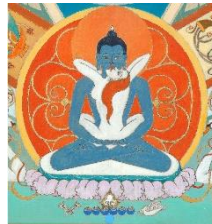
Unconscious Incompetence

Conscious Incompetence

Conscious Competence

Unconscious Competence

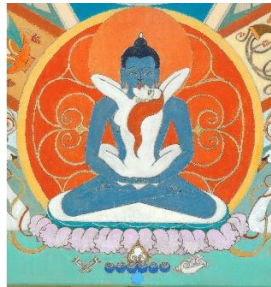
*When have we mastered the archetypical Buddhas’
vulnerability, non-grasping,
compassion and centered spontaneity?*



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*When we practice their techniques:
spontaneously, habitually, easily and effectively;
and their practice has so defined us
that we no longer chase a goal...*

*but are so content to practice the path
that we no longer even feel the need
to ask whether or not
we have mastered it.*



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3. The MEANS of Mastery

*Ten thousand hours of regular, lucid, strategic practice
is often the minimum required to accomplish mastery needed to teach others.
Any student who enthusiastically practices their homework every morning
AND every evening for sixteen consecutive weeks could be considered an apprentice.*

*A Journeyman is an apprentice who has accumulated
5,000 hours of study and 5,000 hours meditation;
ideally for eight hours daily
over the course of three and a half years...*

*and has demonstrated intellectual comprehension
and emotional **evolution**.*

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*A Master is a journeyman who has accumulated
an additional 5,000 hours of study
and an additional 5,000 hours of meditation;
ideally for eight hours daily...*

*over the course of an additional three and a half years
and has demonstrated intellectual and emotional **mastery**.
The 10,000 hours is a minimum, for some folks require 20,000 hours,
30,000 hours or more to demonstrate intellectual and emotional mastery.*

*Although this path of mastery can be long,
it is neither mysterious nor occult.*

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4. The Origin of Mindfulness Meditation

A tale is told of a north Indian prince
of the Shakya clan
who forsook his life of privilege and debauchery
to become a homeless wandering monk;

and who studied with not one
but two prominent teachers
who taught him the path of deep concentration.

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After time and effort
each of these teachers were so impressed
with he who some called Siddhartha
but who called himself Gautama

that they proclaimed
that he had mastered their teachings,
had become their equals,

and invited him to share the leadership
of their respective monastic communities.

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However, each time
Gautama politely refused
explaining that he had still not found
what he was looking for

(which of course sounds very much
like a U2 lyric, doesn't it?).

Again choosing to leave
(in this case a modicum)
of prestige and comfort

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Gautama retired to the forest
where for the next five years
he practiced austerities
in the company of five ascetics

until at last he saw
that enduring physical austerities
was as ineffective at generating peace
as was indulging in the debaucheries of the palace.

It was at that time
that he discovered the middle way
between all extremes.

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It seems he applied that epiphany
not only to his physical practices
but to his spiritual ones as well

for from that point
he no longer practiced concentration
(arbitrarily setting the mind upon one object
and shoving everything else away).

He saw that concentration was based in effort
and in control
and as such was unsustainable
and so he chose to practice the opposite.

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He forsook the path of controlling
and embraced the path of allowing.

He allowed his body and mind
to experience whatever they experienced
without any modification or contrivance.

He relaxed into inhalation
and found it ideal for perception.

He relaxed into his exhalation
and found it ideal for release:
spontaneous and uncontrived.

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After years of squeezing tight
his mind in concentration
he was now relaxing it
in vulnerable mindfulness

and as such
his doors of perception
swung open
wide upon their hinges

flooding his body and mind
with a wealth of information.

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To keep from drowning
in such a deluge
he took to organizing all experience
in terms of the four bases of mindfulness

which he often described of as
phenomena (or circumstance),
body, interpersonal-feelings, and mind.

Gautama also found it helpful to coordinate
contemplations of compassion, love, and impermanence
with these four bases of mindfulness

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and so he developed this system
that slowly swings from active contemplation
to passive meditation

like a pendulum's gentle motion
within a grandfather clock.

This method proved so effective
that in time people took to calling him
the awakened one or Buddha.

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5. The Texts upon which this Practice is Based

*This set of two practices
“From Petulance to Peace”
and “Mindfulness, Love and Letting-go”
are based on four texts:*

- #1 the “Mindfulness with Breathing Discourse”
or A-na-pa-na-sa-ti Sut-ta,*
- #2 the “Loving Kindness Discourse”
or Met-ta Sut-ta,*

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#3 *the “Failings of the World Discourse”*

or Lo-ka-vi-pat-ti Sut-ta, and

#4 *the “Book of the Beneficial Way”*

or Tao Te Ching.

In the “Mindfulness with Breathing Discourse”

we learn of:

the four bases of mindfulness,

the seven enlightenment factors,

the two fruits of practice

and to correlate all those contemplations

with our breathing:

spontaneous and uncontrived.

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In the “Loving-kindness Discourse”
we learn to lovingly wish
safety, health, peace, and joy
to all beings everywhere

*as well as to compassionately wish
that all would be free of sufferings.*

In the “Failings of the World Discourse”
we learn to first view the four bases of mindfulness
circumstance, body, relationships, and mind
through the lens of dread
and thus contemplate loss, pain, scorn, and shame.

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*We are also taught to view the four bases
through the lens of desire
and so consider gain, bliss, praise, and fame.*

*Then we are taught to let-go of all eight worldly failings
through contemplation of impermanence:
the universal panacea.*

*In the “Book of the Beneficial Way”
we explore the dichotomy of the two paths
and are encouraged to abandon the path of the reptilian brain
and embrace the path of the mid-brain.*

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6. How Long does the Journey Take?

*Fundamentalism is a symptom of patriarchy
it delights in self-aggrandizement
and the disempowerment of its minions.*

*So it is not surprising when
when fundamentalists insist
that one must practice for eons
to master the Buddha's path.*

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*The only people who say that
are those who know
that their techniques
are impotent, flaccid, worthless, and weak.*

*The Buddha never taught
that one must practice for great oceans of time
in order to accomplish mindfulness' true knowledge
or wisdom's liberation.*

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*To the contrary,
he taught that one could master his path*

*of mindfulness, compassion, contemplation,
love, and letting-go
in as little as:*

*seven years...
or seven quarters,
or seven months,*

*or seven fortnights,
or seven weeks,
or even seven days.*

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*When have we mastered
the Buddha's techniques?*

*When we practice them:
spontaneously, habitually,
easily, and effectively.*

*So attend a livestream every morning
and every evening:
for five minuets per session the first week,
and ten minutes per session the second week.*

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*Each week lengthening
the duration of your participation
by five minutes.*

*Until within fifteen weeks
you're meditating like a Jedi.*

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*Make use of this opportunity
of working with a live master
by typing your questions in the chat window
and applying his advice.*

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7. Eleven Benefits of Loving-kindness

*In the Numerical Discourses of Buddha, Elevens – set 16
(or A-ngut-ta-ra Ni-ka-ya E-ka-da-sa Ni-pa-ta 16 if you prefer Pali)
it is written that the Buddha enumerated eleven benefits
to be had from the contemplation of loving-kindness.*

*The Buddha begins this discourse by explaining
that training the mind in loving-kindness
is integral to our liberation
from the tyranny of craving and clinging.*

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*He then explained
how it is not sufficient to only contemplate loving-kindness
rather it must be applied
to our communication, behavior, and commerce.*

He enumerated the benefits thusly:

- 1. sleeping in comfort,*
- 2. awaking in comfort,*
- 3. freedom from (the tyranny of) evil dreams,*

- 4. being dear to humans,*
- 5. being dear to non-humans,*
- 6. being protected by the De-vas (gods and goddesses),*
- 7. being safe from fire, poison, and sword (weapon),*

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8. *one's mind easily meditates,*
9. *one's demeanor is serene,*
10. *one's death is peaceful, and*

11. *if one fails to accomplish enlightenment in THIS life*
one will take rebirth in a celestial realm
where one will continue one's training in comfort.

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*As a vegan feminist I am comfortable
with either a literal or figurative interpretation
of this discourse.*

*The skillful contemplation
of both compassion and love
have been of great benefit to me*

*and I hope they will a great boon
to you as well.*

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8. The Hedonism of Dopamine and the Pettiness of our Oxytocin

Let us begin with a bit of context.

In the “Failings of the World Discourse”

(or Lo-ka-vi-pat-ti Sut-ta if you prefer Pali)

*we learn, what my Tibetan teachers referred to as,
the eight worldly concerns.*

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What are they?

Are they random?

Did the Buddha merely pull them out of dog's ear?

*Just as Zacharias Jansen required a microscope
to first see the minute entities
dwelling in a drop of pond water*

*or Galileo Galilei needed a telescope
to view the moons of Jupiter,*

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*likewise the eight worldly concerns are seen
when we view the four bases of mindfulness
through the two metaphoric lenses
of dread and desire.*

Let's take a closer look.

*In Tantra we often enumerate the four bases of mindfulness
as circumstance, body, communication, and mind.*

*When we view circumstance and body
through the lens of dread
we see circumstantial loss
and physical pain.*

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*When we view circumstance and body,
also known as lot and form,*

*through the lens of desire
we see circumstantial wealth
and physical pleasure (or bliss).*

*These dreads of scarcity and pain,
as well as the desires
for wealth and pleasure
are the domain of our brainstem.*

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*From the point of view
of natural selection
they were crucial to our
evolutionary biology.*

*Animals that did not feel dread
of scarcity and pain
nor desire for abundance and pleasure*

*did not live long enough
to pass on their genetic traits
or even have the desire to reproduce.*

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*If we wish to grow and evolve
into happy, well-adjusted adults
we must neither indulge our every impulse
nor ignore and repress them.*

*The Buddha's solution is to use mindfulness
to notice our impulses
and then harness their raw energy
through the contemplations*

*of compassion, love, and non-graspability
as well as the meditation of awareness and acquiescence.*

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*When we peer at communication and mind
through the lens dread
we see scorn and obscurity or shame.*

*In the context of desire
we perceive praise and fame.*

*Scorn, shame, praise, and fame
are the domain of our social midbrain.*

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*Before we are quick
to write them off as petty and trivial
let us recall that our ancestors did not survive
because in comparison to other animals*

*we were swift of foot,
nor strong of limb,
nor sharp of claw,
nor long of fang.*

*On the contrary
our survival was largely due
to our big old brains
and our propensity to cooperate.*

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*Ancient humans who did care
whether they received the support of their fellows or not
usually did not live long enough
to pass on that genetic trait.*

*Being esteemed and even favored by our fellows
is a biological imperative and an evolutionary need.*

*However if left unchecked
the hedonistic impulses of our survival brainstems
and the petty drives of our social midbrains
could make us neurotic and unfulfilled.*

The Easy Tantra of Green Heroine

*It is therefore imperative
that we exercise the courage
to vulnerably practice the mindfulness*

*that notices the cravings and clingings
of our body and mind
and also practice the contemplation that harnesses their energy
to drive the engines of our compassion, love, and wisdom*

*as well as the meditation
with which we are able to process our experience
and release it
in the most therapeutic manner.*

The Easy Tantra of Green Heroine

*In short
it can be uncomfortable
and down-right embarrassing
to practice the vulnerable mindfulness*

*that notices our hedonistic, petty,
and petulant impulses.*

*However our task upon the spiritual path
is to neither ignore, indulge,
excuse, deride, nor condemn them*

The Easy Tantra of Green Heroine

*but to notice them
and harness them
and release them
in the most wonderful way.*

The Easy Tantra of Green Heroine

9. The Power of Rhetorical Questions

What is an affirmation?

*It is a lie you tell yourself with enthusiasm
in the hopes that it will come true.*

*The act of composing,
no less applying
affirmations...*

The Easy Tantra of Green Heroine

*is a manifestation of patriarchy's tendencies
to strive and to strain
to bend reality to your will.*

*It is controlling,
and aggressive,
and exhausting at best.*

*A wealthy and well-known self-help guru
speaks in a voice: hoarse, and gravely, and strained, and injured
after a lifetime spent shouting affirmations
in the privacy of his car.*

The Easy Tantra of Green Heroine

*But the Buddha
did NOT find enlightenment
upon patriarchy's path
and neither will you.*

*Where then did he find liberation?
Upon the path of matriarchy,
the path of acquiescence, and vulnerability,
and centered spontaneity, and non-analysis.*

*I call it the path
of the vegan feminist.
It is easy, and gentle,
and profoundly transformative.*

The Easy Tantra of Green Heroine

*It swings gently
like the pendulum of a grandfather clock
from contemplation to meditation and back.*

*Half the contemplations
are compassionate
or loving*

*and the second half
rely upon
skillfully worded, questions;
that assume and are rhetorical.*

The Easy Tantra of Green Heroine

*By definition a rhetorical question
is one asked NOT to elicit an answer
BUT merely for effect.*

*The beauty of a rhetorical question
that is well worded
it that is drops its assumption
into the depths of our subconscious*

*the way a hungry vegan
might drop pieces of fruit
into a running Vita-mix
whilst making their morning smoothie.*

The Easy Tantra of Green Heroine

*Remember, remember, remember therefore
that the power of a rhetorical question
lies NOT in striving or straining*

*to solve its query
as if it were a great,
metaphysical rubric's cube.*

*No, the power
of a rhetorical question:
assumptive and well-worded*

The Easy Tantra of Green Heroine

*is only accessed
by the silent and mental recitation
of the question*

*from a place of vulnerability
and surrender
in harmony with the breathing
spontaneous and uncontrived*

*and in coordination
with the body's relaxation
that evolution has hard-wired
into every exhalation*

The Easy Tantra of Green Heroine

*and that turns the key
that opens the door
to the healing that comes
from mental release.*



The Easy Tantra of Green Heroine

10. Concentration is NOT Mindfulness

*The path yang
is the path of fear, aggression,
rigidity, and controlling tendencies.*

*And although it leads to many places,
enlightenment is NOT one of them.*

The Easy Tantra of Green Heroine

*Concentration is a function of yang
a tool of patriarchy;
it chooses its focus
to the exclusion of all else.*

*Upon concentration's path
there is NO room for spontaneity,
nor relaxation, no less release.*

The Easy Tantra of Green Heroine

*A tragedy of our time
is that so many
self-professed teachers of mindfulness*

*are not really teaching mindfulness
but are merely teaching concentration.*

*For whenever a teacher tells you
“...and when you notice
that your mind has wandered
gently bring it back...”*

The Easy Tantra of Green Heroine

*that individual is NOT teaching mindfulness
but really concentration
regardless of the labels
they bandy about.*

*Well what then
IS mindfulness?*

*A function of yin,
mindfulness vulnerably and passively notices
whatever seems to pass
through the sphere of its awareness*

The Easy Tantra of Green Heroine

*whether it is a sensation, or a flavor,
or a scent, or a sound or a sight,
or an emotion, or an intention,
or a thought, or a memory, or a fantasy.*

*Centered, and spontaneous,
and passive, and vulnerable
mindfulness merely notices*

*withOUT analyzing, or labeling,
of shoving some things away,
or clutching tightly at other things.*


The Easy Tantra of Green Heroine

*Mindfulness notices
and insight physically relaxes
thus setting space to mentally release.*

*Evolutionary biology has selected
for mindfulness to be wired into each inhalation
and for the wisdom of letting-go
to be wired into each exhalation.*

The Easy Tantra of Green Heroine

*Although the Buddha's path
of mindfulness and insight is simple
it NOT easy*

*for few things require as much courage
as true vulnerability.* 

The Easy Tantra of Green Heroine

11. Evolution, Dopamine, and Orgasm

*There is NO sentience driving evolution;
just two random mechanisms.
The first being genetic mutation
and the second being natural selection.*

*DNA is huge, and complex, and ungainly
and there are bound to be copying errors.*

The Easy Tantra of Green Heroine
*Whether those variations in replication
are subtle or profound
they really are bound to happen
during the vast ocean of time.*

*Natural selection is easy.
These mutations in an organism*

*either help its reproduction,
hinder its reproduction,
or are, for a time,
neither beneficial nor harmful.*

The Easy Tantra of Green Heroine

*Evolutionary biology selects
neither for peace, nor happiness,
nor fidelity, nor fulfillment.
It ONLY selects for reproduction.*

*Therefore it could come as little surprise
that some of our neurological mechanisms
could support our reproduction
AND undermine our happiness simultaneously.*

*In the final chapters
of the novelization of Carl Sagan's "Cosmos"
the triune brain is discussed.*

The Easy Tantra of Green Heroine

*All of us each
have three brains:
a very old brainstem
common to all reptiles,*

*a mid-brain
shared by all mammals
and a forebrain
common to all primates.*

*Deep within each
of our reptilian brainstems
is a Dopamine based reward system.*

The Easy Tantra of Green Heroine

*Its highs are high
its lows are low
it is dramatic, exciting,
easily bored,*

*wired to crash and burn
and prone to addiction.*

In 1973 Theodosius Dobzhansky wrote:

*“Nothing in biology makes sense
except in the light of evolution.”*

The Easy Tantra of Green Heroine

*How could
the rock-star-like impulses
of our brainstem
remotely serve our genes?*

*Heterosexual relationships:
passionate, short-term, and numerous
go a long way
to guaranteeing a deep gene pool.*

*Animals born without the reward circuitry
to reinforce eating, don't eat.
Thus they die prior to passing on their genetic information
and that trait is lost.*

The Easy Tantra of Green Heroine

*Likewise, individuals born without reward circuitry
to reinforce reproduction
do not mate
and that trait is lost.*

*We are the descents of gluttonous,
debaucherous horn dogs.
We have inherited their reward systems,
their impulses, and their consequences.*

*But we are not reptiles, are we.
We are mammals.*

The Easy Tantra of Green Heroine

*As such our mid-brains
have their own reward system
and it is oxytocin-based.*

*A mirror opposite of its predecessor
the mammalian reward system
is wired for long term fulfillment,
sustainability and pleasure.*

*Pleasure is the common denominator
shared by both the reptilian and mammalian
reward systems*

The Easy Tantra of Green Heroine
*but where the pleasures of the reptile brain
undermine vocational, intellectual,
creative, and interpersonal success*

*the delights of the mammalian brain
actually support them.*

*There is a reason
why many of India and Tibet's
greatest saints were not celibate monks*

*but rather yogis who savored
the subtle tantric arts.*

The Easy Tantra of Green Heroine

*But what has that to do with neurology?
Come, let us imagine a spectrum of pleasure
from zero to ten.*

*Imagine ten as orgasm
be it wet or dry
and seven or eight
as the point of no return.*

*The folly of contemporary edging practices
wherein the participants
race up to a seven, an eight, or even a nine
and then pull back;*

The Easy Tantra of Green Heroine
*is that in so doing
the are tapping into the mechanisms
of their brainstem*

*which reward orgasm
and punish its avoidance.*

*However by maintaining one's pleasure
at about the three level
one is accessing the gentle, oxytocin based reward system
of their mid-brain.*

The Easy Tantra of Green Heroine

*This, of course,
opens up quite the can of worms.*

What about boredom?

*After world war one
it was asked*

*“How are you going to keep them on the farm
after they have been to Paris?”*

*And so you could legitimately ask
how could one be content with an Oxytocin pleasure level of three,
no less delight in it,
after having sampled the brain melting pleasures of level ten Dopamine?*

The Easy Tantra of Green Heroine

*Internally one could practice the mental yoga
of awareness and acquiescence
whether you call it Mahamudra, or Ati-yoga, or Mahasandhi, or Trekchöd
the practice is the same.*

*When we and our partner notice our bodies inhaling
we could silently and mentally recite,
“Notice this...”*

*and when we feel our bodies exhaling
we could silently and mentally recite,
“**relaxing!**”*

The Easy Tantra of Green Heroine
*while actively relaxing
as best we can.*

*Not only could this prevent a debaucherous frenzy
but it could open the door to subtle pleasures
heretofore unexperienced.*

*In fact,
merely being on the same metaphoric page
as your partner*

*and both practicing the same meditation
could be an extremely intimate experience.*

The Easy Tantra of Green Heroine

*Externally we could take two or three weeks
to have nightly g-rated pleasure fests
with our partner*

*enjoying such innocent delights
as hand holding, snuggling,
scalp rubs, back scratches, and foot rubs.*

*Ask any recovering addict
and they'll tell you
that when they first get off of heroine
all their senses seem dulled.*

The Easy Tantra of Green Heroine

*However after a period of time
there is a hedonistic recalibration
not unlike returning a computer
to its factory installed settings.*

*As humans
our brains exhibit
neuroplasticity*

*and can adapt and change
surprisingly quickly.*

The Easy Tantra of Green Heroine

*However diligent we may be
our brainstems however are remarkably devious
and when we feel our pleasure ascending*

*to a three and a half,
a four,
or even a four and a half*

*it is most definitely time to sublimate
that sexual momentum.*

The Easy Tantra of Green Heroine

*However if we strive to do so violently
it will only pull us deeper down into our brainstem.*

*So we will use two methods:
one rooted in our mid-brain
and the other in our fore-brain.*

*Where the brainstem is focused on my pleasure
our mid-brain could lovingly concern itself
with the pleasure of all beings*

*of all worlds,
of all galaxies,
real or imagined.*

The Easy Tantra of Green Heroine

*In coordination with our breath
and with our partner*

*during our inhalation
we could silently and mentally recite,
“Profound bliss...”*

*and during our exhalation
we could silently and mentally recite
“for all forms!”*

*Here we are using form
as a synonym for body.*

The Easy Tantra of Green Heroine
*Performing this for only four breaths
while simultaneously
drawing one's palms before one's torso*

*up one's centerline,
and over one's head in harmony with the inhalation*

*and articulating one's arms
out and down
in harmony with one's exhalation*

*could be an excellent adjunct
recruiting our subtle energies
in a manner known in Sanskrit as Anu-yoga.*

The Easy Tantra of Green Heroine

*While persisting with the arm movements
one could access one's primate fore brain
with the next contemplation.*

*As we inhale
we could silently and mentally recite,
“How this bliss...”*

*and as we exhale
we could silently and mentally recite,
“always change?”*

The Easy Tantra of Green Heroine
*This rhetorical question
could be a profoundly empowered way*

*of letting-go
of the coarser drives
of our brainstem.*

*After four rounds of this exercise
one could return*

*to the savoring meditation of
“Notice this...
relaxing!”*

The Easy Tantra of Green Heroine
*while also returning
to the giving and receiving
of sexual flavors.*

*Is this as easy as falling off a log?
Of course not.
Like any new skill
it involves a learning curve.*

The Easy Tantra of Green Heroine

*A fool expects perfection
whereas the wise
are content to learn from their errors:*

*vulnerably, and passively,
and non-conceptually, and viscerally.*

*In fact the more centered spontaneity
one brings to the practice
the more rapid, delightful, and fun
one's journey could be.*

The Easy Tantra of Green Heroine

12. “Should” is Poison

A good hearted fellow
asked for a contemplative solution
to, what he felt,
were the destructive urges

that he experienced
when in public.

The Easy Tantra of Green Heroine

“I should do this.”

“I shouldn’t do that.”

“Should” is poison
for it is the unctuous whisper
of contrivance;

a dark legacy
of our yang tendencies.

On the other hand
centered spontaneity
is that which paves
enlightenment’s path.

The Easy Tantra of Green Heroine

One of the many benefits
of training in the Buddha's technique
of passive meditation

is that we are able to notice
even the most grotesque of impulses

without falling into the extremes
of indulging them
or repressing them
(*which would undermine our mindfulness*).

The Easy Tantra of Green Heroine

For it is so much more liberating
to find a way to release them:
easy and sustainable.

As we breathe IN
we could silently and mentally recite,
“Notice this...”

and as we breathe OUT
we could silently and mentally recite,
“relaxing!”

The Easy Tantra of Green Heroine

After twelve or so breaths
we could apply
one of the Buddha's contemplations
such as the following:

During the inhalation
we could actively contemplate love
by silently and mentally reciting:
“Health bliss for all for FORMS...”

(*“FORMS” being just a
monosyllabic synonym for “BODIES”*)

The Easy Tantra of Green Heroine

and during the exhalation
we could active contemplate wisdom
by silently and mentally reciting:
“each felt, yet changing!”

After four repetitions
or rounds
we could return
to the passive meditation:

“Notice this...
relaxing!”

The Easy Tantra of Green Heroine

And back and forth we could swing
from passive meditation
to active contemplation
and back again,

like the ponderous motion
of the brass pendulum
of a grandfather clock.

There are some who fear
this technique to be too passive.

The Easy Tantra of Green Heroine

But I assure you
that although impulses may easily dominate us
when we are in a state of scatteredness
or contrivance

each of us
is neurologically incapable
of indulging a destructive impulse
from the place of centered spontaneity

that is the fringe benefit
of practicing
*“Notice this...
relaxing!”*



The Easy Tantra of Green Heroine

13. Buddha's Breathing Method

*Spiritual technologies
taught from the perspective of patriarchy
are often about control;*

*controlling our circumstance,
controlling our bodies,
controlling our relationships, and
controlling our minds.*

The Easy Tantra of Green Heroine

*And as such
patriarchy is rather fond of techniques
that contrive, and strain, and strive*

*to bend those circumstances, bodies,
relationships, and minds
to their will.*

*But the Buddha did not teach
from the perspective of patriarchy,
he taught from that of matriarchy.*

The Easy Tantra of Green Heroine

*Oh sure,
he began his spiritual journey
upon the path of patriarchy,*

*but having surmounted its summit
he did not care much
for where it had led him.*

*So he started from scratch
upon matriarchy's path
and rapidly earned the nick name
by which he is known by us today.*

The Easy Tantra of Green Heroine

Upon the path of matriarchy

Gautama,

who would someday be known as the Buddha,

surrendered all hopes of trying to control

his circumstance, body, relationships, or mind.

And instead merely observed them

and released them

in the most wonderful way.

The Easy Tantra of Green Heroine

*Recognizing that labeling,
no less analyzing
that which we perceive*

*is just another,
more subtle form of control;
Gautama released those as well.*

*Hindu breath control
is some times called Prana Yama
but it is not unique to the Indian sub-continent.*

The Easy Tantra of Green Heroine

*Wherever minions of patriarchy
strive to control
their circumstances, bodies, relationships, and minds
you will find many who practice a form of breath control.*

*But the Buddha did NOT teach
the techniques and trappings of patriarchy,
he taught from the perspective of matriarchy
and as such did NOT teach any breath control.*

The Easy Tantra of Green Heroine

*He did NOT teach folks
to select the length, or depth, or rate of respiration
but to merely notice it:*

*passively, vulnerably, and non-conceptually
FREE from the habit of analysis and labeling.*

*He taught us to coordinate
our contemplations and meditations
with our breathing:
spontaneous and uncontrived.*

The Easy Tantra of Green Heroine

*As one who has enthusiastically tread the Buddha's path
for numerous decades*

*I have observed how all bodies tense during inhalation
and relax during exhalation;*

*and how, as such, inhalation is best suited for mindfulness
while exhalation is ideal for letting-go.*

*The minions of patriarchy
tend to be competitive,
and ambitious.*

The Easy Tantra of Green Heroine

*They tend to elbow their way
into to positions of leadership
and be the most prolific of teachers.*

*And although the techniques they espouse
are well known
and widely practiced
they are profoundly impotent.*

The Easy Tantra of Green Heroine

*And in their rigidity
and in their stubbornness
when they are confronted
with the ineffectuality of their methods*

*these minions of fundamentalism
turn to superstition*

*claiming that their techniques
had previously worked
in a golden age
far off in a mythical and distant past*

The Easy Tantra of Green Heroine

*but will not work during these days of darkness
when the quality of things and the
lifespan, emotions, views, and experiences beings
have so deeply degenerated.*

*These apologists of patriarchy bleat
that their so called powerful techniques
can NOT work in the absence of ceremony*

*although the Buddha taught
that an hour's worth of mindfulness
was far more effectual than a lifetime of ritual.*

The Easy Tantra of Green Heroine

*After a lifetime of study and practice
I can assure you
that patriarchy's path
leads to a dead end*

*whereas this path of Vegan Feminism
is the easy path
to great peace.*



14. What is “Emptiness or Voidness”?

*When reading books about Mahayana, or Tantric Buddhism
the terms empty, emptiness, void, and voidness
are bandied about quite abundantly.*

*However, upon closer reading
you could find that little satisfactory explanation is offered
and what is provided is either so shrouded
in pseudo-intellectualism, or blind superstition*

The Easy Tantra of Green Heroine

*as to be less than worthless,
and to actually undermine and distract one
from the journey upon the Buddha's path:
the way of letting go.*

*How has this happened to Buddhism?
How has a significant chunk of the Buddha's teachings
come to have been obfuscated by minions of fundamentalism:
rigid, elitist, deceitful, or dull witted?*

*To answer that we'll have to step back
for a bit of context.
A tale is told that in the Buddha's first discourse
he taught of four noble truths.*

The Easy Tantra of Green Heroine

FIRST – there is stress.

There will often be circumstantial, physical, interpersonal, and mental stressors whose presence, absence, or loss could undermine our survival (no less reproduction) for those are the criteria of natural selection.

SECOND – although some causes of our stress could seem to be out of our control

we have the unpleasant talent of taking whatever stress we've been handed and making it much worse:

The Easy Tantra of Green Heroine

*for the intensity of the stress we endure
is directly proportional to the intensity
of primal drives of shoving and hating,
reaching and craving, and clinging.*

*THIRD – the liberation Buddha offers
is not freedom from the mere presence of stress
but, rather, freedom from their tyranny
over our choices, utterances, and deeds.*

*FOURTH – just as there are things that create and intensify stress
likewise there are things that can undermine our stress, its causes
and that which exacerbate them:
the eight fold path.*

The Easy Tantra of Green Heroine

*This is the Buddha's eight-fold path,
which is easier to think about in terms of
contemplation, action, and meditation.*

*Contemplation's first fold is the wisdom of letting-go,
and it's second fold is compassion and love.*

*Action's third, fourth, and fifth folds
are merely compassion, love, and letting-go
skillfully applied to our
communication, behavior, and commerce.*

The Easy Tantra of Green Heroine

*Meditation's sixth, seventh, and eighth folds
are simply the enthusiasm we bring to the two fold process
of mindful awareness as well as
insightful relaxation and release.*

*Now that we've survived the overview
let's return to the first noble truth:
right-view's contemplation of the wisdom of letting-go.*

*Just as biology only makes sense in light of evolution
likewise voidness or emptiness only make sense
in the light of letting-go.*

The Easy Tantra of Green Heroine

*Let's return to the task of letting go
and dig a little deeper.*

*Did the Buddha's method of letting-go
consist of faith: blind, and grasping, and rigid?
No, it did not.*

*Was the Buddha's method of letting-go
comprised of pseudo-intellectual skullduggery?
No, not even a little bit.*

The Easy Tantra of Green Heroine

*The Buddha's method of letting-go
was predicated upon marrying the two truths
with the two breaths.*

*The conventional truth is mindfulness:
vulnerable, passive, visceral, and random.*

*The ultimate truth is the wisdom of letting go:
that comes from the physical relaxation,
which sets space for mental release.*

The Easy Tantra of Green Heroine

*Let us take our bodies for example,
and begin with a literal approach.*

*As we breathe IN
our body could FEEL permanent, independent, and rather solid.*

*However, as we physically relax into our exhalation
this exact same body*

*could FEEL less permanent,
and less independent,
and less solid.*

The Easy Tantra of Green Heroine

*Now we could introduce a bit of simile.
In fact as we relax into our exhalation
our body could feel as if it was as non-graspable
as a vast, empty void.*

*And now we wade yet deeper
into the waters of figurative communication.*

*What could be an example of a vast, empty void?
How about the illusion of an infinite azure sky,
on a bright and beautiful cloudless morn*

*which although is tantalizing to the eyes
cannot be grasped by our hands?*

The Easy Tantra of Green Heroine

*Consider an umbrella
on a rainy day.*

*When we return home
we might give our wet umbrella a shake
and then hang it from a hook, in the mud room
that its moisture might better evaporate.*

*Once it has dried out
we close it completely, and tightly
so that the snaps on its storage ribbon may meet,
and then we return it to the closet.*

The Easy Tantra of Green Heroine

*Likewise, having explored
the experience of our body's non-graspability
both from the literal perspective,
as well as the figurative*

*we now convert the elaborate simile
to the compact metaphor
and wind-up with the concise yet cryptic statement
our body is "felt yet void."*

The Easy Tantra of Green Heroine

*Lets contrast the use
of literal statements, similes and metaphors.*

We'll start with a literal statement:

"John is tenacious."

Then we'll convert it to a simile:

"John is as tenacious as a dog with a bone;"

and then collapse it into a metaphor:

"John is a dog with a bone."

The Easy Tantra of Green Heroine

Is John literally a dog?

*Does he prance about on all fours
striving to sniff the butts of strangers?*

*Of course not,
for such things are frowned upon
in polite society.*

The Easy Tantra of Green Heroine

*Those of us stuck in the aggression,
and rigidity of our under brain's amygdala
have trouble with figures of speech
and tend to view things literally*

*which can give birth
to some fairly absurd
and destructive doctrines.*

The Easy Tantra of Green Heroine

*Those who've acclimated to the vulnerability and flexibility
of their empathetic anterior cingulate gyrus
have an easier time
delineating between the literal and the figurative.*

*Thus, in this text
I first introduce figurative statements as similes
before easing folks
into their metaphoric counterparts;*

*for it requires a very special degree of stupid
to confuse a simile with a literal statement.*

The Easy Tantra of Green Heroine

*But why muck about with figurative speech at all
if it is so prone to confuse the rigid and weak minded?
Because figurative terminology
is the language of the under-brain.*

*Neurologically, so much of our coarser
rage, and terror, and despair
are rooted in our brain stem.*

*And since it evolved prior to the mammalian brain,
no less the forebrain,
it is virtually deaf to words and reason.*

The Easy Tantra of Green Heroine

What, then, is the language of our under-brain?

The five senses

of sight, sound, sensation, flavor, scent, and the like.

Our under-brain evolved to perceive

in terms of the five senses

and in time came to recall and imagine

through the lens of those five senses as well.

That is why figurative language,

while coming with its own pitfalls,

could generate such a profound effect

upon our under brain.

The Easy Tantra of Green Heroine

*Sadly, as I've mentioned elsewhere
the minions of patriarchy and fundamentalism:
those who are enslaved by ambition, and greed,
and aggression, and fear, and rigidity*

*are very good at elbowing their way
into positions of power
but very bad at comprehending, no less mastering,
the teachings they claim to represent.*

The Easy Tantra of Green Heroine

*And so we have today's
sorry state of affairs
where greedy politicians
ignore the counsel of scientists*

*and where religious leaders
ignore the teachings
of enlightened yogis.*

The Easy Tantra of Green Heroine

Perhaps that is why Albert Einstein explained

“Great spirits

have always encountered violent opposition

from lesser minds.”



The Easy Tantra of Green Heroine

15. A Guide to Chenrezig Practice

*The 14th Dalai Lama of Tibet
has written many forwards
to many books,*

*but in none was he as enthusiastic
as when he wrote the forward
to Dza Patrul Rinpoche's commentary
on Chenrezig practice.*

The Easy Tantra of Green Heroine

*If you acquire a copy of
“Heart Treasure of the Enlightened Ones”
(perhaps from Amazon.com)
you'll have what HHDL described*

*as a literal "complete path"
and figuratively as something very much
"like an elixir for reviving the dead."*

*As a very young man Patrul Rinpoche
wrote a Ngöndro commentary
from the fundamentalist point of view.*

The Easy Tantra of Green Heroine

*However, at the very end of his life
he wrote "Heart Treasure..."
from a profoundly liberal point of view.*

*Once you acquire the book,
skip the commentary
and go straight to the root text
in the back.*

The Easy Tantra of Green Heroine

*If you have any difficulties with the text
write me
for I am at your service.*

*May you and yours be happy and healthy,
-L. Jigme*

The Easy Tantra of Green Heroine

16. What do we mean by “Bliss”?

In Buddhist tantra

“Bliss” refers to any pleasant perception.

Since human have evolved to seek pleasure,
noticing bliss is effortless.

Take a moment to consider
your favorite sexual favor
to give, or receive, or share.

The same holds true
for our more “G-rated” delights
such as the sight of a sun set,
the sound of a cat’s purr,

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the sensation of a foot rub,
the flavor of a favorite fruit,
or the scent of a flower.

By coordinating the silent, and mental recitation
of “This... *ease!*” with our inhalation and exhalation
we could easily bring hedonism
into the paths of mindfulness and meditation.



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17. Overview of Buddhist Sexual Tantra

*Although there are many flavors of sexual tantra
such as Neo-Taoist and Hindu
I am only interested in practicing and teaching
Buddhist sexual tantra*

*which some people call Karezza
and is known as Kar-ma Mu-dra in Sanskrit
or Yab yum in Tibetan.*

*Why should we bother with Buddhist Tantra
when porno sex is so much fun?*

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*This could best be answered
by viewing sex
through the metaphoric lens of Neuroscience.*

*For simplicity sake
we could think of our brain has possessing
two primary reward systems.*

*The reptilian Brain-stem's reward system
is Dopamine-oriented
whereas the mammalian Mid-brain's reward system
is Oxytocin-oriented.*

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*These reward systems
are like two sides of the same coin.*

*Dopamine's highs are high
and its lows are low.
The Dopamine-oriented circuit
drives boredom as well as addiction*

*and although it could take us
on an exciting rollercoaster ride
its journeys typically end
in a crash and burn*

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*causing nine out of ten relationships
to end in sexual frustration,
sexual betrayal, or both.*

Why is that?
The evolutionary factors
driving the development of the Brain-stem
only selected for successful reproduction

*and let's face it;
numerous, passionate, and short-lived romantic relationships
are great for the genepool
but actually undermine long term physical and emotional wellbeing.*

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*On the other side of the coin,
the Oxytocin-oriented reward system
of our Mammalian mid-brain*

*is wired for subtle pleasures,
long-term relationships
and optimal intellectual
as well as emotional development;*

*for our mammalian brain is most certainly wired
for relationships.*

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In Buddhist sexual tantra

*we avoid techniques that cause us
to step into the tiger trap
of the Dopamine oriented cycle*

*and embrace practices
that access and nurture
the Oxytocin oriented cycle.*

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*Simply put,
the brain-stem is all about the lust
that screams “give me pleasure”*

*in contrast the mid-brain is all about the love
that whispers
“I love you”*

*to our partner,
to our neighbors,
to this world,
and to all worlds, real or imagined.*

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*Many tantric fundamentalists
are very choosy
about which sexual favors they will partake in,
opting for that which is pretty vanilla.*

*But tantric progressives, such as myself,
like the idea
that any and every sexual favor
could be brought into the subtle path of tantra;
claiming that it all about
subtlety and timing.*

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*Imagine a number-line of sexual pleasure
from zero to ten
wherein ten is orgasm and ejaculation
and eight and a half is the, so-called, point of no return.*

*The coarse pleasures of classic orgasm and ejaculation
are the domain of the Dopamine-oriented cycle
whereas the subtle pleasures at the three mark
are the domain of the Oxytocin-oriented cycle.*

*Where conventional reproductive sex
could be likened to a sprint
to the summit of mount orgasm*

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*Buddhist sexual tantra is more like
a leisurely stroll around the base of the mountain
never venturing very high up its slope.*

*A good book on this subject “Cupid’s Poisoned Arrow”
was written by Marnia Robinson
and is available on Amazon dot com.*

*Although her techniques of orgasmic sublimation
are more Taoist than Buddhist
I do appreciate her discussion of evolutionary biology
and the wealth of anecdotes she includes.*

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*Simply put, many practitioners of Hindu sexual tantra
chase orgasm as a means of temporary liberation
from the presence of thoughts*

*and many practitioners of Neo-Taoist sexual tantra
sublimate orgasm
with the intention of enhancing longevity.*

*But Buddhist sexual tantra's
three primary techniques we rely on
to access the Oxytocin oriented cycle
and to keep from slipping into the Dopamine oriented cycle*

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*multiply our mindfulness, love, and ability to let-go
in the most sustainable manner.*

*For, in Buddhist tantra
we do use neither contemplation nor meditation
to escape the present moment.*

*Oh contraire, we embrace whatever
sensation, flavor, scent, sound, sight,
emotion, intention, thought, recollection, imagining,
circumstance, activity, feeling, appraisal, or impulse*

*we are experiencing in the present moment
and actively contemplate them through the lenses of love and letting go*

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*and then passively process them
through awareness and acquiescence.*

*These **three techniques** are introduced
in the final section of almost every one of my guided meditations;
a session of which we'll begin momentarily.*

*Why wait to the end?
Because the early portions of the guided meditation
lay the groundwork of concepts and techniques
upon which the three techniques depend.*



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C. End Notes

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**Their nudity reminds us
of mindfulness' vulnerability,
their bodies comprised of light
remind us of non-graspability,**

**their beauty reminds us
of love's energy,
the stability with which he sits
reminds us of centeredness, and**

**the abandon with which she sports
reminds us of spontaneity.**

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May love and insight
drive our veganism.

The love that yearns to minimize
our participation
in the exploitation of others;

and the insight the seeks
sustainability,
both ecological and medical.

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