

# Sadhana of Green Tara



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Cover painting by Smadar Pyatsky

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# Sadhana of Green Tara

## Appeal to Green Tara

Virtuous Dakini of Heart Shine, I seek Shelter in you!

The state of my mind depending on the six perceptions is like a troubled pond. When I search for support in visible, audible, smellable, tasteable, palpable, or perceptible by thought – these supports, slimy like fish, hide in the troubled water of desires.

When, controlling the six perceptions, I turn to you, I find blissful support in Emptiness. I distinguish this perfect support, neither appearing, nor disappearing, neither attracting to existence, nor – to not-existence; neither increasing, nor decreasing; neither drawing near, nor distancing, in the emerald light of your form.

With Body of the same size as was the palm of my mother in the moment of my birth, You, Green Tara, abide in the rear part of the heart area, in the center of the chest. There is a well-defined white disc of the pure consciousness between your brows which fills your whole body with inner light. The light, filling the form from inside, spreads outside, reaching the smallest skin pores. Your form has three layers: upper emerald-green; medium – red, like the light of the sun sinking away in dusk; and lower – as white as cotton. All of them are like thinnest semi-transparent layers of fabric, covering, layer by layer, the pure light filling the body of Dakini. The red layer is visible in your veins, lips, palms, feet, and under the transparent parts of your nails; the white – in the eye-whites, teeth, and the lunules of your nails.

Your image is of a sixteen years old girl whose gentleness and beauty are the symbols of wisdom and virtue. Your thick and shining dark-blue hair falling in waves on your shoulders express seriousness and innocence of thoughts not distracted from recognition of virtue (face-recognition, hair – thinking). Dark-blue color of your hair like night sky contains in and cools painful heat of desires.

Your left hand which holds the lotus in front of your chest shows the Earth Mudra (ring finger and the big fingers hold the lotus, three other fingers are straight and relaxed) expresses non-abstractedness from the Path. The right hand, open in the gesture of giving near the right knee, shows uncreated emptiness, containing the Samsara circle. The foot of the left leg is pressed to the crotch. The shapeless fruit of Enlightenment that abides in your uterus is supported with this Mudra. The right leg stretched forward is the self-released Trikaya (Dharmakaya - shapeless body, Sambhogakaya - illusionary body, and Nirmanakaya - manifested body), three curves are visible in it.

There are seven jewels of gold and precious stones on your body: the crown of Sahasrara, necklace of Vishuddha, belt of Svadhisthana, bracelet on the left hand - of Anahata, bracelet on the right hand touching the edge of the protecting enclosure - of Ajna, bracelet on the left leg - Muladhara, and bracelet on the right leg also touching the edge of the protecting enclosure - Manipura.

You play with cool white lotus, swaying it from side to side in front of your chest. Tender and soothing aroma of the lotus reaches your smell.

You sit on the warm red lotus resting in the relaxed and satisfied state, not trying to endow its aroma neither the form perceived by senses, nor not perceived by them.



You touch the pleasant orange lotus with the right foot not relying on its aroma, but containing the memory of it.

This is your perfect behavior in relation of the three types of perception: You recognize unpleasant perceptions as cool aroma of the white lotus brought by the wind from the heart area to your smell; neutral perception - as light presence of aroma of the red lotus; you understand pleasant perceptions as balanced brightness of the orange lotus aroma. Uniting the three types of perceptions, you present to the mind the essence of non-abstractedness.

Let me unite your perfect behavior regarding unpleasant, indefinite and pleasant perceptions by the Mantra OM TARE TUTTARE TURE SOHA. OM - white Bindu between the eyebrows; TARE - the white lotus; TUTTARE - the red lotus; TURE - the orange lotus; SOHA - perception of dilution of the lotuses aroma in the Presence of TARA.

## **Salvation of Mothers**

During innumerable births I passed through wombs of mothers embodied in the worlds of animals and people. Though my mothers had different bodies, their mind always appeared in the form of the same feelings: sadness, fear, anger, euphoria, and smugness. These feelings are nothing else than five-color shine of the heart dissipating in the Samsaric delusion: White Shine dissipates and darkens shaping into sadness; Dark Blue shine dissipates and darkens shaping into fear; Green Shine dissipates and darkens shaping into anger; Red Shine dissipates and darkens shaping into euphoria; Yellow shine dissipates and darkens shaping into smugness.

Beings able to feel try to avoid sadness and fear explaining their anger and strive to abide in euphoria and smugness, dividing self-awareness on pleasant (smugness and euphoria), uncertain (anger), and unpleasant (fear and sadness), but these feelings are inseparable. Yielding to the bad feelings, my mothers displayed various flaws and behaved unskillfully. But when they overcame the bad feelings following the way of patience and care, they displayed loyalty, benevolence, and purity which cannot be surpassed even by the fully Awakened.

Being aware of indestructible accumulations of purity in minds of my mothers, I generate in myself skillful strive to save everyone from grief of involvement in the activity of feelings. I will find my mothers in all beings, recognizing in their hearts the in five-color shine of those who bore and gave birth to me some time ago. Thanks to benevolent accumulations of care and patience, they met me again in this life, but because of darkening and dissipation of the mind shine they demonstrate the three vicious attitudes: enmity, indifference, and desire to possess.

Though ties between beings are various and intricate, I, as if through a sieve, will separate insignificant types of attitudes of the beings to each other, valuing only patience and care, making apparent Presence of One maternal mind in all beings able to feel. Because wherever benevolence, sympathy and trust arising from them are displayed – in the attitude of children to their parents, love between spouses, in friendship, all these feelings arise from patience and care of Maternal Mind.

My mothers are manifested in bodies of beings of both visible and invisible worlds of Samsara.

Body (image) and mind of beings differ in Samsara. I will be fully aware of mind-heart of every being as one of my mothers. I will patiently care about the mind-heart contributing to its purifying and releasing from sufferings. Looking at bodies of beings, serving as different clothes for



the mind-heart, not being deceived neither by their sex, nor by age or origin, or materiality, or disembodiment, I will recognize that they are illusory.

Mothers seeing dreams of corporality and incorporeity, you have already conceived in yourself Awakening with past accumulations of patience and care! Your actions in the past were darkened by numerous mistakes for which you blame others out of ignorance. That is why even encountering Dharma face to face, you manifest the desire to subdue It for gratification of feelings, are indifferent to It or think that Dharma is disgusting. And now I present to you perfect, not darkened and not diffused shine of heart in the Form of Green Tara, Perfect Mother, Presence of whom you demonstrate in the moment of performing good actions. Let the power of her manifestation make you become aware of your perfect forms of yourself!

Let me perform this perfect Appearance, inseparable from the original pureness of the five-color shine of the heart, having recognized it in the five-sign Mantra, appearing in my name

(.)OM (.) UM (.) IM (.) AM (.)EM

(The first consonant of the name in the place of a missing sound; types of shine, in the order – white, dark blue, green, red, and yellow).

## **Awakening of the Power of Good Karmic Accumulations of Numerous Mothers**

When you, precious mothers, gave birth to me in the worlds of animals and people, you took care of me to the extent of your skills and cleanness of mind. In the moment of birth you strengthened our Karmic connection with five offerings: blood, slime, faeces, urine, and foul smell, coming out with moans and screams. I, coming out of the womb innumerable times produced screams and tears. Buddhas distinguish treasures of mutual offerings, mundane people feel revolt to them.

Though I have passed through maternal womb only in the worlds of animals and people, now my mothers are also beings in the world of self-born gods with form and without, also, alas, in not good abodes – where they try to resurrect from the dead and where they die again and again.

### **Mutual Offerings in the World of Gods with Form**

In the world of gods you, precious mothers, are granted with five joys: life without grievous events, presence of beings pleasant to you, healthy body, feeling of happiness, bright feelings and sharp mind. I see you giving birth to me and I, befouled with your scum, abide in my present state. The five scums cover my body: blood, slime faeces, urine and foul smell, coming out with moans and screams.

My scream reaching the world of gods is full of rapture and virtuous purity. Tears help me to recognize the essence of god's world:

*- I recognize brightness of feelings and sharpness of the mind as foul air coming out with moans and screams*

*- I recognize feeling of happiness as slime on my body*

*- I perceive health as spots of blood*

*- I perceive pleasant communication as urinating*

*- Life without grievous events I perceive as faeces*

In my every tear I see the world of gods that appeared in whole, encompassing the whole Kalpa.

I state six recognitions with Mantra I AM THE ONE WHO BECAME EVERYTHING.

### **Mutual Offerings in the World of Gods without Form**

In the world of gods you, precious mothers, are granted with five powers: power to cure, foreseeing, will, supernatural powers and influence. I see you giving birth to me and I, befouled with your scum, abide in my present state. The five scums cover my body: blood, slime, faeces, urine and foul smell, coming out with moans and screams. My scream reaching the world of shapeless gods manifests recognition of the nature of the mind. Tears let me to recognize the essence of the world of the shapeless gods:

*- I recognize influence as foul air, coming out with moans and screams*

*- I recognize will as slime on my body*

*- I recognize supernatural powers as blood on my body*

*- power of foreseeing I recognize as urinating*

*- power to cure I recognize as the process of defecating*

In my every tear I see the world of shapeless gods that came as a whole, encompassing the whole Kalpa. I state these six recognitions with Mantra I AM THE ONE WHO BECAME EVERYTHING.

## **Mutual Offerings in the World of People**

In the world of people you, precious mothers are endowed with five good traits: faith in truth, strive to inner and outer purity, endurance, generosity and like of loneliness. I see you giving birth to me and I, befouled with your scum, abide in my present state. The five scums cover my body: blood, slime faeces, urine and foul smell, coming out with moans and screams. My scream in the world of people ceases the intent to create the “I” feeling:

*- my like of loneliness I recognize as foul air coming out with moans and screams*

*- my generosity I recognize as slime on my body*

*- my endurance I recognize as blood on my body*

*- my strive to inner and outer purity I recognize as urinating*

*- my faith in truth I recognize as strain during defecation*

In my every tear I see the world of people that came as a whole encompassing the whole Kalpa.

I state these six recognitions with Mantra I AM THE ONE WHO BECAME EVERYTHING.

### Mutual Offerings in the World of Animals

In the world of animals you, precious mothers, are endowed with five skills: to move, to support life with breathing, to receive energy from food and drink, to copulate, and to find shelter. I see you giving birth to me and I, befouled with your scum, abide in my present state. The five scums cover my body: blood, slime faeces, urine and foul smell, coming out with moans and screams. My scream in the world of animals is the sign of deep relaxation. Tears help me to recognize the essence of the world of animals:

*- foul air coming out with moans and screams I recognize as shelter among forests, sands, or rocks*

*- slime on my body I recognize as your seminal fluid full of life*

*- blood on my body I recognize as ability to receive energy from food and drink*

*- urinating I receive as transferring the power of breathing*

*- defecating with faeces I recognize as transferring the power of moving*

In my every tear I see the world of animals that came as a whole encompassing the whole Kalpa.

I state these six recognitions with Mantra I AM THE ONE WHO BECAME EVERYTHING.

### Mutual Offerings in the World of Hungry Spirits That Desire to Resurrect From The Dead

In the world of hungry spirits you, precious mothers, are accompanied by five delusions: you trust illusory beings, you are insatiable, you are captured by speech, you take feelings for your own essence, you do not trust in the reality of mind. I see you giving birth to me and I, befouled with your scum, abide in my present state. The five scums cover my body: blood, slime faeces, urine and foul smell, coming out with moans and screams. My scream overcomes powerlessness and tears reflect material body as ephemeral rainbow:

- *foul air coming out with moans and screams I recognize as direct manifestation of the reality of the mind*
- *slime on my body I recognize as immateriality of feelings*
- *blood on my body I recognize as bright emptiness of speech*
- *urine I recognize as medicine releasing from insatiability*
- *faeces I recognize as illusional beings turned to practicing Dharma*

In my every tear I see the world as vast space free from attraction to existence and to non-existence, the whole Kalpa filled with bliss.

I state these six recognitions with Mantra I AM THE ONE WHO BECAME EVERYTHING.

## Mutual Offerings in Hells Where Beings Die Again and Again

In hells you, precious mothers, relive five types of misfortunes: pain, grief, loss, poverty, loneliness. I see again you giving birth to me and I, befouled with your scum, abide in my present state. The Five scums cover my body: blood, slime, faeces, urine, and foul air, produced with moans and screams. My scream and tears become rain of heavenly flowers showering those sacred places where the good Path is practiced:

*- I recognize foul air coming out with moans and screams as good wind of transferring the consciousness in the upper spheres*

*- I recognize slime on my body as regal clothes casting away poverty*

*- I recognize blood on my body as traces of good karma, out of the power of loss;*

*- I recognize urinating as memory of past births curing grief of dependence from name and form*

*- I recognize faeces as magical amulet ceasing sufferings*

In my every tear I see the darkness of the world of hell inhabitants where all sufferings disappear. This darkness is the shelter from misfortunes during the whole Kalpa.

I state these six recognitions with mantra I AM THE ONE WHO BECAME EVERYTHING.



## Performing Karmic Duty of All Mothers

Appearing in the image of Green Tara I realize virtuous behavior of all mothers performing their Karmic duty of care and benevolence. Being aware of performance of the Karmic duty, I take decision on cessation of creation of the following state of mind and abide in the natural Behavior of Mother of all beings - state of entering in Karma.

Being aware that the duty has been performed, I perceive all manifested and not manifested beings as children of the essence of my own heart, of Green Tara - the Savior. I seal my comprehension under the smile, the symbol of silence Mantra. My silence takes the form of original Silence, swallowing all darkening and spreading wave of Immeasurable Feelings.

*Six miraculous appearances visible by the Eye of Wisdom appear in Mandala:*

- 1. White cloud of rapture and spiritual zeal swallowing every disgust and grudge*
- 2. Self-born symbols making possible to wake up from dream of ignorance*
- 3. Presence of aroma of good striving*
- 4. Inner peace*
- 5. Appearance of rainbow bridges between the head top of practicing person and other beings*
- 6. Bliss from repressing rushes of one's own mind*

**Let the Good Be!**