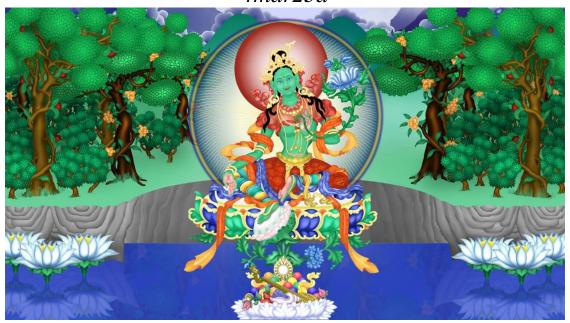
Terton Lama: Jigme Gyatso, Rime Rinpoche 4mar23a



I. Opening Enthusiasm



slicing through the duality of dread and desire with the eighth jhana of Awareness and Letting-go's

Silent Meditation

the seventh and eighth folds of the eight fold path

Green Heroine's Easy Tantra Calling the Lama from Afar's Lama Kyeno

Kínd lama please come to the crown of thís head Yoú're kinder than all Buddhas for you're actively present in mý life.

Calling the Lama from Afar

Lama come... to this crown!

Relaxing into the Nature of Mind

Seeing this... relaxing! See... ease!

1st set of 256 rounds

Lam Rim's Stages of the Path of Enlightenment

$How\ could$ (hating, craving, vying, clinging, this $_$) fe	eel stressful?
All beings' (hating, craving, vying, clinging, this_) m	ay I soothe.
How could (hating, craving, vying, clinging, this)	never last?
How could (hating, craving, vying, clinging, this _) 1	NOT be me?

(Lama come... to this crown!)

Relaxing into the Nature of Mind

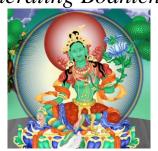
Seeing this... relaxing!
See... ease!

1st set of 256 rounds

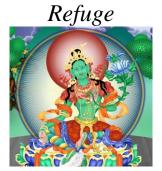
Training the Heart with Chanting



Green Heroine's Easy Tantra Generating Bodhichitta

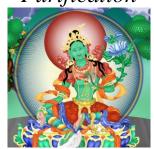


Máy I yearn liberate all beings through mastery of the eight-fóld path wíth each recitation of the ten syllable mántra.



Máy I rely upon the Buddha's example, instructions, and stúdents wíth each recitation of the ten syllable mántra.

Purification



Kínd <u>lama</u> may I <u>regret</u> the harm I've done and <u>resolve</u> to do the kínd thing wíth each recitation of this ten syllable <u>mántra</u>.



Máy I enthusiastically share with all beings all my wisdom, love, health, and posséssions with each recitation of the ten syllable mántra.

Green Heroine's Easy Tantra Guru Yoga's Lama Naljor



Kínd lama please blend with this HEART mind with each recitation óf the tén syllable mantra for our minds are one in their empty náture.

RIGHT: view of Letting-go's First fold Dza Patrul Rinpoche's

II. Heart Treasure of the Enlightened Ones

Translated by the Padmakara Group Adapted and Amplified by Lama Jigme Gyatso



leapfrogging over confusion's clinging and competition with

Mantra Meditation

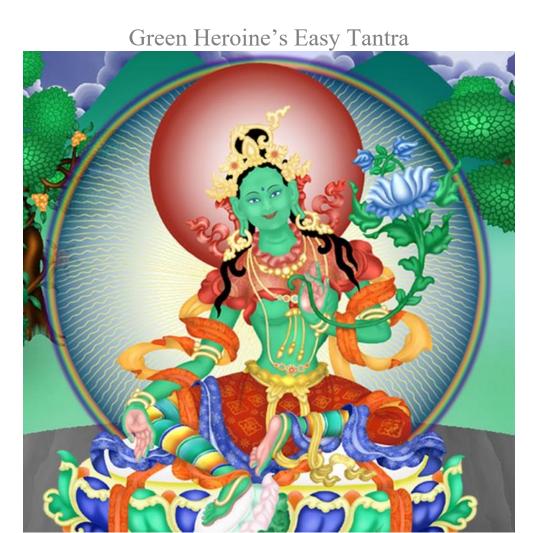


The Mantra's Meaning



óm invokes the archetype's: **Ta-re** courage **Tu-ta-re** pacification, and **Tu-re** increase

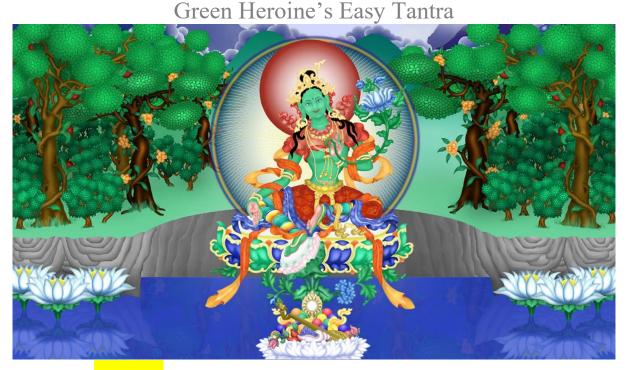
Só-ha supplicates, "With these attributes may I, like Tara, liber**á**te ALL!"



leapfrogging over our clinging tendencies by contemplating

Right View of Reality

the first fold of the eight fold path



How lots seen yet void like Va-ti?

Om Ta-re Tu-ta-re Tu-re Sö-ha!

Green Heroine's Easy Tantra



How forms felt yet void like Yi-dam?

Om Ta-re Tu-ta-re Tu-re Sö-ha!



How speech heard yet void like Man-tra?

Om Ta-re Tu-ta-re Tu-re Sö-ha!



How minds clear yet void like Bi-ja?

Om Ta-re Tu-ta-re Tu-re Sö-ha!

leapfrogging over our competitive tendencies by contemplating

Right Wishes

the second fold of the eight fold path

Mantra Mala Yoga



Ás we chant the mantra it could feel as if emerald rays were emitting from á thumb-nail sized, horizontal, ten syllable mantra rosary at óur heart



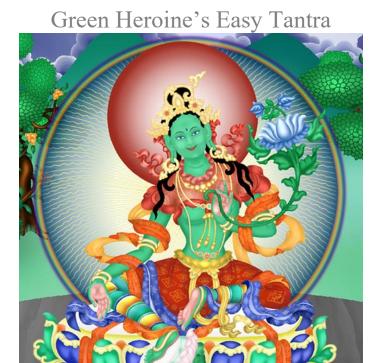
lávishing ALL circumstances, bodies, communication, ánd minds wíth good fortune, health, love, and wisdom: centered and spontanéous.





Va-ti boon for all lots!

Om Ta-re Tu-ta-re Tu-re Sö-ha!



Yi-dam health for all forms!

Om Ta-re Tu-ta-re Tu-re Sö-ha!



Man-tra love for all speech!

Om Ta-re Tu-ta-re Tu-re Sö-ha!



Bi-ja wise for all minds!

Om Ta-re Tu-ta-re Tu-re Sö-ha!

lst set of 256 rounds Count sixteen rounds upon the LEFT little, ring, middle, & index fingers' lower, middle, & higher creases and tips.

Count sixteen sets upon the RIGHT little, ring, middle, index finger's lower, middle, & higher sets of creases & tip.

slicing through the duality of dread and desire with the fourth jhana of Bliss and Letting-go's

Silent Meditation

the seventh and eighth folds of the eightfold path



All beings melt... into worlds. All worlds melt... into earthlings.

Earthlings melt... into earth. Earth now melts... into neighbors.

Neighbors melt... into here. Here now melts... into form.

Form now melts... into speech. Speech now melts... into mind.

HEART mind melts... into void.

(Lama blend... with heart mind!)

Relaxing into the Nature of Mind

Feeling this... relaxing! Feel... ease

1st set of 256 rounds

Lam Rim's Stages of the Path of Enlightenment

How could ____ ... feel stressful?
All beings' ____ ... may I soothe!
How could ____ ... never last?
How could ____ ... NOT be me?

(Lama blend... with this mind!)

Relaxing into the Nature of Mind

Feeling this... relaxing! Feel... ease

1st set of 256 rounds

Letting-go of the Circumstantial

How lots seen yet... void like Va-ti?

Letting-go of the Physical

How forms felt yet... void like Yi-dam?

Letting-go of the Interpersonal

How speech heard yet... void like Man-tra?

Letting-go of the Mental

How minds clear yet... void like Bi-ja?

Relaxing into the Nature of Mind

Feeling <u>this</u>... <mark>relaxing!</mark> Feel... <mark>ease</mark>

2nd set of 64 rounds

Circumstantial Love

Va-ti boon... for all lots!

Physical Love

Yi-dam health ... for all forms!

Man-tra love ... for all speech!

Bi-ja wise ... for all minds!

Relaxing into the Nature of Mind

Feeling this... relaxing! Feel... <mark>ease</mark>

3rd set of 64 rounds

Contemplating Dukkha Stress

How could	feel stressful?	
Contemplatin _s	g Karuna Compassion	
All beings '	may I soothe!	
Contemplating Anicca Impermanence		
How could	never last?	
Contempla	ting Anatta No Self	
How could	<i>NOT be me?</i>	
(Lama blend.	with this mind!)	

Relaxing into the Nature of Mind

Feeling this... relaxing!
Feel... ease

1st set of 256 rounds

IV. Sharing the Good Vibrations



Pacifying Hindrances

Máy ALL the harm of Ma-ras, non-humans and so forth be ovércome.

Máy they become non-exístent. clap!

Máy they be pacífied. clap!

Máy they be thoroughly pacífied. clap!

Green Heroine's Easy Tantra

Dedication to the Pacification of Hindrances



Máy ALL kinds of interferences, diseases, and possessing spirits be pacífied.

Máy *all* be separated from unfavorable condítions ánd may *all experience* favorable conditions and everything excéllent.

Throúgh this fortune may there be at this time happiness ánd health.

Bringing the Four Bases of Mindfulness into the Path of Love



Máy ALL minds, speech, forms, and lots be as wise, loving, healthy, and fortúnate ás Green Heroine's Bi-ja, Man-tra, Yi-dam, and Va-ti óf lore.

Green Heroine's Easy Tantra

Embracing the Path of Yin



Máy ALL beings, like Green Heroine, master being: flexible, loving, laid-back, egalitarian, cooperative ánd kind.

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



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

Green Heroine's Easy Tantra

Accomplishing Mastery of the Eight-fold Path



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

Future wishes



Máy each being <u>take</u> auspicious rebirth, <u>master</u> the Buddha's path and then <u>help</u> all others do líkewise.

Green Heroine's Easy Tantra Right Intention's Second Fold

The Four Immeasurables

thus side-stepping aloofness



Máy everyone be free from stress.

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, & clinging FREED!



V. Appendix

Green Heroine's Easy Tantra Shantideva's

Dedication Prayers

from the 10th chapter of the Bodhicharyavatara



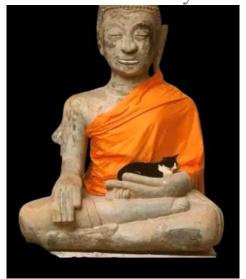


Máy all beings everywhere plagued by sufferings of body ánd mind, *réceive* an ocean of happiness and joy by virtue of my mérits.



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

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



Máy the blind see forms and the deaf héar sounds.

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



Máy the naked *receive* clothing the hungry receíve food máy the thirsty *receive* water and delicioús drinks.

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

máy the hopeless receive:

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



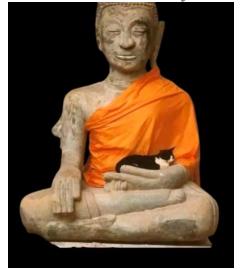
Máy there be timely rains and bountiful hárvests; máy all the medicines be effective and wholesome prayers béar fruit.



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



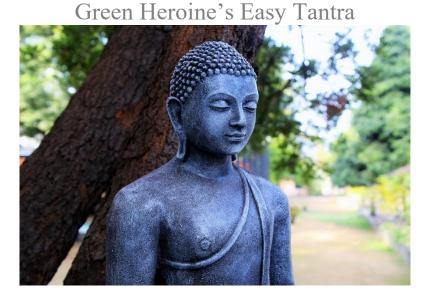
Máy the frightened cease to be afraid and those bound bé freed; máy the powerless *receive* power and the people *long* to benefit each óther.



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. ©

A. Invigorating Buddha Bowing





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

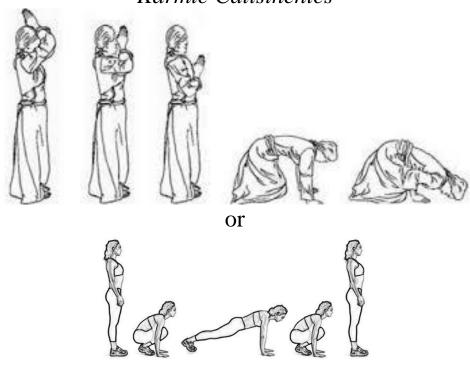
I pay homage to the Buddha's example

I pay homage to the Buddha's teachings

I pay homage to the Buddha's students

3 repetitions

Green Heroine's Easy Tantra *Karmic Calisthenics*



RIGHT: intention

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 confúsion. ♥

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 or 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 scatteredness or the path of centeredness, the path of contrivance or the path of spontaneity, the path of effort or the path of ease.

C. Four Levels of Practice

Browsers – come to class but do NO homework

and see NO transformation.

Students – come to class AND do their homework every morning AND every evening;

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).

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 sagehood's simplicity, patience, and compassion to the point of practicing them: spontaneously, habitually, easily and effectively.

D. The Path of Mastery

Unconscious Incompetence Conscious Incompetence Conscious Competence

Unconscious Competence

When have we mastered the sages' path?



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.



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 <u>Journeyman</u> 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**.

A <u>Master</u> 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 <u>and</u> 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.

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.

