

thing. When we dissolve, we connect to this without any effort. We embrace that reality without any separation. This is the ultimate state of Tara practice and it is important to maintain our awareness in that state beyond mental focus as long as we have time. Because Dzogchen is beyond focus, conceptions, and effort, this is none other than the ultimate state of Dzogchen.

We have two different sadhanas available for practicing on Tara. *The Daily Recitation of Revered Noble Tara*, or *Je tsün dröl me jün cherni*, was written by His Holiness Düdjom Rinpoche. It is a complete sadhana practice which incorporates the Twenty-one Praises to Tara. If we have less time, we can do a part of it by chanting the Praises with the visualization of Tara, reciting the mantra for as long as we have time, and then dissolving, meditating, and dedicating the merit. Generally it is always good to chant the Twenty-one Praises. The whole text is a powerful mantra and very blissful to chant. It is really the word of the Buddha.

If we have very little time, we can chant the short Green Tara prayer of two stanzas found in *The Blessing Treasure: A Liturgy of the Buddha* (*Tub chog jin lab ter dzö zhug so*). This prayer is from very famous ancient Indian masters.

ཨོཾ། །པོ་ཏ་ལ་ཡི་གན་ས་མཚོ་གནས།

om po ta la yi gnas mchog nas
OM PO TA LA YI NE CHOG NE
OM In the pure land of Potala,

ཏཱ་ཡི་ག་ལྷ་ང་ཁུ་ལ་འཕྲུང་ས་ཤིང་།

tam yig ljang khu las 'khrungs shing
TAM YIG JANG KHU LE THRUNG SHING
You who emanated from the green TAM syllable,

ཏཱ་ཡི་ག་འོད་གྱིས་འགྲོ་བ་སྐྱོད།

tam yig 'od kyis 'gro ba sgröl
TAM YIG Ö CHI DRO WA DRÖL

Liberating sentient beings by the light of the TAM syllable,

སྐྱོད་མ་འཁོར་བཅས་གཤེགས་སུ་གསོལ།

sgrol ma 'khor bcas gshegs su gsol
DRÖL MA KHOR CHE SHEG SU SÖL

Please approach, noble Tara, with your retinue.

ལྷ་དང་ལྷ་མིན་ཅོད་པན་གྱིས།

lha dang lha min cod pan gyis
LHA DANG LHA MIN CHÖ PEN JI

The jeweled crowns of the gods and asuras

ཞབས་གྱི་པདྨ་ལ་བཏུད་ཅིང་།

zhabs kyi padmo la btud cing
ZHAB CHI PEMO LA TÛ CHING

Bow down to your lotus feet.

ཕོངས་པ་ཀུན་ལས་སྐྱོད་མཛད་མ།

phongs pa kun las sgröl mdzad ma
PHONG PA KÜN LE DRÖL DZE MA

You who free all beings from trouble and misfortune,

སྐྱོད་མ་ཡུམ་ལ་ཕྱག་འཚལ་བསྟོད།

sgrol ma yum la phyag 'tshal bstod
DRÖL MA YUM LA CHAG TSHAL TÖ

To you I prostrate, Mother Tara.

Next say one mala of Tara's mantra:

ཨོཾ་ཏཱ་རེ་ཏུ་ཏཱ་རེ་ཏུ་རེ་སྐྱ་ཏཱ།

OM TARE TUTTARE TURE SOHA

or as much as you are able. Continue with the prayer revealed by the great tertön Düdjom Lingpa, predecessor of His Holiness Düdjom Rinpoche:

རྗེ་བཙུན་འཕགས་མ་སྐྱོལ་མ་ཁྱེད་མ་ཁྱེན་ནོ།

rje btsun 'phags ma sgröl ma khyed mkhyen no
JE TSÜN PHAG MA DRÖL MA CHE CHEN NO
Noble Lady Tara, please watch over us.

འཇིགས་དང་སྐྱུག་བསྐྱེད་ཀུན་ལས་བསྐྱབ་ཏུ་གསོལ།

'jigs dang sdug bsngal kun las bskyab tu gsol
JIG DANG DUG NGAL KÜN LE CHAB TU SÖL
Protect us from all suffering and fear.

Chant that three times or seven times, and then meditate. That is the shortest, simplest way of all to do practice on Tara.

Finally, we should conclude every practice, no matter how short, with the third supreme practice, the dedication of merit. When we dedicate, we multiply and share the merit. Because we began our practice with the intention to benefit all living beings and continued it with that view, whatever merit, spiritual energy, or realization we obtain we share at the end with all beings without exception. Use the prayer in *A Small Treasury of Prayers of Supplication and Dedication* (*Söl deb dang ngo mön nyung du zhug so*). If these aren't available, use some of the many other prayers of dedication available, written by the great masters.

With dedication we also include aspiration prayers. Aspirations are sources of courage and commitment. They restrengthen our bodhicitta and confidence, which increases our capabilities. Make dedication and aspiration prayers at the end of every session of practice, as well as every time we complete some helpful work for ourselves, another person, or other beings in general.

Noble Lady Tara is the true embodiment of all the buddhas and bodhisattvas, arhats, and realized beings. Tara is also the true embodiment of all the lineage masters who shared their realizations, thereby continually inspiring and sparking students to the enlightened state. When we practice Tara, we connect our minds to every one of these great ones. We receive their blessings, energy, love, compassion, courage, and commitment for our path to realization for the benefit of other beings.

In essence, what actually is Tara? She is primordial wisdom, the Source, the true Mother of all phenomena. All the appearances of samsara and nirvana arise as the display of wisdom dakini Tara. Tara embodies all possible aspects of the enlightened nature, the totally awakened state. To Buddha Tara we pay spontaneous, joyous homage.