**TARA SUPPLICATION**

**Düsum sangyey tamchey düpey ngo wo**

**Palden lama dampa dang jetsün drolma yerma chipa la solwa debso**

**Dakla chingi labtu sol**

Quintessential embodiment of all the buddhas of the three times, Resplendent exalted Guru and Noble Tara inseparable, I beseech you!

Please bestow your blessings upon me!

**Dakla chinchi logi drima tamchey nyewar zhiwar tsedu sol Chinchi ma logpey togpa tamchey kyepar tsedu sol**

**Tekpa chenpö chödrub pala barchey tamchey selwar tsedu sol**

Bless me to thoroughly subdue all the stains of my distorted views, To bring forth all aspects of genuine realization,

And to overcome all obstacles to actualizing the Mahayana teachings.

**TARA TERMA SLEEPING PRACTICE**

*Before going to bed, make three prostrations to Tara. Once you are in bed, visualize Tara seated above the crown of your head. Now, offer supplication and visualize the following:*

**Palden tsawé lama rinpoché Dag-gi chiwor pemé denla shug Kadrin chenpö goné jesung té Kusung tugkyi ngödrub tsaldu sol**

Glorious root guru, precious master,

Please be seated on the lotus throne above my head. Accept me through your immense kindness,

And bestow the siddhis of your Body, Speech and Mind.

Ah, Lama khyen-no. Ah, Lama khyen-no.

Ah, Master, think of me! Ah, Master, think of me!

**Palden lamé ku yi néshi né Öser jungwa dag-gi néshir tim**

**Kusung tugdang yeshé dorjé yi Jingyi labné wangshi tobpar gyur**

From the four places of the body of the glorious guru, Rays of light stream forth and dissolve into my four places. Blessed by the Vajra Body, Speech, Mind, and Wisdom,

I obtain the four empowerments.

**Kyabné kündü lama nyi Gyépa chenpö rangla tim Rang-yang künshi machö pé Ngangla yini dzinpa drel Namdag trödrel chökyi ku Chökyi kula nyisu mé**

The master who embodies all objects of refuge

With great joy dissolves into me.

In the state of the uncontrived all-ground,

My mind, free from fixation,

Is the pure dharmakaya devoid of constructs.

Dharmakaya is beyond duality.

*Now, imagine that Tara slowly descends from your crown into your heart-center. She comes to reside in a sphere of light within your heart-center. With the confidence that she firmly remains in your heart-center, fall asleep.*

**WAKING FROM THE SLEEP OF IGNORANCE**

**Jétsun pakma drolma pawo khandro’i tsok dang chépa tamché ku gartab sung daké ngak kyi lu-yang tugkyi gongpa rigpa rangshar gyi ngowo dakla tedé dadril gyi dradang chété zilchen pö dün-gyi namkhar jönpar gyur**

*Amid a great resounding splendor of music, hand-drums and bells, Noble Tara and her host of dakas and dakinis arrive in the sky before me. With forms that display dancing postures and voices intoning melodious symbolic language and mantra chants, they direct their minds, the quintessence of self-manifest aware- ness, towards me.*

**Jé lama khandroi tsoknam kyi**

**Mi dak la tukje’i chengyi zig**

**Dü tanda khamsum semchen nam Sem lung ma tengyi ngangdu nal**

Noble Guru and multitude of dakinis,

Turn your compassionate gaze toward me.

At this time, all sentient beings of the three realms are slumbering With their minds in a state of indifference.

**Dé séné trulpé nangwar khyam Madro druk gyurpé semchen la Bu rang rik tokpé naljor ngé Zhing kha chöné su drenpé chir**

Upon awakening, they roam through confused experiences. So that I, your child, the yogin who realizes natural awareness, May guide my mothers, the sentient beings of the six realms, To the place of the celestial realms,

**Ma lama khyé kyi jé zhug né**

**Lu ngak yi tang nyom mi-né par Dön tö sam gom pé ten la peb Lé jawa tün zhi trang la chug**

I will follow you, the mother guru.

Without letting my body, speech, and mind remain in apathy,

I will gain conviction through learning, reflection and meditation And make the four sessions the core of my existence.

**Né ritrö nyamga’i zhing di ru**

**Dak rang zhan dön nyi drubpa yi Khyé lama khandro’i tsok nam kyi Mi-dag gi gosum jingyi lob**

In this delightful realm of a mountain retreat,

I will accomplish the two benefits of self and other. May you, the guru and multitude of dakinis, Bestow your blessings upon my three doors.

*Next, expel the stale breath three times.2 Now, give rise to the sincere motivation that you will make this present day meaningful. (pause)*

**Palden tsawé lama rinpoché Dag-gi chiwor pemé denla shug Kadrin chenpö goné jesung té Kusung tugkyi ngödrub tsaldu sol**

Glorious root guru, precious master,

Please be seated on the lotus throne above my head. Accept me through your immense kindness,

And bestow the siddhis of your Body, Speech and Mind.

Ah, Lama khyen-no. Ah, Lama khyen-no.

Ah, Master, think of me! Ah, Master, think of me!

**Palden lamé ku yi néshi né**

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From the four places of the body of the glorious guru, Rays of light stream forth and dissolve into my four places. Blessed by the Vajra Body, Speech, Mind, and Wisdom,

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**Kyabné kündü lama nyi Gyépa chenpö rangla tim Rang-yang künshi machö pé**

**Ngangla yini dzinpa drel Namdag trödrel chökyi ku Chökyi kula nyisu mé**

The master who embodies all objects of refuge With great joy dissolves into me.

In the state of the uncontrived all-ground,

My mind, free from fixation,

Is the pure dharmakaya devoid of constructs. Dharmakaya is beyond duality.

*At this point, remain in the meditation state of shamatha and vipashyana according to the oral instructions you have received.*

*Now dedicate the merit:*

**Sönam diyi tamché sigpa nyi Tobné nyepé dranam pamjé né Kyega nachi balab trukpa yi Sipé tsolé drowa drölwar shog**

By this merit, may all beings reach omniscience.

May it slay the enemy, negative deeds.

From the violent waves of birth, old age, illness and death, From samsara’s ocean, may we all be free.

*The wake-up practice, supplication, and dedication are adapted from translations made by Erik Pema Kunsang. From THE DZOGCHEN PRIMER by Marcia Binder Schmidt, (c) 2002. Published by arrangement with Shambhala Publications, Inc., www.shambhala.com.*

*2 Please consult the rst three days of the daily contemplations for instructions on dispelling the stale breath according to the Chokling Tersar.*