



21

**Salutation Verses to bhagavatī āryatārā  
bhagavatī āryatārānamaskāraikaviṁśatistōtram**

भगवतिआर्यतारानमस्कारैकविंशतिस्तोत्रम्

excerpt from

**āryatārāsr̥gdharāstōtram**

of

**Shrisamyaksambuddha Vairochana**

by vāsantī gōpinātha jayasvāla





### Homage

Obeisance to His Holiness The Fourteenth Dalai Lama for the Connection to Tibet

Obeisance to Venerable Shri Garchin Rimpoche who opened the doors of Vajrayana

Obeisance to Venerable Shri Chetsang Rimpoche for the 21 Tara-Empowerment

### Special Mention of Gratitude

To Babloo who went to Saharsa, Bihar to photograph the Shrine  
of Boodi Maayi alias Maa Taara.

To Ari- Ma for providing the Samskrita Work "Aaryataarasrgdharmaastotram"

### Glory

To Taaraa, who appeared in physical form, to the translator of this poem, while proceeding to pray  
at the Kwan Yin statue at Ksi Lai Temple, Hacienda Heights, California.



This work is dedicated



Towards the speedy alleviation of Pain and Suffering of Beings



ॐ स्त्रीम् तारायै स्वाहा ॐ



Order of Presentation

Sanskrita verse in Devanagari  
Roman transliteration of the same  
Word approximation  
Commentary-Translation  
Commentary- Notes



Obeisance to my Gurus, to बुढीढाढी and the Commentary तारिणी

॥ ढगवति आर्यतारानढस्कारैकविशतिस्तोत्रढ् ॥

bhagavati āryatārānamaskāraikavimsatistōtram. Twenty Salutation-verses to Bhagavati ĀryaTāraa

ढढस्तारे तुरे वीरे क्षणद्युतिढिभेक्षणे । त्रैलोक्यढाथवक्त्राब्जविकसत्केसरोद्ढवे ॥१॥

namastārē turē vīrē kṣaṇadyutinibhēkṣaṇē. trailōkyanāthavaktrābjavikasatkēsarōdbhavē..1

namaḥ- obeisance taarey - oh tāraa. turey- who is speedy veerey- heroic one nibheykshaney- whose look appears like kshanadyuti- instant lightning / lightning flash. udbhavey- one who originates kesara- ( from) the stamens vikasat- opening out vaktra-abja ( from) the face-lotus i.e. lotus face naatha- lord trailokya- (of) the 3 worlds

*Obeisance oh tāraa, to you who is speedy and heroic and whose glance is like a flash of lightning,  
To the one arising from the stamens, that appear from the blooming lotus face of the lord of the three worlds.*

The first line indicates Goddess Tāraa's manner of functioning which is swift and full of valour. This is also reflected in her glance which is as speedy and powerful as lightning that draws practitioners to her. The second line indicates her origin from the center of the lotus where the stamens are. She is central therefore to the Lord of the three worlds. The three worlds referred to are the upper realms of human evolution, Bhooloka, Bhūvarloka and Svarloka.



नमः शतशरच्चन्द्रसम्पूर्णपटलानने । तारासहस्रनिकरप्रहसित्किरणोज्ज्वले ॥२॥

namah śataśaraccandrasampūrṇapaṭalānanē. tārāsahasranikaraprahasitkiranōjjvalē..2

namah- obeisance. aananey- faced patala- a mass/ conglomeration sampoorṇa-(of) full  
chandra-moon/s shata- 100 sharat- autumn ujjvalē- shining kirana- (with) rays. prahasit- smiling sahasra-1000  
taaraa-stars nikara-mass

*Obeisance oh taaraa, who face is a mass of hundreds of autumnal full moons,  
To the one, whose smile shines with rays, that issue from a mass of thousands of stars.*

Her face is being described as the full moon in an autumnal sky. Her beauty is not just of one moon but a beauty that would result from hundreds of such moons. The second line describes her radiant smile that breaks into myriad rays, shining like thousands of stars.



नमः कनकनीलाब्जपाणिपद्मविभूषिते । दानवीर्यतपः शान्तिरिक्षाद्यानगोचरे ॥३॥

namaḥ kanakanīlābjapāṇipadmavibhūṣitē. dānavīryatapahśāntititikṣādhyānagōcarē..3

namaḥ- obeisance vibhooshitey- oh one who is adorned paani-padma- hand-lotus kanaka- gold neelaabja-blue lotus gocharey- oh one who is the (grazing ground) locale for providing daana- charity veerya- valour tapah- austerity shaanti- tranquillity titiksha- endurance dhyāna- contemplation

*Obeisance oh one who is adorned with the blue lotus in her golden lotus like hand,  
To the one who is the source for charity, valour, austerity, tranquillity, endurance and  
contemplation.*

Here is a description perhaps of an icon. She bears the lotus gift of the very qualities enumerated in the second line, which dharma practitioners would like to cultivate and nurture.



नमस्तथागतोष्णीषविजयानन्तचारिणी । अशेषपारमिताप्राप्तजिनपुत्रनिषेविते । ४ ।।

**namastathāgatōṣṇīṣavijayānantacāriṇī . aśēṣapāramitāprāptajinaputraniṣēvitē..4..**

namah- obeisance chaarini- one who moves about/ goes about/ whose living is ananta-eternal. vijaya-victory  
ushneesha-crown surface tathaagatha-one who has thus gone, arrived at THAT state/ Buddha nishevitey- waited  
upon/resorted to by jina-putra - jina sons.( those who are on their way to jinahood) praapta- to attain ashesha-  
totality of paaramitaa-transcendence

*Obeisance oh one, who exists as the crown of the state of buddhahood, a state that is eternally victorious,*

*To the one, who is resorted to by Jina sons, who wish to attain totality of transcendence.*

The avastha or state that is strived for by those who wish to become triumphant over the vagaries and frailties of life is the crowning state of Buddhahood. This state is represented in her emergence. The victory must not be for the moment but forever and therefore will automatically result in the totality- nature of this transcendence.



नमस्तुत्तारहुम्कारपूरिताशादिगन्तरे । सप्तलोकक्रमाक्रान्तनिःशेषाकर्षणक्षमे ॥५॥  
**namastuttārahumkārapūritāśādigantarē. saptalōkakramākrāntaniḥśēṣākārṣaṇakṣamē..5..**

namah- obeisance antarey- oh one who is within pooritaashaa - filling dik--directions tutthaara, humkaara- (with) tutthaara, humkaara mantras kshamey- oh one who is quietly competent aakarshana- attracting nihshesha- in its entirety aakraanta- (by) seizing krama- in order (one by one) saptalokas- the 7 lokas.

*Obeisance oh one who fills all directions with the mantras of tu and hum,  
 To the one who completly and surely attracts and takes control of the seven lokas in their entirety.*

Tu and hum (pronounced almost like- whom) are bija mantras or the sound- body syllables, here associated with Taaraa. Taarkaha in the word tuttaarey indicates the agency that helps to cross over, navigate through difficulties and obstacles. Tu then is the navigator mantra to cross sansaara, the sea of life. Kaarakaha in the word Humkaara indicates doer or achiever. Hum being a varma mantra, that is the battle-mantra, we can engage in the battle of life with the armour of hum. The 7 lokas or realms of human evolution are bhu, bhuvah, svah, janah, tapah, mahā and satya. There is a distinct connection between the first and second line. The utterance of her bija mantras will indeed help the seeker in his growth, as its power spreads to all these realms by its quiet, persuasive yet attractive qualities.





नमः शक्रानलब्रह्मामरुद्विश्वेश्वरार्चिते । भूतवेतालगन्धर्वगणयक्षपुरस्कृते ॥६॥

namah śakrānalabrahmamarudviśvēśvarārcitē. bhūtavētālagandharvagaṇayakṣapuraskṛtē..6..

namah- obeisance architey- one who is worshipped (by ) shakra- indra,ruler devata anala- agni, fire devata  
brahma- brahma, creator devata, marut- marut, by storm or wind devata, vishveshvara- dissolver devata  
puraskritey- oh one who is kept in front or adored. ( by beings such as) bhuta-s vetaala-s, gandharva-s,gana-s and  
yaksha-s.

*Obeisance oh one who is worshipped by śakra, agni, brahma, marut and vishveśhvara,  
To the one who is adored by bhutas, vetaalas, gandharvas, ganas and yakshas.*

A hierarchy is pointed out here where deities and beings that are powerful, are all in awe of  
Taaraa. We can also safely assume at this point that the term trailokyaanaatha used in verse 1  
refers to a power, that is conceived as higher than the ones mentioned here.



नमः स्रडितिफट्कारपरयन्त्रप्रमर्दिनि । प्रत्यालीढपदन्यासे शिखिज्वालाकुलोज्वले । ७ ।।  
 namah straditiphatkārāparayantrapramardini. pratyālīḍhapadanyāsē śikhijvālākulōjvalē..7.

namah- obeisance pramardini- oh one who certainly defeats/conquers parayantra- highest devices ( generally obstacles that are formidable) srat iti- as strat phat (iti)- ( as) phat nyaasey- oh one who puts down pada- foot pratyaaalida- in the position used for shooting with the bow and arrow ujjvaley- oh blazing one kula- conglomeration shikhi-jvaalaa- pointed flames

*Obeisance oh one, who with strat and phat mantras, conquers all formidable obstacles, To the one whose stance is that of taking aim and who blazes like a collection of pointed flames.*

Once again we are shown the power of the bijamantras associated with Taaraa. Strat and phat are like arrows, usually employed at the end of a mantric sentence to empower the person who wishes to destroy. The attitude is that of a warrior taking aim at all that needs to be destroyed. Both Strat and Phat are often referred to as bija mantras or seed syllables that can burn obstacles.

Thus ends Section One of the commentary " tāriṇī " to the

**Twenty one namaskaara stotra to bhagavati āryatārā**

started on Vikramsamvat- 2069-Chitrabhanu samvatsara-Chaitra shukla chaturthi-ravivasara  
 Westchester, California USA by vāsantī mātājī

