

नमः शिवे शुभे शान्ते शान्तनिर्वाणगोचरे । स्वाहा प्रणवसंयुक्ते महापातकनाशिनि ॥१५॥
 namaḥ śivē śubhē śāntē śāntanirvāṇagōcarē. svāhā praṇavasamyuktē mahāpātakanāśini..15..

namaḥ- obeisance shivey- to the pure one shubhey- to the auspicious one shaantey-to the tranquil one
 nirvaanagocharey- to the grazing ground of nirvana svaahaapranavasamyuktey- to the one associated with svaaha
 and om mahaapaathaka- the great fall naashini- destroyer of

*Obeisance to the one who is pure, tranquil and the grazing ground of nirvana,
 To the one associated with svaahaa and om, the destroyer of the great fall.*

To Taaraa we look up to emulate the qualities of purity of thought word and deed. All of life becomes auspicious and tranquil. Her worship includes the chanting of the bija aksharas svaahaa(indicating sacrifice) and om, the pranava or vital divine mantra. The habitual chanting of this mantra keeps the practitioner from falling into the depths of hellish realms. Such a fall would be great as rising from there would be difficult.



नमः प्रमुदिताबद्धरिपुगात्रप्रभेदिनि । दशाक्षरपदन्यासविद्याहंकारदीपिते ॥१६॥

namah pramuditābaddharipugātrabhēdini. daśākṣarapadanyāsavidyāhūnkāradīpitē..16..

namah- obeisance pramuditābaddha- to one bound by joyful affection ripugātrabhēdini- to the one who rents asunder the bodies of enemies daśākṣarapadanyāsa.vidyāhūnkāradeepitey- to the one who illuminates with the sound of hum, the knowledge arising from the application of the ten syllable mantra.

Obeisance to the one who is joyfully affectionate and who rents asunder the bodies of the enemies,

To the one who illuminates with humkāara, the knowledge arising from the practice of the ten syllable mantra.

Taaraa is affectionate and full of enthusiastic joy towards the practitioner. She destroys all enemies in totality for him. To the one who works diligently in the tiered practice of the the ten syllable mantra of Taaraa she reveals all that is to know. The bija mantra hum, clears all obstacles that are in the form of enemies to dharma to clear the way for the practitioner.



नमस्तुरे पदाघातहंकारबीजिते । मेरुमन्दरकैलासभुवनत्रयचालिनि ॥ १७ ॥
namasturē padāghātahunkārabījitē. mērumandarākailāsabhuvanatrāyacālini.. 17..

namah- obeisance turey- to the speedy one padaaghaata-with feet that strike hunkaarabeejitey-announcing to the sound of hum meru- mount meru mandara- mount mandara kailasa- mount kailasa bhuvanatrāya- the three worlds bhu, bhuvah and svara chaalini- shaking

*Obeisance to the speedy one who strikes her feet to the sound of hum,
 To the one who shakes the three worlds as well as the mountains meru, mandara and kailasa.*

Her feet may strike the earth, the very substratum of our existence but its effect, through the mantra hum is felt even beyond, into the upper realms, that include highly elevated mountains and the three realms of higher existence.



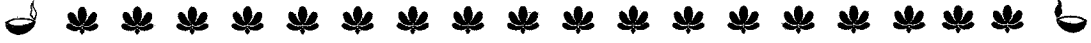
नमः सुरे शराकारहरिणाङ्करस्थिते । तारद्विरुक्तफट्कारैरशेषविघ्ननाशिनि ॥१८॥

namaḥ surē śarākārahariṇāṅkarasthitē. tāradviruktaphatkārairaśēṣavighnanāśini..18..

namaḥ- obeisance surey- giver of blessings sharaakaara.harinaankarasthitey- holding the arrow like moon (one with the rabbit mark) in hand tara.dvirukta- repeating twice "tara" phatkaarai- with mantra phat ashesha.vighna.naashini- removes obstacles in totality with "phat"

*Obeisance to the giver of blessings, who holds the moon like an arrow in her hand,
To the one who removes all obstacles in their totality by the repetition of " tara" twice
followed by "phat".*

The moon in her hand indicates Taara's capacity to shower blessings on her devotees. The practioner is advised to repeat the mantra "taara taara phat" in order to destroy all obstacles from the path of dharma.



नमःसुरगणाध्यक्षासुरकिन्नरसेविते । आबद्धमुदिताभोगकरि दुःस्वप्ननाशिनि ॥१९॥
 namaḥsuragaṇādhyakṣāsurakinnarasēvitē. ābaddhamuditābhōgakariduḥsvapnanāsinī..19..

namah- *salutations* suraganadhyaksha.asurakinnarasevitey- *served by hordes of suras, ganas,yakshas and kinnara*
 aabadhamuditaabhogakari- *one bound by affectionate joy who facilitates enjoyment* dusvapnanaashini- *destroyer of*
bad dreams.

Obeisance to the one served by hordes of suraas, ganaas, yakshaas, asuraas and
kinnaraas,

To the one who is bound by affectionate joy, who facilitates enjoyment and who destroys the
(portent) of bad dreams.

Highly evolved beings such as suraas, yakshaas, ganaas, asuraas an kinnaraastake orders from her. It is the
 affection that the practitioner has for Taaraa that binds her to him. In turn this becomes his source of joy in life.
 It is she who can transform the evil portent of bad dreams to have good results instead.



नमश्चन्द्रार्कसंपूर्णनयनद्युतिभास्वरे । हरद्विरुक्ततुत्तारे विषमज्वरनाशिनि ॥२०॥

namaścandrārkasampūrṇanayanadyutibhāsvare. haradviruktatuttārē viṣamajvaranāśini..20..

namah-obeisance chandraarkasampoorna-the full moon and sun nayanadyuti-flashing eyes bhaasvarey- shining one haradvirukta- repetition of "hara" twice tuttaarey- tuttaarey vishamajvara- the fever of difficulties naashini-destroyer

Obeisance to the one whose eyes shine bright, flashing like the full orbs of the moon and sun,

To the one who destroys the fever of difficulties with the utterance of "hara" twice and with the utterance of "tuttaarey".

Once again we are drawn back to the eyes of Tāaraa whose brightness is like that of the sun and the moon. Her cosmic nature is also being pointed at the same time. The utterance of the mantra "hara hara tuttaarey" by the practioner will help in overcoming difficulties.



नमस्त्रितत्त्वविन्यासे शिवशक्तिसमन्विते । ग्रहवेतालयक्षगणनाशिनि प्रवरे तुरे ॥२१॥
namastritattvavinyāsē śivaśaktisamanvitē. grahavētālayakṣagaṇanāśini pravare turē..21..

namah- obeisance tritattvavinyaasey- to the one who is the repository of the three tattvas shivashaktisamanvitey- who is the togetherness of auspicious purity and power grahaveytaalayakshagananaashini- destroyer of hordes of grahas,veytaalas ,yakshas and ganas pravarey-who is proficient turey- who is speedy

*Obeisance to the one who is the repository of the three tattvas and who is auspicious purity and and power combined,
 To the one who who is proficient and speedy who is the destroyer of gripping celestial bodies, veytalas, yakshas and ganas.*

Taaraa is the repository of knowledge that explains the three truths that is of extreme value and real to the practioner. They are the Experience of Suffering, the Knowledge of Cause of Suffering and the Way to bring about the Cessation of Suffering. She is Pure and Powerful at the same time. Torments brought about by celestial bodies such as planets and by beings such as veytaalaas,ganaas and yakshaas are alleviated by her proficient and speedy intercession.

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

Twenty one namaskaara stotra to bhagavati āryatārā

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



मन्त्रमूलमिदं स्तोत्रं नमस्कारैकविंशकम् । यः पठेत्प्रयतो धीमान् देव्या भक्तिसमन्वितः ॥२२॥
 mantramūlamidaṃ stōtram namaskāraikaviṃśakam. yaḥ pathētpayatō dhīmān dēvyā bhaktisamanvitaḥ..22..
 सायं वा प्रातरुत्थाय स्मरेत्सर्वाभयप्रदम् । सर्वपापप्रशमनं सर्वदुर्गतिनाशनम् ॥२३॥
 sāyaṃ vā prātaruthāya smarētsarvābhayapradam. sarvapāpaprāśamanam sarvadurgatināśanam..23..
 अभिषिक्तो भवेत्तूर्णम् सप्तभिर्जिनकोटिभिः । अस्मिन्महत्त्वमासाद्य सोन्ते बुद्धपदं व्रजेत् ॥२४॥
 abhiṣikto bhavētūrṇam saptabhirjinakōṭibhiḥ. asminmahattvamāsādyā sōntē buddhapadam vrajēt..24..
 विषं तस्य महाघोरं स्थावरं वाऽथ जंगमम् । स्मरणात्प्रलयं याति खादितं पीतमेव वा ॥२५॥
 viṣam tasya mahāghōraṃ sthāvaraṃ vāStha jaṅgamam. smaraṇātpralayaṃ yāti khāditaṃ pītamēva vā..25..
 ग्रहज्वरविषातानां परमार्तिविनाशनम् । अन्येषां चैव सत्त्वानां द्वित्रिसप्ताभिर्विनाशनात् ॥२६॥
 grahajvaraviṣārtānām paramārtivināśanam. anyēṣām caiva sattvānām dvitrisaptābhivināśanāt..26..
 पुत्रकामो लभेत्पुत्रं धनकामो लभेद्धनम् । सर्वकामानवाप्नोति न विघ्नैः प्रतिहन्यते ॥२७॥
 putrakāmō labhētputram dhanakāmō labhēddhanam. sarvakāmānavāpnōti na vighnaiḥpratihanyatē..27..
 ॥ इति श्रीसम्यक्संबुद्ध (वैरोचन) ऋषितं भगवत्पार्यतारायाः नमस्कारैकविंशतिस्तोत्रं सम्पूर्णम् ॥
 .. iti śrīsamyaḥsambuddha(vairocana) bhāṣitaṃ bhagavatyāryatārāyāḥ namaskāraikaviṃśatistōtram
 sampūrṇam..

Verses 22-27 constitute PHALA SHRUTI or fruits accruing from the application of this prayer.

A summary of this follows.

The practitioner who in the evening or morning on waking up, recites this prayer with conviction and devotion to Bhagavati Taaraa, will find that it becomes the destroyer of all demerits and the removal of evil ways. The practitioner will speedily be venerated by many enlightened beings and innumerable jinaas and will eventually attain buddhahood. This prayer enables the crossing of deluges. It can conquer terrible poisons of movable and immovable origins including those consumed through food or drink. It will alleviate terrible toxicities and diseases caused by celestial bodies and innumerable afflictions. Those desiring progeny will have them. Those desiring wealth will obtain that. Many a desire will be fulfilled. The practitioner of this prayer will not be defeated by any obstacle. Thus concludes the twentyone salutation prayer to Bhagavati Arya Taara composed by Shrisamyaksambuddha (Vairochana).

Thus ends Section Four -Summary of Phalashruti of

Twenty one namaskaara stotra to bhagavati āryatārā

started on Vikramsamvat- 2069-Chitrabhanu samvatsara-Chaitra shukla chaturthi-ravivaasara and completed on Shravanadurgaashtami mangalavaasara- Westchester, California USA by vāsantī mātājī

क्षमापणम्

ANY MISTAKES FOUND IN THIS TEXT ARE MINE AND MINE ALONE.

ALL THAT IS FOUND VALUABLE IN THIS WORK MAY BE CREDITED TO MY MANY TEACHERS.

