। भू हि. पर्श्व भारत्वया मात्रा स्र्रीता माता सिया तक्ता जू।

om jetsunma pakma drolma la chaktsel lo

Om, I bow down to Tara, the holy woman of realization, the Lady of Liberation.

2

सिया.तक्ता.स्र्रीत.त्रा.श्रीम.त्रा.रेतता.स्र्री

chaktsel drolma nyurma pelmo

<u>। शुक्र के ऋत्र केवा से वा तर वर स्था</u>

chenni kechik lok dang drama

विद्याः हेत्रः यासुस्रः सर्योत् स्तुः स्त्रेुशः विवासी।

jikten sumgun chukye shel gyi

मि।स्यरम्भःत्रम्यः

gesar jewa leni jungma

(1)

Tara you I bow to, Lady of Liberation, Lady of Swiftness, Lady of Glory; Eyes of an instant, fast as lightning; Angel born from the depths of a lotus Grown from a tear that dropped from the eye Of the Protector of all three realms.

(2)

वियातक्तः सूर्वागवे मानामान

chaktsel tunkay dawa kuntu

|यार.य.चक्के.ब्रे.चक्के.बाबा.सद्ग्रंखका.स्रा

gangwa gya ni tsekpay shelma

। सॅर.म. सॅर.संया. क्र्यंनात. मंत्रका. ग्रीका

karma tongtrak tsokpa namkyi

|रव:हु:धु:वदे:देर्:रव:दवर:अ|

rabtu chiway u-rab barma

(2)

Tara you I bow to,
Face as bright as a mountain
Of a thousand full and perfect moons
Plucked from the sky of an autumn night,
Bursting forth with a blaze of light
Streaming from a million stars
Captured all within you.

(3)
|ধ্রুবা'বর্কমে'ঝ্রম'র্ক্ট্র'ক্ত্'ক্রম'র্ক্ট্রীম'র্ন্ট্রা
chaktsel ser ngo chune kye kyi

|तर्थं अ.सैया.यु.र्यंत्रात्रायक्षेयं.त्रा

peme chakni nampar gyenma

विष्टुंद्र या चर्रेद्र यया या द्राप्त हिया विष्टा

jinpa tsundru katup shiwa

|वर्डेर:य:वर्षयाम्बर्डेर:सुत्य:हेर:या

supa samten chuyul nyima

(3)

Tara you I bow to,
Lovely hands decked with the jewel
Of a golden indigo lotus,
The child of the lake.
You live forever in a world
Of giving and joyous effort,
Of hardship and of peace,
Of patience and meditation.

(4) ।धुना तर्रुय ने निव्यास पते नार्जुन में म chaktsel deshin shekpay tsuktor

|सबय.लक्ष.ईश.तर.क्रिज.चर.क्रींट.श|

ta-ye nampar gyelwar chuma

|अ.जीश.स.रूज.सीच.त.सूच.तद्र।

malu parul chinpa toppay

मिकायद्रस्य ग्रीस्वेत्रः मुस्या

gyelway sekyi shintu tenma

(4)

Tara you I bow to,
Who from your throne on the crown
Of all Those Gone That Way
Conquer over all;
The Lady who wins the homage
Of the children of the Victors—
Those who've reached the final goal
Of every perfection there is.

भू (5) भूमा:वर्ळवा:५:हु:सःहु:धो:मोश्रा

chaktsel tuttara huung yi-ge

।वर्देन:नरःर्सुवाशःनरःत्रश्रःश्राववःवारःश्रा

dudang chokdang namka gangma

विद्यादियान्त्रेयः प्रत्यार्थः विषयः ग्रीयः यवतः है।

jikten dunpo shapkyi nente

|तुबायाक्षेत्यमावम्याम्

lupa mepar gukpar numa

(5)

Tara you I bow to,
Woman who fills the realms of desire,
Of places and the sky,
With the sacred sound of *tutta*,
Of *ra*, and also *huung*.
Woman who crushes underfoot
All the seven worlds;
Woman who has the power
To pull into her being
Every living thing.

द्विया.तक्ज.चभि.चुर्थ.मु.क्रै.क्टरम.त। ७)

chaktsel gyajin me-hla tsangpa

क्रिट सु सू र्केन्य र निय सुना सकें न सा

lung hla natsok wangchuk chuma

|תֶםֶּרִ'עִׁ'דַׁ'מִרְאִ'בָּ'=־אָאאיקרין

jungpo rolang drisa namdang

।वार्त्र-क्रीव-क्र्यायाण्यीयायन्त्र-वयावर्ष्ट्र-या

nujin tsokkyi dunne tuma

(6)

Tara you I bow to,
Woman to whom the gods
Bow and make their offerings;
Those of the likes of Hundred Gifts,
Spirit of the Fire,
The Angel of Purity,
Spirit of the Wind,
And the Host of Perfect Power.
Woman to whom their servants come
In songs of deepest praise;
Those like the Spirits and the Walking Dead,
The Scavengers and the Demons.

v বি)

[ধ্রুমা'বর্জম'ন্ন'ইম'ন্ন'সূমা

chaktsel tretche jadang phet kyi

|ग्राथकानभुरुकाका प्राथिक प्रमुद्दः (व्रवका ग्रीका स्ववका है।
ye-kum yunkyang shapkyi nente

|मु.उचर.उर्वियो.त.वुष.धे.उचर.मो

membar trukpa shintu barma

(7)

Tara you I bow to,
Woman who smashes the evil machine,
The traps that others set,
With the roar of *tret* and *phet*.
Woman who pins them to the ground
With right leg bent and left outstretched,
Fire from your body blazing,
A hurricane, a hellfire.

(8) |धुमापर्कत्यःमुःमेप्दद्देमाश्वर्यःकेमुःर्से। | chaktsel ture jikpa chenmo

|पर्राज्ञीर्भवः में इस्राध्यः वर्षेस्रश्रास्य | dukyi pawo nampar jomma

|कु:क्रुश्वाक्याके:ब्रिंगिहेर:ध्वाकर्रा chukye shelni tro-nyer den dze

|ব্যার্ট'রমঝ'ডব'ম'ঝুঝ'বার্মব'ম।

drawo tamche malu suma

(8)

Tara you I bow to,
Roaring forth your *tu-re*,
Woman of terror itself,
Smashing the greatest warrior
Of every living demon.
Your gentle lotus face
Twists in sheer ferocity
As you slaughter all your enemies
To the very last man.

हि े (9) |ध्रमा'वर्कत्य'नगॅ्ब'यर्केम्'म्युय्य'यर्केद्'ध्रम्'क्त्रि | chaktsel konchok sumtsun chakgyay

|श्रॅर:श्रॅश:ब्रुवाश:गार:इस्र:धर:वक्कुर:स्रा

sormu tukkar nampar gyenma

|अ.जैश.ब्रै्य|अ.ग्री.जेष्ट्र.ज्.चश्चेष.तद्र।

malu chokkyi korlo gyenpay

| ४८:मी वें ५:ग्री कें माश्राह्मश्रावियाः श

ranggi u-kyi tsoknam trukma

(9)

Tara you I bow to,
Woman dressed in the jewels
Of fingers at your heart,
In a gesture that recalls
The Supreme and precious Three;
Lady whose hand adorned with a wheel
Sends in every direction there is
Armies of light in brightness battling.

20) (10) | 関却に本心によれ、よっている。 | chaktsel rabtu gawa jipay

|५नु:क्कुर:दें५:ग्री:सेंद:न:श्वे**यः**स|

u-gyen u-kyi trengwa pelma

|पल्रायम्यपल्राहुःस्थेरा

shepa rabshe tutta ra yi

|नर्रःदरःवहैषाःहेतःदगरःदुःसर्दरःस।

dudang jikten wangdu dzema

(10)

Tara you I bow to,
Woman with a crowning jewel
Exploding in streams of light
That bring the greatest pleasure
And overwhelm as well;
Woman of the madman laugh,
The shriek of *tuttara*,
That brings the demons and the world
Down upon their knees.

22 (11)
|ध्रुपा तर्कत्म स्मानि क्रेंद्र प्रति केंद्र्या सम्मान् chaktsel sashi kyongway tsoknam

विश्वश्व १८ दर्गीयोग सम् स्थान सुर स्था

tamche gukpar nupa nyima

tro-nyer yoway yi-ge huunggi

सिर्यायाच्ययाउट् इयायर स्र्रीयाया

pongpa tamche nampar drolma

(11)

Tara you I bow to,
Great being with the power to make
The protectors of this earth
And their followers her servants;
Lady of Liberation,
Freeing every living being
From every poverty
With a single look of ferocity,
With the song of the sacred huung.

23〕 (12) | 資和で在れる。 chaktsel daway tsemu u-gyen

|चक्किय.त.वश्रश्चर.तुर.पे.य.वर.श

gyenpa tamche shintu barma

|रथ:पदे:ब्रिंद:दर्द:द्रम्या:क्रेद:यश|

relpay truna u-pak me le

|ह्या:धर:वैत:हःवेंद:स्व:सर्द;स्य|

takpar shintu u-rab dzema

(12)

Tara you I bow to,
Woman crowned
With the tip of the moon,
And jewels blazing in highest light;
Woman with angel of Limitless Light
Nestled within her locks,
Sending forth an infinite stream
Of pure and perfect light.

23〕 (13) | 설치, 업육대, 건최대, 지명, B. 외명, 명치 | chaktsel kelpay tamay metar

वितर नवे सेट नवे नवु न नवि मान

barway trengway u-na nema

|गाणश्राचमुद्रश्रागार्थेद्राचर्सुयश्राम्,व्रावर्स्र्र्र्रा

ye-kyang yunkum kunne korga

|न्याःषीःन्युदः है : इस्रायरः वर्देस्राया

tra-yi pungni nampar jomma

(13)

Tara you I bow to,
Woman who stands in the midst
Of arcs of molten fire
Fierce as the inferno
That ends this very world;
Woman with right leg straight,
Woman with left leg bent,
To ravage the ranks of the enemy
That battles those who love
How she turns the Wheel
With every move she makes.

১৯) (14) বিষ্যাবস্থল সাঞ্জীত্র দুখানা বি

chaktsel sashi ngula chakki

।মন্ত্রথান্ত্রীশানঝুর উৎ বেনশান্ত্রীশানহুৎ ম।

tilgyi nunching shapkyi dungma

विंगहेरख्य अहर भेगे हुँ मैश

tro-nyer chendze yi-ge huunggi

|रेअप्यायत्वार्याद्वस्यादीप्रयोधस्या

rimpa dunpo namni gemma

(14)

Tara you I bow to,
Woman who holds down
The earth itself,
Pressing it with her palm
Crushing it with her foot;
Woman of rage who shatters
The seven realms of the underworld
With the sacred sound of huung.

2㎡ (15) | 설치'교육대'되우'됐'두회'됐'육'됐| chaktsel dema gema shima

<u>ૄૹ</u>ૢૻઽ૱ૡઽૹ૽૽ૺૹ૽ૢૢૼઽૡૢઌૹ૾ૢઽૹૣ

nyangen deshi juyul nyima

|श्रेया:य:केद:यं:वर्हेसरा:य:क्रेट्:स।

dikpa chenpo jompa nyima

(15)

Tara you I bow to,
Lady of joy,
Lady of goodness,
Lady of total peace,
Lady who stays forever
In the sphere of serene nirvana;
Great being who obliterates
Even the greatest of wrongs we've done
With the words of the perfect mantra
Cloaked in so ha and om.

१८) (16)

प्रिमा तर्कत्यः गुरु न स्थान स्थ्री मः मनः न प्रायः पर्दे।

chaktsel kunne kor rab gaway

|न्म्:धे:सुरु:द्रेश:धर:वग्रेशरू:स्र|

drayi luni nampar gemma

।धेःमोःमञ्ज्यदेःसमान्तेःमर्गेऽःभदे।

yi-ge chupay ngag-ni kupay

|रेगापःर्दुः यशः र्सेयः यः मेराया

rikpa huung le drolma nyima

(16)

Tara you I bow to,
Woman who batters the body
Of the foe of those who delight
In how she turns the Wheel
In everything she does;
One woman,
The Lady who sends liberation forth
From the *huung* of knowledge seated
In ten syllables of her holy words.

20〕 (17) | 場切であれているではいるであれる。コキロシンには chaktsel turey shapni dappe

। द्वं मी इस मदे समें द है द सा

huunggi nampay sabun nyima

|रे:रव:अद:द:र:दर:दरीवादाःह्री

rirab mendara dang bikje

विद्याहेर मासुस इसस मार्थे प हेर सा

jikten sumnam yowa nyima

(17)

Tara you I bow to,
Woman, great being born
From a seed in the form of *huung*,
Woman, great being, *Tu-re* who strikes
Her feet on the earth and rocks the Mountain
Standing at the world's core,
And the peaks of Mandara and the Needle,
Along with the rest of all three realms.

ম্বিয়া.বছ্নে.জী.লু.পছ্ছ্.লু.ইপ্নানন্ত্র। ১৮ _____________________

chaktsel hlayi tsoyi nampay

।रे.र्यायःस्यायःश्वरःश्वरादःयञ्चर्ययःय।

ridak takchen chakna namma

ातू:रायाहेश:यर्डि:धत:ग्री:धी:योशा

tara nyiju phet kyi yi-ge

|र्गाइयमायायुमायादीस्थाया

duknam malu pani selma

(18)

Tara you I bow to,
Woman who cradles in her hand
The orb where the rabbit lives,
An image of the lake
In the land of the divine;
Woman who removes
Every vemon there is
With the holy sound of *phet*In the *ta-ra* spoken twice.

기원 (19) 기원 (19) Chaktsel hlayi tsoknam gyelpo

<u>ब्रि:८८:श्रेवसःहै:लेश:बह्नेदःस</u>।

hla dang mi-am chi yi tenma

|ग्रुव:वव:वों:क:न्याव:ववे:वहेन:ग्रुव।

kunne gocha gaway jikyi

। हें ५ ५ ५ दें। यस ५ ४ ५ ४ विषया

tsudang milam ngenpa selma

(19)

Tara you I bow to,
Woman they come to lean upon,
Even the likes of the King of the Gods,
And the gods themselves,
And the ones who are not quite human;
Woman who delights in those
Who don the armor of every practice
And with her glory stop
All conflict and evil dreams.

| রিমা.বস্থল.धे.প.খ্রী.ম.ফীপ্র.নন্ত্র। ২০ J (50)

chaktsel nyima dawa gyepay

। शुन् नाहेश रें त्यारें ५ र र नायायया या

chen nyipo la u-rab selma

१५:रःगहैशःनर्हेर:रुट्टःरःधेश

hara nyiju tuttara yi

वित्रः हुः इया भेदेः देस्रयः वदः खेदाः स्रा

shintu drakpoy rimne selma

(20)

Tara you I bow to,
Woman with two eyes
Like great suns and full moons,
Clear and perfect light;
Woman who stops a vicious plague
By uttering *ha ra* twice,
And the sacred words *tutta ra*.

१८) व्याप्टर्स्य ने प्रेन्यम्बुस इस नर्गेन्यस्य १८)

chaktsel de-nyi sum namkupe

वि'नदे'सर्दु'न्र-'यर'न्या'स्र्रासा

shiway tudang yangdak denma

।वार्नेन:नर:रे:यरशःवार्नेन:श्चेतःर्क्ववाशः इसश्।

dundang rolang nujin tsoknam

विर्देशकाराः हुः रे रस्या अर्केषा हिन्सा

jompa ture rapchok nyima

(21)

Tara you I bow to,
Woman with the perfect power
To endow with triple suchness
And bring them all to peace;
Holy being, highest of women,
Woman supreme, swiftest woman,
Come and smash this massive crowd,
Demons of trouble
Demons of evil
Demons of sickness,
Crush them.

। इ. चरु. र्ज्या अ.ग्री. चर्डे र. त. दरे. रटा

tsaway ngakkyi tupa didang

वियातक्तान में भेरत्स महिम

chaktselwa ni nyishu tsa chik

These are the twenty-one praises, And in them I bow down To you twenty times and one, Singing the roots of the secret words.

(These twenty-one verses in praise of Tara, the Lady of Liberation, were translated by the American geshe Lobsang Chunzin, Michael Roach, in accordance with the commentary called "The Bouquet of Lovely Lotuses," being an Explanation of the "Praise of the Lady of Liberation, Tara, in Twenty-One Prostrations." This treatise was composed in 1818 by the Tibetan master Ngulchu Dharma Bhadra (1772-1851), an important link in the lineage of the secret teachings of the Angel of Diamond (Vajra Yogini), as these have come down to us.

Master Dharma Bhadra's text is based primarily upon an earlier work by His Holiness the First Dalai Lama, Gendun Drup (1391-1474), and is supplemented with explanations taken from treatises by the great Sakya master Drakpa Gyeltsen (1147-1216); His Holiness the Second Dalai Lama, Gendun Gyatso (1476-1542); Lord Taranata (1575-1634); and oral instructions in the lineage of Lord Atisha (982-1052) and the Indian master Ravi Gupta. The original verses are found in the Kangyur, or teachings of Lord Buddha in Tibetan translation.)