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## Homage to Tara



The 21 Taras in transliterated Tibetan with English in rhyming meter

<p>Om. Jetsun-ma Pama Do'ma la chag tsal lo.</p>	<p>Om! To <u>Great, Noble Tara</u>, I bow down.</p>
<p>Cha tsal Dölma nyur ma pa mo, Chen ni kay chik lo dang dra ma Jik ten sum gön chu che zhel ji, Gesar je wa lay ni jung ma. 1</p>	<p>I praise the Fearless, the Swift One, Protector, whose glance is like lightning. On the face of Chenrezi, she is born from a tear as a bud from a lotus.</p> <p>red</p>
<p>Cha tsal tön kay dawa kün tu, Kang wa ja ni tsek pay shel ma,</p>	<p>She of the face like the full moons of autumn</p>

<p>Kar ma tong trak tsok pa nam chi, Rap tu che way ö rap bar ma. 2</p>	<p>that blazes the light of the stars in their thousands. white</p>
<p>Cha tsal ser ngo chu nay che chi, Pay may cha ni nam par jen ma Jin pa tsön dru ka tup shi wa Zö pa sam ten chö yul nyi ma. 3</p>	<p>I praise the Body, all turquoise and golden; Whose hand is adorned with the lotus, most perfect, Whose realm is most generous, diligent, simple. Peaceful and patient, she sits in meditation. greenish</p>
<p>Cha tsal deb shin shek pay tsu tor, Ta yay nam par jal war chö ma. Ma lu pa rol chin pa top ray, Jal way say chi shin tu ten ma. 4</p>	<p>Seated above the heads of all Buddhas, resplendent in joyous and infinite triumph, Deeply honoured by all Bodhisattvas, She is perfect in all of the virtues transcendent. white</p>
<p>Cha tsal Tutara Hung yi ge, Dö tang cho dang nam ka kang ma. Jik ten dun bo shap chi nen te Lu pa me par gu par nu ma. 5</p>	<p>With <i>'Tutare'</i> and <i>'Hung!'</i> she imbues this world, all ten directions and infinite space. And trampling seven worlds under her feet, she is able to summon them all to her place. orange</p>
<p>Cha tsel ja jin me hla tsang ba, Lung hla na tsok wang chuk chö ma, Jung bo rolang dri sa nam tang, Nö jin tso chi dun nay to ma. 6</p>	<p>I praise the One to whom great gods make toasts. She is honored by spirits, and demons, and ghosts. reddish-black</p>
<p>Cha tsal tray che ja tang pay chi, Pa rol trul kor rap tu jom ma. Yay kum yön chang shap chi nen te,</p>	<p>I hail the One, who by <i>'Treh'</i> and by <i>'Peh!'</i> undoes all the plots of conspiring foes; Who wrapped in the fire that rages around her, with right leg retracted and left one extended,</p>

<p>Me bar truk pa shin tu bar ma. 7</p>	<p>Tramples the evil ones under her toes. black</p>
<p>Cha tsal Ture jik pa chen mo, Du chi pa wo nam par jom ma. Chu che shel ni tro nyer den dzay, Dra wo tam chay ma lu sö ma. 8</p>	<p>I praise the Swift, the One who is Fearsome who with terrible aspect defeats boldest demons. Her lotus face angrily frowns down upon them so all foes are vanquished, not a single remains. blackish-red</p>
<p>Cha tsal kön chok sum tson cha jay, Sor mö tuk kar nam par jen ma, Ma lu cho chi kor lo jen pay, Rang gi ö chi tso nam tru ma. 9</p>	<p>I sing the praises of Her whose hand forms the Triple Gem mudra right at her heart. In her grasp the Dharma Wheel spins out its light in all the directions and to every part. white</p>
<p>Cha tsal rap tu ga war ji pay, Urjen ö chi treng wa pel ma, Shay pa rap shay Tutara yi, Du dang jig ten wang du ze ma. 10</p>	<p>On her brow she wears radiant joy like a tiara charming demons and gods with her laugh of <i>Tutara</i>. red</p>
<p>Cha tsal sa shi chong way tso nam, Tam chay gu par nü ma nyi ma, Tro nyer yo way yi ge Hung gi, Pong ba tam chay nam par Dölma. 11</p>	<p>She can summon the guards of this world of desire. With wrathful expression, when <i>Hung!</i> does she utter, she liberates everyone, no more to suffer. dark orange</p>
<p>Cha tsal daway tum bu urjen, Jen pa tam chay shin tu bar ma, Rel pay trö nay Öpame lay, Tak par shin tu ö rap dzay ma. 12</p>	<p>She wears the crescent moon as a diadem; and shining atop her hair clustered in curls Rests the Buddha Amida, the ornament on them. orange</p>

She is the Form of the flaming orb and

<p>Cha tsal kalpa ta may me tar, Bar way treng way ü na nay ma, Yay chang yon kum kun nay kor gay, Dra yi pung ni nam par jom ma.13</p>	<p>She is the focus of the naming gariand as the darkening kalpa draws to its close. With right leg extended and left one drawn in, for those who rejoice in the Dharma Wheel's turning, She is the one who defeats all their foes.</p> <p>red</p>
<p>Cha tsal sa shi ngö la cha gi, Ril ji nun ching shap chi dung ma, Tro nyer chen dzay yi ge hung gi, Rim pa dun bo nam ni gem ma. 14</p>	<p>Full force to her palm, she strikes the universe' base. Crying <i>Hung!</i> with a frown as she stamps it down, She subdues all the denizens of seven levels of that nether place.</p> <p>reddish-black</p>
<p>Cha tsal de ma ge ma shi ma, Nya ngen day shi chö yul nyi ma, Soha Om dang yang dak den pay, Dik pa chen po jom pa nyi ma. 15</p>	<p>I salute Lady Peace, Dame Perfection and Bliss; her realm is Nirvana. Between <i>Om!</i> and <i>Swaha!</i> all blemishes vanish by means of her mantra.*</p> <p style="text-align: center;"><i>*Om, Tare Tutare Ture Soha.</i></p> <p>white</p>
<p>Cha tsal kun nay kor rap ga way, Dra yi lü ni rap tu gem ma, Yi ge chu pay nga ni kö pay, Rik pa Hung lay Dölma nyi ma. 16</p>	<p>All hail the conquering opponent of those who rejoice as the Wheel of the Dharma goes round. She liberates by means of the radiant light From the <i>Hung!</i> in the ring of the ten-syllable sound.</p> <p>red</p>
<p>Cha tsal Ture shap ni dap pay, Hung gi nam pay sa bön nyi ma, Ri rap Mandara dang bi je, Jik ten sum nam yo wa nyi ma. 17</p>	<p>I praise The Swift-footed. <i>Hung!</i> is her seed. Shaker of Meru, Mandara, Kailash, Stamping and trampling three worlds with her feet.</p> <p>orange</p>

<p>Cha tsal hla yi tso yi nam pay,  Ri dak ta chen cha na na ma,  Tara nyi jö pay chi yi ge,  Tu nam ma lü par ni shel ma. 18</p>	<p>She bears the hare-marked moon, lake of the devas.  And by twice saying 'Tara'  And then saying, 'P'hey',  She removes all contaminants, poisons or kleshas.  white</p>
<p>Cha tsal hla yi tso nam jal pa,  Hla tang mi am chi yi ten ma,  Kün nay ko cha ga way ji chi,  Tsö tang mi lam ngen pa sel ma. 19</p>	<p>She whom gods, titans and spirits attend,  Can dispel any terrors that come in dark hours,  A proof against Chaos, her beauty has powers.  white</p>
<p>Cha tsal nyi ma dawa jay pay,  Chen nyi po la ö rap sel ma,  Hara nyi jö Tutarayi,  Shin tu drak pö rim nay sel ma. 20</p>	<p>Shining, her eyes like the sun and full moon,  By twice saying 'Hara' and then, 'Tutarahyi',  She can put paid the deadly, the wide-raging plague.  orange</p>
<p>Cha tsal te nyi sum nam kö pay,  Shi way tu dang yang dak den ma,  Dön dang rolang nö jin tso nam,  Jom pa Ture rap chok nyi ma, 21</p>	<p>Praise be to The Peacemaker.  By her triple mantra*  All demons succumb.  All hail the Swift-one, in her great mandala.  *Om Ah Hung!  white</p>
<p>Tsa way nga chi tö pa di tang.  Cha tsal wa la ni nyi shu tsa chik.</p>	<p>This great <i>dharani</i> ~ this is Her song:  The Praises to Tara, all twenty-one!</p>

The hymn is called the *21 Homages to Tara* or *21 Hymns* but also, *The Twenty-one Taras*, since each of the stanzas describes not only an aspect but an image of her.

At least one version of this well-known "hymn" has an extra or introductory stanza that is inserted before the first *Praise*. It is a summary. See *Advice* below. (The *Praises* are each numbered here at the end of every transliterated Tibetan stanza.) The recitation of these Praises is a daily practice for many Tibetans and also other practitioners.

✿ Refuge vows, and the Tara empowerment from an accredited teacher is required for doing the complete liturgy with offerings. **Anyone, though, can read, chant or sing the 21 Praises.**

■ To purchase the [short Green Tara practice](#), which includes *The 21 Praises*.

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Ama Adhe Tapontsang, in her autobiography as told to J. Blakelsee ([Ama Adhe: The Voice That Remembers](#). Boston: Wisdom, 1997) describes how she was so troubled by having forgotten parts of the *21 Praises* as a result of the tribulations she suffered at the brutal hands of her captors. A kind lama taught her an abbreviated form in only 9 verses.

The rhyming, rhythmic loose translation, as found above on this page, respects the imagery, symbolism and meaning of the liturgy. It is not an exact literal translation. It is intended for recitation or singing in the English language. However, until it is completed and approved, hard copies should not be circulated.

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The Mongolian name for the semi-wrathful form of Green Tara with 8 arms, at the top is **Lamanteri**. This image was available in India in poster form in 1970, and may be further explored at <http://www.iol.ie/~taeger/bio/8greenta.htm>.

✿ Link to KKTham's [peaceful 21 Taras page](#).

✿ [A complete sadhana or worship ritual](#) as practised by the Gelugpa denomination appears with an expanded translation and in-depth explanation. It was produced in January 1994 by Dharma Therapy Trust under the guidance of Venerable Geshé Damchö Yönten. Proceeds go to Drepung Loseling Monastic College, Mundgod, India.

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**How many repetitions to do of the mantra** associated with the *Praises to Tara*?

"... page 10b of the *Tara Praises* (that our center uses) suggests 2, 3 or 7 recitations, however ... we do 6. Why is this? Where is the best place to stick the extra one?"

A helpful person responded that "a transcript of a detailed explanation of the Green Tara practice

that Ringu Tulku Rinpoche gave in the Mahamudra Retreat at Center Halscheid, Germany:

' For the twenty-one Tara praise, it is very clearly recommended that we do first two, then three, and then seven, but the practice in Europe is that you do one, two and three - special concession for the Europeans. But in Hong Kong, they do it in a slightly different way. The first stanza, [this is the 'extra' one, see above]

**chag tsal tare nyurma pamo**

**tuttararyi jigpa selma**

**ture dön kun jin pä dölma**

**sohä yi ge khye la dü do**

this is a kind of brief praise of the Tara mantra, the first time they do the praise once, but the first stanza two times, the second time they do the first stanza once and then the whole praise twice, that makes it three times, and then the third time they do the first stanza four times and then the whole praise three times, that makes it seven times.

It is more to the letter, although they do not take much more time, they are as busy as Europeans. I do not know whose tradition it is, maybe somebody who is more particular about what is said in the text. I thought that was very nice, because then you do not completely disregard the recommendation, and you also do not lose time. But it is just a suggestion.'

" ... during the big celebration of the opening of the Kamalashila Institute two years ago, with Thrangu Rinpoche, Tenga Rinpoche, Dzogchen Ponlop Rinpoche and Ringu Tulku Rinpoche present -- also many lamas -- the lamas did the Tara practice in the 2-3-7 way -- at such an incredible speed that we Westerners could barely follow."\* ~ Maria on the kagyü email list

\*Since the Tibetan Buddhist tradition is a mantrayana one, it is the vibration of sound that is deemed of utmost importance. Great value is placed on the number of times [a mantra](#) - and texts, too - can be released into the environment.

■ [Tara sadhana](#) 21 Praises included in this Gelugpa liturgy.

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Translation as found in *The Cult of Tara* by S. Beyer, pps. 211-214. [Diacritical marks omitted, and verses numbered by this editor.] Beyer's source while he was in Dalhousie, India was Drukpa Kagyu, Ven. VIII Kamtrul Rinpoche Donju Nyingma.

The introductory or 'Praise with basic mantra' (not in the verses at top):

OM! Homage to the holy and noble Tara!

Homage, TARE, quick one, heroine,

removing terror with TUTTARE,

savior, granting all aims with TURE,

the syllables SVAHA: to you I bow!

Homage, Tara, quick one, heroine.  
whose eyes flash like lightning,  
born from the opening corolla  
of the lotus face of the Lord of the triple world. 1

Homage, Lady whose face is filled  
with a hundred autumn moons,  
blazing with the laughing beams  
of the hosts of a thousand stars. 2.

Homage, Lady whose hand is adorned with a lotus,  
a lotus blue and gold  
whose field of practice is charity, striving,  
austerity, calm, acceptance, and meditation. 3.

Homage, Lady abiding in infinite victory  
in the crown knot of the Tathagatha  
served by the sons of the Conqueror  
who have attained every single perfection. 4.

Homage, Lady who fills all quarters of space  
with the sounds of Tuttare and Hum,  
trampling the seven worlds with her feet,  
able to summon all before her. 5.



Homage, Lady worshiped by Indra, Agni, Brahma,  
by the Maruts and Vishveshvara,  
honored by hosts of spirits,  
of ghost, celestials, and the walking dead. 6.

Homage, Lady who destroys the magic devices of others  
with the sounds of TRAT and P'HAT,  
trampling with right foot up and left extended  
blazing with a blazing mass of fire. 7.

Homage, Lady who annihilates the heroes of Mara,  
TURE, the terrible lady,  
slaying all enemies  
by frowning the brows of her lotus face. 8.

Homage, Lady holding her hand over her breast  
with a gesture that symbolizes the Three Jewels,  
her palms adorned with the universal wheel  
radiating a turbulent host of its beams. 9.

Homage, Lady whose diadem spreads a garland  
of shining and happy beams,  
subjugating Mara and the world  
with a laughing, mocking, TUTTARE! 10.

Homage, Lady able to summon before her  
all the hosts of protectors of the earth,  
saving from all distress by the movement  
of her frowning brows and the sound of HUM! 11.

Homage, Lady whose diadem is a crescent moon  
blazing with all its ornaments,  
ever lit by the beams  
of Amitabha in her piled hair. 12.

Homage, Lady placed amidst a garland that blazes  
like the fire at the end of the world era,  
annihilating the army of the enemy  
in her joyous posture of royal ease. 13.

Homage, Lady who strikes the earth with her hand,  
who pounds upon it with her feet,  
shattering the seven worlds  
with the sound of HUM made by her frowning brows. 14.

Homage, Lady blissful, virtuous, calm,  
whose field of practice is calm nirvana,  
possessed of SVAHA and OM,  
destroying great sins. 15.

Homage, Lady who shatters the bodies of enemies,  
in her joyous posture,  
the savior manifested from HUM,  
in the mantra arraying the sound of ten syllables. 16.

Homage Lady who strikes with the feet of TURE,  
whose seed is in the form of the syllable HUM,  
shaking Mount Meru, Mandara, Kailasha,  
and all the triple world. 17.

Homage, Lady holding the deer-marked moon  
in the form of an ocean of gods,  
dispelling all poison  
with the sound of P'HAT and twice-spoken TARA. 18.

Homage, Lady served by the ruler of hosts of gods,  
by the gods and horse-headed celestials,  
dispelling contention and bad dreams  
with the brilliance of her joyous armor. 19.

Homage, Lady in whose eyes is the brilliant light  
of the sun and the full moon,  
dispelling terrible fevers,  
with TUTTARE and twice-spoken HARA. 20.

Homage, Lady endowed with the strength of calm  
by the array of the three truths, [OM AH HUM]  
destroying the hosts of evil spirits, the walking dead,  
TURE, most excellent lady ! 21.

This is the praise with the basic mantra,  
and these are the twenty-one homages.

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