PREFACE

The present copy has been transliterated into the Devanagari from a very rare Tibetan manuscript copy being preserved at this Institute in consulting with its Tibetan version, commentaries by the 1st Dalai Lama, Gedun dup, the 2nd Dalai Lama, Gedun Gyatso, Sakya scholar Darkpa Gyaltsen and it has been compared with its Lanccha (Ranjna) script text as well. The original Sanskrit text does not follow strictly the grammatical rules of the Panini school. There have been found several omissions (perhaps mis-caligraphy) in euphonic combination (sandhi) and metre defects for which a note is given separately.

The Devanagari transliteration is entirely based on its original Sanskrit text in Tibetan script and that of Lanchha transcription. The verses and terms were unrevisedly kept in exact form as in original Sanskrit text of Tibetan script. According to renowned Sakya scholar Darkpa Gyaltsen, this Tara panegyric belongs to Acharya Nagarjuna’s tradition and it was rendered into Tibetan by Gyan Lotsawa.

In this transliteration, I have given (1) the original text in Devanagari and along with its Tibetan version, (2) Prose English translation, (3) Index of Sanskrit and Tibetan equivalents, (4) Foot Notes and (5) Differences of different editions of Tibetan version.

1st Dalai Lama 1391-1474
2nd Dalai Lama 1476-1542
Sakya Scholar Darkpa Gyaltsen 1147-1216
Devanagari text of Tarastotra (panegyric) with translations

JAMPA YESHI
सम्प्रस्तद्वैशार्यायनभारितार्थाय नमस्ते रूपविशक्तस्तोू नामात्मानां।

अः द्वाराभुज हस्यमाथीमन्यः बुधशिला लिपिः प्रभुक्षेत्री न
वैशालिमुख वर्तत्सः रेतसमासांहस्यमोऽभित्तेयम् क्षुद्रे
लोकायस्तिं ज्ञाते ज्ञातस्य न विश्वामित्रलोकेः॥
Nama Bhagvatya Aryanare Deve.

1. Namastaye Tumeri Rakshanubhutasewana.
   Velokey Na Thawakamwikakalaksevaro Dhehe.

2. Tama: Shatvarachitramnaptamten.
   TarasahukikaramAHsamkirgyamval.

3. Tama: Kanakarigapacilapadhivashya.
   Danviyantapanamrittilitvishudhyanagac.

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1 11.34.6.12.36.18.6.12.42
1 18.1.4.6.12.18.26.42
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8. नामस्तुरेमहाघोरेमार्वीरवितानिनः
महुकालिनिषविशवालिनिमुनि

9. युग्ममहेध्वंडशुर्यत्वकाविश्वासः
नामावत्त्विश्वासः नामावत्त्विश्वासः
नामावत्त्विश्वासः नामावत्त्विश्वासः
नामावत्त्विश्वासः नामावत्त्विश्वासः

10. नमः प्रमुखितादीर्मकुटासितमालिनि
हस्तलहस्तितामारलोकवंशकरः

11. नमः समस्तभूपालपतलाक्षणसः
चलनेवदुकुटिहाकारसंघरसमोत्त्वः

12. युग्ममहेध्वंडशुर्यत्वकाविश्वासः
नामावत्त्विश्वासः नामावत्त्विश्वासः
नामावत्त्विश्वासः नामावत्त्विश्वासः
नामावत्त्विश्वासः नामावत्त्विश्वासः

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२०. नमः चन्द्रकां संगृगन्तवदुत्तिभासुरे।
हराव विहृतत दुतारेविमगवारावनः।

२१. नसीत्रितद्विव्यासावशिवानिसत्समन्विते।
प्रहेवेताल यकोगनादिप्रवेदुरे।

२२. मन्त्रमूलमिवस्त्रिय नमस्कारैकैवः।
यः पदेतस्वदैरमहानः भविष्यतसमन्विते।

२३. स्वयं प्रातर्भवसरस्वरवभिव्रद।
सब्याप्राप्तर्म सवंदुरगतिस्वातः।

२४. पुरंषी जमापानविदाय गुरुः।
क्षणां समापकृति द्वारा पुरुषः।

२५. रूपमिति तथा वेदाणामप्रकाशः।
श्रद्धा न द्वारा अवदेहः।

४४
24. སྐྱིད་བཤེས་བཏོན་གྱི་དྲི་བཅས་སྤྱོད་རྣམ་ཐོབ་
    སྤེན་གོ་ཤྱི་རྣམ་ཐོབ་བྱེད་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་

25. བོད་གྱི་སྟོང་བོའི་མདོ་རྒྱུ་བསྡུས་པ་བྱེད་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་

26. རྫོག་ཅེན་འབབ་པར་འར་བྱེད་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་

27. རྗེོ་དབྱེན་བཤེས་བཏོན་ཁྲི་ལེན་འབབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་

28. སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
    སྤྱིན་ཁྲི་བདེན་པ་ཐོབ་
इति संस्कृतसूदकवैरोचन भाषितं स्बाध्यायांतः देश्यां। नमस्कारैकविशालकंतोऽनं नाम समाप्तम्। भर्गः तञ्च तुलारेतुरेसुवाहा।

चेष्टा यमी भवन्तु बुद्धिसेवयेष्मुः यथापरात्मकं त्युपरात्मकं यथापरायणं त्यपरायणं। श्रेयस्त्वानं देवं ज्ञातं दृढत्वं दृढः परमेश्वर बलरामः

य धर्मं हेतुप्रभवं हेतुलेखं तथारोहस्यवं तेषां च योनिरोध्यात्मककृष्णमं

हरिनामः
ENGLISH VERSION

Salutation to the Exalted One, the Noble One, the Divine One and the Deliveress!

1. Salutation to the Deliveress (1) swift one, (2) amazon, (3) (whose) eyes are like instantaneous lightening, (who was) emanated from the unfolded corolla of the lotus-faced (4) saviour (5) of the three worlds.

2. Salutation to Her whose face is like the heap of a hundred full moons of autumn, (who) shines most brightly like the bright lights from the gathering of thousand stars.

3. Salutation to Her whose hand is adorned with the blue-hued golden (7) lotus, (8) who is embodiment of charity, diligence, penance, (9) tranquility (10) patience, contemplation and perception (11) (gochara).

4. Salutation to Her who has attained supreme victory (12) in all sphere like the Ushnisha (13) of the Tathagatas, being earnestly adored by the Bodhisattvas, who have achieved all transcendent virtues.

5. Salutation to Her who fills (14) the three realms of desire, direction (15) and radiant space (16) with the letters Tuttara and Hum, who captivates everyone by suppressing the seven worlds (17) with her feet.

6. Salutation to Her who is worshipped by Shakra, Anala (fire-god), Brahma, Maruta (wind-god), Ishvara; and who faces Bhutas (phantoms), Vetalas (goblin who re-occupies a dead body), Gandhariva (odour-eater) and the Yakshas adoring her.

7. Salutation to Her who destroys the witchcrafts (18) of others with the sounds of TRA and PHA, T who supresses the seven worlds while bending the right leg (19) and stretching the left, (20) blazing with raging flames.

8. Salutation to Her who subdues the heroes of Maras (21) (evil spirits) with the great fierce word TURE, who vanquishes all enemies (22) with her lotus face's indignant expression.

9. Salutation to Her who is ornamented at her breast with the finger gesture (24) symbolizing the Triple Gem, who is adorned with circles (25) emitting flashing lights which brighten all directions.

10. Salutation to the most joyful (26) and glorious one (27) whose crown radiates garlands of light, who subjugates Maras and the world by laughing with the intense jubilation of Tuttara!
11. Salutation to Her who is capable of attracting all protectors (28) of the earth, who removes all adversities with the word of Hum (29) moved by Indignation.

12. Salutation to Her whose head is adorned with the crescent moon and whose ornaments brightly shining, always radiating brilliant rays from Amitabha (30) (who resides) in her knotted hair.

13. Salutation to Her who sits amidst a flaming garland (which is like) the fire at the end of an aeon; having stretched her right leg and bent the left, she is surrounded by joy and destroys completely the host (31) of enemies.

14. Salutation to Her who by the touch of her palm suppresses the earth, striking it with her feet (she) shatters the sevenfold worlds with the indignant expression of Hum (32).

15. Salutation to the Blissful (33), Meritorious (34), and Tranquil One, (35) the perceiver (36) of peace and freedom who purifies all great sins, with the combined sound of SVAHA and OM (37):

16. Salutation to Her who is surrounded by the great joy, (38) who destroys the body (39) of the enemies with the light of knowledge letter Hum (40) inscribed with sound of the ten syllables.

17. Salutation to Her who shakes Mount Meru, Mandara, Kailasha and the three worlds by striking with feet of Ture (41) (Tara) and the seed letter, Hum. (42)

18. Salutation to Her who holds in her hand the deer-mark (43) (moon) whose shape is like the lake of gods, who cures all poisons by reciting twice the syllables TARA and PHAT (44).

19. Salutation to Her who is worshiped by deity kings (45), deities and kinnaras (46), who removes disputes and bad dreams with the armour of all glorious joy (47).

20. Salutation to Her from whose two moon and sun (48) eyes flash very brilliant lights, who cures very terrible plagues by uttering twice HARA and TUTTARA (49).

21. Salutation to Her who rightly possesses power (50) of pacifying, by inscribing the three essences (51) OM AH HUM, who is most excellent and swift to subjugate the planet, Vetala and Yakhshas.

22. The salutations and prayers of the root mantra (52) (to Tara) are twenty one. Having good Faith in the Goddess, wise ones recite (this text) zealously.

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23. Having airzen at dawn and evening, (53) rememberance of the Goddess bestows all fearlessness, pacifies all sins effectively and causes all miserable states to vanish.

24. (The reciter of this text) will be soon initiated by the seven millions Buddhas, (he) will gain higher achievements in this life and will proceed to the ultimate Buddhahood (54).

25. One eats and even drinks terrible poisons; whatever kind, either steady (55) or movable will be cured by remembering (the Goddess).

26. One can free oneself from the sufferings caused by effect of planet, plague, poisons and even the (suffering of) other sentient beings (56) are removed, if one recites this text two, three and seven times. (57)

27. One will get (his or her) desired son, desired wealth and all desired things without hindrance (and obstacles) will be vanished by themselves.

The twenty one panegyrical salutations to the Exalted One, the Noble One, Goddess (and Deliverers) preached by the Fully Enlightened One, the Illuminator (Vairochana) is ended.
<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit Word</th>
<th>Tibetan Word</th>
<th>Pali Word</th>
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Note: The Index of Sanskrit — Tibetan words includes terms from different languages, indicating a cross-cultural exchange in religious and philosophical contexts.
<table>
<thead>
<tr>
<th>V. No.</th>
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<tr>
<td>6. ऐशकर- नमकनिम</td>
<td>21. बहि- नामकनिम</td>
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<td>(क)</td>
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<tr>
<td>9. कणिष्ठ-तपा प्रेमलक्षण</td>
<td>26. ”</td>
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<td>» केशर- नामसक</td>
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<tr>
<td>2. किरण- लक्ष</td>
<td>2. चन्द्र- लक्ष</td>
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<td>17. चलिनि- नमकनिम</td>
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<td>94. जनपत-चन्द्रमिनी भिन</td>
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<td>93. जबलमाला-चन्द्रप्रकाशिनी</td>
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<td>95. कैलाश- नाकारक</td>
<td>20. जब- चन्द्रक योज</td>
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<td>95. करस्थिते-चन्द्रमिनी भिन</td>
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<td>96. किसर- चन्द्रमिनी</td>
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<tr>
<td>” कलिं- बहिनिम</td>
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<tr>
<td>25. खाबित- चन्द्रमणि</td>
<td>7. तारा- चन्द्रमणि</td>
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<td>3. गोवर- चन्द्रमिनी</td>
<td>4. तारा- चन्द्रमणि</td>
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<td>6. गर्भावेगन- चन्द्रमिनी</td>
<td>4. तथागत- चन्द्रमिनी</td>
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<td>16. गणाध्वस्त- चन्द्रमिनी</td>
<td>5. तुलारहस्तकार- चन्द्रमिनी कुमारी</td>
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(51)
V. No.
7. བཞི་ལེགས་བུད་
8. དྲུད་ཀྱི།
16. བཞི། ལེགས་པུ་
17. དྲུད་ཀྱི་བུད།
18. དུས་མཁྱེན་ཤྲིུ་
19. ལུང་མཁྱེན་པུ་
20. ལུང་མཁྱེན་པུ་
21. ཁུ་བུད།
24. ལུང་མཁྱེན་པུ་
25. ཁུ་བུད།

V. No.
1. རྨང་བུད་བུད།
12. ལྭ་བུ་བུ་བུད།
17. ཆུང་མཁྱེན་པུ་
18. ཆུང་མཁྱེན་པུ་
19. སྤེ་ཁབ་འདེབ་
20. སྤེ་ཁབ་འདེབ།
V. No.
23. নাগর- ৮১৫৮২১২১২।
22. নামকার-মুনিকর-মুনিকর-মুনিকর।
23. ন বিভাগ-মুক্তকার-মুক্তকার-মুক্তকার। (p)
22. ফট-মুক্ত মায়।
" প্রহসন- গন্ধু শ্রীনন্দ।
3. পাণি-প্রায়।
" পথ- প্রায়।
4. পারমিত- মুক্তকার।
" প্রাপ্ত- গন্ধু শ্রীনন্দ।
5. পুরুষ- পুরুষ।
6. পুরুষটে- পুরুষটে- পুরুষটে।
7. পরম- প্রকার পুরুষটে।
" প্রম্বনি- পুরুষটে।
8. প্রতিনিধ- পুরুষটে।
" প্রতিবাদ- পুরুষটে।
" পার্থাব- পুরুষটে।
9. প্রমুখিতাটে- পুরুষটে।
" প্রহসন- পুরুষটে।
10. প্রমুখিতাটে- পুরুষটে।
11. প্রমুখিতাটে- পুরুষটে।
" প্রমুখিতাটে- পুরুষটে।
12. প্রমুখিতাটে- পুরুষটে।
13. প্রমুখিতাটে- পুরুষটে।
14. প্রমুখিতাটে- পুরুষটে।
15. প্রমুখিতাটে- পুরুষটে।
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25. প্রমুখিতাটে- পুরুষটে।
26. প্রমুখিতাটে- পুরুষটে।
27. প্রমুখিতাটে- পুরুষটে।
28. প্রমুখিতাটে- পুরুষটে।
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30. প্রমুখিতাটে- পুরুষটে।
31. প্রমুখিতাটে- পুরুষটে।
32. প্রমুখিতাটে- পুরুষটে।
33. প্রমুখিতাটে- পুরুষটে।
34. প্রমুখিতাটে- পুরুষটে।
35. প্রমুখিতাটে- পুরুষটে।
36. প্রমুখিতাটে- পুরুষটে।
37. প্রমুখিতাটে- পুরুষটে।
38. প্রমুখিতাটে- পুরুষটে।
39. প্রমুখিতাটে- পুরুষটে।
40. প্রমুখিতাটে- পুরুষটে।
41. প্রমুখিতাটে- পুরুষটে।
42. প্রমুখিতাটে- পুরুষটে।
43. প্রমুখিতাটে- পুরুষটে।
44. প্রমুখিতাটে- পুরুষটে।
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46. প্রমুখিতাটে- পুরুষটে।
47. প্রমুখিতাটে- পুরুষটে।
48. প্রমুখিতাটে- পুরুষটে।
49. প্রমুখিতাটে- পুরুষটে।
50. প্রমুখিতাটে- পুরুষটে।
51. প্রমুখিতাটে- পুরুষটে।
52. প্রমুখিতাটে- পুরুষটে।
53. প্রমুখিতাটে- পুরুষটে।
V. No.
21. বিযাস-স্বয়ংক্রিয় | V. No.
00. সত্য-মহায় |
" বেতাল- খুঁজাম | 2. সত্য- মহায় |
24. বৌদ্ধদ- ময়াক্তালিন | " সহিন- খুঁজাম |
25. বিবাদ- অত্যন্ত েদান | 5. সপ্তলোক- কিয়াছাড়ায় |
26. বিপাক- দারিয়াখাল | 8. সর্বত্র- মুক্তিভূমিই |
" বিনাশন- হৃদয়করূপ ভাদে | 9. সমত-মুক্তিই |
27. বান্ধন- দোয়ার প্রকাশিয় | " সর্বম- দোয়ারমুক্তিই |
(শ) 11. সত্য- মহায় | 14. সত্যতাল- ময়াক্তালিন |
2. শত- মহায় | 15. স্বাভাবিক- কয়াছাড়ায় |
3. শর্ত- মহায় | " সমত- মুক্তিই |
6. হায়- মুক্তিই | 16. সুর-মুক্তিই |
7. শিক্ষান- একাদশমুক্তিই | " সমভেদ- মুক্তিই |
12. শিক্ষান- একাদশমুক্তিই | 20. সত্য- মহায় |
14. শিবায়- মহায় | 2. ময়াক্তালিন- একাদশমুক্তিই |
" শ্রীল- মহায় | " সমুচবায়- ময়াক্তালিন |
" শাল- কিছুই | 21. সময়- ময়াক্তালিন |
21. শিবায়- মহায় | 22. অন্যতম- ময়াক্তালিন |
" শাল- কিছুই | 23. সময়- ময়াক্তালিন |
(স) 23. সর্বনাশ- মুক্তিভূমিই |
00. সন্ধ্য- মহায় | " সর্বপ্রসন্ন- মুক্তিভূমিই |
00. সম্ভুদ- ময়াক্তালিন-মুক্তিই | (55)
Verses in Alphabet order

24. अभिषिक्तावर 30. प्रसुदवितातोप
2. कनकमीलांब 33. प्रमुदितवाद
13. कल्यांत्त्वहमुक 37. पुजकामो
1. करतालवात 38. मन्त्रमूत्तामिनि
27. गृहज्वरविषयतां 31. विषयत्यां
20. वन्द्याकसपूर्ण 39. समवस्मृत
1. तारेगुरंबोिरे 40. सुरसरकार
2. तथागतोसिपीि 41. सुरागणाधयक
5. तुराः गृहकार 42. सर्व वा
7. बिदितकवार 48. वातिऩ्सरम"ि
6. विश्वसुद्रक 49. वितानि
17. भुरपदायात 51. शशि शुभेशन्ति
19. मित्रसाहीविस्मयाः
Verse (1)

1. Who liberates living beings from the ocean of worldly sufferings.
2. Very swift or active to work for salvation of sentient beings.
3. Tara is bold spirited to annihilate defilements of other living beings and mass of Mara, evil spirits or brave in struggle to liberate living beings from worldly existence.
4. It is said that Avalokiteshvara, the god of great compassion had liberated as many as sentient beings from suffering world but the quantity of worldly beings is not reduced so he sheded down tear from which a lotus was sprung then Tara was born from that coralla of that lotus in order to help in liberation of beings.
5. It is a synonymous name of the Avalokiteshvara.
6. World of sensual desire (kamadhatu), world of form (Rupadhatu) and world of formless (Arupadhatu). or according to some scholars, nether world, on the earth and Antariksha (heaven).

V. (3)

7. Blue-hued colour of this Tara is so fine that she is called golden colour Tara.
8. Tara holds a lotus with her thumb and ring-finger of her left hand that represents perfection of the ten transcendental virtues.
9. All commentaries reffered penance to observation of moral conduct.
10. Tranquilized all defilements and their impressions e.g. laziness, immorality, covetousness, heedlessness, erroneous view etc.
11. Perception of shunyata by the transcendental wisdom.

V. (4)

12. Who overcomes countlingless Maras, opponents, grievances, of this life, defilement hindrances and obstacles of knowledge.
13. (Sanskrit term) One of thirty two charateristics or physical marks of all Buddhas, a natural crest grows on their head and Tara is being venerarted by all Tathayata (Buddha) as their own ushnisha.
14. Who fills the world of sensual desire and other two worlds with the rays of the mantra TUTTARA HUM.

15. Here direction referred to the world of form.

16. Word radiant space represents the world of formlessness.

17. Seven worlds e.g. naraka (hell), preta (hungry spirit) tiryaga (beast), manushya (human being), sensual desire god, god of world of form and formless god.

18. Which utilizes for harmful action.


20. Stretching left leg represents compassion.

21. Maras are four namely (a) Skandhamara (devil personifies aggregation), (b) Kleshmara (devil personifies mental defilement), (c) Devaputramara (devil who personifies lustfulness) and (d) Mrityupatimara (devil who personifies death).

22. Here enemies referred to mental defilements and obstacles of knowledge.

23. Indignant expression show to hindrances of enlightenment.

24. Fore-finger, middle finger and little finger are pointing kept at her breast.

25. A circle mark in her right palm in gesture of Varadamudra (blessing giving gesture) showing to all round directions.

26. Who is joyful to fulfil wishes of living beings.

27. Overpowers others with her splendidous nature.

28. Chief deities of the ten directions realms, e.g. east, south, West, north, south-east, south-west, north-west, north east, under-earth and above earth.

29. Syllable HUM at chest of her indignant form.
30. Boundless light Buddha who sits on her clotted hair as chief of her spiritual dynasty.

31. Host of enemies is referred to delusion and psychic defilements which opponent to spiritual achievement. In this verse, Sanskrit word Avada, Tibetan Kun-nas-skor (means to encompass) the second Dalai Lama referred it encompassment of fire round Tara, but first Dalai Lama referred it to turning wheel of Dharma then it should be Avartana? and fire referred to fire of wisdom.

32. The first Dalai Lama places the syllable HUM at her chest, Thugs-kar but the Second Dalai Lama places it at palm of her right hand.

33. Who possessed blemishless blissing.  
34. Who is free from all mental delusions.  
35. Tranquillized all sufferings and faults.  
36. Who perceives Nirvana which is highest peace and emancipation.

37. Mantra that begins with the syllable OM and ending with SVAHA e.g. OM TARE TUTTARE TURE SVAHA.

38. Joy of the ten syllables appear inside her chest.  
39. First Dalai Lama referred it to craving of one’s own body and that of external belongings which are hindrances to attaining emancipation.

40. OM TARE TUTTARE TURE SVAHA, these ten syllables are mantra of the peaceful form Tara and meditatively inscribe them at her breast and the knowledge letter HUM represents mantra of the wrathful Tara e.g. NAMA: TARE NAMO HARE HUM HARE SVAHA. Here in the Sanskrit stanza’s last word DIPITE (Tibetan sgron-ma) is found in the present version and Derge edition Kargyur (Rgyud ca page 43. I have consulted it with several different editions of Tibetan versions all rendered as sgrol-ma.
V. (17)

41. TURE is synonymous term of Tara which means swift or active one.

42. HUM is seed syllable of this Tara who is regarded as propitiat-
tor of happiness.

V. (18)

43. The moon resembles shape of nectar lake of god and it
indicates dispelling of poison of psychic defilement.

44. Full Mantra is OM TARE TUTTARE TURE SVAHA TARA-
TARA PHAT. Here in original text found HARADVIRUKTA-
PHUTAKARA which againsts to all other editions where
it read TARADVIRUKTA PHATKARA and all commentaries
proved the same.

V. (19)

45. Chief deities like Shakra and Brahma etc.

46. Literally kinnara means (human being or what) some kind
of semigods that a portion of their body resembles human
being.

47. The first Dalai Lama explains that most faithful one who
Re-members all portion or parts of form of peaceful and
wrathful Tara along with armour of their mantra with joyful one
pointed concentration then Tara will remove disput and
bad dream with gloriousness of her bliss. While the second
Dalai Lama says entire divine form of Tara and armour of her
mantra remove same. In this Sanskrit stanza, word BHAGA
and its Tibetan rendering GO-CHA which is usually does not
use for it.

V. (20)

48. Most commentaries state that full moon and sun represent
the right eye and the left respectively, while the first Dalai
Lama compares sun with eyes of the wrathful Tara and moon
with the peaceful one’s eyes separately.

49. The first Dalai Lama’s opinion that the twice Hara represents
the mantra of the indignant Tara and word TUTTARA that
of the peaceful Tara. While other commentators state its full
mantra e.g. OM TARE TUTTARE TURE SVAHA HARA
PHAT which is very effective to cure dreadful fever.
V. (21).
50. Power that pacifies poisons of all mental defilements.
51. Om is essence of form which concentrationally inscribes on head, essence of speech is syllable A: at throat and essence of thought is letter HUM inside chest respectively.

V. (22)
52. Mantra of wrathful Tara and peaceful one which are given above.

V. (23)
53. The second Dalai Lama explains that at evening devotee should remember wrathful Tara and at dawn peaceful form one.

V. (24)
54. Here in the second line of Sanskrit stanza word ANTIVORVAPADA (अन्तिवोर्वापद) is irrational and its Tibetan rendering is given e.g. Sans-rgygs-go-hphang-mthar-thug, according to it sanskrit word should be ANTIBUDDHAPADA (Ultimate Buddhahood).

V. (25)
55. The first Dalai Lama refers it to ignorance, hatred and erroneous view.

V. (26)
56. In the commentary of the first Dalai Lama mentions that other persons also get the same result if one recites the text for them in remembering Tara at dawn or evening with full faith.

57. The first Dalai Lama gives different definitions of this line:
(a) It meant according to popular Tara ritual of four mandala offering (introduced in Tibet by Atisha 1057 A.D.), in which recites this text twice in first time, thrice in second time and seven times in third time.

(b) He quotes from work of scholar Spang-lo that meant for number of practitioners e.g. wise one and un-wise but firm faithful one. Three referes to three periods viz. right from dawn till evening, in each period recites the text seven times.

(c) He refers to Buston’s definition that two means day and night. Three represents three periods in day as well as in night viz., morning, noon and afternoon. Again evening, before midnight and early dawn. The practitioner recites the text seven times in each period. The second Dalai Lama agrees the same.
INTRODUCTORY:

CORRECTIONS

Verse

NOT not तंग, but तंग not तंग, but तंग

1. not बैलोक्य but बैलोक्य, not व्‌क्‌ल्‌क्य but व्‌क्‌ल्‌क्य
2. not सूपण but सूपण, not उज्जवल but उज्जवले
3. not त्वविक्षव्य,नगोचर but त्वविक्षव्य,नगोचरे
4. not चरिण but चरिण cant halp mitre in 2nd line
5. not सुत.... जि अर.... में but सुत.... जि अर.... जि जि: शेषक,पर्णक्षम
6. not मानि but मानिवब्ये
7. not प्र०,प्र.लौं,ढ but प्र०,प्र.लौं,ढ, not उज्जवले but उज्जवले
8. not फूटक, but फूटक, not बक्त्रज्ञ but बक्त्रज्ञे, not निसू but निश्च
9. mitre defect in 2nd line may be............. संकुले
10. cant halp slight defect in metre in 2nd line. At the end not री but रि
11. not समन्त but समन्त, not दी but दि
12. not खण्डे but खण्ड, not उज्जवले but उज्जवले
not श्रमित,भा but श्रमित,भा, not जट but जट, not शौधवे but शौधवे
not कुज्वल, but कुज्व,ल, not श्र.तीड but श्र.तीड The next word is confusing.
13. not हूँ but हूँ
14. not पद.वात but पद.वात not हूँकर,र but हूँकराक,र not में हूँ but मेंह
15. First line unintelligeble - not हूँकर,र but हूँकराक,र
16. not दु.वोङ्ख but दु.वोङ्ख
17. Second line - not यक्षवण but यक्षवण,शानि
18. not व but व, not कवि but कविं
Second line quite faulty.
19. not सयं but सयं, not प्रद but प्रद
20. not सत,भरिजन but सत,भरिजनकोटिकोि: last quarter unintellegable
21. not द्वरं र but द्वरं र, not खं but खं, not पित but पित
22. not ज्ञ,ति but ज्ञ,ति
not तरे but तारा, not देवं but देवं, not कवि but कविं
not स्तोङ but व, not सम.पत but सम.पत्म,
Title: Differences of different Tibetan Versions

| Verse | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
|-------|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 1     | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 2  | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 3  | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 4  | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 5  | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 6  | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 7  | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 8  | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 9  | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 10 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 11 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 12 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 13 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 14 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 15 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 16 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 17 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 18 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 19 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 20 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
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| V. 23 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 24 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |
| V. 25 | 'jig rten | 'du sa key 'phreng  | | | | | | | | | | | | | | | | | | | | | | | |

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