

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 Lanchha (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 Gnyan 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

संम्यक्संबुद्धवैरोचनभाषितार्यतारेदेव्यं नमस्कारैकविंशकस्तोत्र नामासीनां ।

ॐ । अथगम'स'ङ्ग'सो'स्त्रो'य'स'य'पुण'पु'स'श्रि'पु'ठ'ण'उ'ण'ग'स'
व'सु'द'प'सि'स'पु'स'य'द'द'ग'प'र'हो'ग'स'प'रि'स'द'स'कु'स'द'स'प'र'
सु'द'स'ह'द'गु'स'ग'सु'द'स'प'व'लु'ग'स'सो ॥ ॥

नमा भगवत्यै आर्यतारे देव्यै ।

ॐ । वरुणं ब्रह्मरुद्रं सारुध्वजं सारुध्वजं सारुध्वजं सारुध्वजं सारुध्वजं ।

१. नमस्तारेतुरेवीरेक्षणद्युतिनिभेक्षणे ।
त्रेलोक्यनाथवाकत्रब्जविकसत्केशरोद्भव ।

१. युवां र्दक्षं सारुध्वजं सारुध्वजं सारुध्वजं ।

सुखं वै सारुध्वजं सारुध्वजं सारुध्वजं ।

सुखं वै सारुध्वजं सारुध्वजं सारुध्वजं ।

सुखं वै सारुध्वजं सारुध्वजं सारुध्वजं ।

२. नमः शतशरच्चन्द्रसंपूर्णपटलानने ।

तारासहस्रनिकरप्रहसत्किरणोज्ज्वले

२. युवां र्दक्षं सारुध्वजं सारुध्वजं सारुध्वजं ।

वारुणं वै सारुध्वजं सारुध्वजं सारुध्वजं ।

सुखं वै सारुध्वजं सारुध्वजं सारुध्वजं ।

सुखं वै सारुध्वजं सारुध्वजं सारुध्वजं ।

३. नमः कनकनीलाब्जपाणिपद्मविभूषिते ।

दानवीर्यतपश्शान्तिरिति तितिक्षद्ध्यानगोचर ।

३. युवां र्दक्षं सारुध्वजं सारुध्वजं सारुध्वजं ।

सुखं वै सारुध्वजं सारुध्वजं सारुध्वजं ।

सुखं वै सारुध्वजं सारुध्वजं सारुध्वजं ।

सुखं वै सारुध्वजं सारुध्वजं सारुध्वजं ।

८. नामस्तुरेमहाघोरेमारवीरविनाशनि ।
भृकुटाकृतवकत्रब्जसर्वशत्रुनिसूदनि ।
८. ཡུལ་འཚལ་དུ་རེའི་འཇིག་པ་ཚེན་པོས། །
བདུད་ཀྱི་དཔའ་བོ་རྣམ་པར་འཛོམས་མ། །
ཞལ་གྱི་ཚུ་སྐྱེས་ཁྲོ་གཉེར་ལྡན་མཛད། །
དགའ་བོ་ཐམས་ཅད་མ་ལུས་གསོད་མ། །
९. नमस्त्रिरत्नमुद्रांकहृद्यंगुलिविभूषिते ।
भूषिताशेषदिकचक्रनिकरस्वकराकुले ।
९. ཡུལ་འཚལ་དཀོན་མཆོག་གསུམ་མཆོམ་ཡུག་གྱེད། །
སོར་མོས་ཐུགས་ཀར་རྣམ་པར་བརྟུན་མ། །
མ་ལུས་ཕྱོགས་ཀྱི་འཁོར་སོ་བརྟུན་པའི། །
རང་གི་འོད་ཀྱི་ཆོགས་རྣམས་འཇུགས་མ། །
१०. नमः प्रमुदिताटोपमुकुटाक्षिप्तमालिनि ।
हसत्प्रहसत्तुत्तारेमारलोकवशंकरि ।
१०. ཡུལ་འཚལ་རབ་དུ་དགའ་བ་བཟླ་བའི། །
དབུ་བརྟུན་འོད་ཀྱི་འཕྲེང་བ་སྐྱེལ་མ། །
བཞད་པ་རབ་བཞད་དུ་རྒྱ་ར་ཡིས། །
བདུད་དང་འཇིག་རྟེན་དབང་དུ་མཛད་མ། །
११. नमः समन्तभूपालपटलाकर्षणक्षमे ।
चलदभृकुटीहूँकारसर्वपदविमौचनि ।
११. ཡུལ་འཚལ་ས་གཞི་སྤྱོད་པའི་ཚོད་རྣམས། །
ཐམས་ཅད་འགྲུཾ་པར་རྣམ་པ་ཉིད་མ། །
ཁྲོ་གཉེར་གཡོ་བའི་ཡི་གེ་རྩུ་གིས། །
འཕྲོངས་པ་ཐམས་ཅད་རྣམ་པར་སྐྱོལ་མ། །

१६. नमः प्रमुदितावद्धरिपुगात्र प्रभेदिनि ।
दशाक्षरपदन्यासेविद्याहूँकारदीपिते ।

१७. ཡུལ་འཚལ་ཀུན་ནས་བསྐྱེད་རབ་དགའ་བའི། །
དགའ་ཡི་ལུས་ནི་རབ་དུ་འགམས་མ། །
ཡི་གེ་བཅུ་པའི་ངག་ནི་བཀོད་པའི། །
རིག་པའི་རྩྭ་ལས་སྐྱོན་མ་ཉིད་མ། །

१७. नमस्तुरेपादाघातहूँकारकारवीजिते ।
मेरूमन्दरकैलाशभुवनत्रयचालिनी ।

१८. ཡུལ་འཚལ་དུ་རེའི་ཞབས་ནི་བདེ་བས་པས། །
རྩྭ་གི་རྣམ་པས་མ་བོལ་ཉིད་མ། །
རི་རབ་མཚ་ར་དང་གངས་ཅན།
འཛིག་དེན་གསུམ་ནི་གཡོ་མ་ཉིད་མ། །

१८. नमः सुरसराकार हरिणांकरस्थिते :
तारा द्विरूक्तफट्कार अशेषविषनाशनि ।

१९. ཡུལ་འཚལ་ལྷ་ཡི་མཚོ་ཡི་རྣམ་པ། །
རི་དྲགས་དྲགས་ཅན་ཡུལ་ན་བསྐྱམས་མ། །
ད་ར་གཉིས་བརྗོད་པར་གྱི་ཡི་གམ། །
དྲག་རྣམས་མ་ལུས་པ་ནི་སེལ་མ། །

१९. नमः सुरगणध्यक्षसुरकिन्नरसेवित ।
आवद्धमुदिताभागकलिदुस्वप्ननाशनि ।

२०. ཡུལ་འཚལ་ལྷ་ཡི་ཚོགས་རྣམས་ཀྱལ་བོ། །
ལྷ་དང་མིའམ་ཅི་ཡིས་བསྐྱེད་མ། །
ཀུན་ནས་གོ་ཆ་དགའ་བའི་བརྗོད་གྱིས། །
བརྗོད་དང་རྩི་ལས་ངན་པ་སེལ་མ། །

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 6.

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 transcendental 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), Gandharava (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 suppresses 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 23 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 praises of the root mantra (52) (to Tara) are twenty one. Having good Faith in the Goddess, wise ones recite (this text) zealously.

23. Having airzen at dawn and evening, (53) remembrance 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 panegyric salutations to the Exalted One, the Noble One, Goddess (and Deliverers) preached by the Fully Enlightened One, the Illuminator (Vairochana) is ended.

VERSE No.

१. अञ्ज-

ཚུལྱིས།

३.

”

ཚུ་ནས་སྐྱེས།

४. अनन्त-

མཐའ་ཡས།

४. अणोष-

མ་ལུས།

५.

”

ལུས་པ་མེད་པ།

६.

”

མ་ལུས།

१८.

”

མ་ལུས་པ།

५. अन्तर-

ནས་མ་ལའ།

६. अनल-

མེ་ལྷ།

६. अचित-

མཚོད་པ།

६. अंगुलि-

སྐར་མོ།

१२. अमिताभा

འདྲི་དཔག་མེད།

१३. अन्तरास्थिते-

དབུས་ན་གནས་མ།

२४. अभिषिक्तो भवे-

དབང་ནི་བསྐྱར་

བ་འགྱུར་དེ།

“ अस्मिन्महत्त्व-

འདྲི་ལས་ཆེ་བ་ཉིད་ནི།

२६. अन्योषां चैव-

གཞན་པ་རྣམས་ལ་

ཡང་ངོ།

“ अभिवर्तिना-

མངོན་པར་བརྗོད་ན།

०० (आ)

०० आर्थतारा-

འཕགས་མ་སྐྱོལ་མ།

५. आशा-

འདྲི་དང་།

V- No.

७. आकुलोज्वले-ཤིན་དུ་འབར་མ།

१०. आक्षिप्तमालिनि-འདྲི་ཀྱི།

११. आकर्षण-འགྲུགས་པ།

५. ”

१३. आ -བརྒྱན་པ་ཐམས་ཅད།

१२. आ -གཡས་བརྒྱང་

གཡོན་བསྐྱམ།

१७. आघात-བརྒྱབས་པས།

१६. आवद्ध-ཀུན་ནས་གོ་ཆ།

२४. आसाद्य-འཐོབ་ཅིང་།

(ई)

१. ईक्षण-སྐྱུན་ནི།

२२. इदमस्तोत्र-བརྗོད་པ་འདྲི་དང་།

०० इति-ཅེས་པ།

१. उद्भव-གུང་བ།

२. उज्ज्वले-རབ་འབར་མ།

४. उठणीष-གཙུག་ཏུར།

१२. उज्ज्वले-ཤིན་དུ་འབར་མ།

२३. उत्थाय-ཡངས་པར་བྱས་ནས།

(ए)

२२. एकविशकं-ཉི་ཤུ་རྩ་གཅིག།

V. No.

६. ऐश्वर-द्वन्द्व-सुधा ।

(क)

१ क्षणद्युति-स्रग्-उत्पन्नोप ।

” केशर-सो-सद ।

२. किरण-द्वन्द्व ।

३. कनकनील-माला-सुधा ।

५. क्रमाक्रान्ति-स्रग्-सुधा-सुधा ।

” क्षमे-सुधा ।

११. क्षमे-सुधा-सुधा ।

१३. कलपान्त-स्रग्-सुधा ।

१४. करतलाघात-सुधा-सुधा-सुधा ।

सुधा-सुधा ।

१७. कैलाश-सुधा-सुधा ।

१८. करस्थिते-सुधा-सुधा-सुधा ।

१९. किन्नर-सुधा-सुधा ।

” कलि-सुधा-सुधा ।

(ख)

२५. खादित-सुधा-सुधा ।

(ग)

३. गोचर-सुधा-सुधा ।

१५. ” ”

६. गन्धर्वगण-सुधा-सुधा ।

१९. गणाध्यक्ष-सुधा-सुधा-सुधा ।

V. No.

२१. ग्रह-सुधा-सुधा ।

२६. ” ”

२. चन्द्र-सुधा ।

४. चारिणी-सुधा ।

११. चलद्भृकुटी-सुधा-सुधा-सुधा ।

१४. चरणाहन-सुधा-सुधा-सुधा ।

१७. चालिनि-सुधा-सुधा-सुधा ।

२०. चन्द्रार्क-सुधा-सुधा ।

(ज)

४. जिनपुत्र-सुधा-सुधा-सुधा ।

१२. जटाभार-सुधा-सुधा-सुधा ।

१३. ज्वलामाला-सुधा-सुधा-सुधा ।

२०. ज्वर-सुधा-सुधा ।

२६. ज्वर-सुधा-सुधा ।

२४. जिनकोटिभि-सुधा-सुधा-सुधा ।

(त)

१. तारा-सुधा-सुधा ।

” तुरे-सुधा-सुधा ।

२. तारा-सुधा-सुधा ।

३. तप-सुधा-सुधा ।

” तितिक्षत-सुधा-सुधा ।

४. तथागत-सुधा-सुधा-सुधा ।

५. तुत्तारहूकार-सुधा-सुधा-सुधा ।

V. No.

” भृकुटीकृत-सिंघात्रेण उक्तं मह्यम् ।

” भेदिनि-दशमस्य ।

१७. भुवनत्रय-द्वैपाद्वैपाद्यस्य वै ।

२२. भक्ति-प्राप्त्यै ।

६. मरुत्विवश-सुन्दरस्यै ।

८. महाघोर-द्वैपाद्यस्यै ।

२५. महाघारे-द्वैपाद्यस्यै ।

८. मारवीर-सुन्दरस्यै ।

६. मुद्रांक-सङ्केतस्यै ।

१०. मुकुट-सुन्दरस्यै ।

१२ ” ”

१०. मार-सुन्दरस्यै ।

१३. मुदिताकड-गुणस्यै ।

१५. महापापक-सुन्दरस्यै ।

१७. मेरु-स्यै ।

” मन्दर-स्यै ।

१६. मुदिताभाग-सुन्दरस्यै ।

गुणस्यै ।

२२. मन्त्रमूल-सुन्दरस्यै ।

” ”

(य)

६. यक्ष-सुन्दरस्यै ।

२१. यक्षय-सुन्दरस्यै ।

यः स्यै ।

V. No.

(र)

१३. रिपुचक्र-सुन्दरस्यै ।

१६. रिपुगात्र-सुन्दरस्यै ।

(ल)

१०. लोक-द्वैपाद्यस्यै ।

२७. लभेत्युत्त-सुन्दरस्यै ।

” लभद्घन-सुन्दरस्यै ।

००. वैरोचन-सुन्दरस्यै ।

१. वीरे-सुन्दरस्यै ।

” वाक्त्र-सुन्दरस्यै ।

” विकसत्-सुन्दरस्यै ।

३. विभूषिते-सुन्दरस्यै ।

६ ” ”

३. वीर्य-सुन्दरस्यै ।

४. विजय-सुन्दरस्यै ।

६. वेताल-सुन्दरस्यै ।

८. विनाशनि-सुन्दरस्यै ।

१३ ” सुन्दरस्यै ।

८. वक्त्राब्ज-सुन्दरस्यै ।

१०. वशंकरी-सुन्दरस्यै ।

११. विमोचनि-सुन्दरस्यै ।

१६. विद्याहंकार-सुन्दरस्यै ।

१८. विष-सुन्दरस्यै ।

२०. विषम-सुन्दरस्यै ।

V. No.

२१. विन्यास-कृष्ण-वर्ण-वर्ण-वर्ण ।
" वेताल- ईश-वर्ण ।
२४. बौद्धपद- सप्त-सप्त-सप्त-
श्री-वर्ण-वर्ण ।
२५. विषतस्या- दे-व-वर्ण-वर्ण ।
२६. विषतानां- दे-व-वर्ण-वर्ण-वर्ण ।
" विनाशनं- कृष्ण-वर्ण-वर्ण-वर्ण ।
२७. वाप्नोति- दे-व-वर्ण-वर्ण-वर्ण ।

(श)

२. शत- व-वर्ण ।
" शरत- दे-व-वर्ण ।
३. शक्ति- दे-व-वर्ण ।
६. शक्र- व-वर्ण-वर्ण ।
७. शिखिज्वल- दे-व-वर्ण-वर्ण-वर्ण ।
१२. शिखण्डेन्दु- दे-व-वर्ण-वर्ण-वर्ण ।
१५. शिवे- व-वर्ण-वर्ण ।
" शुभे- दे-व-वर्ण-वर्ण ।
" शान्ते- दे-व-वर्ण-वर्ण ।
" शान्तनिर्वाण- दे-व-वर्ण-वर्ण-वर्ण ।
२१. शिव- दे-व-वर्ण-वर्ण ।
" शक्ति- दे-व-वर्ण-वर्ण-वर्ण ।

(स)

- ०० संभ्रक- दे-व-वर्ण-वर्ण-वर्ण ।
०० संबुद्ध- दे-व-वर्ण-वर्ण-वर्ण-वर्ण ।

V. No.

- ०० स्तोत्र- दे-व-वर्ण-वर्ण ।
२. संपूर्ण- दे-व-वर्ण-वर्ण ।
" सहस्र- दे-व-वर्ण-वर्ण-वर्ण ।
५. सप्तलोक- दे-व-वर्ण-वर्ण-वर्ण-वर्ण ।
८. सर्वशत्रु- दे-व-वर्ण-वर्ण-वर्ण-वर्ण ।
११. समन्त- दे-व-वर्ण-वर्ण-वर्ण-वर्ण ।
" सर्वपद- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण ।
१४. सप्तपताल- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-
कृष्ण-वर्ण-वर्ण ।
१५. स्वाहाप्रवण- दे-व-वर्ण-वर्ण-वर्ण-वर्ण ।
" संयुक्त- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण ।
१८. सुररससराकार- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-
कृष्ण-वर्ण-वर्ण ।
१९. सुरगणाध्यक्ष- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-
" सुर- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण ।
" सेविते- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण ।
२०. संपूर्ण- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण ।
२१. समन्विते- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण ।
२२ " दे-व-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण ।
२३. सयं वा- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण ।
२३. सर्वपाप- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण ।
" सर्वदुर्गति- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण ।
" स्मरेत- दे-व-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण-वर्ण ।

V. No.

” सर्वाभयप्रद-सि'द्वि'मस'प्रस'स'उद'

सव'श्रे'र ।

२४. सप्तभि-सु'म'सु'र'क'स'गु'स ।

२६. सप्त- स'सु'र'दु ।

२४. सोअन्तिवोर्वपदं-स'द'स'सु'स'मो'द'

द'य'द'स'स'स'स'सु'म'दे'र ।

२५. स्थवरं वा यजंगमं-स'द'क'स'म'स'

म'द'स'स'द'स'स'स'स'स' ।

” स्मरणात्- सु'र'स'स' ।

२६. सत्वानां-सो'स'स'उद' ।

V. No.

२७. सर्वकामान-द'द'द'स'स'स'स'उद' ।

०० समाप्त- द्वि'म'स'स'

(ह)

६. हृद्यं-सु'म'स'ग'र ।

१०. हसत्-स'द'द'स' ।

११. हंकार- स'म'स'स'स' ।

१४. हंकार- ”

१७. हंकारकार- स'म'स'स'स' ।

१८. हरिणांक-स'स'स'स'स'स'स' ।

” हरद्विरूक्त-स'स'स'स'स'स' ।

Verses in Alphabet order

२४. अभिषिकोभव

२. कनकनीलाब्ज

१३. कल्पान्तहुतभुक

१. करतालघात

२७. ग्रहज्वरविषत्तानां

२०. चन्द्रार्कसंपूर्ण

१. तारेजुरेवीरे

४. तथागतोठणीष

५. तुरार इहकार

७. त्रडितिकटकार

८. तुरे महाघोर

६. त्रिरत्नसुद्रांक

१७. तुरेपादाघात

२१. त्रितत्त्वविन्यास

१०. प्रमुयदिताटोप

१७. प्रमुदितावद्ध

२७. पुत्रकामो

२२. मन्त्रमूलामिदं

२५. विषंतस्यां

११. समत्तभूल

१८. सुरसराकार

१६. सुरगणाध्यक्ष

२३. सयं वा

२. शतशरञ्जचन्द्र

६. शक्रानलब्रम्ह

१२. शिखण्डेन्द्र

१५. शिवे शुभेशन्ते

FOOT-NOTES

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 boldspirited 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 shedded 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 countingless Maras, opponents, grievences, 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 Tathagata (Buddha) as their own ushnisha.

V. (5)

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.

V. (7)

18. Which utilizes for harmful action.
19. Bending right leg represents knowledge of shunyata (voidness).
20. Stretching left leg represents compassion.

V. (8)

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.

V. (9)

24. Fore-finger, middle finger and little finger are pointingly kept at her breast.
25. A circle mark in her right palm in gesture of Varadamudra (blessing giving gesture) showing to all round directions.

V. (10)

26. Who is joyful to fulfil wishes of living beings.
27. Overpowers others with her splendid nature.

V. (11)

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.

V. (12)

30. Boundless light Buddha who sits on her clotted hair as chief of her spiritual dynasty.

V (13)

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.

V. (14)

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.

V. (15)

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.

V. (16)

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 attain emancipation.
40. OM TARE TUTTARE TURE SVAHA, these ten syllables are mantra of the peaceful form Tara and meditationally 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 sgröl-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 propitiator of happiness.

V. (18)

43. The moon resembles shape of nector 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 againts to all other editions where it read TARADVIRUKTA PHATKARA and all commentaries aproved 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 resembls 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 blissing. 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 AN-TIVORVAPADA (अन्तिवोवपद) is irrational and its Tibetan rendering is given e.g. Sangs-rgygs-go-hphang-mthar- thug, according to it sanskrit word should be ANTIBUDDHA-PADA (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 refers 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.

(Note)

CORRECTIONS

INTRODUCTORY :

Verse

- NOT नम, but न,मो not त,रे but त,रा
,, 1. not त्रैलोक्य but त्रैलोक्य, not व,क्त्रब्ज but वक्त्राब्ज
,, 2. not सपूर्ण but संपूर्ण, not ज्ज्वले but ज्ज्वले
,, 3. not तितिक्षाद्ध्य,नगोचर but तितिक्षाध्य,नगोचरे
,, 4. not चरिणि but च,रिणि cant help metre in 2nd line
,, 5. not सप्त.... न्ति अ.... में but सप्त.... न्तिनिः शेषक,र्षणक्षम
,, 6. not म,न्वि but मरूद्विश्वे
,, 7. not प्र,त्य,लीढ but प्रत्य,लीढ, not ज्ज्वले but ज्ज्वले
,, 8. not भूकट, but भूकुटी, not वक्त्रब्ज but वक्त्राब्जे, not निसू
but निषू
9. metre defect in 2nd line may be..... संकुले
,, 10. cant help slight defect in metre in 2nd line. At the end not री but रि
,, 11. not समन्त but स,मन्त, not टी but टि
,, 12. not खण्डे but खण्ड, not ज्ज्वले but ज्ज्वले
not अमित,भा but अमित,भ, not जट but जटा, not गौश्रवे but गौश्रवे
,, 13. not कज्वल, but क्ज्व,ल,
not अ,लीढ but अ.लीढ The next word is confusing.
,, 14. not हन but हत
,, 17. not प,द,घात but पद,घात not हंक,रक,र but हंककूराक,र
not मेरू but मेरू
,, 18. First line unintelligible - not फुटक,र but फुट्क,र, not अ but निः
,, 19. not दुस्वप्न but दुःस्वप्न
,, 21. Second line - not यक्षयन but यक्षाद्यन,शनि
,, 22. not त्र but त्रं, not कवि but कविं
Second line quite faulty.
,, 23. not सयं but स,यं, not प्रद but प्रदं
,, 24. not सप्त,भरिजन but सप्तभिर्जिनकोटिभिः last quarter unintellegable
,, 25. not स्थवरं but स्थावरं, not ख but खा, not पित but पीत
,, 27. not प्न,ति but प्नोति
not त,रे but तारा, not देव्यं but देव्य, not कविं but कविं
not स्तोत्र but त्रं, not सम,प्त but सम,प्तम्

Differences of different Tibetan Versions

ཕྱི་དགེ་ བཀའ་འགྲུ་རྒྱུད་ཅེ་ཅེ་གྲུ་བུ་ ༧༩

TITLE:— नमः तारा एकविंशतिस्तोत्रगुणहितसाक

ལྷོ་ལ་མ་ལ་ ཡུག་འཕྲུལ་ཉི་ཤུ་ཅུ་ བཅོམ་གེས་བཞུད་པ་ཕན་ཡོན་དང་བཅས་པ།

VERSE	1	ལྷོ་གྲུ་ ༡		ཅུ་ལྷོ་མ་ལྷལ་གྱི།
V.	2	༢		གེ་སར་ལྷུ་བ།
V.	3	༣		མཚོ་ར་ལྷོ།
V.	4	༤		ནམ་པར་རྒྱལ་བར།
V.	5	༥		ཚངས་པ།
V.	7	༧		བསྐྱེས།
V.	8	༨		ཚེན་མོ། ཅུ་ལྷོ་མ་ལྷལ་ནི།
V.	12	༡༢	ལྷོ་པའི་ཚེ་མོས།	ལྷོ་ན། བེན་དུ་འོད་ནི།
V.	13	༡༣		དགས། རྣམ་པར།
V.	16	༡༦		ལྷོ་ན་མ།
V.	17	༡༧		འབེགས་ཕྱིད།
V.	18	༡༨		དར། སུ།
V.	20	༢༠		དྲ་ར།
V.	21	༢༡		འཛོམས་པ་དུ་རེ་རབ་མཚོག་ཉིད་མ།
V.	22	༢༢	ཅུ་པའི་སྤྲ་གྱིས།	ལྷོ་ལྷན་གང་གེས་རབ་དུ་བརྗོད་པས།
V.	25	༢༥	བདེན་གནས་པའམ་གཞན་ཡང་འགྲོ་བ།	

བཅོམ་ལྷན་འདས་མ་ལྷོ་ལ་ མ་ལ་ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱལ་གྱིས་
བཞུད་པ་གསུངས་པ་རྫོགས། ॥

ERRATA

Page	Line	Incorrect	Correct
39	9	पटलानिने	पटलानने
40	1	विजयानत	विजयानन्त
”	13	ब्रह्म	ब्रह्म
”	19	वेँ	वाँ
42	2	ध्रुवे	ध्रुवे
43	19	गणध्यक्ष	गणाध्यक्ष
46	2	समाप्तम	समाप्तम्
”	6	य	ये
48	27	Disputs	Disputes
48	35	praires	praises
49	1	airzen	Arisen
50	4	आल	आभरण
”	5	आ	आलीङ्
”	16	उठणीष	उष्णीष
51	9	कल्पान्त	कल्पान्त
54	7	महाघारे	महाघोर
”	5	लेभद्	लभेद्
55	14	शिखण्डेब्दु	शिखण्डेन्दु
”	21	सम्चक	सम्यक
56	10	सत्त्वानां	सत्त्वानां
”	18	तारेजुरे	तारेतुरे
”	19	तथागतोष्णीष	तथागतोष्णीष
”	20	तुरारहकार	तुत्तारहकार
”	”	प्रमुयदिताटोप	प्रमुदिताटोप
”	21	शक्रानलब्रम्ह	शक्रानलब्रह्म
”	21	त्रिडितिकटकार	त्रिडितिफटकार

ERRATA

Page	Line	Incorrect	Correct
60	19	Disputs	Disputes
62	3	ज्ज्वले	ज्ज्वले
"	8	ज्जज्वले	ज्ज्वले
"	15	णैध्रवे	णैध्रुवे
"	19	हुंकार	हूंकाराकार
63	1	Versious	Version

Page	Line	Incorrect	Correct
7	1	Greek of	of Greek
12	29	their	there
15	1	part part	part
"	5	palgam	palgham
16	27	spritual	spiritual
17	1	quantities	qualities
"	"	substance	substances
19	1	Heft,	Heft, Berlin,
"	18	spritus	spiritus
20	23	gronada	granada
22	6	1960	196
26	23	retured	returned
"	29	asume	assume
27	1	anh	and
31	5	misedemeanor	misdemeanor
32	9	praise the	praise of
32	36	descended	descendents