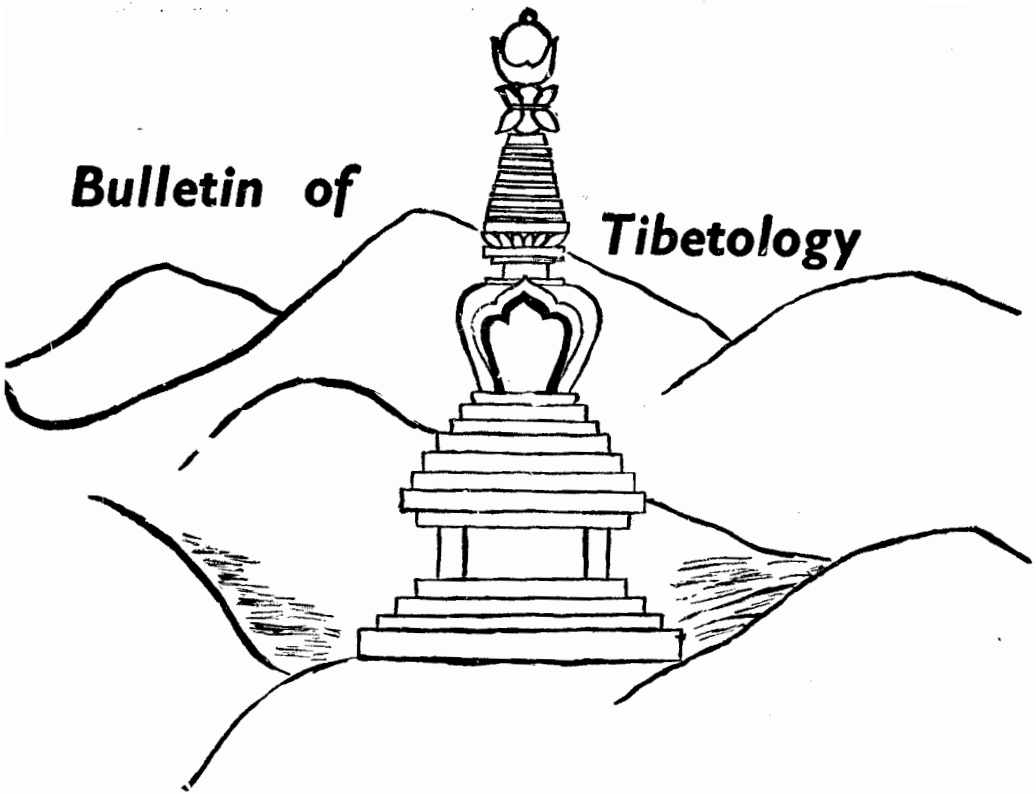


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1981

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5 FEBRUARY 1981

**SIKKIM RESEARCH INSTITUTE OF TIBETOLOGY
G A N G T O K, S I K K I M (I N D I A)**

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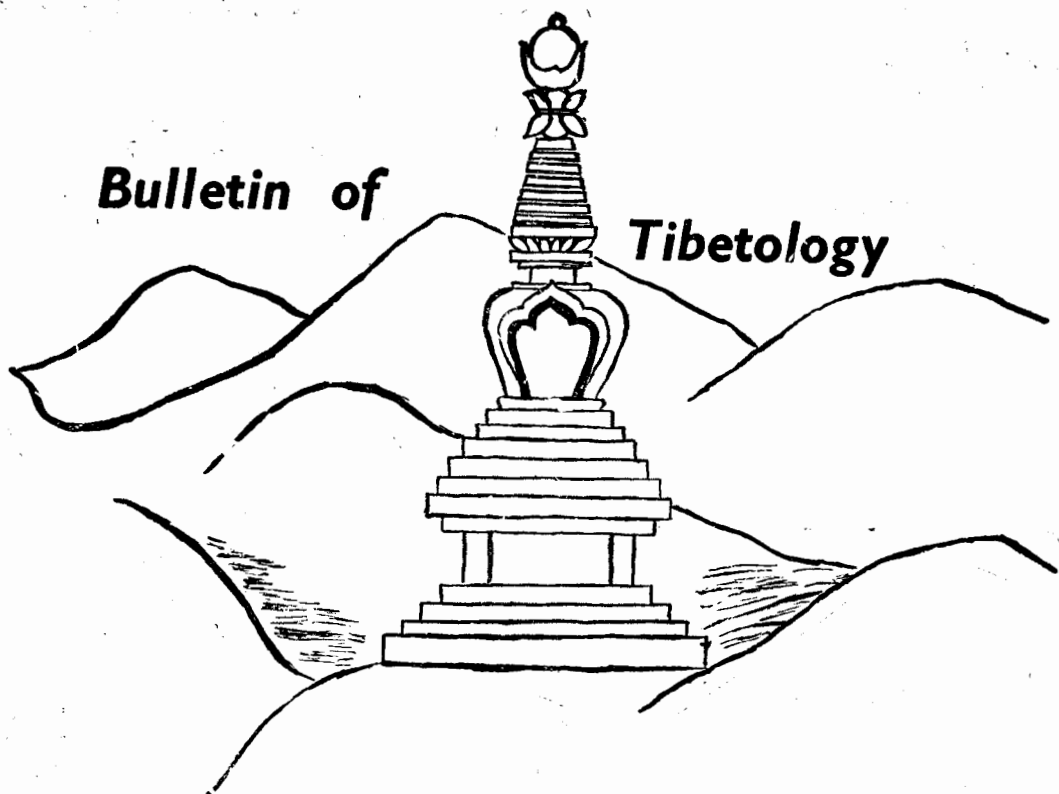
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TIBETAN MEDICINE COMPARED WITH ANCIENT AND MEDIAEVAL WESTERN MEDICINE

By Marianne Winder

It is well known that Tibetan medicine has inherited many features from Indian Ayurvedic medicine (three humours, seven constituents, curing by contraries) and some from Chinese medicine (hollow and solid organs, pulse diagnosis). What is less known is how many parallels there are with ancient and mediaeval western medicine. The following points deserve attention :

- a) humoral pathology
- b) ether
- c) pneuma
- d) diseases during seasons
- e) seats of humours
- f) hot and cold diseases
- g) urinoscopy
- h) bloodletting
- i) theory of generation
- j) name of Galenos
- k) anatomy illustrations

a) Humoral pathology

The three humours in Tibetan medicine are wind (*rlung*), bile (*mkhris*) and phlegm (*bad.kan*). The term 'humour' renders Tibetan *nes.pa*, Sanskrit *dosha*. The Sanskrit word *dosha* means 'fault'. But the three, wind, bile and phlegm, are necessary in the body. They are causes of diseases only when they are unbalanced, that is, when there is too much or too little of any of them com-

pared with the other two. The English word 'humour', therefore, probably expresses its meaning better. It is derived from the Latin *humor*, Greek *khymos* (English derivative *chyme*), which means 'fluid, moisture' as we know it in the English word *humidity*. This meaning is exactly right in the case of the western four humours as taught in ancient and mediaeval times : blood, black bile, yellow bile and phlegm. It does not fit so well the Indian and Tibetan systems with their wind, bile and phlegm, because wind is not a fluid. But if we take 'humour' not in the literal sense of 'fluid' but rather in a metaphorical one for a substance permeating many parts of the body, a case can be made out for it. Indeed, in English the word 'humour' has also undergone a change in its meaning when, after meaning a body fluid it came to mean a temperament caused by the preponderance of that fluid and finally came to mean that sense of the comic which we call humour in modern English.

The term 'wind' for Tibetan *rlung*, Sanskrit *vāta* and *prāna*, may be preferable to 'air' because 'air' is also an element in which case the Sanskrit term for *rlung* is *vāyu*. The Sanskrit word for 'element' is *dhiātu*, Tibetan *hbyungwa*. If 'air' is used readers may begin to confuse the five Tibetan elements earth, water, air, fire, ether, with the three humours.

In the west we find the same three humours in Plato's *Timaeus* where wind is called *pneuma*, bile *khole* and phlegm *phlegma*. 1)

Plato lived from 428 to 348 B. C. The collections of the greatest Ayurvedic writers Caraka and Susruta are attested during the first centuries of the Christian era but probably go back to much older sources. The Vedas themselves contain allusions to some medical ideas. How is it that Plato has the same three humours as the Āyurveda and then Tibetan medicine, while the rest of Greek philosophy and medicine postulates four humours in which the fourth is blood while the Indians and Plato postulate wind? One explanation given is that Plato was a member of the Pythagorean school of thought. 2)

Now, Pythagoras who lived in the 6th century B. C. was assumed by some to have visited India at some time, where he could have learned about Āyurvedic medicine. 3)

Eduard Zeller in his *History Greek of philosophy* mentions that Pythagoras was reported to have travelled far and wide and even to have visited the Brahmins but though it is quite possible the testimonies are too uncertain. 4)

There is another possibility which might explain why the theory of three humours was handed down to Plato and not to the other great Greek thinkers like Hippocrates (about 460-377 B.C.) and much later Galen (129-200 A.D.) who assumed four humours, namely blood, yellow bile, black bile and phlegm. And it is the four humour theory which was handed down to the European Middle Ages.

The explanation could lie in the fact that Plato travelled to Cyrene, the Greek colony in Libya, and to the Greek colony of Sicily and to Egypt and could have picked up ideas in all those places which differed from the views held on the Greek mainland and its surrounding islands. We know that under King Darius (reigned 521-485 B.C.) the Persian army had conquered part of India and part of Libya so that it is not impossible that Indian medical ideas were current in North Africa and on the opposite shore of Sicily. We read in Herodotus 5) who wrote his *Histories* between 450 and 430 B. C. : 'All these people of Libya from Egypt to Lake Tritonis are nomads who live on meat and milk. Cow's flesh they will not taste, for the same reason as the Egyptians, nor will they keep pigs. Even the women of Cyrene think it wrong to eat cows, because of Egyptian Isis, whose fasts and feasts they observe religiously... Many Libyan nomads ... take their children when they reach the age of four and burn the veins of their scalps, sometimes of their temples too, with a flame of greasy wool, so they may never thereafter be troubled by phlegm running down from their heads.'

We see that both, Egypt and India avoided the eating of cows for religious reasons, and that the Libyans practised moxibustion and believed that phlegm coming down from the head was the cause of disease. Though the latter was a general Greek belief, other medical ideas like that of moxibustion, may have persisted in North Africa and not percolated to Greece proper.

Plato learned other medical ideas from the Sicilian doctor Philistion of Lokris whom he met during his first Sicilian journey in 388 B.C. but in the fragments of Philistion come down to us, a three humour theory is not mentioned. 6), 7)

The Greek development towards the western mediaeval assumption of four humours including blood was a gradual one. First, a watery fluid corresponding to phlegm coming down from the brain was made responsible by Timotheos of Metapont for most diseases. Then Herodikos postulated two humours : bile and phlegm. 8) Then Philolaos postulated the blood as a third cause of diseases. Though Plato followed Philolaos in his cosmological speculations in the *Timaeus*, he definitely deviated from him in the assumption of wind as the third humour and not blood. Finally Polybos, the son-in-law of Hippocrates, the Father of Western Medicine, divided bile into black and yellow, so that the four humours, that is, blood, phlegm, black bile and yellow bile, were to correspond to the four elements fire, water, air and earth. 9)

In Indian 10) and Tibetan medicine the three humours are each subdivided into five kinds. This elaboration does not exist in western medicine.

b) Ether

In Plato's cosmology, like in the Indian and Tibetan one, there are five elements, the fifth being ether, Sanskrit *ākāśa*, Tibetan *nam. mkha*. Aristotle (384-322 B.C.), his pupil, in his *Meteorologica* has aither, 'ether' as the fifth element.

c) Pneuma

The Greek word *pneuma* used by Aristotle for the fine substance endowed with generative power and hailing from the stars is the same word Plato and Philolaos use for the humour 'wind', and other writers use for the wind in the weather sense. It is also used in Greek for 'breath' and for 'breath of life' and finally in the New Testament for the Holy Spirit. In Tibetan the word *rhung* is used for 'wind' as a humour. But in Tibetan embryology many different *rhungs* are mentioned, quite apart from the five subdivisions as in the case of the other two humours.

One might attempt the following correlations :

<u>Sanskrit</u>	<u>Tibetan</u>	<u>Greek</u>	<u>English</u>
Parabrahman	Tshangs.pa.pha.rol.na ?	Theos	Godhead
Brahman	Tshangs.pa	Pneuma	Spirit

Ātman	bDag.nid	Theos,	Ego Self
Purusha	sKyes.bu	Psykhē	World Soul
Vāyu	rLung	Aer,	Pneuma Air
Vāta	rLung	Pneuma	Wind
Prāna	dbUgs	Pneuma	Breath

The reason why blood can appear instead of pneuma as one of the humours seems to be explained by the dictum of the Stoic philosophers that the blood is the physical substrate of the pneuma. 11)

The importance of the blood had been observed very early just as that of the breath. For when the breath stopped a patient died, and when he lost too much blood the same happened. Therefore blood came naturally to be connected with disease. 12)

Diseases during seasons

The view that certain humours predominate during certain seasons can be found in Ayurveda, Tibetan medicine and Hippocrates. The usual approximate date for Hippocrates of Cos is 460-377 B.C. Though there is no doubt that he existed, the treatises ascribed to him were written by a number of authors, some of them centuries later. 13) The Tibetan chief medical work, the *rGyud. bzhi* or *Four Treatises* says: 'Diseases of air (wind) accumulate during the spring, break out during the summer and subside during the autumn. Bile diseases accumulate in the summer, break out in the autumn and subside in the winter. Phlegm diseases accumulate in the winter, break out in the spring and subside in the summer.' 14)

In the Hippocratic Corpus we find: 'Phlegm increases in a man in winter. In spring too phlegm still remains strong in the body, while the blood increases. In summer blood is still strong, and bile rises in the body and extends until autumn. In autumn, blood becomes small in quantity, as autumn is opposed to its nature. while bile prevails in the body during the summer season and during autumn. But in summer phlegm is at its weakest. For the season is opposed to its nature. But in autumn blood becomes least in man. It is black bile which in autumn is greatest and strongest. When winter comes on, bile being chilled becomes small in quantity, and phlegm increases'.

Seats of humours

In Tibetan medicine the chief seat of phlegm is the brain. According to the *rGyud. bzhi.* 15) 'the brain produces mucus and is both a basic and an auxiliary cause of ignorance, mental darkness and gloom. Therefore sleepiness and gloominess are mostly felt in the head, 'and again, principally', the seat of air (wind) is below the abdomen, the seat of bile in the region between the heart and the abdomen, and the seat of phlegm in the area above the chest.

The head is regarded as the chief seat of phlegm also by Aristotle 16) who contrasts the cold of the brain with the heat of the heart, and 'when the nutriment steams upwards through the blood vessels, its refuse portion is chilled by the influence of this region, and forms defluxions of phlegm and serum. It is the brain again which is the cause of sleep'. 17)

Hot and cold diseases

In the Indo-Tibetan humoral system diseases are divided in to hot and cold ones, and diseases are cured by a contrary remedy, that is, hot diseases by cold remedies and vice versa. For instance, Vāgbhata says in his *Ashtanghrdayasamhita* : 18) According to the prevalence of the qualities 'hot' and 'cold', the power in it (in a substance) is taught to be twofold, namely, 'heating or cooling' While there is an occasional mention of this kind in Sanskrit medical works, the division of diseases and remedies into hot and cold has become a cornerstone of Tibetan medicine, beginning with the *rGyud bzhi.* Vagbhata's *Ashtanghrdayasamhita* was written in Sanskrit in the 7th century and translated into Tibetan in the 11th. According to Tibetan tradition, the *rGyud bzhi* is an 8th century translation of a Sanskrit work going back to the 4th century A. D According to F. Meyer, 19) it is more likely to be an indigenous Tibetan work because of the passages on diagnosis by means of the pulse and on moxibustion which he regards as Chinese features. Indeed, we know that King Strong.btsan.sgam.po married in the 7th century a Chinese princess who, with her books, brought medical works to Tibet so that Chinese medical lore may have been woven into an indigenous *rGyud. bzhi*, in all other respect indebted to knowledge drawn from Sanskrit works or Ayurvedic teachers. Be that as it may, in one respect the *rGyud. bzhi.* differs from ancient Sanskrit

and Chinese medical works, and that is the great emphasis put on the difference between hot and cold diseases. Later on, perhaps during the Middle Ages or in modern times, this differentiation must have reached India and South East Asia because it plays an important role in present-day Ayurvedic and in the Burmese and Thai indigenous system of medicine today.

In western medicine hot and cold disease are mentioned in Galden. 20) However, they are always dealt with together with moist and dry diseases and thus simply divided according to the four Aristotelian qualities. But during the Middle Ages Galenic medicine was developed into an elaborate system of four degrees of cold in diseases which had to be matched with the right one out of four degrees of heat in herbal, mineral and animal remedies. Writers on those lines were, for instance, Raymundus Lullus (1234-1315) and Arnaldus of Villanova (1235-1311). 21)

g) Urinoscopy

Diagnosis by means of investigation of the urine was practised east and west wherever physiology was based on the system of humoral pathology because the urine was often regarded as the exact outward reflection of the humoral situation within the body 22)

h) Bloodletting

Similarly, bloodletting seems to have been a universal ancient practice. This is the more remarkable as blood was not regarded as a humour in India.

In fact, in Indian and Tibetan medicine the importance of the blood was derived from the idea that the mother's menstrual blood together with the father's semen and the right karma had the generative power to produce a new human or animal being. 23) In the same way, Aristotle regarded the blood as born in the human body together with *pneuma*, the physical substance of finest corporeality treated above under the heading c). The *pneuma* in the microcosm of the human body, according to this view, corresponds to the ether in the macrocosm, the universe. The idea that man is a small reflection of the universe, a microcosm repeating the features of the macrocosm, is a very old one and occurs in most ancient civilisations. According to this, the body fluids running through

veins and channels can be compared to rivers, the digestive fire which transforms the food in the stomach to the heat of the sun, the bones to the wood of the trees, and so forth. Ether, according to Aristotle, as the fifth element, is quite different from the other four elements, and the *pneuma* in the body, which corresponds to the ether in the universe, is different from the other constituents of the body because it is endowed with generative power. 24)

Because blood was born together with *pneuma* it was so important. And because it was so important, any bad blood or superfluity of it had to be removed by bloodletting. The Indians used leeches, just as was done in the west throughout Antiquity and the Middle Ages and in some places right into modern times. The Tibetans were and are more civilised in using a scalpel or a small knife.

i) Theory of generation

There are several east - western parallels in the theory of generation. In Indo - Tibetan medicine the following sequence is given : 'There are seven principal constituents which help to sustain life : 1. Salvia, 2. blood, 3. bone, 4. marrow, 5. flesh, 6. fat, 7. sperm... The formation of sperm takes about seven days : on the first day after digestion (use of saliva), the nutriment from food forms blood ; on the second day blood becomes flesh ; on the third day flesh becomes fat ; on the fourth day fat becomes bone ; on the fifth day bone forms marrow, and on the sixth day marrow forms sperm'. 25)

In Plato's *Timaeus* we read : 'The natural order is that the flesh and sinews should be made of blood, ... and the glutinous and rich matter which comes away from the sinews and the flesh not only glues the flesh to the bones, but nourishes and imparts growth to the bone which surrounds the marrow, and their remains a part, consisting of the purest and smoothest and oiliest sort of triangles, which filters through the solid texture of the bones, from which it drops like dew and waters the marrow.' 26) Here the flesh, instead of taking the 5th place, comes between the blood and the bone, yet the rest agrees in a remarkable way.

In the Indo-Tibetan embryology the foetus is described as it progress week by week. 'First week : through the *srog-rlung*

(that is, breath of life, *pneuma*) of the father's semen and the *kun. gzhi. rnam. shes* (consciousness) in the mother's blood every particle is thoroughly mixed like milk when churned into curds'. 27) Aristotle says : 'What the male contributes to generation is the form and the efficient cause while the female contributes the material. In fact, as in the coagulation of milk, the milk being the material, the fig-juice or rennet is that which contains the curdling principle, so acts the secretion of the male, being divided into parts in the female ... each part should correspond to the material being neither too little to coagulate it and fix it in form, nor too much so as to dry it up'. 28)

This idea was repeated during the Middle Ages by the Abbess Hildegard von Bingen (1098-1179) 29) and by Michael Scotus (1175-1235 ?). 30)

These various agreements between Indo-Tibetan medicine and Aristotle are too specific and striking to be accidental, especially as they cannot be based on actual independent observation. If the *Susrutasamhitā* and the *Carakasamhitā* had drawn on Aristotle, it means that the relevant passages cannot date back to earlier than the 4th century B.C. As they are composite works whose beginnings may reach far back into the distant past but which were continually added to, this is not impossible. On the other hand, Aristotle was the tutor of the young Alexander the Great (336-323 B.C.) whose subsequent campaigns took him right into India. We may give more credence to Pliny in his *Natural History* 31) than Alexander von Humboldt did in his *Kosmos*. 32) Pliny the Elder (23-79 A.D.) says : King Alexander the Great being fired with a desire to know the natures of animals and having delegated the pursuit of this study to Aristotle as a man of supreme-eminence in every branch of science, orders were given to some thousands of persons throughout the whole of Asia and Greece, all those who made their living by hunting, fowling, and fishing and those who were in the charge of warrens, herds, apiaries, fishponds and aviaries, to obey his instructions, so that he might not fail to be informed about any creature born, anywhere. His enquiries addressed to those persons resulted in the composition of his famous works on zoology, in nearly fifty volumes'. Humboldt asserted that hardly any information about India, except a passage on elephants, is extant in Aristotle's work and that, therefore, Pliny's statement must be wrong. But it is

known that Alexander corresponded with his former tutor throughout his campaigns and, considering that much of Aristotle's work has been lost, the remaining passages agreeing with Indian ideas could well be used as a proof that Pliny's account of this subject is true.

In the chapter on embryology of the *bShad.rgyud* 32a) the following passage can be found : 'The signs that most probably a boy is going to be born are that the baby comes on the right side of the belly facing the mother's backbone, that the right side of the belly is high, and that the milk starts coming in the right breast .. For the prognosis of a girl, all this applies to the left side, and when born it faces the front.' Galen of Pergamon, the Greco-Roman writer on medicine, showed 32b) that boys were more likely to come into being on the right-hand, better side of the womb than girls because it is warmer than the left-hand one as the result of being near the liver and the special pathways of the vessels there. 'Warmth' was associated with 'life', 'force' 'soul' and higher value. 32c)

Five hundred years before Galen, Aristotle already said the following : 'It is said by some, as by Anaxagoras, ... that this antithesis (between male and female) exists from the beginning in the germs or seeds ; .. the male is from the right, the female from the left testis, and so also .. the male embryo is in the right of the uterus, the female in the left. 32d)

j) Names of Galenos : bad kan

There occurs in the history of Tibetan medicine a certain Doctor Galenos, court physician to King Srong.btsan.sgam.po in the 7th century, who came from Persia. What was his connection with the great Galen (129-200 A.D.) who was to dominate the history of western medicine for a thousand years ? Either the Persian doctor assumed the pen-name Galenos, 33) or he had translated Galen, from the Greek, probably into Syriac because translations into Persian were not made at the time and the time of the great translations of the Galen's work into Arabic had not yet come. If any translations of medical texts mentioned for that period in Tibetan histories were still extant they would be of vital interest to western as well as eastern medical history because very

little has survived of the pre-Islamic period of that part part of the world.

The Tibetan word for 'phlegm' already occurring in the *rGyud.bzhi*, is *bad.kan*. a word which does not look Tibetan at all. The Arabic word for 'phlegm' is *balgam* which is obviously derived from Greek *phlegma*. It looks as if Tibetan *bad.kan*, Mongolian *badgan*, was derived from the Arabic. The difficulty here is that the first Arabic works on medicine were translated from the Greek in the 9th century, that is, the works of Galen and of Paulos of Aegina which were translated by Hunain Ibn Ishak.

Though the Tibetan word is now pronounced *peken* it is likely that it was pronounced *bagdan* in the past in which case it could have been derived from the Arabic because m and n sound very similar, and (L) can easily turn into d. One need only think of the Greek names *Odyseus* becoming Latin *Ulysses*, or of the Latin *odor* 'odour' being related to Latin *olere* 'to smell' from which comes Latin *oleum*, English *oil*.

If the *rGyud.bzhi* was translated from the Sanskrit or composed in 750 A.D. the question is where the word *bad.kan* came from. The Persians use the Arabs loan word *balgham*. But they could not have done so before the Arabs had acquired it from the Greek. The Mongolian translations of medical works come into the picture only much later. Thus the etymology of Tibetan *bad.kan* presents a great riddle and may be vital in the dating of the *rGyud.bzhi*.

k) Anatomy illustrations

Another subject for comparison are the anatomical illustrations. There exists a series from the Medical College of LChags.po ri near Lhasa of which a copy found its way to the Young.ho.Kung Temple at Peking. Some of the figures are shown in a squatting position. 34) This is the position which also appears on a set of Persian anatomical drawings the extant copies of which probably date back to the 17th or 18th century but may go back to much older prototypes. A similar set has been found on 13th century

European manuscripts. According to Karl Sudhoff 35) the Persian and the European examples may go back to a lost prototype in Alexandria during the Hellenistic period between 300 B.C. and 300 A.D. It is then thinkable the Persian illustrations were imitated in India and reached Tibet in this way. But though there are many fine Indian miniatures in existence, no example of an Indian anatomical illustration has been found unless the yoga diagrams showing macrocosm and microcosm were counted as such. The Tibetan illustrations the date of which is unknown may also go back directly to Persian models.

There is also a Tibetan standard picture of surgical instruments. Some of them are similar to those appearing in the Arabic work of Abulcasis 36) (died c. 1013 A.D.) who lived in Cordoba in Spain. Manuscripts of this work are widely scattered and a beautiful one exists in Patna in India. Transmission certainly could have taken place one way or the other. But until more dates and data are available no conjecture can be made as to in which direction.

Modern application

Until now the parallels have been set down, taking them at their face value. But should this be done, for instance, with the three humour theory? The Indian three humours had early on been associated with the three *gunas* or chief qualities: Sanskrit *sattva* (goodness) correlated to wind, Sanskrit *rajas* (energy) to bile, and Sanskrit *tamas* (inertia) to phlegm. The humours, in their turn, were brought into connection with the Buddhist 'three fires': an excess of greed will lead to a wind disease, an excess of hatred to a bile disease, and an excess of spiritual dullness to a phlegm disease. Conversely, an excess of phlegm will make you slow and dull, an excess of bile irritable and irascible, and an excess of wind lustful and greedy. A similar connection of the humours with human temperaments was made in the west: the choleric, angry temperament was conditioned by yellow, hot bile, the melancholic, sad temperament by black, cold bile, the sanguine, optimistic temperament by blood, and the lethargic, phlegmatic temperament by phlegm.

However, in Tibetan medicine the three humours seem to have, in a way, swallowed up the idea of the three *gunas* as it exists in Hinduism, so that wind, bile and phlegm mean far more

universal quantities than just these substance in the body. They refer to constitutional types the way the temperaments do in the west. In Tibetan medicine all diseases are divided into hot and cold, and these again subdivided into wind, bile and phlegm diseases of which there is a total of 404. Here the humours have been far more closely systematised than had ever happened in the west, This scheme has survived in Tibetan medicine to the present day, and if it is to be used effectively it has to be reinterpreted in the light of modern knowledge.

Studying the history of Tibetan medicine and adapting it to modern use are two different tasks. For the first we have to study and translate the texts of which only an infinitesimal part has been translated into English, French or German until now. 37) For the second task we have to investigate whether the ideas behind certain practices are valid today or whether the practices can be defended on new, modern grounds or can be usefully transformed. This investigation can, however, only take place effectively when we have become acquainted with the texts.

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- 1) 'There is a third class of disease which may be conceived of as arising in three ways, for they are produced, sometimes by wind and sometimes by phlegm and sometimes by bile', Plato *Timaeus* 84C, Collected dialogues edited by Edith Hamilton and Huntington Cairns, Bollingen Series 71, Princeton University Press, 1963, pp. 1204-5. Translation of *Timaeus* by Benjamin Jowett.
- 2) 'Because, as I think you yourself are aware, we Pythagoreans have a theory of the soul which is roughly like this'. Plato, *Phaedo* 86B, *ibid.*, p. 70, translation by Hugh Tredennick. These words have been put into the mouth of Simmias but Socrates whose point of view represents that of Plato admits the Pythagorean theory that the soul wears out a number of bodies (*Phaedo* 87D). From other passages, too, it has been conjectured that Plato was a Pythagorean.
- 3) Jean Filliozat, *The classical doctrine of Indian medicine, its origins and Greek parallels*, Delhi, Munshiram Manoharlal,

1964, p. 229 : 'Armand Delpeuch in his *Lagoutte et rhumatisme*. Paris, 1900, pp. 26 ff. has been struck on finding in the *Timaeus* ... quite aberrant in comparison with Hippocratic medicine, the classical teaching of Ayurveda, whereby diseases are provoked by the wind, bile and phlegm. But he believed that he could refer this teaching back to the Veda and thought that Plato had received it from the Pythagorean tradition, Pythagoras being reported to have searched for a medical philosophy in India. It is impossible to accept the idea that the doctrine in question goes back, in its complete form, up to the Veda, but it is certain that its analogy with the thesis of the *Timaeus* is remarkable.'

- 4) 'Selbst zu den Brahmanen soll er gekommen sein ... Die Sache wäre an sich wohl denkbar, aber die Zeugen sind zu unsicher'. (he is believed to have reached even the Brahmins ... The idea itself is quite conceivable but the testimonies are not convincing enough). Eduard Zeller, *Die Philosophie der Griechen in ihrer geschichtlichen Entwicklung*, 2nd ed., Tübingen. L. F. Fues, vol. i, 1856, p. 219, n. 4, p. 220 See Clemens of Alexandria (fl. 300 A. D.), *Stromata* I 304B. German trl. Overbeck, Basle, B. Schwabe, 1936, Book I, ch. 15, par. 68, 1 ; p. 198.
- 5) *The histories of Herodotus of Halicarnassus*, Book IV, ch. 186-187, trl. Harry Carter, London, Oxford University Press, 1962, p. 292.-For direct Greek-Persian connections see story of Greek physician Democedes curing King Darius, *ibid.*, Bk. III, ch. 130, p. 217.
- 6) Maximilian Wellmann, *Die Fragmente der sikelischen Aerzte Akron, Philistion und des Diokles von Karysthos*, Berlin, Weidmann, Band 1, 1901, p. 69.
- 7) *The medical writings of Anonymus Londinensis*, ch. xxi, MS fol. 26, ed. and trl. W. H. S. Jones, Cambridge University Press, 1947, p. 85.
- 8) Carl Fredrich, *Hippokratische Untersuchungen*. In : *Philologische Untersuchungen* herausgegeben von A. Kiessling und Ulrich

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- 9) Fredrich, *ibid.*, p. 28. See also Hippocrates, *Oeuvres completes, Des maladies* Book 4, ch. 32, Paris, J. B. Bailliere, vol. 7, 1851, p. 543.
- 10) *Susruta Samhita*, Book I, ch. 21., verses, 9-16 ; ch 15, ed. and trl. Kaviraj Kunja Lal Bishagratna, Calcutta, vol. 1, 1907, pp. 197-201 ; 120-121, *rGyud. bzhi, bShad. rGyud*, ch. 5, *Rechung, Tibetan medicine in original texts*, London, Wellcome Institute, 1973, pp. 44-45.
- 11) Ludwig Stein, *Die Psychologie der Stoa* Berlin, S. Calvay, 1886, p. 141 : 'Offenbar kann diese Pneumaverschlechterung nach stoischer Ansicht nur durch die mangelhafte Qualität der Blutausdünstungen oder durch die schlechte Beschaffenheit der eingeatmeten Luft erfolgen'. (The deterioration of pnuma, according to Stoic views, is due to the bad quality of the exhalations from the blood or the bad quality of the air breathed in). See also Marielene Putscher, *pnuma, Spritus, Geist*, Wiesbaden, Franz Steiner Verlag, 1974, p. 23.
- 12) (Claus Vogel, *Zur Entstehung der hippokratischen Viersaftelehre*, Inauguraldisertation Universität Marburg, 1956, p. 8.
- 13) Edwin Clarke and C. D. O'Malley. *The human brain and spinal cord*, Berkeley, University of California 1968, p. 4.
- 14) *rGyud. bzhi, bShad. rgyud*, ch, 9, *Rechung, Tibetan medicine*, p. 50. In the present article, whenever *rGyud. bzhi* is mentioned, the singular is used though the title literally means 'Four treaties'. In actual fact, they are four volumes of the same work - Hippocrates, *On the nature of man*, ch. 7. ed Littre, *Oeuvres completes*, Paris, J. B. Bailliere vol. 6, 1849, pp. 46-49 ; Hippocrates, Trl. W. H. S. Jones, vol. 4, p. 19.
- 15) *rGyud. bzhi bShad. rgyud*, ch. 4, *Rechung, Tibetan medicine*, p. 39.

- 16) Aristotle, *De partibus animalium* II 7, 652b-653a, trl. William Ogle, *The works*, Oxford University Press, vol. 5, 1911.
- 17) Theory that phlegm runs down from the brain causing catarrh and many catarrhal diseases has persisted in western medicine throughout the Middle Ages until J. B. Van Helmont in the 17th century proved its impossibility, See Walter Pagel, *Jo. Baptista Van Helmont. Einführung in die philosophische Medizin des Barock*, Berlin, Springer, 1930, p. 62ff.
- 18) Vāgbhata, *Ashtāṅgahr̥dyasamhitā* I i, 17, ed. and trl. Claus Vogel, *Abhandlungen für die Kunde des Morgenlandes* herausgegeben von der deutschen morgenländischen Gesellschaft 37, 2, Wiesbaden, F. Steiner, 1965, p. 60.
- 19) F. Meyer, *Medicine tibetaine-l'homme et son milieu*. Colloques internationaux du Centre National de la Recherche Scientifique, No. 268, Himalaya Ecologie Ethnologie, Sevres-Paris, 1976, p. 196.
- 20) Galen, *De causis morborum*, chs. 1-3. *Opera omnia*, ed. C. G. Kuhn, Leipzig, vol. VII, 1824, pp. 1-2, 10 ; *De simplicium medicamentorum facultatibus et temperamentis*, Book IV, ch. 16, *ibid.*, vol. XIV, 1827, p. 674.
- 21) See *Arnaldi de Villanova opera medica omnia. II, Aphorismi de gradibus*, ed., preface and commentary Michael R. McVaugh University of Gronada, 1975.
- 22) 'Wenn nämlich Krankheit auf einer fehlerhaften Mischung der Körpersäfte beruhte, ... so musste dieser krankhafte Zustand auch im Harne sichtbar werden'. (If disease was based on a faulty mixture of the humours .. so this diseased state had to become visible in the urine'. Johanma Bleker, *Die Geschichte der Nierenkrankheiten*, Mannheim, Boehringer, 1972, p. 17. See also Esther Fischer-Homberger, *Geschichte der Medizin*, Berlin, Springer, p. 27.
- 23) *rGyud. bzhi, bShad. rgyud*, ch. 2, *Rechung, Tibetan medicine* p. 32.

- 24) See Walter Pagel, *William Harvey's biological ideas*, Basel-New York, S. Karger, 1967, p. 254, and A.L. Peck, The connate pneuma. An essential factor in Aristotle's solutions of the problems of reproduction and sensation. In : *Science, medicine, and history. Essays written in honour of Charles Singer*, ed. E. A. Underwood, Oxford University Press, 1953, vol. 1, pp. 111-121.
- 25) *rGyud. bzhi, bShad rgyud* ch. 2, *Rechung, Tibetan Medicine*, p. 43, 44.
- 26) Plato, *Timaeus* 82 C. D, *Collected dialogues*, p. 1203.
- 27) *rGyud. bzhi, bShad. rgyud*, ch. 2, *Rechung, Tibetan medicine*, p. 33.
- 28) Aristotle, *De generattone animalium* I 20, 729a, trl. Arthur Platt, *The works*, vol. 5, 1910. - Job 10, 10 'Hast thou not poured me out as milk and curdled me like cheese ?' may be derived from Aristotle via Hellenistic sources because Job is a late book of the Bible.
- 29) Hildegard von Bingen, *Wisse die Wege - Scivias*, trl. Maura Boeckeler, Salzburg, O. Muller, 1955, p. 128.
- 30) Michael Scotus, *De secretis naturae* in Albertus Magnus, *De secretis mulierum*. Starssburg, L. Zetzner, 1615, p. 267.
- 31) Pliny, *Naturalis historia*, Book VIII 17, 44, trl. H. Rackham, Loeb Classical Library, London, Heinemann, 1947, pp. 34-35.
- 32) Alexander von Humboldt, *Cosmos. A sketch of a physical description of the universe*, trl. E. C. Otte. London, H. G. Bohn, vol. 2, 1849, p. 525.
- 32a) *rGyud. bzhi, bShad rgyud*, chapter 2; *Rechung. Tibetan medicine*, p. 36.
- 32b) Galen, *De usu partium*, Book 14, chapter 7; ed. Kühn, vol. IV, p. 172.
- 32c) Esther Fischer - Homberger, *Krankheit Frau*, Bern, H. Huber, 1979, p. 14.
- 32d) Aristotle, *De generatione animalium* IV, I, 763b, 30-764a, 1, trl. Arthur Platt, *The works*, vol. 5, 1910.

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THE RISE OF CHANGCHUB GYALTSSEN AND THE PHAGMO DRUPA PERIOD

The Director of the Sikkim Research Institute of Tibetology has asked me to present a paper on any period in Tibetan history at the Seventeenth annual Conference of the Historical Studies Institute. I have chosen to write about Changchub Gyaltsen of Nedong and his rise to power, to become the ruler of Tibet and to establish the Phagmo Drupa lineage, after the overthrow of Sakya regime. I have based my paper on Changchub Gyaltsen's *Lang ki Pudi Siro* and on the Fifth Dalai Lama's *Zog-dhen Jhunui Gaton*.

Changchub Gyaltsen was one of the most colourful personalities in Tibetan history. The statues of Changchub in Nedong depict him as a man with droopy eyes and small stature. But he was a man of very strong will and great compassion. He was also a man of deep insight and strong social commitment. The mistreatment he received from the Sakyapas, while governor of Nedong, led him to seize the power from them and, unlike many others in history, he rose to power without the aid of foreign allies. When he became the ruler of all Tibet he introduced social reforms which helped to make the Phagmo Drupa period, a period which lasted for more than two hundred years, the most stable and peaceful period in Tibetan history.

From 1253 to 1358 Tibet was ruled by the Sakyapas. During their rule, central Tibet was divided into thirteen states and each of these states was governed by a hereditary governor or Tripon. The state of Nedong was governed by the descendents of Lang Lhasi. 1) Earlier a Kargyu lama named Dorje Gyalpo, who lived from 1010 to 1070, built the famous monastery of Dhensa Thel in Phagmo Drupa, a hermitage in Nedong. This lama later became known as Phagmo Drupa Dorje Gyalpo. After his death Dhensa Thel began

1. *A mythology. The son of Deity Mengdhom Taktzen (the fifty sky deity) and Goddess Mentsum.*

to deteriorate. Unable to bear the deterioration of such a great monastery a disciple 2) of Phagmo Drupa sent Che-nga Drakpa Jungne, his trusted attendant and a descendent of Langsi, to become the abbot of Dhensa Thel and to renovate the Monastery. Chen-nga Drakpa Jungne presided over Dhensa Thel for twenty-six years and rebuilt the monastery to its former grandeur. In 1253 when the Sakyapas came into power they appointed Dorje Pel, the brother of Chen-nga Drakpa Jungne, as Tripon of Nedong. From that time on the Tripon, who was a monk, assumed the seat of government at Nedong and also ruled as abbot at Dhensa Thel and his brothers married in order to perpetuate the family line. This tie with the monastery founded by Phagmo Drupa led to the Tripons of Nedong to become known as Phagdru (short of Phagmo Drupa) Tripon and their period of rule in Tibet as the Phagmo Drupa period.

In 1302 a son was born to Phagdru Tripon Rinchen Kyab and he was named Changchub Gyaltsen. At the age of six he was initiated into monkhood at Dhensa Thel. At the age of twelve he went to Sakya in order to become an official in the Sakya government. The Sakya ruler 3) at the time was a man of hot temper and so, fearing that a burst of temper from the ruler would do damage to the name of Phagmo Drupa, Changchub decided instead to concentrate on his studies. He entered a school run by two Sakya Lamas, Lama Jampel and Lama Nyamepa. He studied mathematics, astrology, poetry, art, grammar, logic, tantric and many other subjects. He was always an outstanding student.

Six months out of a year the boys of this school were taken on camping tour. On this tour, Lama Nyamepa required this student to experience first-hand the life of common folk. Each student, by turn, had to fetch the water, gather fuel, build the fire, cook the meal and sweep the floor. Changchub proved capable of facing hardships. While on this tour the students studied their religious texts with fervor; and they also learned to excel in athletic skills

2 *Kyopa Jigdhen Gampo (1143-1217), founder of Drigung Monastery.*

3 *Dakchen Zangpo Pal*

such as stone-throwing, horse-racing, swimming and long distance running. They were also taught public speaking and the art of leadership, and how to sing and how to debate in song. In his autobiography, writes, "I am forever grateful to Lama Nyamepa"

After completing his studies at the age of twenty, Changchub Gyaltzen was appointed the Phagdru Tripon of Nedong by the Sakyapas in 1322. He was also given the Mongolian title of Teisitu, which means Learned Instructor, and presented with a seal carved in sandal-wood. In Nedong, he appointed new civil administrators and new generals for his army. He built a bridge across the Shamchu river and planted new trees throughout the valley. Two years after Changchub had become governor of Nedong, Atula, the Sakya overseer of Livestock, came to Nedong on his round of inspection. One day he summoned Changchub down to the horse stables and pointed to a broken section of the manger and said, "Three pieces of brick can prevent that log from falling down and breaking a horse's leg. To buy a new horse will cost on 'de' of silver which is equal to 8 'sho of gold.'" 4) Changchub writes in his diary, "After receiving this sound advice, I ordered all the broken fences and walls repaired."

During the governorship of his uncle, the Tripon of Yasang had seized territory and two hundred and eighty families belonging to Nedong. When Changchub became Tripon, he seized back the lost territory and people. A state of hostility existed between the two provinces which led to a court inquiry by the Sakya government. The Tripons of Thangpoche and Tselpa, who were friends of Yasangpa, bribed the investigators and the case could not be settled. While the case was in the court, Yasangpa led a battle against Nedong and thirteen persons including the relatives of Changchub were killed, and Changchub himself narrowly escaped death. The bribed administrators in Sakya sent one Sonam Gyaltzen as the new Tripon of Nedong, claiming him to be a descendent of Lang Lhasi. Changchub refused to hand over the governorship of Nedong to the new man.

A few months later, the Sakya Internal Minister, Wongtson visited Dhok Lumpa near Nedong. From there he sent an invitation

4 *Lang ghi Pudi Siro*

to Changchub. Suspecting treachery, Changchub nevertheless went to meet Wongtson. He was immediately arrested on arrival and commanded to give up his office and his seal to Sonam Gyaltzen. Changchub defiantly refused and replied, It is amazing that a new Tripon should be appointed in my place when I have done no wrong to the Sakya Government nor to my people." 5) He was put under house arrest for 19 days 6) and subjected to torture. Again, Wongtson tried to persuade Changchub to obey his command. He promised Changchub he would restore Nedong to him within a year or two if he would give up his office now. To that Changchub replied "If you wish so much to aid Sonam Gyaltzen you can tie a sealed letter around our neck and send us to Sakya to be judged. Otherwise, kill me now and take over Nedong." 7) Not knowing what to do the minister sent Changchub back to Nedong. Reluctantly, wongtson returned to Sakya where he told malicious tales about Changchub to the ruler.

At about this time, the Tripons of Yasang, Tselpa, and Thangpoche had a meeting in Lhasa. At the meeting Tripon Yasang boasted that he would soon spend his summers in Yamdrok and his winters in Nedong. "This boast" writes Changchub, "was like an arrow through my heart." 8) In 1351 fighting broke out between Nedong and Yasang, and Changchub emerged the victor. Sakya sent negotiators but they returned having failed to bring peace. Then a meeting was held by the Sakya administrators in which it was decided that Gyalwa Zadgpo, the Prime Minister, should go to Nedong and hold another inquiry. It was also decided that if the parties did not cooperate, Changchub was to be killed and the Tripons of Yasang and Thangpoche were to be expelled; and Sakya was to assume direct control over the states of Nedong, Yasang and Thangpoche. When Changchub heard about the Sakya decision, he

5 *Ibid*

6 *In Trul ghi Deme it is written that changchub was under arrest for 90 days*

7 *Lang ki Pudi Siro*

8 *Ibid*

undertook a massive strengthening of his army and prepared his people for a revolt against the Sakyapas should the central government unlawfully kill him. He also sent a message to Yamdrok Tripon to be ready to come to his aid. After a few months while Gyalwa Zangpo was enroute to Nedong, Changchub went to receive him at Ghonkar. On meeting Gyalwa Zangpo, Changchub offered him a salutary scarf and a lump of gold and said, "I am ready to obey your verdict if you will conduct your investigation honestly ; but if you should unlawfully kill me my body will be claimed from all four directions and this will hurt the stability of Sakya." 9)

When Gyalwa Zangpo arrived in Nedong, he set up camp on the west bank of the Shamchu river. Tripon Yasangpa and his men camped not far away. Inside the Nedong fort, Changchub gathered his trusted men and bid them that if he should be captured they were not to surrender until a just settlement of the dispute was made. The next day when the disputing parties had assembled in the camp of Gyalwa Zangpo, they were arrested 10) and the inquiry continued separately for three days. Fearing that his seal would be used to falsely command his men Changchub, while under arrest, burned his sandal-wood seal and sent a message to his men telling them that he had burned his seal and they were not to surrender Nedong even though they should hear that his skin was peeled off and that he was being dragged along the ground. At the court of inquiry a number of false accusations were brought against Changchub and he was told to place his seal on these, and when he told them he had burned his seal he was subjected to severe torture. Later Changchub was sent to a prison in Kotel, a town near Sakya. A triangle-shaped hat with a yak's tail upon it was put on his head ; and he was made to ride on a bullock backwards. The citizens of Nedong gathered along the road and openly wept and protested loudly on seeing their leader taken away. As the Sakya soldiers marched across the bridge with their prisoner Changchub, with a shake of his head, tossed his hat into the river and turned to his people and called out to them saying, "Don't worry about

9 *Ibid.*

10 *In Trul ghi Deme it is writing that Gyalwa Zangpo, Changchub and Yasangpa were assembled on the bridge when suddenly only Changchub was arrested.*

me. They have made me ride this bull backwards but I take it as a good sign. I will be back soon." 11) When Changchub was brought through the streets of Kotel, people jeered at him and threw handfuls of mud at him. He opened his mouth to catch the mud. Laughing, he said, This is a good sign that I will soon be eating Sakya." 12)

Meanwhile in Nedong, Gyalwa Zangpo banished Tripon Yasang to Jayul in southern Tibet and declared Nedong, Yasang and Thangpoche under direct Sakya control. Leaving a batch of soldiers behind, Gyalwa, Zangpo returned to Sakya. In reality, Changchub's men had not surrendered to him.

For some time now, a political rivalry existed between Wongtson and Gyalwa Zangpo. Wongtson had already been decorated by the Mongol Khan, Togan Timur, and there was talk that the Sakya ruler would make him Prime Minister in Gyalwa Zangpo's place. Fearing this to be true, Gyalwa Zangpo knew his only hope in remaining in power was to have a strong ally. So he sent Lama Nyamepa to visit Changchub in prison and offer him his release in return for military aid. After only two and half months of imprisonment, Changchub was secretly set free. But openly it was declared he had escaped.

To the surprise of all in Nedong, their leader suddenly arrived amidst them. A joyous welcome reception was held for him. Later Changchub held a meeting at which he praised his men for their steadfast loyalty to him and then he informed them of internal strife within the Sakya government. The split within the House of Sakya 13) and the deep rivalry between the two powerful ministers had weakened the

11 *It was the custom in Tibet to make a prisoner ride a bull when sentenced to banishment. But strangely, here changchub is made to ride the bull backwards. This must be why he took it as a good sign.*

12 *In Tibetan, the word MUD and the 1st syllable in the name of SAKYA has same spelling and pronunciation. So Changchub is making use of a pun.*

13 *The family was divided into four. It was agreed that each would, by turn, rule the country.*

Sakya government considerably. "Our time is ripe" said Changchub, "none of you must excuse yourself on grounds of illness, old age or religious commitment. All of you must cooperate with me. The iron must be pounded while it is hot". 14) And Nedong made preparation for battle.

Not long after, Gyalwa Zangpo was suddenly put under arrest by Wongtson. Then he sent his forces by two routes to battle against Nedong. Meanwhile word of Gyalwa's arrest had already reached Nedong and Changchub and his ally, Tripon of Yamdrok, sent their forces from two directions against Sakya. Soldiers led by Minister Shunu Zangpo sped along the road towards Sakya and and at Mongardong they clashed with the Sakya forces and easily defeated them. The second Nedong company led by Trompa Laptsum sped over the pass and clashed with Sakya soldiers at Chang Lakha and was victorious. As was the custom in those days, the victors sent back the heads and limbs of the defeated generals. Then Changchub led the third group of forces against Sakya. But the fame of Changchub's might was already wide spread and so as he led his army through Drachi and Ghongkar the Sakya soldiers turned and fled in all directions, many jumping into rivers on surrendering on the spot, and Changchub and his men hardly saw any action. Fearing the fall of Sakya to Changchub, the Sakya rulers, Khetsum Nagalekpa and Lama Dhampa Sonam Gyaltzen, and the leaders of the Chokhasum 15) received Changchub at Rong. They told him that Gyalwa Zangpo had been set free and they begged him to agree to a truce. In 1355 a truce was set and Nedong's new territory was drawn up. East of Mt. Jomo Khara came under Nedong and the lands west of Mt. Jomo Khara remained under Sakya. The leaders of U, Dho-thod (Kham) and Dho-med (Amdo) came to pay obeisance to Changchub and each offered him a letter of allegiance stamped with his own seal.

After a few years there was another crisis within the Sakya hierarchy. This time rivalry between Prime Minister Wongtson and the new Internal Minister, Namkha Tenpa resulted in the murder of Sakya Lama Kumpangpa. Also at the same time, Gyalwa Zangpo died mysteriously.

14 *Lang ki Pudi Siro*

15 *The three regions of Tibet, U-Tsang, Dho thod and Dho-med.*

riously 16) at his home estate of Lhatse. On hearing this news, Changchub led a large army and headed for Sakya. On his way he met with a few vain attempts to block his path but, like the sunrise pushing back the darkness, Changchub advanced head-on towards Sakya. At Sakya Changchub dethroned the main ruler, Ta On Lordo Gyaltsen. He imprisoned more than four hundred Sakya ministers including Wongtson and Namkha Tenpa. He placed Rinpungpa Namkha Zangpo as chief administrator of Sakya and ordered him to put guards around the beautiful Sakya temple and palace to protect the art pieces from the rampage of his soldiers.

On returning to Nedong in 1358, Changchub Gyaltsen declared himself the ruler of Tibet. His first order of work was to eliminate the potentially dangerous office of the Tripon and in its place he appointed a man with unquestioned loyalty as Dzungpon (District Officer), to administer a small Dzung (district), and thus he divided the country into many districts. As the study of Sutra was never undertaken by Changchub's religious sect, the Dhakpo Kargyu, a monastery was built in Tsethang to house the school of Sutra. Then he started a major renovation of Dhensa Thel, Lhasa Tsuglag khang, Samye Tsuglag-khang and all the major monasteries in Tibet. He banned fishing and hunting of wild animals. He built bridges across rivers and where bridges could not span the rivers he posted ferry boats. For the protection of travellers, he stationed Jigkyabs (police) along solitary roads. At pilgrimage sites he posted families to provide free food and lodging to the pilgrims.

Changchub improved the condition of the nomads and the farmers and gave them relief from unfair taxes. Although the Sakyapas had a system of taxation based on the Mongolian system, their tax-collectors misused their power and taxed the people unfairly. Changchub set up a new system whereby the government yearly collected only one-sixth of the produce reaped by the nomads and the farmers. In U, Tsang and Thod he build thirteen fortresses at strategic sites.

Changchub Gyaltsen also reformed the system of punishment. During the latter part of the Sakya rule, the constant fighting

16 *Zan-dhen Jhunui Gaton states that some say he was murdered and others say he died of drunkenness.*

within the ruling family and the frequent change of its ministers diminished the fairness of justice; and also the adoption of Mongolian punitive methods sanctioned the execution of criminals without a hearing and permitted the handing the severe punishment for misdemeanors. Changchub adopted the practice of the early kings of Tibet and devised thirteen grades of punishment and decreed that hearings were to be held before a sentence was passed. Because of the firm but fair system of punishment thieves, and bandits virtually disappeared from the land and the Phagmo Drupa period in Tibetan history was also known as the 'Ghe-mo Serkhur' period; meaning a period in which an old woman carrying a bag of gold could travel from Dhartse-dho in the east to Ladakh in the west and not come to any harm by bandits. Changchub Gyaltsen died in 1364 at the age of sixty two in Nedong. 17)

After Changchub's death, two of his relatives came to the throne in quick succession. The fourth Phagmo Drupa ruler was Che-nga Sonam Drukpa. During his four year rule, harvest was bountiful and he became known as the "ruler of good fortune." After his retirement, his nephew, Miwang Drakpa Gyaltsen ascended to the throne in Nedong in 1385. The famous Raptan Kunsang Phagpa, the founder of Pekhor Chote monastery in Gyangtse, served as one of his attendants. During Drakpa Gyaltsen's reign, the Chinese Emperor Yung Lo (1403-1424) of the Ming Dynasty sent an invitation to the Tibetan ruler to visit China. Drakpa Gyaltsen refused the invitation and Karmapa Deshen Shekpa (1384-1415) was invited instead. Karmapa was given a grand welcome and the Emperor himself went to receive him at the gates of Nanking. Emperor Yung Lo also sent representatives, a number of times, to Tsongkhapa (1357-1419), the founder of the Gelugpa sect, inviting him to his court. Tsongkhapa declined the invitation and instead sent a representative 18) to Nanking.

Through the patronage of Drakpa Gyaltsen and his minister, Neu Namkha Zangpo, Tsonkhapa in 1409 instituted the first Monlam (Prayer) festival in Lhasa. Until 1959, when Communist China Committed aggression and overthrew the government of Tibet, the Monlam festival was held every Spring for three weeks in Lhasa.

17 *In Deb-ther Nagompo it is written that Changchub retired in 1363 and died at Thel monastery in 1373.*

18 *Jamchen Choje Shakya Yeshe.*

During the reign of Drakpa Gyaltzen there was peace and prosperity in the land and, for this, the people named him "Ghongma Chosgyal Chenpo" meaning "The Great Religious Emperor".

During the Phagmo Drupa period there lived many learned and famous men in Tibet. It was an era in which there was an outburst of life and beauty and a deep quest for knowledge. Bodhang Chojle Namgyal, the famous poet and astrologer, was a contemporary of Changchub Gyaltzen. Among his wellknown works is the ode he wrote in praise the Nedong government. Thangthong Gyalpo (1385-1509), a travelling medicant helped built fifty-three iron-chain bridges across rivers in U and Tsang regions. He is also responsible for introducing the tradition of the opera in Tibet. About the year 1400, the first method of printing was introduced in Tibet by Lochen Thugchi pel and Gelong Tashi Gyatso. Gos Lotsawa Shunupal, a disciple of Tsongkhapa, also lived in this glorious era. He is known for his famous *Deb-ther Nogmpo*, which is an indepth study of the Buddhist sects in Tibet. Many other famous architects, astrologers, metalurgists, painters, philosophers, poets, and sculptors lived during this period. The names of some are Bhuton Rinchen Drupa, Re-Dawa Shunu Lordo, Thuksey Rinchen Namgyal, Kheydrup Gelek Palsang, Je Gedun-drup, Yaktruk Sangye Phel, Rongton Sheja Kunrig, Ngor-chen Kunga Zanpo, Jamchen Rabjampa Sangye Phel, Gowo Rabjampa Sonam Sangye, God-truk Ralpa and Taktshang Lotsawa Sherab Rinchen.

Ghongma Drakpa Gyaltzen died in 1432 and his nephew, Che-nga Drakpa Jungne, was enthroned as Nedong Ghongma in 1433. The new Ghongma was also a nephew of Rinpung Norzang of the House of Rinpung. From about this time on, the House of Phagmo Drupy slowly began to loss its political control in Tsang and Thod. The Rinpungpas and, later, the Depa Tsangpas held the reins of government in these regions. Elsewhere the Phagmo Drupa ruler was little more than a figurehead. However it was not untill the late 1500s that the power of the Phagmo Drupa finally ceased to exist in Tibet. Although their political power had ended, the descended of the Phagmo Drupa line were regarded with respect and, for many years after, was addressed as "Ghongmar" by all.

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'Gos lo Gshon-nu dpal, *Deb-ther sngon-po*

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Pan-chen bsod-nams grags-pa, *Rgyal-rabs 'phrul gyi lde mig*.

Rje-brtsun grags-pa, rgal-mtshan, *sa-skya' Gdung-rabs rin-chen
bang-mdzod*

Rgyal-mchog lnga-pa, *Rdzons-ldan gshon-nu' dga'-ston*.

Tai-situ Byang-chub rgyal-mtsan, *Rlangs-kyi pu-sti bse-ru*.

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An Art Book (Six Ornaments and Two Excellents) reproduces ancient scrolls (1670 A.D.) depicting Buddha, Nagarjuna, Aryadeva, Asanga, Vasubandhu, Dignaga. Dharmakirti, Gunaprabha and Sakyaprabha ; reproductions are as per originals today after 300 years of display and worship with no attempt at restoration or retouching. The exposition in English presents the iconographical niceties and the theme of the paintings, namely the Mahayana philosophy ; the treatment is designed to meet also the needs of the general reader with an interest in Trans - Himalayan art or Mahayana. A glossary in Sanskrit-Tibetan, a key to place names, and a note on source material are appended. Illustrated with five colour plates and thirteen monochromes.

Price Rupees Seventy Five.

April 1962/1972

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'ण'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 सारुधरासंभ्रमं सौम्यं सुभ्रमं सारुधरासंभ्रमं ।

१. नमस्तारेतुरेवीरेक्षणद्युतिनिभेक्षणे ।
त्रेलोक्यनाथवाकत्रब्जविकसत्केशरोद्भव ।

१ सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।
सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।
सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।
सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।

२. नमः शतशरच्चन्द्रसंपूर्णपटलानने ।
तारासहस्रनिकरप्रहसत्किरणोज्ज्वले

२ सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।
सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।
सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।
सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।

३. नमः कनकनीलाब्जपाणिपद्मविभूषिते ।
दानवीर्यतपश्शान्तितितिक्षद्ध्यानगोचर ।

३ सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।
सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।
सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।
सुभ्रमं ब्रह्मरुद्रं सारुधरासंभ्रमं ।

४. नमस्तथागतोष्णीषविजयानतचरिणि ।
 अशेषपारमिताप्राप्य जिनपुत्रनिषेविते ।
 ८ युवा'रळय'दे'व'लेख'वा'मे'म'स'प'दि'वा'रु'वा'दे'र ।
 म'प्र'अ'य'स'रु'स'प'र'कु'य'व'सु'दे'म ।
 म'पु'स'य'दे'य'सु'र'प'सु'वे'प'दि ।
 कु'य'प'दि'सु'स'गु'स'प'दे'र'कु'स'म' ।

५. नमस्तुत्तारहूँकारपूरिताशादिगन्तरे ।
 सप्तलोकक्रमाक्रान्ति अशेषाकर्षणक्षमे ।
 ९ युवा'रळय'दु'दु'र'कु'य'मे'म' ।
 अ'दे'र'द'र'सु'म'स'र'द'र'स'र'द'र'म' ।
 अ'दे'र'दे'र'द'र'सु'म'स'र'द'र'स'r'द'र'm' ।
 पु'स'p'मे'द'p'र'अ'गु'र'p'र'कु'स'm' ।

६. नमः शक्रानलब्रह्मरूत्विश्वेश्वराचिते ।
 भूतवेतालगन्धर्वगणयक्षपुरस्कृते ।
 ९ युवा'रळय'व'कु'पु'र'मे'र'कु'र'द'स'म' ।
 कु'र'कु'र'कु'र'कु'र'कु'र'कु'र'कु'r'd's'm' ।
 अ'गु'र'p'र'कु'r'd's'm' ।
 कु'र'कु'र'कु'r'd's'm' ।

७. नमस्त्रडितिफट्कारपरयन्त्रप्रमदंनि ।
 प्रत्यालाढपादन्यासेशिखिज्वलाकुलज्वले ।
 १० युवा'रळय'दु'र'कु'य'मे'म' ।
 म'प'दि'व'अ'गु'र'p'र'कु'r'd's'm' ।
 म'प'दि'व'अ'गु'र'p'र'कु'r'd's'm' ।
 म'प'दि'v'अ'गु'र'p'र'कु'r'd's'm' ।

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་ལྷན་མཛད། །
དགའ་བོ་ཐམས་ཅད་མ་ལུས་གསོད་མ། །
९. नमस्त्रिरत्नमुद्रांकहृद्यंगुलिविभूषिते ।
भूषिताशेषदिक्चक्रनिकरस्वकराकुले ।
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་འཁྲུགས་མ། །
१०. नमः प्रमुदिताटोपमुकुटाक्षिप्तमालिनि ।
हसत्प्रहसत्तुत्तारेमारलोकवशंकरि ।
१०. ཡུལ་འཚལ་རབ་དུ་དགའ་བོ་བཟླེད་པའི། །
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་འགྲུག་པར་རྣམ་པ་ཉིད་མ། །
ཁྲོ་གཉེར་གཡོ་བའི་ཡི་གེ་རྩུ་གིས། །
འཕྲོངས་པ་ཐམས་ཅད་རྣམ་པར་སྐྱོལ་མ། །

१२. नमः शिखण्डखण्डन्दुमुकुटाभरणोज्ज्वले ।
अमिताभाजटभारभासुरेकिरणो घ्न वे ।

१३. ध्रुवा'रक्ष'ल्ल'व'द्वि'दु'स'सु'स'व'क्रु'वा ।
व'क्रु'व'स'स'स'स'स'स'स'स'स'स'स'स'स'स' ।
स'स'स'स'स'स'स'स'स'स'स'स'स'स'स'स' ।
स'स'स'स'स'स'स'स'स'स'स'स'स'स'स'स' ।

१३. नमः कल्पान्तहुतमुकज्वलामालान्तरास्थित ।
आलीडमुदितावडरिपुचक्रविनाशनि ।

१३. ध्रुवा'रक्ष'ल्ल'व'स'स'स'स'स'स'स'स' ।
स'स'स'स'स'स'स'स'स'स'स'स'स'स'स' ।
स'स'स'स'स'स'स'स'स'स'स'स'स'स'स' ।
स'स'स'स'स'स'स'स'स'स'स'स'स'स'स' ।

१४. नमः करतलाघातचरणहनभूतले ।
भृकुटीकृतहुँकारसप्तपतालभेदिनि ।

१४. ध्रुवा'रक्ष'ल्ल'व'स'स'स'स'स'स'स' ।
स'स'स'स'स'स'स'स'स'स'स'स'स'स' ।
स'स'स'स'स'स'स'स'स'स'स'स'स'स' ।
स'स'स'स'स'स'स'स'स'स'स'स'स'स' ।

१५. नमश्शिवेशुभेशान्ते शान्तनिर्वाणगोचरे ।
स्वाहाप्रणवसंयुक्ते महापापकनाशनि ।

१५. ध्रुवा'रक्ष'ल्ल'व'स'स'स'स'स'स' ।
स'स'स'स'स'स'स'स'स'स'स'स'स' ।
स'स'स'स'स'स'स'स'स'स'स'स'स' ।
स'स'स'स'स'स'स'स'स'स'स'स'स' ।

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་ཀྱི་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་ཀྱིས། །
བརྗོད་དང་སྤྲི་ལས་ངན་པ་སེལ་མ། །

२०. नमः चन्द्रार्कं संपूर्णनयनद्युतिभासुरे ।
हारा द्विरूक्त तुत्तारेविषमज्वरनाशनि ।

१० युवा०ऊ०य०श्रि०म०ह्रि०व०मु०स०प०दि० ।
श्रु०न०ग०श्रि०म०प०य०द०र०व०ग०स०य०म० ।
श्रु०र०ग०श्रि०म०प०ह्रि०द०श्रु०र०य०म० ।
श्रु०र०श्रु०ग०प०द०र०स०म०र०द०स०य०म० ।

२१. नमस्त्रितत्त्वविन्यासशिवशक्तिसमन्विते ।
ग्रहवेताल यक्षोघनशनिप्रवरेतुरे ।

११ युवा०ऊ०य०श्रि०द०ग०श्रु०म०र०म०व०ग०द०प०म० ।
श्रि०व०दि०म०श्रु०द०य०द०द०ग०श्रु०म० ।
ग०द०र०द०र०य०द०स०ग०द०र०श्रु०र०ह्रि०म०र०म० ।
श्रु०र०श्रु०द०ह्रि०म०प०दि०म०ह्रि०ग०र०व०श्रि०म० ।

२२. मन्त्रमूलमिदंस्तोत्रं नमस्कारैकविशकं ।

यः पठेत्प्रयतैर्हामानदेव्यां भक्तिसमन्विते ।

१२ उ०व०दि०श्रु०ग०श्रि०व०श्रु०द०प०द०र०द० ।
युवा०ऊ०य०व०श्रि०श्रु०श्रु०ग०श्रि०ग० ।
श्रु०श्रु०य०ग०श्रु०य०द०द०ग०श्रु०म०प०दि० ।
श्रु०श्रु०ग०द०ग०श्रु०व०श्रु०द०प०श्रु०ग०श्रि० ।

२३. सयंवा प्रातरूत्थावस्मरेत्सर्वाभयप्रद ।

सर्वपापप्रशमनं सर्वदुर्गतिनाशानं ।

१३ श्रु०द०र०श्रु०र०द०स०य०द०स०प०र०श्रु०म० ।
श्रु०द०प०श्रु०म०श्रु०द०श्रु०म०श्रु०द०र०व०श्रु०द० ।
श्रु०ग०प०श्रु०म०श्रु०द०र०व०श्रु०श्रु०ग० ।
द०श्रु०द०श्रु०म०श्रु०द०श्रु०म०श्रु०द०श्रु०द० ।

२४. अभिविक्तो भवेत्तूर्णसप्तभिज्जिनकोटिभि ।
अस्मिन्महत्त्वमासाद्यसोअन्तिवीर्यपदं प्रजेत ।

१२ कृत्वा व सु व सुवा व सु व सु व सु व सु व सु ।
सु व सु व सु व सु व सु व सु व सु व सु व सु ।
व सु व सु व सु व सु व सु व सु व सु व सु ।
स व सु व सु व सु व सु व सु व सु व सु व सु ।

२५. विषं तस्यां महाघोरं स्थवरं वाथजंगमं ।
स्मरणात्प्रलयं याति खदितं पीतमेव वा ।

१३ वे व सु व सु व सु व सु व सु व सु व सु ।
व सु व सु व सु व सु व सु व सु व सु व सु ।
सु व सु व सु व सु व सु व सु व सु व सु व सु ।
व सु व सु व सु व सु व सु व सु व सु व सु ।

२७. ग्रहज्वरविषत्तानं परमार्तिविनाशनं ।
अन्येषां चैवसत्त्वानां द्विस्त्रिसप्ताभिवतिनां ।

१५ वा वे वे व सु व सु व सु व सु व सु व सु व सु ।
सु व सु व सु व सु व सु व सु व सु व सु व सु ।
सु व सु व सु व सु व सु व सु व सु व सु व सु ।
वा वे वे व सु व सु व सु व सु व सु व सु व सु ।

२७. पुत्रकामो लभेत्पुत्रं धनकामोलभद्धनं ।
सर्वकामानवाप्नोति न विध्नैः प्रतिहन्यते ।

१७ सु व सु व सु व सु व सु व सु व सु व सु व सु ।
वे वे वे व सु व सु व सु व सु व सु व सु व सु ।
व सु व सु व सु व सु व सु व सु व सु व सु व सु ।
व सु व सु व सु व सु व सु व सु व सु व सु व सु ।

इति सम्यक्सैदुद्धवैरोचन भाषितं भगवत्यायितारे देख्यां । नमस्कारैकविंशकंस्तोत्रं
नाम समाप्तम् । ओं तारे तुत्तारेतुरेस्वाहा ।

उम'य' वउम'द्व'द'न'स' म' र'स'म'स' म' ङ्ग'सो' स्रु'स' म' ल' सु'म'र'ठ'ल' व' ठी'पु'
उ' म'ठ'म'मि'स' व'रु'द'य' वि'स'पु'व' य'द'न'म' व'र' स्रु'म'स' य'दि' स'द'स' कु'स' व'र' व'र'
स्रु'द'स'द'द'गु'स' म'स्रु'द'स' य'स्रु'म'स'सो॥ ॥

य धर्म हेतुप्रभवा हेतुन्तेषां तथागतोद्भवदत्
तेषां च योनिरोध एवंवादीमहाश्रमण ।

ॐ म'स'

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་ལྱིས།

४. अनन्त-

མཐའ་ཡས།

४. अणोष-

མ་ལུས།

५.

”

ལུས་པ་མེད་པ།

६.

”

མ་ལུས།

१८.

”

མ་ལུས་པ།

५. अन्तर-

ནས་མཁའ།

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།

“ अभिर्वतिना-

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 ।

१४. चरणाहन-सुधा-सुधा-सुधा ।

१७. चालिनि-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 ।

(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.

- ७. त्रिडिति-५२'उस'पु'५८'।
- ८. तुरे-५३।
- ९. त्रिरल-५०'क'म'क'वा'सु'म।
- १०. तुत्तार-५५'र'य'म।
- १७. तुरेपाद-५'र'र'ल'स'क'।
- २०. तारद्विरुक्त-५'र'प'क'म'व'ई'द'।
- २१. त्रितत्व-५'क'द'वा'सु'म।

“ तुरे-सु'र'५।

- १. त्रैलोक्य-५'ई'वा'क'वा'सु'म।
- २४. तुर्ण- सु'र'५।
- २६. त्रि- वा'सु'म।

(द)

- ०० देव्यं- सु'म'।
- ३. दान- सु'क'वा'।
- ५. दिग- सु'वा'स'५८'।
- ९. दिक्चक्र-सु'वा'स'गु'। ५'र'र'य'।
- १६. दश.क्षर-य'। ५'वा'व'तु'वा'।
- १६. दीपिते-सु'क'म'क'द'म'।
- १९. दुस्वप्न-सु'। ५'म'८'क'वा'।
- २०. द्युतिभासुरे- ५'र'५'र'व'स'।
वा'स'य'म'।
- २२. देव्यां-सु'म'। ५'।
- २६. द्वि- वा'क'म'।

V. No.

(घ)

- ३. ध्यान- व'स'म'वा'द'क'।
- १२. ध्रुवे- ५'वा'व'र'।
- २७. धनकामो- ५'र'५'र'५'र'व'स'क'।

(न)

- ०० नमस्कार- सु'वा'पु'व'।
- ०० नामासीननां- ल'स'पु'व'।
सु'वा'स'म'।

०० नमा- सु'वा'५'र'य'य'।

- १. नमः सु'वा'५'र'य'।
- ” निभ-५'र'य'।
- ” नाथ- सु'म'।

२. निकर-सु'वा'स'व'क'म'गु'स'।

४. निसेविते-५'क'५'व'सु'क'म'।

८. निसूदन-म'। ५'वा'स'वा'र'५'म'।

९. निकर- सु'वा'स'क'म'स'।

९. निकरस्वकराकुले-५'र'५'म'५'र'५'गु'।

सु'वा'स'क'म'स'५'वा'स'म'।

१५. नाशनि- ५'र'५'स'स'व'क'द'म'।

१८ ” स'य'म'।

१९ ” ”

२० ” ”

२१ ” ५'र'५'स'स'व'र'।

२०. नयन-सु'क'वा'क'म'वा'। ५'।

V. No.

२३. नाशनं-अहोमस्य'ध'इद'यो

२२. नमस्कारैऋविशकं-युग'अह्वय'व'

त्रि'पु'ठ'गतेय ।

२७. न विधने:-अमोमस्य'इद'उद'।

(ग)

२. पटल-वृद्धेयस्य ।

" प्रहसत्-स्व'दु'भ्र'यद्वि ।

३. पाणि-युग ।

" पद्म-पद्म ।

४. पारमिता-स'ये'य'भृ'क'य ।

" प्राप्त-स्र'य'यद्वि ।

५. पुरित-ग'द'य ।

६. पुरस्कृते-अद्भु'क'अस्य'व'भ्र'द'स ।

७. परयन्त्र-स'ये'य'अम्रु'य'अ'यो'स ।

" प्रमदनि-स्व'दु'अहोमस्य'स ।

" प्रत्यलाढ-अ'य'स'व'क्रु'स'अ'यो'क'व'स्रु'द' ।

" पादन्यास-अ'य'स'गु'स'अ'क'र'इ ।

१०. प्रमुदितादोष-स्व'दु'द'ग'अ'व'व'इ'द'यद्वि ।

" प्रहसत्-स्व'व'अ'भ'द' ।

१६. प्रमुदितावद्ध-गु'क'अस्य'व'भ्र'द'स्व'

द'ग'अ'व'द्वि ।

" प्रभेदिनि-स्व'दु'अ'मो'म'स'स ।

" पदन्यसे-द'ग'अ'इ'व'गो'द'यद्वि ।

२१. प्रवरे-अ'हो'म'स्व'इ'द'स ।

V. No.

२२. पठेत्-अ'हो'म'उ'द' ।

" प्रयते-अ'हो'म'य'स ।

२३. प्रात:-अ'हो'म'स ।

२४. प्रजेत-अ'हो'म' ।

२३. प्रशमनं-स्व'दु'अ'भ'व ।

२५. प्रलयंयुयाति-स्व'दु'अ'भ'व'व'

इ'द'स्र'य ।

(घ)

७. फटकार-अ'हो'म'स ।

१८. फुटकार-अ'हो'म'अ'यो'म'स ।

(च)

६. ब्रह्म-अ'हो'म'स ।

१७. बीजिते-अ'हो'म'इ'द'स ।

(ज)

०० भाषित-अ'हो'म'स'य ।

०० भगवति-अ'हो'म'अ'क'अ'द'स'स ।

०० भगवत्यै-अ'हो'म'अ'क'अ'द'स'स'य ।

६. भूत-अ'हो'म'यो

८. भृकुटाकृत-अ'हो'म'अ'क'अ'द'स' ।

६. भूषित-अ'हो'म'स ।

११. भूपालपटला-अ'हो'म'अ'क'अ'द'स' ।

अ'हो'म'अ'क'अ'द'स' ।

१२. भासुरकिरणौ-अ'हो'म'अ'क'अ'द'स' ।

१४. भूतले-अ'हो'म'अ'क'अ'द'स' ।

V. No.

- " भृकुटीकृत-सिंघोरे-उद-सर्द ।
- " भेदिनि-असोसस'स ।
- १७. भुवनलय-असिपा-देव-वासुस'के ।
- २२. भक्ति-वासु ।
- ६. मरुत्विवश-रुद्र-लु-सु-केवास ।
- ८. महाघोर-असिपा-स'केव'पेस ।
- २५. महाघारे-दुवा-पे-केव'पेस ।
- ८. मारवीर-अदुद-गु-दस'पे ।
- ६. मुद्रांक-सकेव'स'दे-सुवा-सु ।
- १०. मुकुट-दसु-वसु ।
- १२ "
- १०. मार-अदुद'द' ।
- १३. मुदिताकड-गु-द'स'स'स'द'द' ।
- १५. महापापक-सु-वा-स'केव'पे ।
- १७. मेरु-स'स' ।
- " मन्दर-स'स' ।
- १६. मुदिताभाग-स'केव'द'द'स'पे'स'द' ।
- गुस ।
- २२. मन्त्रमूल-स'स'द'स'स'गु ।
- " "
- (य)
- ६. यक्ष-स'केव'सु-केवास'गुस ।
- २१. यक्षय-स'केव'सु-केवास'स'स' ।
- यः स'स' ।

V. No.

- (र)
- १३. रिपुचक्र-दसु-स'द'सु-के ।
- १६. रिपुगत-दसु-स'स'के ।
- (ल)
- १०. लोक-असिपा-के ।
- २७. लभेतुलं-सु-स'स'असु-के ।
- " लेभदधन-के-स'स'के-स'स' ।
- ००. वैरोचन-स'स'स'स'स' ।
- १. वीरे-दस'स' ।
- " वाक्त्र-ल'स'गु ।
- " विकसत्-सु-स'के ।
- ३. विभूषिते-स'स'स'स'स' ।
- ६ "
- ३. वीर्यं-स'केव'असु-स' ।
- ४. विजय-स'स'स'स'स' ।
- ६. वेताल-स'स'स' ।
- ८. विनाशनि-स'स'स'अस'स'स'स' ।
- १३ " स'स'अस'स'स'स' ।
- ८. वक्त्राब्ज-ल'स'गु-स'स' ।
- १०. वशंकरी-दस'स'स'स'स' ।
- ११. विमोचनि-स'स'स'स'स' ।
- १६. विद्याहंकार-स'स'स'स'स' ।
- १८. विष-दुवा-स'स' ।
- २०. विषम-स'स'स'स'स'स' ।

V. No.

२१. विन्यास-कृष्ण-वर्ण-वर्ण ।
" वेताल- ईश्वर ।
२४. बौद्धपद- सप्त-सप्त ।
शिव-वर्ण ।
२५. विषतस्या- देव-दुर्गा ।
२६. विषतानां- दुर्गा-वर्ण-वर्ण ।
" विनाशनं- कृष्ण-वर्ण-वर्ण ।
२७. वाप्नोति- शिव-वर्ण-वर्ण ।

(श)

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

(स)

- ०० संभवक-वर्ण-वर्ण ।
०० संबुद्ध-वर्ण-वर्ण-वर्ण ।

V. No.

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

V. No.

V. No.

” सर्वाभयप्रद-स्त्री-द्वैवास-प्रसस्य-उद-

स्य-श्रेण ।

२४. सप्तभि-सुग-सदु-र-क-स्य-गुण ।

२६. सप्त- सदु-र-दु ।

२४. सोअन्तिवोर्वपदं-सदस्य-सुग-मोद-

दयस्य-सप्र-सुग-देर ।

२५. स्थवरं वा यजंगमं-सदु-र-मो-

मद-यद-सुद-य-र-मो-र ।

” स्मरणात्- सु-र-यस्य ।

२६. सत्वानां-सोस्य-उद ।

२७. सर्वकामान-दद-य-प्रसस्य-उद ।

०० समाप्त- द्वैवास-सो-

(ह)

६. हृद्यं-सुग-म-र ।

१०. हसत्-सदु-र-य ।

११. हंकार- य-मो-सु-मो-स्य ।

१४. हंकार- ”

१७. हंकारकार- सु-मो-र-यस्य ।

१८. हरिणांक-र-सु-मो-र-यस्य-उद ।

” हरद्विरुक्त-र-म-म-र-यस्य-उद ।

Verses in Alphabet order

२४. अभिषिकोभव

२. कनकनीलाब्ज

१३. कल्पान्तहुतभुक्त

१. करतालघात

२७. ग्रहज्वरविषत्तानां

२०. चन्द्रार्कसंपूर्ण

१. तारेजुरेवीरे

४. तथागतोठणीष

५. तुरार इहकार

७. त्रिडितिकटकार

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. शतशरच्चन्द्र

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 characteristics 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 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 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 againsts to all other editions where it read TARADVIRUKTA PHATKARA and all commentaries approved 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 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 मा,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་ཤོག་གྲངས་ ༤༤

TITLE:— नमः तारा एकविंशतिस्तोत्रगुणहितसाक

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

VERSE	1	ཕྱོག་ ༡		ཅུ་སྐྱེས་ཞལ་གྱི།
V.	2	༢		གེ་སར་སྐྱེ་བ།
V.	3	༣		མཚན་ལྡོ།
V.	4	༤		ནམ་པར་རྒྱལ་བར།
V.	5	༥		ཚངས་པ།
V.	7	༧		བསྐྱེས།
V.	8	༨		ཚེན་མོ། ཅུ་སྐྱེས་ཞལ་ནི།
V.	12	༡༢	ཚྭ་པའི་ཚེ་མོས།	སྐྱོད་ན། བེན་དུ་འོད་ནི།
V.	13	༡༣		དགས། ནམ་པར།
V.	16	༡༦		སྐྱོན་མ།
V.	17	༡༧		འབེགས་བྱེད།
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།	ཚྭ་ལྷན་གང་གེས་རབ་དུ་བརྗོད་པས།
V.	25	༢༥	བདེན་གནས་པའམ་གཞན་ཡང་འགྲོ་བ།	

བཅོམ་ལྷན་འདས་མ་སྐྱོལ་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	आलीङ्ग
"	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

Kadam Phacho

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