


Atiśa's System of Twenty-One Tārās

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Introduction

his paper provides an English translation and Tibetan edition of Atiśa Dīpaṃkaraśrījñāna's (982–1054 CE) *The Means for the Attainment of the Twenty-One Tārās* (*sgrol ma nyi shu rtsa gcig gi sgrub thabs*; hereafter, *Twenty-One Tārās Sādhana*) based on evidence of newly recovered Tibetan manuscripts. No Indian who visited Tibet in the past one thousand years had a greater impact on the Buddhism there than Atiśa Dīpaṃkaraśrījñāna (982–1054). Atiśa is renowned for his devotion to the goddess Tārā who appeared in his dreams and visions, and bestowed predictions upon him throughout his life. His charismatic devotion to the goddess was the impetus for the faithful worship of Tārā in Tibetan Buddhist culture since the mid-eleventh century. Atiśa's lineage tradition of Tārā is the most distinguished among the five teaching traditions of Tārā in Tibet. The entire ritual edifice of worshipping Tārā in Tibet is built upon Atiśa's major works on the goddess. Atiśa's praise of the "Twenty-One Tārās" is iconographically one of the most popular in Tibetan painting, yet textual evidence for Atiśa's systematic ritual evocation of these forms of Tārā has yet to be documented in publication. The following study, translation, and Tibetan edition furnishes for the first time Atiśa's *Twenty-One Tārās Sādhana*. This study also provides the earliest extant Tibetan edition of *The Praise to Tārā with Twenty-One Verses of Homage*.¹

The Buddhist Goddess Tārā

The Buddhist goddess Tārā, as is well known, is a bodhisattva savior who develops into a female buddha. The name Tārā means literally "star" and a common derivation of her name is also from the

¹ Tib. *Sgrol ma la phyag 'tshal nyi shu rtsa gcig gis stod pa*, Skt. *Namastāraikaviṃśatistotra*. See Lhasey Lotsawa Translations 2020 for a recent English translation; Willson (1986, 353-358) for a Tibetan critical edition of the verses alone.

verbal root “to cross” ($\sqrt{t\bar{r}}$).² Yet, her historical beginnings are difficult to trace. There is no solid evidence for Tārā in Buddhist practice before the fifth century and the primary inspiration for her worship may have derived from the Brahmanical Devī or Durgā.³ In the seventh-century ritual compendium *Mañjuśrīmūlakalpa*, Tārā appears as a personification of Avalokiteśvara's compassion. Tārā assimilates the qualities of an advanced bodhisattva in the *Mañjuśrīmūlakalpa*, and develops into a Saviouress from the eight dangers (*aṣṭamābhayatārā*). She also inherits the maternal qualities of the *Perfection of Wisdom (Prajñāpāramitā)* and comes to be known as the “mother of the Buddhas” (Skt. *sarvabuddhamātā*).⁴ The worship of Tārā becomes formative in India during the seventh century with the *Tārāmūlakalpa*, a four hundred folio ritual compendium devoted to her iconographic forms and rites. In this compendium she is called the Blessed Queen of Awakened Awareness (*Bhagavatī Mahāvidyārājñī*) and is associated with *vidyās*, sequences of sacred syllables to evoke female deity's appearance (Landesman 2020). As Landesman (2008, 55) explains, associating Tārā as a *mahāvidyā* signifies the personification of “the awareness capable of liberating the practitioner who identifies with her in meditation.” With the development of esoteric Buddhist literature, Tārā appears in Mahāyoga and Yoginī Tantras as a consort of the tathāgata Amoghasiddhi of the “action” family (*karmakula*) and represents the wind element.⁵ The development and worship of Tārā in Indian Buddhism, similar to the worship of the female buddha Vajrayoginī (see English 2002), takes on a plethora of forms with a wide range of rituals and evocations. By the time of the twelfth century *Sādhanamālā* (T. *Sgrub thabs rgya mtsho*), Tārā embodies up to twenty-five forms.⁶ In brief, during Atiśa's lifetime the Buddhist goddess Tārā is a full fledged feminine force that may be worshipped and esoterically evoked for apoptraic and soteriological functions among others. In his seminal study on Tārā, Arènes (1996, 121) identified five major groups for the diverse forms of Tārā found in Indian Buddhism that were brought to Tibet. His listing of the major forms of Tārā include:

² Monier-Williams, 1899 (Reprint 1988), p. 443c: *tāra*, mfn. ($\sqrt{t\bar{r}}$) carrying across, a saviour, protector;... (f.) (g. *bhidādi*) a fixed star...; Ghosh 1980, 7-8; Willson 1986:13-14; Kumar 1992, 6; Shaw 2006, 310; Landesman 2020, 5-6; Lhasey Lotsawa Translations 2020, note 1.

³ For advocacy of Durgā influence see Ghosh (1980, 27); Shaw (2006, 313); Landesman (2020, 21) argues against this position.

⁴ Willson 1986, 39-43; Shaw 2006, 313-323; For eight dangers (*aṣṭamābhayatārā*) see Mitra 1957; Willson 1986, 87-93; Arènes 1996, 35-39.

⁵ See, for example, *Guhyasamājatantra*, Chapter 14 (Matsunaga 1978, 60-61), Chapter 17, vs. 51 (Matsunaga 1978, 104).

⁶ Cf. Bhattacharyya 2009 [1925], Volume 1, pp. 176-244.

1. Tārā without specification
2. Green Tārā (*sgrol ljang*) and White Tārā (*sgrol dkar*)
3. Eightfold Tārā protecting from eight fears (*aṣṭamābhayatārā* ≈ 'jigs pa brgyad las skyob pa'i sgrol ma)
4. Twenty-One Tārās (*sgrol ma nyi shu rtsa gcig*)
5. Specific manifestations

The fourth grouping which enumerates twenty-one forms of Tārā is the focus of the present study. According to recent research, there are a total of five systems of twenty-one forms of Tārā found in Indian and Tibetan Buddhism. These include the systems of: Sūryagupta, Atiśa, the *Sādhana-samuccaya*, 'Jigs-med gling-pa (1729-1798) based on the *Klong chen snying thig* (which descends from Klong chen rab 'byams pa dri med 'od zer, 1308-1364), and the system of Mchog gyur gling pa (1829-1870) (Watt 2011). Atiśa's system is the earliest evocation practice of the twenty-one forms brought to Tibet and is revealed, according to tradition, to Atiśa during his life by Tārā herself.

Tārā in Atiśa's life and works

The goddess Tārā appeared to Atiśa in his dreams and visions, and bestowed predictions upon him throughout his life. In the traditional biographies of Atiśa she appears to him in his childhood, advises him later in life to travel to Tibet, predicts his meeting with the primary lay Tibetan disciple 'Brom ston rgyal ba'i byung gnas, and foretells his rebirth in Tuṣita heaven (see Apple 2019). In fact, the following *Twenty-One Tārās Sādhana* will be transmitted to Atiśa based on a prediction he receives from Tārā while travelling to Tibet. This episode of Tārā's prediction may be related to an autobiographical statement that Atiśa makes in his *Open Basket of Jewels* concerning revelations from Tārā while circumambulating in Bodh Gayā (Apple 2018, 92).

With regard to Atiśa's extant canonical scholarship on the goddess, as noted by Beyer (1973, 12), out of the roughly 117 canonical works attributed to Atiśa only four are specifically devoted to Tārā while only six among seventy-seven translations of Indian Buddhist works focus on the goddess. Yet, as Beyer (1973,11) stresses, the whole ritual structure of Tibetan Buddhist worship of Tārā is based on these works. Among Atiśa's works devoted to the goddess as preserved within Tibetan Kangyurs, such as the brief *Praise to Tārā as Three Jewels* (Apple 2019, 233-234) or the *Abridged Clear Realization of Noble Tārā* (Apple 2019, 241-244), Tārā clearly is considered a Buddha who bestows protection and powers of realization.

Atiśa's system of twenty-one Tārās is found in the following two works:

- “The Means for Attainment of the Twenty-One Tārās, the System of the Princely-Lord [Atiśa]” (*sgrol ma nyi shu rtsa gcig gi sgrub thabs jo bo rje'i lugs so*; Manuscript A in the critical apparatus);
- “The Cycle of Prophecies granted by Tārā to Atiśa” (*sgrol mas lung bstan pa'i skor*; Manuscript B in the critical apparatus).

The following translation and edition of Atiśa's *Twenty-One Tārās Sādhana* is based on these two works which are derived from a shared source. However, only “The Cycle of Prophecies granted by Tārā to Atiśa” (Manuscript B) contains a colophon that outlines a lineage of transmission. The colophon states:

The lineage of this [practice] is Venerable Tārā, Princely-Lord [Atiśa] (982–1054), 'Brom ston (rgyal ba'i byung gnas, 1005–1064), Pu to ba (Rin chen gsal, 1027–1105), Sha ra ba (Yon tan grags, 1070–1141), 'Brom ston dbang phyug grags (11th–12th century), Sang ston shākya gzhon nu, Zla grags gsar ma, Rong ston shākya rgyal mtshan (a.k.a Rong ston shes bya kun rig, 1367–1449), Mkhan chen blo gros rgyal mtshan (15th century), then myself. Alternatively, Zla grags gsar ma, Slob dpon shes rab dpal (13th century), Rong ston blo bzang pa, then myself.

After Tārā's revelation to Atiśa on the twenty-one praises, the lineage begins with Atiśa's foremost Tibetan disciple 'Brom ston rgyal ba'i byung gnas. The biographies of Atiśa's life record that 'Brom ston translated the twenty-one praises at Snye thang toward the end of Atiśa's life (Apple 2019, 68). The colophon to Manuscript B does not state a translator and neither manuscript begins with an Indian-language title that traditionally authenticates a work to be included among official translations of Buddhist works into Tibetan.⁷ Atiśa's *Twenty-One Tārās Sādhana* was never included in any Tibetan Tengyur (*bstan 'gyur*) or any other official register of Tibetan Buddhist canonical texts. According to the accounts among recent Tibetan traditions, Atiśa's teachings that were not included in the Tibetan Tengyur were transmitted orally among his Tibetan disciples (Beyer 1973, 320).

If the Tibetan text found in these two manuscripts of Atiśa's

⁷ See Apple 2018, 140 for an example of this practice explained in a Kadampa commentary. See Roesler 2018 on this cultural practice and Halkias 2014 for an overview in Tibetan Buddhist history.

Twenty-One Tārās Sādhana were translated into Tibetan by Atiśa and 'Brom ston circa 1050 CE, then this would make them the earliest extant Tibetan edition of *The Praise to Tārā with Twenty-One Verses of Homage* as well as the earliest Tibetan ritual text on the twenty-one Tārās. This is because, until now, the canonical Tibetan translation of *The Praise to Tārā with Twenty-One Verses of Homage* is attributed to Gnyan lo tsā ba dar ma grags (late 11th century), a colleague of Rwa lo tsā ba (1016-1128) and the five commentarial works on the twenty-one Tārās of Sūryagupta were all translated into Tibetan after the 11th century (Willson 1986). Along these lines, most, if not all, studies on the twenty-one Tārās are based on the commentarial exegesis of Sūryagupta's system, whether the study is traditional, as with the First Dalai Lama dGe 'dun grub dpal bzang po (1391-1475) and Tāranātha Kun dga' Snying po (1575-1634), or modern as found in Willson (1986, 117-166).

After 'Brom ston, the lineage of this teaching was transmitted among well-known bKa' gdams pa figures up to Shākya gzhon nu (13th century), an abbot at gSang phu ne'u thog monastery. Up to this point, the lineage outlined in this colophon closely matches the primary lineage of reading transmission (*lung brgyud*) of the 5th Dalai Lama Ngag dbang blo bzang rgya mtsho (1617–82) for the twenty-one Tārās.⁸ The lineages are near parallel up to the time of Rong ston shākya rgyal mtshan (1367–1449) preserved in Manuscript B, with the 5th Dalai Lama lineage diverging beginning with Chos rje shes rab dpal ldan bzang, an abbot of gSang phu monastery. Both of the lineages recorded by Manuscript B and the 5th Dalai lama mention Zla grags gsar ma, "new Candrakīrti" which some scholars have identified as Zhang Thang sag pa (1100–1180?). However, due to the

⁸ The primary lineage transmission, with two alternatives, outlined by Ngag dbang blo bzang rgya mtsho (2009, 105.12-106.2) reads: *rjes gnang legs par nos pa'i brgyud pa ni / rje btsun sgrol ma / jo bo chen po a ti sha / 'brom ston rgyal ba'i 'byung gnas / rgyal sras po to ba / bshes gnyen sha ra ba / gtum ston dbang phyug grags / bang ston shākya gzhon nu / zla grags gsar ma / chos rje shes rab dpal / rong ston blo bzang grags pa (15th century) / mkhas btsun yon tan rgya mtsho / thams cad mkhyen pa dge 'dun rgya mtsho (1476 – 1542) / blo dpon skal bzang rgya mtsho / rdo rje 'chang pha bong kha pa dpal 'byor lhun grub (1561 – 1637) / drin can bla ma 'jam dbyangs chos dbyings rang grol / des bdag za hor bande la'o (1617 – 1682) / / yang na sha ra ba nas / bya 'chad ka ba ye shes rdo rje / skyer sgang pa / sangs rgyas dgon pa ba / mchims nam mkha' grags / ze'u sku mched / mchims blo bzang grags pa / gro ston kun dga' rgyal mtshan / mkhan chen grub pa shes rab / thams cad mkhyen pa dge 'dun grub / gnas rnying chos rje kun dga' bde legs / thams cad mkhyen pa dge 'dun rgya mtsho (1476 – 1542) man gong bzhin no / / yang na 'brom ston nas / spyang snga tshul khirms [106] 'bar / bya yul ba gzhon nu 'od / 'chad ka ba man gong ltar ro / / nye brgyud ni rje btsun sgrol ma / thams cad mkhyen pa dge 'dun rgya mtsho (1476 – 1542) man 'dra'o / /*

time gap between this epithet and Rong ston shes bya kun rig (1367–1449), the epithet may refer to followers of Candrakīrti who resided at Thang sag chos grwa where Rong ston pa studied in his youth (Koboyashi 2005, 30). In any case, the primary listed lineage in Manuscript B ends with the an unidentified figure receiving the practice from Mkhan chen blo gros rgyal mtshan (15th century).⁹

Atiśa's System of Twenty-One Tārās: Colors, Functions, and Mantras

As an Indian Buddhist master trained in Mahāyāna and Vajrayāna scholasticism and ritual, Atiśa was intimately familiar with the theory and practice of Tārā as an esoterically evoked tutelary deity (*iṣṭadevatā*). The *Praise to Tārā with Twenty-One Verses of Homage* is preserved in Sanskrit as a *dhāraṇī-mantra* (*gzungs sngags*) in the Tibetan canonical translation of the third chapter of *The Tantra on the Origin of All Rites of Tārā, Mother of All the Tathāgatas* (hereafter *The Tārā Tantra*).¹⁰ Atiśa must have been familiar with *The Tārā Tantra* and its rites as well as *Tārā's Fundamental Ritual Text* (*Tārāmūlakalpa*).¹¹

The beginning of *The Tārā Tantra* describes how Tārā is considered as “a mother who gives birth to the buddhas of the three times” who is beyond *saṃsāra* and *nirvāṇa*. Tārā is described in terms like *Prajñāpāramitā*, being unproduced and unceasing, without decrease or increase, by nature in *nirvāṇa*, synonymous with Realm of Reality (*dharmadhātu*). This is similar to the description of the Realm of Reality that Atiśa describes in the initial verses of his *The Song with a Vision for the Realm of Reality* (Apple 2019, 133-158).

Atiśa sees Tārā as a hypostasis of Mother Wisdom in visions during the latter portion of his life and refers to her as the “Mother of the Perfect Buddhas” in his *sādhanas* devoted to her (Apple 2019, 70-71, 236). Tārā as a liberating feminine force for Atiśa is the embodiment of perfect awakened wisdom. Tārā as a Buddha for Atiśa manifests her activities based on the realm of reality (*dharmadhātu*), according to the principles of awakened activity

⁹ Mkhan chen blo gros rgyal mtshan, also known as Nyang stod bye phu ba mkhan chen blo gros rgyal mtshan pa, Mkhan chen blo rgyal ba, or Sngags 'chang blo rgyal appears to have been the thirteenth abbot of Tshogs pa dge 'dun sngang (Heimbel 2013, 226, 229).

¹⁰ The full title is *De bzhiṅ gshegs pa thams cad kyi yum sgrol ma las sna tshogs 'byung ba zhes bya ba'i rgyud* (Skt. *Sarvatathāgatamātrī-tārāviśvakarmabhavanāmatantra*). For a recent English translation see Lhasey Lotsawa Translations 2022.

¹¹ Notably, Atiśa brought the Sanskrit manuscript of the *Tārāmūlakalpa* to Tibet. The manuscript was deposited in Radreng monastery after Atiśa's death and was not translated into Tibetan for three centuries until Bu ston Rin chen grub (1290–1364) translated the work (see Landesman 2020, 15-16).

(*'phrin las*) outlined in the *Mahāyānasamgraha*.¹²

Inspired by the lady he met at the base of the Bodh Gayā stupa, Atiśa is thinking with *The Praise to Tārā with Twenty-One Verses of Homage* in the Sanskrit language that is preserved in the third chapter of the *The Tārā Tantra*. This may be inferred from the fact that not only is Atiśa a fully trained Indian Buddhist Bengali *paṇḍita*, but also because he closely follows the Sanskrit of the verses in the names that he applies to each of the twenty-one Tārās in his brief ritual evocation instructions. For example, Atiśa names the ninth form Triratna-mudrāṅkā (vs. 9a) rather than Varadatārā (Willson 1986, 140), the tenth form Māralokavaśaṃkarī (vs. 10d) rather than Śokavinodana-tārā (Willson 1986, 141), or the sixteenth form Vidyāhūṃkāradīpita (vs 16d) rather than Rāganiṣūdanatārā (Wilson 1986, 152) (see Appendix II).

Atiśa's *Twenty-One Tārās Sādhana* begins with the instruction to visualize a green colored (*sku mdog ljang khu*) Tārā in the space before one. This confirms the later textual and oral Tibetan tradition that the twenty-one forms of Tārā arise from a green colored Tārā. Green is associated with the performance of all activities as mentioned by Buddhaguhya in his description of Tārā within his commentary to *The Mahā-Vairocana-Abhisambodhi Tantra*:

Light green is a mixture of white, blue and yellow. The symbolism of these colours is as follows: White signifies pacifying, yellow signifies enriching and blue signifies subduing, and their mixture into one colour signifies the performance of all these activities.¹³

Atiśa's *Twenty-One Tārās Sādhana* follows this symbolism as Atiśa states at the end of the *sādhana*, "Thus, all accomplishments, including pacifying, increasing, magnetizing/subjugating, and destroying will be bestowed." These activities correspond to the four activities (Skt. *caturkarman*, T. *las bzhi*) presented in esoteric Buddhist literature that classify ritual events in terms of these functions that are often correlated, as with the above citation, with colors and directions. In this manner, pacifying rites are white and

¹² Arènes 1996, 217-218.

¹³ Hodge 2003, 108. On green color being the source of the twenty-one Tārās see Wayman and Tajima, 1992, p. 147, note 45, v.140-2-5. The Fifth Dalai Lama Ngag dbang blo bzang rgya mtsho (2009, 104) mentions *seng ldeng nags kyi sgrol ma* ("Khadira Tārā") as the basis and Jayapaṇḍita does so as well (Landesman 2020, p. 41, note 145). The Sanskrit basis of Atiśa's focus on a "green colored Tārā" is confirmed in the *Sāadhanamālā*, (Bhattacharyya, Vol. 1, 2009 [1925], p.40.10: ...*tārā śyāmā*.... This is contrary to the claim of Shaw (2006, 325) that *śyāmā* is not attested in a Sanskrit source.

performed facing North, increasing rites are yellow and performed facing East; destroying rites are black and performed facing South; and magnetizing/subjugating are red and performed facing West.

In Atiśa's *Twenty-One Tārās Sādhana*, the colors of the forms of Tārā are distributed with four orange (or reddish/gold) forms and seven that are red signifying, in general, "magnetizing/subjugating," while three forms are gold signifying increasing and five are white signifying pacification. Only two forms of Tārā are associated with destructive rites (see Appendix I). Along these lines, all the forms of Tārā have the same bodily shape with one face and two arms, but differ as to individual color and the different-colored vase that each Tārā holds in her outstretched hand. This pattern of color and form matches the system associated with the name of Nāgārjuna as described and translated by Beyer (1973, xiii, 333-335, 470). Be that as it may, the manuscripts of Atiśa's *Twenty-One Tārās Sādhana* also furnish visualization instructions and mantras.

Until recently, the mantras for evoking the twenty-one Tārās have not been published.¹⁴ However, two manuals for contemporary practice of the twenty-one Tārās recently published by two Tibetan monastic teachers (*bla ma*), Khenpo Lama Migmar Tseten (2015) and Lama Zopa Rinpoche (2022), have provided mantras for each of the twenty-one Tārās. As Atiśa's rendition of these mantras often differ from later sources, I have noted in the annotations to the Tibetan critical edition variant readings of the mantras from both manuscripts, as well as a later manuscript attributed to Pañchen Blo bzang chos kyi rgyal mtshan (1570–1662), for comparison. A good example of the differences between Atiśa's rendition of the mantras and other editions is the mantra for the Noble Tārā Victorious Over the Three Words found in verse 6. The mantra given in later sources is: *om tāre tuttāre śatrūn ucchaṭaya svāhā*. The main verbal phrase in this sequence is *ucchaṭaya*, "to drive away."¹⁵ On the other hand, Atiśa provides the mantra: *om tāre tuttāre śatruṃ gacchata svāhā*. The main verbal phrase here is *gacchata*, the second person imperative plural from *√gam*, "go (away)." In brief, the mantras in Atiśa's system have less syllables and are in second person imperative forms.

A Note on the Translation and Transcription

"The Means for Attainment of the Twenty-One Tārās, the System of the Princely-Lord [Atiśa]" (*sgrol ma nyi shu rtsa gcig gi sgrub thabs jo bo*

¹⁴ Shaw 2006, 504, note 178: "I have seen the mantras in a typescript *sādhana* but not in a published source know to me."

¹⁵ Monier-Williams, 1899 (Reprint 1988), p. 173a: *uc-√caṭ*, P. *-caṭati* (Pf. *cacāṭa*), "to go away"; caus.p. *-cāṭayati*, "to drive away, expel, scare."

rje'i lugs so, pp. 1003-1009) and "The Cycle of Prophecies granted by Tārā to Atiśa" (*sgrol mas lung bstan pa'i skor*, 982-987) are located in the *Jo bo rje dpal ldan a ti sha'i gsung 'bum*, 2006, Vol. 1, in *dbu can* script. The English translation of the verses are from Lhasey Lotsawa Translations, 2020. However, the numbering of the verses follows the sequence in Blonay (1895), Wayman (1984), and Willson (1986, 113-116 English, 354-356 Tibetan). The Roman transliteration of Tibetan follows the Wylie System proposed in Wylie (1959).

Translation

The Means for Attainment of the Twenty-One Tārās, the System of the Princely-Lord [Atiśa]

[1003.11] The Means for Attainment of the Twenty-One Tārās, the System of the Princely-Lord [Atiśa]

[Preface]

I pay homage to the Venerable Noble Tārā!

A yogin who wishes to achieve the Venerable Lady [Tārā], should visualize in the space before one a green colored Venerable Lady [Tārā], whose right hand is in the gesture of giving boons, the left hand holding a blue lotus, with right foot extended, left foot drawn back, seated on a lotus, sun, and moon seat. Present mental offerings to her. [1003.15] Praise and make supplications. With a mental prostration for each and every homage, a light ray emerges from the heart of that particular Tārā.

[The light rays] touch one's body, touches the speech purifying the obstructions of the body, and touches the heart purifying the obstructions of speech, purifying the obstructions of mind, and cleansing the latencies of clinging and attachment. Afterwards, visualize the Venerable Lady [Tārā] becoming indistinguishable with oneself, like a dream illusion. Then, however much one recites praises, [such as] three times, or seven times, and so forth, the former Venerable Lady [Tārā] dissolves into the crown of one's head. Contemplate one's own body [1003.20] becoming transparent and empty like the vanishing of a rainbow. Loosen the body and mind with the mind becoming luminous and clear. Recognize this and meditate for a while. Then, dedicate three times by stating "With my roots of virtue may I attain buddhahood for the benefit of all sentient beings." Accordingly, arising all the virtuous qualities which are explained from the text of the *Praises* is to achieve the praise. Tārā

became a heartfelt spiritual deity prophesized to the Princely-Lord [Atiśa] and he gained accomplishments. Gradually, she became a heartfelt spiritual deity for all of the Kadam tradition. [1004] She dispels obstacles. There is nothing greater than this accomplishment and blessing.

[Homage]

I pay homage to the Venerable Noble Tārā!

[Introduction]

At the time when the divine Princely-Lord [Atiśa] was travelling to Tibet, having come to circumambulate in Vajrāsana, he was lauding the twenty-one praises to the Lady [Tārā] while circumambulating, where he met an actual Lady at the foot of the stupa who was predicted by Tārā. Atiśa received a prophecy to at once depart for Tibet, [the Lady said,] “You will be beneficial in Tibet, [1004.5] through your spiritual deity within this twenty-one praises, the heartfelt spiritual deity, hindrances will not arise.” Having said as such, twenty-one *ślokas* were bestowed [to Atiśa] to append to the twenty-one praises.

[Atiśa's System of Twenty-One Tārās]

Homage to Tārā, quick and heroic,
Whose glance is instantaneous like lightning.
You arose from the heart of the blossoming lotus
That is the face of the lord of the three worlds. [1]

Thus, if a certain yogin wishes to pacify enemies, hindrances and harmfulness, he should supplicate the swift and heroic Noble Tārā. In the space before one, [visualize] a red colored Venerable [Tārā] with one face, [1004.10] two arms, she holds a vase for controlling in the palm of her right hand, the left hand holding a blue lotus, supplicate and instantly cultivate.

Oṃ tāre tuttāre ture vāśaṃ kuru svāhā /

Thus, by reciting one will fully subdue all enemies, hindrances, and the misguided.

Homage to you whose face resembles

One hundred autumn full moons gathered;
Your brilliant radiance blazes,
Like a thousand clusters of stars. [2]

Thus, if a certain yogin wishes to pacify sickness and obstructing forces, he should supplicate the Venerable White Tārā [1004.15]. Instantly in the space before one, visualize and supplicate the Venerable Tārā white like the Autumn moon, with her right hand turned upward she holds a white vase for pacifying, the left hand holding a blue lotus, while residing on a lotus and moon seat with right foot extended, left foot drawn back.

Oṃ tāre tuttāre ture śāntiṃ kuru svāhā /

Thus, by reciting one will pacify all disease, misfortune, obstructing forces, and unharmonious factors. All peaceful actions will be achieved.

Homage to you, Golden One,
Whose hand is adorned with a blue lotus flower. [1004.20]
Whose field of activity is generosity, diligence, austerities,
Serenity, patience, and concentration. [3]

Thus, if a certain yogin wishes to increase longevity, power, and resources, he should visualize the Venerable [Tārā] who has the color of gold, with her right hand turned upward she holds a golden vase for increasing, the left hand holding a blue lotus, while residing on a lotus and moon seat with right foot extended, left foot drawn back.

Oṃ tāre tuttāre ture puṣṭiṃ kuru svāhā /

Thus, by reciting all longevity, good fortune, and resources will increase.

Homage to you, whose triumphs are endless, [1004.25]
Jewel on the Tathāgata's crown.
You are well attended to by the sons of the Victorious One,
Who have attained all the perfections. [4] [1005]

Thus, if a certain yogin wishes to achieve long life, he should supplicate the Venerable Tārā who is completely victorious, Jewel on the Tathāgata's crown. Instantly in the space before one, visualize a Venerable Tārā with golden color, with her right hand turned

upward she holds a golden vase for long life, the left hand holding a blue lotus, while residing on a lotus and moon seat. Supplicate her with the following:

Oṃ tāre tuttāre ture āyujñāna svāhā /

Thus, [1005.5] by reciting one's lifespan will increase to a hundred from ten years.

Homage to Tuttārā, who with *hūṃ*
Fulfills all wishes to the bounds of space.
You trample the seven worlds underfoot.
And possess the strength to summon all. [5]

Thus, if a certain yogin wishes to influence and seduce a woman, he should supplicate the Venerable [Tārā] who utters *hūṃ*. Instantly in the space before one, visualize a Venerable [Tārā] with an orange colored body, with her right hand turned upward she holds a vase for enchanting, the left hand holding a blue lotus, while residing in the 'half-cross legged' position on a lotus and moon seat. [1005.10] Supplicate her with the following:

Oṃ tāre tuttāre ture so-and-so ākarṣaya hrī svāhā /

Thus, by reciting one will influence the object of one's awareness.

Homage to you, praised by Śakra,
Agni, Brahmā, maruts, and Śiva.
The hosts of bhūtas, vetālas, gandharvas,
And yakṣas pay tribute to you. [6]

Thus, if a certain yogin wishes to tame all the harmful spirits, he should visualize the Noble [Tārā] who is completely victorious over the three worlds, [1005.15] with dark red color, with her right hand turned upward she holds a vase which intoxicates harmful spirits, the left hand holding a blue lotus, while residing on a lotus and moon seat. Supplicate her with the following:

Oṃ tāre tuttāre ture śatrūṃ gacchata svāhā /

Thus, by reciting, harmful spirits, Śiva, gods, earth spirits, and so forth, all the great forces, will become your servant.

Homage to you, with *traṭ* and *phaṭ*

Crush the magical devices of other traditions.
 With your right leg bent and your left leg extended,
 You shine amid flames blazing wildly. [7]

Thus, [1005.20] if a certain yogin wishes to turn back another's sorcerer spell, he should supplicate the Noble [Tārā] who conquers others. One should visualize a Venerable Tārā called "Conquering Others," black color, with her right hand turned upward she holds a vase which turns back sorcerer spells, the left hand holding a blue lotus, while residing on a lotus and moon seat. Supplicate her with the following:

Oṃ tāre tuttāre ture rbod zer sarva zlog bhyo svāhā /

Thus, by reciting all contemptible sorcerer spells will be overturned.

Homage to Turā, the fearsome lady,
 Destroyer of the most powerful demons. [1005.25]
 With your lotus face and stern frown,
 You are the slayer of each and every foe! [8]

Thus, [1006] if a certain yogin wishes to slay enemies, he should supplicate the Noble [Tārā] who conquers Māras and enemies. Instantly in the space before one, visualize a Venerable Tārā who conquers Māras and enemies, having a dark red color, with her right hand turned upward she holds a vase which destroys enemies, the left hand holding a blue lotus, while residing on a lotus and moon seat. Supplicate her with the following:

Oṃ tāre tuttāre ture so-and-so amukaṃ marāya phaṭ /

Thus, [1006.5] by reciting all māras and enemies will be overturned.

Homeage to you, who fingers grace your heart,
 Displaying the mudrā of the Three Jewels.
 Graced by wheels in all directions,
 Your natural radiance overwhelms all. [9]

Thus, if a certain yogin wishes to be protected from all fears, he should supplicate the Noble [Tārā] whose mudrā displays the Three Jewels. Instantly in the space before one, visualize a Venerable [Tārā] having a white color, with her right hand turned upward she holds a vase which protects from all fears [1006.10], the left hand holding a

blue lotus, while residing on a lotus and moon seat. Supplicate her with the following:

Oṃ tāre tuttāre ture "all the harm to so-and-so" sarvarakṣa svāhā /

Thus, by reciting one will be protected from all rebirth in the three lower realms in future lives and from all harm in this life from māras and hostile spirits.

Homage to you, supremely joyous,
Your splendorous crown spreading garlands of light.
Tuttārā, smiling and laughing,
You bring demons and worlds within your control. [10]

Thus, if a certain yogin wishes to tame māras and hindrances, he should supplicate the Venerable [1006.15] [Tārā] who brings māras and hindrances under her power. Instantly in the space before one, visualize a Venerable [Tārā] who brings māras and hindrances under her power having a red color, with her right hand turned upward she holds a vase which conquers over māras, the left hand holding a blue lotus, with right foot extended, left foot drawn back, while residing on a lotus and moon seat. Supplicate her with the following:

Oṃ tāre tuttāre ture sarvapapāṇi mārāya hūṃ phaṭ

Thus, by reciting one will bring all non-Buddhists and those with wrong view under your power.

Homage to you, who can summon
The hosts of earthly guardians. [1006.20]
Knitting your quivering brows, with the syllable *hūṃ*
You deliver from every misfortune. [11]

Thus, if a certain yogin wishes to clear away the suffering of poverty, he should supplicate the Noble Tārā who clears away poverty and misfortune. One should visualize a Venerable Noble Tārā who is reddish gold like unalloyed purified gold, refined gold, with her right hand turned upward she holds a vase which protects against poverty, the left hand holding a blue lotus, residing on a lotus and moon seat. Supplicate her with the following:

Oṃ tāre tuttāre ture dhara svāhā.

[1006.25] Thus, by reciting one will increase wealth, domestic

animals, and precious substances and is protected against poverty.

Homage to you, [1007] so brightly adorned,
 With a sliver of moon as your crown,
 Your locks always graced by Amitābha,
 Whose bright light streams forever forth. [12]

Thus, if a certain yogin wishes to actualize auspiciousness, he should supplicate the Venerable [Tārā] who bestows all auspiciousness. Instantly in the space before one, visualize Venerable [Tārā] who bestows auspiciousness, having a golden color, with her right hand turned upward she holds a vase which bestows auspiciousness, [1007.5] the left hand holding a blue lotus, residing on a lotus and moon seat. Supplicate her with the following:

Oṃ tāre tuttāre ture svāhā.

Thus, by reciting one will receive all auspicious things, happiness and well-being, and achieve all accomplishments.

Homage to you, seated amid blazing flames
 That resemble the fire that ends an eon.
 Immersed in joy, your right leg extends, and the left is bent.
 Thus, you crush legions of foes. [13]

Thus, if a certain yogin wishes to be protected against hindrances and obstacles, he should supplicate the Venerable [Tārā] who blazes like fire. [1007.10] Instantly in the space before one, visualize the Venerable [Tārā] who blazes like fire, red color like fire, with her right hand turned upward she holds a vase which protects against obstacles, the left hand holding a blue lotus, while residing on a lotus and moon seat. Supplicate her with the following:

Oṃ tāre tuttāre ture pota yasmi kuru svāhā.

Thus, by reciting one will paralyze, be protected against, and destroy all enemies and armies.

Homage to you, who on the earth's surface
 Strike your palms and stamp your feet;
 The hūṃ that is formed by your frown
 Smashes the seven netherworlds to nothing but dust. [14] [1007.15]

Thus, if a certain yogin wishes to strike against hindrances, he should supplicate the Venerable [Tārā] who is wrathfully frowning. Instantly in the space before one, visualize the Venerable [Tārā] who is

wrathfully frowning, having a black color with a slight frown, with her right hand turned upward she holds a vase which strikes against hindrances, the left hand holding a blue lotus, while residing on a lotus and moon seat. Supplicate her with the following:
Om tāre tuttāre ture vajra mahāpada bhasmīṅkuru svāhā.

Thus, by reciting all enemies, obstacles, and hindrances will be pacified.

Homage to you, [1007.20] blissful, gracious, and tranquil,
 Whose domain is the peace of nirvāṇa.
 In perfect union with svāhā and om,
 You lay to waste every terrible evil. [15]

Thus, if a certain yogin wishes to pacify sinfulness, he should supplicate the Venerable [Tārā] she of supreme peacefulness. Instantly in the space before one, visualize the Venerable [Tārā] she of supreme peacefulness, with her right hand turned upward she holds a vase for pacifying sinfulness, the left hand holding a blue lotus, while residing on a lotus and moon seat.

Om tāre tuttāre ture sarvapāpaṃ praśamanāye svāhā.

Thus, by reciting, all sinfulness, obscurations, and impure unwholesome tendencies [1007.25] will be pacified.

Homage to you, who, immersed in rapture,
 Shatter the bodies of all foes.
 You shine with the knowledge-syllable hūṃ, [1008]
 As your mantra's ten syllables are set forth. [16]

Thus, if a certain yogin wishes to increase one's intelligence, wishes to be victorious over the speech of others in debate, he should supplicate the Venerable [Tārā] who arises from the *hūṃ* of awareness. Instantly in the space before one, visualize the Venerable [Tārā] having a red color, with her right hand turned upward she holds a vase for increasing knowledge mantras, the left hand holding a blue lotus, residing on a lotus and moon seat. [1008.5]

Om tāre tuttāre ture sarvadharmā pratipariśodhaya svāhā.

Thus, by reciting, one will destroy all capabilities of the knowledge mantras of others and increase one's own wisdom and intelligence.

Homage to Turā, your feet stomping,
 Formed from the seed of the syllable hūṃ.
 The mountains of Meru, Mandara, and Vindhya,
 And all the three worlds—you cause them to quake. [17]

Thus, if a certain yogin wishes to subdue all māras and hindrances, he should supplicate the Venerable [Tārā] who causes the three realms to tremble. In the space before one, visualize the Venerable [Tārā] having a reddish gold color, [1008.10] with her right hand turned upward she holds a vase which subdues knowledge mantras, the left hand holding a blue lotus, while residing on a lotus and moon seat.

Oṃ tāre tuttāre ture sarva stambani tare svāhā

Thus, reciting one will subdue all others knowledge mantra actions and subdue all enemies and robbers.

Homage to you, who hold in your hand
 A deer-marked moon like a divine lake.
 With *tāra* uttered twice and then with *phaṭ*,
 You eliminate all poisons. [18]

Thus, if a certain yogin wishes to pacify the poison of the multitude of Nāgas, he should supplicate the Venerable [Tārā] who pacifies poison and sickness. [1008.15] Instantly in the space before one, visualize the Venerable [Tārā] who pacifies poison and sickness having a red color, with her right hand turned upward she holds a vase which neutralizes poison, the left hand holding a blue lotus, while residing on a lotus and moon seat.

Oṃ tāre tuttāre ture sarvani śintam kuru svāhā.

Thus, by reciting one will be liberated from sickness, poison, and harm of Nāgas.

Homage to you, sovereign of divine hosts,
 Served by gods and kinnaras.
 Your resplendence, an armor of joy,
 Pacifies strife and clears away nightmares. [19] [1008.20]

Thus, if a certain yogin wishes to clear away disputes and bad dreams, he should supplicate the Venerable Tārā who clears away all suffering. Instantly in the space before one, visualize the Venerable

[Tārā] who clears away all suffering having a white color, with her right hand turned upward she holds a vase which clears away suffering, the left hand holding a blue lotus, while residing on a lotus and moon seat.

Oṃ tāre tuttāre ture mocana svāhā.

Thus, by reciting one will be freed from quarrels and being placed in prison. [1008.25]

Homage to you, whose two eyes shine brightly
Like the sun and the moon when it's full.
Tuttārā, with twice uttered *hara*, [1009]
You pacify the most intractable ills. [20]

Thus, if a certain yogin wishes to be protected from infectious disease, and so forth, he should supplicate Tārā who clears away infectious disease. Instantly in the space before one, visualize the Venerable [Tārā] who clears away all infectious disease, having an orange color, with her right hand turned upward she holds a vase which clears away infectious disease, the left hand holding a blue lotus, while residing on a lotus and moon seat.

Oṃ tāre tuttāre ture visarata hūṃ hā. [1009.5]

Thus, by reciting all infectious disease and pestilence will be pacified.

Homage to you, who have the power to pacify,
You display the three true natures.
Turā, supreme lady, you destroy
The hordes of grahas, vetālas, and yakṣas. [21]

Thus, if a certain yogin wishes to fully complete miraculous activities, he should supplicate the Venerable [Tārā] who fully completes all miraculous activities. Instantly in the space before one, visualize the Venerable [Tārā] having a white color, [1009.10] with her right hand turned upward she holds a vase which accomplishes various magical feats, the left hand holding a blue lotus, while residing on a lotus and moon seat with right foot extended, left foot drawn back. Supplicate her with the following:

Oṃ tāre tuttāre ture sarva sādhana svāhā.

Thus, all accomplishments, including pacifying, increasing,

magnetizing/subjugating, and destroying will be bestowed. This [practice] was given to the Princely-Lord from a prophecy by the Noble Lady.

[Colophon]

The lineage of this [practice] is Venerable Tārā, Princely-Lord [Atiśa] (982–1054), 'Brom ston (rgyal ba'i byung gnas, 1005–1064), Pu to ba (Rin chen gsal, 1027–1105), Sha ra ba (Yon tan grags, 1070–1141), 'Brom ston dbang phyug grags (11th–12th century), Sang ston shākya gzhon nu, Zla grags gsar ma, Rong ston shākya rgyal mtshan (a.k.a Rong ston shes bya kun rig, 1367 – 1449), Mkhān chen blo gros rgyal mtshan (15th century), then myself. Alternatively, Zla grags gsar ma, Slob dpon shes rab dpal (13th century), Rong ston blo bzang pa, then myself.

Tibetan Edition

sgrol ma nyi shu rtsa gcig gi sgrub thabs jo bo rje'i lugs so //

[1003.11] / *sgrol ma nyi shu rtsa gcig gi sgrub thabs jo bo rje'i lugs so //*

[Preface]

\$ // rje btsun ma 'phags ma sgrol ma la phyag 'tshal lo /

/ rnal 'byor pa gang zhid rje btsun ma bsgrub par 'dod pas / mdun gyi nam mkha' la rje btsun ma sku mdog ljang khu / g.yas mchog sbyin / g.yon utpal bsnams pa / zhabs g.yas brkyang g.yon bskum pa / padma dang nyi zla'i gdan la bzhugs par sgoms / de la yid [1003.15] kyi mchod pa phul / bstod cing gsol ba 'debs / phyag 'tshal re re la yid kyi phyag 'tshal bas sgrol ma de'i thugs kha nas 'od zer byung /

*bdag gi lus la phog pas / lus kyi sgrub pa dag ngag la phog pas ngag gi sgrub pa dag snying khar phog nas yid kyi sgrub pa dag mngon zhen dang chags zhen gyi bag chags sbyangs nas /^{***16} de yang rje btsun ma dang bdag tha mi dad pa rmi lam sgyu ma ltar sgoms / de nas bstod pa gsum mam bdun la sogs pa ji tsam thon pa bton la / gong gi rje btsun ma spyi bo nas mar stim mo // bdag gi lus la 'ja' [1003.20] tshon yal ba bzhiin stong sangs te song bar bsams nas / lus sems lhod la sems gsal la dwangs pa cig 'ong ba de ngo shes par byas nas dar cig bsgom / de nas bdag gi dge ba'i rtsa ba 'di yis ni / 'gro la phan phyir sangs rgyas 'grub par shos // zhes lan gsum bsngo'o // de ltar bstod pa gzhung nas bshad pa'i yon tan thams cad 'byung*

¹⁶ The text has a *rin chen spungs shad* with three dots at this point.

*bas 'di bstod pa grub pa yin no // jo bo rje la sgrol mas lung bstan thugs dam du mdzad /^{***} dngos grub brnyes / rim pas bka' gdams pa thams cad kyi thugs dam mdzad / bar [1004] chad sel / dngos grub dang 'byin brlabs 'di las che ba med gsungs so /*

[Homage]

¹⁷/ rje btsun ma 'phags ma sgrol ma la phyag 'tshal lo /

[Introduction]

/ jo bo rje lha gcig bod du 'byon pa'i dus su / rdo rje gdan du bskor ba la byon nas jo mo la bstod pa nyi shu rtsa gcig gi bstod cing bskor ba byas pas / sgrol mas lung bstan gyi mchod rten gyi rtsar jo mo dngos dang mjal te / bod du bzhud cig par lung bstan nas / bod la khyod kyis phan thogs pa yod pas [1004.5] bstod pa nyi shu rtsa gcig po 'di la yid dam gyis¹⁸ / thugs dam la bar chad mi 'byung gis¹⁹ gsungs nas sha lo ka nyi shu rtsa gcig bstod pa nyi shu rtsa gcig dang sbyar nas gnang ngo²⁰ /

[Atiśa's System of Twenty-One Tārās]

*/ phyag 'tshal sgrol ma myur ma dpa' mo /
/ spyan ni skad gcig glog 'dra ma /
/ 'jig rten²¹ gsum mgon²² chu skyes zhal gyi /
/ ge sar phye ba las ni byung ma / [1]*

zhes pas rnal 'byor pa gang zhig dgra bgegs dang rnam par 'tshes ba zhi bar 'dod na 'phags ma sgrol ma myur zhing dpa' ba la gsol ba gdab ste / rang gi mdun gyi nam mkha' la rje btsun ma sku mdog dmar mo zhal gcig phyag [1004.10] gnyis ma g.yas mchog gyi²³ phyag mthil²⁴ na dbang sdud pa'i bum pa bsnams pa / g.yon utpa la bsnams pa / skad cig gis bskyed la²⁵ gsol ba gdab po /

/ om̐ tā re tuttā re tu re ba shaṃ ku ru svāhā²⁶ /

¹⁷ B begins at this point.

¹⁸ B *yid dam gyis shig*

¹⁹ B *omit gis*

²⁰ B *'di gnang ngo*

²¹ Emended to *'jig rten*; A reads *'ji rten*.

²² B *mgon*; A *gon*

²³ A *gyi*; B *gyis*

²⁴ A *phyag mthil*; B *steng*

²⁵ A *skad cig gis bskyed la*; B *skad cig la bsam te*

²⁶ Panchen, fol. 4b3; Zopa 2022:78

ces bzlas pas dgra dang bgegs log par²⁷ 'dren pa thams cad dbang du 'gyur ro /

/ phyag 'tshal ston kha'i zla ba kun tu /***
/ gang ba brgya ni²⁸ brtsegs pa'i zhal ma /
/ skar ma stong phrag 'tshogs pa rnams kyis²⁹ /
/ rab tu phye ba'i 'od rab 'bar ma / [2]

/ zhes pas rnal 'byor 'ga' zhig³⁰ nad dang bgegs³¹ zhi bar 'dod na / rje btsun ma³² sgrol [1004.15] ma dkar mo la gsol ba gdab ste / rang gi mdun gyi nam mkhar³³ skad cig gis rje btsun³⁴ sgrol ma ston ka'i zla ba ltar dkar ba / g.yas mchog sbyin gyi phyag na³⁵ zhi bar mdzad pa bum pa dkar po bsname pa³⁶ / g.yon utpala la bsname pa / padma dang zla ba'i gdan la³⁷ brkyang bskum du bzhugs par sgoms la gsol ba gdab ste /

om̄ ta re tuttā re shintang ku ru svāhā³⁸ /

zhes bzlas pas nad dang sdig pa dang bgegs dang³⁹ mi mthun pa'i phyogs⁴⁰ thams cad zhi bar 'gyur ro / / zhi ba'i las thams cad⁴¹ 'grub par 'gyur ro /

/ phyag 'tshal ser sngo chu nas skyes kyi /
/ pad mas phyag ni rnam par rgyan ma /*** [1004.20]
/ sbyin pa brtson 'grus dka' thub zhi ba /
/ bzod pa bsam gtan spyod yul nyid ma⁴² / [3]

/ zhes pas rnal 'byor pa gang zhig⁴³ tshe dang dbang dang⁴⁴ longs spyod

²⁷ A log par; B log

²⁸ A ni; B omit ni

²⁹ A kyis; B kyi

³⁰ B 'ga' zhig; A gang zhig gi

³¹ A bgegs; B gdon bgegs

³² A rje btsun ma; B omit rje btsun ma

³³ A nam mkhar; B nam mkha' la

³⁴ A rje btsun ma; B omit rje btsun ma

³⁵ A gyi phyag na; B gyis steng na

³⁶ A mdzad pa bum pa dkar po bsname pa; B mdzad pa'i bum pa dang

³⁷ B g.yon utpala la bsname pa / padma dang zla ba'i gdan la; A g.yon utpala gdan pad zla la

³⁸ Panchen, fol. 5b4: om̄ tā re tu ttā re tu re shānti ku ru svāhā; Zopa 2022:78

³⁹ A bgegs dang; B om. bgegs dang

⁴⁰ A mi mthun pa'i phyogs; B mi mthun phyogs

⁴¹ A thams cad; B rnams

⁴² B nyid ma; A nyi ma

⁴³ A gang zhig; B om. gang zhig

⁴⁴ A dang; B thang

'phel bar 'dod na / rje btsun⁴⁵ gser mdog can⁴⁶ g.yas mchog sbyin gyi phyag
na⁴⁷ rgyas pa'i bum pa gser mdog can bsnams pa⁴⁸ / g.yon utpa la bsnams
pa / gdan⁴⁹ padma dang zla ba la brkyang bskum du bzhugs par sgom mo⁵⁰
/

om ta re tutta re tu re puṣṭimku ru svāhā⁵¹ /

/ zhes bzlas pa⁵² tshe dang dbang thang dang⁵³ longs spyod thams cad 'phel
bar 'gyur ro /

/ phyag 'tshal de bzhin gshegs pa'i gtsug gtor⁵⁴ / [1004.25]
/ mtha' yas rnam par rgyal bar spyod ma /
/ ma lus pha rol phyin pa thob pa'i /
/ rgyal ba'i sras kyis shin tu brten [1005] ma /*** [4]

/ zhes pas rnal 'byor pa gang zhig⁵⁵ tshe sgrub par 'dod na / rje btsun ma
de bzhin gshegs pa⁵⁶ gtsug gtor⁵⁷ rnam par rgyal ma la gsol ba gdab ste / /
mdun gyi nam mkhar skad cig ma las⁵⁸ rje btsun ma⁵⁹ gtsug tor rnam par
rgyal ma⁶⁰ sgröl ma⁶¹ gser mdog can / g.yas mchog sbyin gyi phyag na⁶²
tshe'i bum pa ser po bsnams pa⁶³ / g.yon utpa la bsnams pa⁶⁴ / padma dang
zla ba'i gdan la bzhugs par sgoms la⁶⁵ / de la gsol ba gdabs pa ni⁶⁶ /

om ta re tuttā re tu re ā yu jñā na svāhā⁶⁷ /

⁴⁵ A rje btsun; B om. rje btsun

⁴⁶ A gser mdog can; B gser mdog

⁴⁷ A phyag na; B steng na

⁴⁸ A bsnams pa; B om. bsnams pa

⁴⁹ A gdan; B om. gdan

⁵⁰ A sgom mo; B sgoms la

⁵¹ Panchen, fol. 6b: om tā re tu ttā re tu re puṣṭim ku ru svāhā; Zopa 2022:79

⁵² A bzlas pa; B bzlas pa'i

⁵³ A dang; B om. dang

⁵⁴ A gtor; B tor

⁵⁵ A gang zhig; B om. gang zhig

⁵⁶ A de bzhin gshegs pa; B de bzhin gshegs pa'i

⁵⁷ A gtor; B tor

⁵⁸ A skad cig ma las; B skad cig gis

⁵⁹ A rje btsun ma; B om. rje btsun ma

⁶⁰ B gtsug tor rnam par rgyal ma; A om. gtsug tor rnam par rgyal ma

⁶¹ A sgröl ma; B om. sgröl ma

⁶² A phyag na; B steng na

⁶³ A ser po bsnams pa; B om. ser po bsnams pa

⁶⁴ B g.yon utpa la bsnams pa; A g.yon utpa la

⁶⁵ B sgoms la; A sgoms

⁶⁶ A de la gsol ba gdabs pa ni; B om. de la gsol ba gdabs pa ni

⁶⁷ Panchen, fol. 7b5: om tā re tuttā re tu re ā yujñā na puṣṭim ku ru svā hā; Zopa (2022,79): om tare tuttare ture ayur-jyana pushtim kuru svaha.

zhes [1005.5] bzlas pas tshe lo bcu pa las⁶⁸ brgyar 'phel bar 'gyur ro /

*/ phyag 'tshal tuttā ra hūṃ yi ges⁶⁹ /
/ 'dod dang phyogs dang nam kha' gang ma /
/ 'jig rten bdun po zhabs kyis⁷⁰ mnan te /
/ lus pa med par 'gugs par nus ma / *** [5]*

*/ *** zhes pas rnal 'byor pa gang zhig⁷¹ bud med dbang du bya zhing 'gugs
par⁷² 'dod na / rje btsun ma hūṃ sgrogs ma⁷³ la gsol ba gdab ste / mdun
gyi nam mkhar skad ma las⁷⁴ rje btsun ma⁷⁵ sgrol ma⁷⁶ sku mdog dmar ser /
g.yas mchog sbyin gyi phyag na⁷⁷ yid 'phrog pa'i bum pa dang⁷⁸ / g.yon
utpa la snams pa⁷⁹ / padma zla ba'i steng na skyil krung phyed [1005.10]
pas bzhugs par sgoms la gsol ba gtab ste⁸⁰ /*

om̐ ta re tutta re tu re che ge mo a karṣa ya hri: svāhā⁸¹ /

zhes bzlas pas gang la dmigs pa de dbang du 'gyur ro /

*/ phyag 'tshal brgya byin me lha tshangs pa /
/ rlung lha sna tshogs dbang phyug mchod ma /
/ 'byung po ro langs dri za rnam dang /
/ gnod spyin tshogs kyis mdun nas bstod ma / *** [6]*

*/ *** zhes pas rnal 'byor pa 'byung po thams cad 'dul bar 'dod na / 'phags
ma 'jig rten gsum las rnam par rgyal ma la gsol ba btab ste / skad gcig ma
las mdun gyi nam mkhar⁸² rje btsun ma⁸³ 'jig rten gsum [1005.15] las rnam
par rgyal ma sku mdo dmar nag g.yas mchog sbyin gyi mthil na⁸⁴ 'byung po*

⁶⁸ A om. yang tshe lo; B yang tshe lo

⁶⁹ A yi ges; B gi yi ge

⁷⁰ B kyis; A kyī

⁷¹ A gang zhig; B om. gang zhig

⁷² A 'gugs par; B dgug par

⁷³ A sgrogs ma; B sgrogs pa

⁷⁴ A skad ma las; B skad cig gis

⁷⁵ A rje btsun ma; B om. rje btsun ma

⁷⁶ B sgrol ma; A om. sgrol ma

⁷⁷ A phyag na; B steng na

⁷⁸ B dang; A bsnams

⁷⁹ B bsnams pa; A la

⁸⁰ B reads: gdan la bzhugs par sgoms la

⁸¹ Panchen, fol. 8b3: om̐ tā re tu ttā re tu re che ge mo ā karṣa ya hrī svāhā; Zopa (2022:80): om̐ tare tuttāre shtri akarshaya hrih svaha.

⁸² A skad gcig ma las mdun gyi nam mkhar; B mdun gyi nam mkhar skad cig gis

⁸³ A rje btsun ma; B sgrol ma

⁸⁴ A mthil na; B steng na

*myos par byed pa'i bum pa dang⁸⁵ / *** g.yon utpa la bsnam pa⁸⁶ / / gdan
pad zla⁸⁷ la bzhugs par sgoms nas⁸⁸ de la gsol ba gdab ste⁸⁹ /*

om ta re tutta re tu re sha trum gatstsha ta svāhā⁹⁰ /

*zhes pas 'byung po dang dbang phyug chen po dang lha dang sa bdag la sog
dbang chen thams cad bran du 'gyur ro /*

*/ phyag 'tshal traṭ⁹¹ ces bya dang phaṭ kyis /
/ pha rol 'khrul 'khor rab tu 'joms ma /
/ g.yas bskum g.yon brkyang zhabs⁹² kyis mnan te /
/ me 'bar 'khrug pa shin tu 'bar ma / / [7]*

*/ zhes [1005.20] pas rnal 'byor pa gang zhig⁹³ gzhan gyi rig sngags bzlog
par 'dod na / 'phags ma gzhan 'joms ma la gsol ba gdab ste / mdun gyi
nam mkhar skad cig gis⁹⁴ rje btsun ma⁹⁵ sgrol ma gzhan 'joms ma zhes bya
ba⁹⁶ sku mdog nag mo g.yas mchog sbyin gyi mthil na⁹⁷ rig sngags bzlog
pa'i bum pa dang⁹⁸ / g.yon utpa la bsnam pa⁹⁹ / padma dang zla la bzhugs
par sgoms pa la gsol ba btab ste¹⁰⁰ /
om ta re tutta re tu re rbod zer¹⁰¹ sarva zlog bhyo svāhā¹⁰² /*

*zhes pas¹⁰³ rig sngags kyi smod mo dang sbod gzer thams cad zlog par 'gyur
ro /*

⁸⁵ B *dang*; A *bsnam*

⁸⁶ B *bsnam pa*; A om. *bsnam pa*

⁸⁷ A *gdan pad zla*; B *pad zla'i gdan*

⁸⁸ A *bzhugs par sgoms nas*; B *bzhugs par sgoms la*

⁸⁹ A *de la gsol ba gdab ste*; B om. *de la gsol ba gdab ste*

⁹⁰ A *om ta re tutta re tu re sha trum gatstsha ta svāhā*; B *om ta re tutta re tu re bhā ta trum
u tsa ta ya svāhā*; Panchen, fol. 9b2: *om tā re tuttā re sarva vigha nān shatrum u tsa tra
ya svā hā*; Zopa (2022:81): *om tare tuttare shatrum ucchataya svaha*.

⁹¹ B *traṭ*; A *ṭa*

⁹² B reads: *'bus*

⁹³ A *gang zhig*; B om. *gang zhig*

⁹⁴ B *mdun gyi nam mkhar skad cig gis*; A om. *mdun gyi nam mkhar skad cig gis*

⁹⁵ A *rje btsun ma*; B om. *rje btsun ma*

⁹⁶ A *sgrol ma gzhan 'joms ma zhes bya ba*; B *sgrol ma*

⁹⁷ A *mthil na*; B *steng na*

⁹⁸ B *dang*; A *bsnam pa*

⁹⁹ B *bsnam pa*; A om. *bsnam pa*

¹⁰⁰ A *bzhugs par sgoms pa la gsol ba btab ste*; B *bzhugs par sgoms la*

¹⁰¹ A *rbod zer*; B *sbod gzer*

¹⁰² Panchen, fol. 10b2: *om tā re tu ttā re tu re rbod gser sarva bzlog bhyoh svāhā*; Zopa
(2022:81): *om tara tuttare ture sarva vidya apara varanaya svaha*.

¹⁰³ A *zhes pas*; B *zhes bzlas pas*

/ phyag 'tshal tu re'i 'jigs pa chen mo¹⁰⁴ /
 / bdud kyi dpa' bo [1005.25] rnam par 'joms ma /
 / chu skyes zhal gyi khro gnyer ldan mdzad /
 / dgra bo¹⁰⁵ thams cad ma lus gsod ma / [8]

/ zhes pas [1006] rnal 'byor pa gang zhig¹⁰⁶ dgra gsod par 'dod na¹⁰⁷ 'phags
 ma¹⁰⁸ sgröl ma bdud dang dgra 'joms ma la gsol ba gdab ste / mdun gyi
 nam mkhar skad cig ma las¹⁰⁹ rje btsun ma¹¹⁰ sgröl ma bdud dang dgra 'joms
 ma sku mdog dmar nag / g.yas mchog sbyin gyi mthil na¹¹¹ dgra 'joms pa'i
 bum pa dang g.yon utpa la la bsnam pa¹¹² / padma dang zla¹¹³ la bzhugs
 par sgoms la gsol ba btab ste¹¹⁴ /

om̄ ta re tutta re tu re che ge mo a mu ka ma rā ya phat̄¹¹⁵ /

ces [1006.5] pas¹¹⁶ bdud dgra thams cad bzlog par 'gyur ro /

/ phyag 'tshal dkon mchog gsum mtshon phyag rgya'i¹¹⁷ /
 / sor mos thugs kar rnam par brgyan ma /
 / ma lus phyogs kyi 'khor los brgyan pa'i /
 / rang gi 'od kyi¹¹⁸ tshogs rnam 'khrugs ma / [9]

/ zhes pas rnal 'byor gang zhig¹¹⁹ 'jigs pa thams cad bsrung bar 'dod na /
 'phags ma¹²⁰ sgröl ma dkon mchog gsum mtshon phyag rgya ma la gsol ba
 gdab ste / mdun gyi nam mkhar skad cig ma las¹²¹ rje btsun ma¹²² sgröl ma
 dkon mchog gsum mtshon phyag rgya ma¹²³ sku mdog dkar mo / g.yas

¹⁰⁴ A mo; B po

¹⁰⁵ B reads: 'o

¹⁰⁶ A gang zhig; B om. gang zhig

¹⁰⁷ A na; B pas

¹⁰⁸ A 'phags ma; B om. 'phags ma

¹⁰⁹ A las; B gis

¹¹⁰ A rje btsun ma; B om. rje btsun ma

¹¹¹ A mthil na; B steng na

¹¹² B dang g.yon utpa la la bsnam; A bsnam pa / g.yon utpa la

¹¹³ A padma dang zla; B pad zla

¹¹⁴ A gsol ba btab ste; B om. gsol ba btab ste

¹¹⁵ Panchen, fol. 11a5: om̄ tā re tu ttā re tu re che ge mo mā ra ya phat̄; Zopa (2022,82): om̄
 tare tuttare ture sarva mara shatrun maraya phat̄ svaha.

¹¹⁶ A ces pas; B ces bzlas pas

¹¹⁷ A rgya'i; B ga'i

¹¹⁸ B kyi; A kyis

¹¹⁹ A gang zhig; B om. gang zhig

¹²⁰ A 'phags ma; B om. 'phags ma

¹²¹ A las; B cig gis

¹²² A rje btsun ma; B om. rje btsun ma

¹²³ B sgröl ma dkon mchog gsum mtshon phyag rgya ma; A om. sgröl ma dkon mchog gsum
 mtshon phyag rgya ma

*mchog sbyin gyi mthil na 'jigs pa thams cad*¹²⁴ *skyob pa'i bum* [1006.10] *pa bsnams pa / g.yon utpa la / padma dang zla ba'i steng na*¹²⁵ *bzhugs par bsgoms nas*¹²⁶ *de la gsol ba btab ste*¹²⁷ /

om ta re tutta re tu re che ge mo la gnod pa thams cad sarva rakṣa svāhā /¹²⁸

zhes pas ngan song gsum du tshe phyi ma la gnod pa dang bdud dang 'byung po tshe 'di la gnod pa thams cad bsrung bar 'gyur ro /

/ phyag 'tshal rab tu dga' bar brdzid pa'i /
/ dbu brgyan 'od kyi phreng bas spel ma /
/ bzhad pa rab bzhad tutta ra yis /
/ bdud dang 'jig rten dbang phyug mdzad ma / [10]

*/ zhes pas rnal 'byor pa gang zhig*¹²⁹ *bdud dang bar chad 'dul bar 'dod na / rje btsun* [1006.15] *ma*¹³⁰ *bdud dang bar chad dbang du bsdus ma*¹³¹ *la gsal ba gdab ste / skad cig gis*¹³² *mdun gyi nam mkhar rje btsun ma*¹³³ *bdud dang 'jig rten dbang du bsdus ma sku mdog dmar mo / g.yas mchog sbyin gyi mthil na*¹³⁴ *bdud 'joms pa'i bum pa bsnams pa / g.yon utpa la / pad dang zla la zhabs brkyang bskum du bzhugs par sgoms nas*¹³⁵ *de la gsol ba btab ste*¹³⁶ /

*om ta re tutta re tu re sarva pā pam mā ra ya hūṃ phaṭ*¹³⁷ /

*ces bzlas pas*¹³⁸ *bdud dang mu stegs dang log par lta ba thams cad dbang du 'dus par*¹³⁹ *'gyur ro /*

¹²⁴ A *thams cad*; B *om. thams cad*

¹²⁵ A *steng na*; B *zla la*

¹²⁶ A *nas*; B *la*

¹²⁷ A *de la gsol ba btab ste*; B *om. de la gsol ba btab ste*

¹²⁸ A *om ta re tutta re tu re che ge mo la gnod pa thams cad sarva rakṣa svāhā*; B *om ta re tutta re tu re che ge mo la gnod pa sarva rakṣa rakṣa svāhā*; Panchen, fol. 12a: *om tā re tu ttā re tu re che ge mo la gnod pa sarva rakṣa svāhā*; Zopa (2022, 82): *om tare tuttare ture man upakrama raksha raksha svaha*.

¹²⁹ A *gang zhig*; B *om. gang zhig*

¹³⁰ A *rje btsun ma*; B *'phags ma*

¹³¹ A *bsdus ma*; B *sdud ma*

¹³² A *skad cig gis*; B *om. skad cig gis*

¹³³ A *rje btsun ma*; B *sgrol ma*

¹³⁴ A *mthil na*; B *steng na*

¹³⁵ A *nas*; B *la*

¹³⁶ A *de la gsol ba btab ste*; B *om. de la gsol ba btab ste*

¹³⁷ B *om ta re tutta re tu re sarva pā pam mā ra ya hūṃ phaṭ*; A *om ta re tutta re tu re sarva pa pā mā ra ya phaṭ*; Panchen, fol. 13a2: *om tā re tu ttā re tu re sarva pā pam mā ra ya hūṃ phaṭ*; Zopa (2022, 83) differs: *om tare tuttare sarva mara pramardhani svaha*.

¹³⁸ B *bzlas pas*; A *bzlas pa'i*

¹³⁹ A *'dus par*; B *om. 'dus par*

/ *phyag 'tshal sa gzhi skyong ba'i tshogs rnam* /
 / *thams* [1006.20] *cad mgugs*¹⁴⁰ *par nus pa nyid ma* /
 / *khro gnyer g.yo ba'i yi ge hūṃ gyis* /
 / *phongs pa thams cad rnam par sgrol ma* / *** [11]

/ *** *zhes pas rnal 'byor pa gang zhig*¹⁴¹ *dbul ba'i sdug bsngal sel bar 'dod*
*pas*¹⁴² / *'phags ma sgrol ma*¹⁴³ *'gugs shing 'phongs*¹⁴⁴ *pa sel ba la gsol ba*
gdab ste / *rje btsun ma 'phags ma sgrol ma sku mdog gser gtso ma ltar*
*dmar ser du 'dug pa*¹⁴⁵ / *g.yas mchog sbyin gyi mthil na*¹⁴⁶ *'phongs pa*
skyobs pa'i bum pa bsnam pa / *g.yon utpa la* / *padma dang zla ba'i gdan*
*la bzhugs pa de la gsol ba btab ste*¹⁴⁷ /

*om ta re tutta re tu re dha ra svāhā*¹⁴⁸ /

[1006.25] *zhes bzlas pas nor dang 'bru dang rkang 'gros dang rin po che*
*'phel ste*¹⁴⁹ *phongs pa skyob pa yin no* /

/ *phyag 'tshal* [1007] *zla ba'i rtse mos*¹⁵⁰ *dbu rgyan* /
 / *brgyan pa thams cad shin tu 'bar ma* /
 / *ral pa'i khrod nas 'od dpag med las* / ***
 / *rtaḡ par shin tu 'od rab mdzad ma* / [12]

/ *zhes pas rnal 'byor pa gang zhig*¹⁵¹ *bkres pa 'byin par*¹⁵² *'dod na* / *** / ***
*rje btsun ma bkres pa thams cad 'byin pa*¹⁵³ *la gsol ba gdab ste* / *mdun gyi*
*nam mkhar skad cig ma*¹⁵⁴ *la rje btsun ma bkres pa 'byin pa*¹⁵⁵ *sku*¹⁵⁶ *dog gser*
mdog can g.yas mchog sbyin gyi mthil na bkres 'byin gyi bum pa [1007.5]
bsnam pa / *g.yon utpa la* / *padma dang zla ba'i gdan la gzhugs par*

¹⁴⁰ A *mgugs*; B *'gugs*

¹⁴¹ A *gang zhig*; B om. *gang zhig*

¹⁴² A *'dod pas*; B *'dod na*

¹⁴³ A *sgrol ma*; B om. *sgrol ma*

¹⁴⁴ A *'phongs pa*; B *phongs pa*

¹⁴⁵ A *ser du 'dug pa*; B *ser du yod pa*

¹⁴⁶ A *mthil na*; B *steng na*

¹⁴⁷ A *bzhugs pa de la gsol ba btab ste*; B *bzhugs par sgoms la*

¹⁴⁸ A *om ta re tutta re tu re dha ra svāhā*; B *om ta re tutta re tu re dha re svāhā*; Panchen, fol. 14a1: *om jambhi ni mo hi svāhā*; Zopa (2022, 83): *om tare tuttare ture vasubharini svaha*.

¹⁴⁹ A *rin po che 'phel ste*; B *nor 'phel te*

¹⁵⁰ A *rtse mos*; B *rtse mo'i*

¹⁵¹ A *gang zhig*; B om. *gang zhig*

¹⁵² A *bkres pa 'byin par*; B *bkris par*

¹⁵³ A *bkres pa thams cad 'byin pa*; B *bkris 'byin ma*

¹⁵⁴ A *skad cig ma*; B *skad cig gis*

¹⁵⁵ A *bkres pa 'byin pa*; B *bkris thams cad 'byin ma*

¹⁵⁶ A *sku*; B om. *sku*

*bsgoms la gsol ba btab ste*¹⁵⁷ /
/ *om̐ ta re tutta re tu re svāhā* /¹⁵⁸

*zhes bzlas pas bkres pa*¹⁵⁹ *dang bde legs thams cad 'byin pa dang / dngos*
*grub thams cad 'grub par 'gyur ro*¹⁶⁰ /

/ *phyag 'tshal bskal pa*¹⁶¹ *tha ma'i me ltar /*
/ *'bar ba'i phreng ba'i dbus na gnas ma /*^{***}
/ *g.yas brkyang g.yon bskum kun nas bskor dga'i /*
/ *dgra'i dpung ni rnam par 'joms ma*¹⁶² / [13]

/ *zhes pas rnal 'byor pa gang zhig bgegs dang bar chad*¹⁶³ *bsrung bar 'dod*
na / rje btsun ma me ltar 'bar ma la gsol [1007.10] ba gdab ste / skad cig
*gis mdun gyi nam mkhar*¹⁶⁴ *rje btsun ma me ltar 'bar ma sku mdog me*¹⁶⁵
ltar dmar ba / g.yas mchog sbyin gyi mthil na bar chad bsrung ba'i bum pa
bsnams pa / g.yon utpa la / padma dang zla ba'i gdan la bzhugs par sgoms
*la gsol ba btab ste*¹⁶⁶ /

*om̐ ta re tutta re tu re po ta ya smi ku ru svāhā*¹⁶⁷ /

*zhes bzlas pas*¹⁶⁸ *dgra dang*¹⁶⁹ *dpung thams cad rab tu 'joms shing bsrung ba*
dang rengs par 'gyur ro /
/ *phyag 'tshal sa gzhi'i ngos la phyag gi /*
/ *mthil gyis bsnun cing zhabs kyis brdungs ma /*
/ *khro gnyer can mdzad yi ge hūṃ gis /*
/ *rim pa bdun po rnam ni 'gems*¹⁷⁰ [1007.15] *ma /*^{***} [14]

/^{***} *zhes pas rnal 'byor pa gang zhig bgegs la bsnun par 'dod pas*¹⁷¹ / *rje*

¹⁵⁷ B reads: *sngags phyogs sgyu lus gtso bor ston pa'i skor bzhugs so / utpa la bsnams pa / pad zla la bzhugs par sgoms la*

¹⁵⁸ Panchen, fol. 14b3: *om̐ mang la puṣṭim ku ru svāhā*; Zopa (2022, 84): *om̐ tare tuttare ture mangalam svaha*.

¹⁵⁹ A *bkres pa*; B *bkris*

¹⁶⁰ A *'byin pa dang / dngos grub thams cad 'grub par 'gyur ro*; B *'grub par 'gyur ro*

¹⁶¹ A *bskal pa*; B *bskal pa'i*

¹⁶² B *ma*; A *pa*

¹⁶³ A *bar chad*; B *bar chod*

¹⁶⁴ B *skad cig gis mdun gyi nam mkhar*; A *skad cig ma las*

¹⁶⁵ A *me*; B *ser*

¹⁶⁶ A *padma dang zla ba'i gdan la bzhugs par sgoms la gsol ba btab ste*; B *pad zla la bzhugs par sgoms la*

¹⁶⁷ Panchen, fol. 15a4: *om̐ sva ta bhas mi ku ru svā hā /*; Zopa (2022, 84): *om̐ tare tuttare ture bhaya bhasmin kuru svaha*.

¹⁶⁸ B *zhes bzlas pas*; A *zhes pas*

¹⁶⁹ A *dang*; B *dang bar chod kyī*

¹⁷⁰ A *'gems*; B *'gengs*

*btsun ma khro gnyer can la gsol ba gdab ste / skad cig ma las¹⁷² mdun gyi
nam mkhar rje btsun ma¹⁷³ khro gnyer can¹⁷⁴ ma / sku mdog nag mo khro
gnyer cung zad yod pa / g.yas mchog sbyin gyi steng¹⁷⁵ na bgegs la bsnun
pa'i bum pa bsnams ma / g.yon utpa la /*** padma dang zla ba'i gdan la
bzhugs pa bsgoms la gsol ba btab ste¹⁷⁶ /
om ta re tuttā re tu re vajra mahā pa ta ya smi ku ru svāhā¹⁷⁷ /*

zhes bzlas pas dgra dang bgegs dang bar chad thams cad zhi bar 'gyur ro /

*/ phyag 'tshal [1007.20] bde ma dge ma zhi ma /
/ mya ngan 'das shing spyod yul nyid ma /
/ svā hā om dang yang dag ldan ma /
/ sdig pa chen po 'joms pa nyid ma /¹⁷⁸ [15]*

*/ zhes pas rnal 'byor gang zhig¹⁷⁹ sdig pa zhi bar 'dod na / rje btsun ma zhi
ba chen mo la gsol ba gdab ste / mdun gyi nam mkhar skad cig ma las¹⁸⁰ rje
btsun ma zhi ba chen mo sku mdog dkar mo¹⁸¹ / g.yas mchog sbyin gyi
mthil na sdig pa zhi bar byed pa'i bum pa dang g.yon utpa la la bsnams pa¹⁸²
/ padma dang zla ba'i gdan la bzhugs par bsgoms pa la¹⁸³ /*

om ta re tutta re tu re sarva pā paṃ pra sha ma ne ye svāhā¹⁸⁴ /

*zhes bzlas pas sdig pa dang sgrib pa bag chags ngan pa mi gtsang ba thams
cad [1007.25] zhi bar 'gyur ro /*

*/ phyag 'tshal kun nas bskor rab dga' ba'i /
/ dgra'i¹⁸⁵ lus ni rab tu 'gems¹⁸⁶ ma /*

¹⁷¹ A pas ; B na

¹⁷² A ma las; B la

¹⁷³ A rje btsun ma; B rje btsun

¹⁷⁴ A khro gnyer can; B khro gnyer

¹⁷⁵ A steng; B mthil

¹⁷⁶ A zla ba'i gdan la bzhugs pa bsgoms la gsol ba btab ste; B zla ba la bzhugs par sgoms la

¹⁷⁷ A om ta re tuttā re tu re vajra mahā pa ta ya smi ku ru svāhā; B om ta re tutta re tu re vajra mahā po ta ya smi ku ru svāhā; Panchen, fol. 15b5-16a1: om vajra tā re vajra ma hā pa ha [16a1] yasmi ku ru svāhā /; Zopa (2022, 85): om tare tuttare ture vajra maha pada bhasmim kuru svaha.

¹⁷⁸ B sdig pa chen po 'joms pa nyid ma; A om. sdig pa chen po 'joms pa nyid ma

¹⁷⁹ A rnal 'byor gang zhig; B rnal 'byor pas

¹⁸⁰ A skad cig ma las; B skad cig ma la

¹⁸¹ B sku mdog dkar mo; A om. sku mdog dkar mo

¹⁸² B dang g.yon utpa la la bsnams pa; A bsnams pa / g.yon utpa la

¹⁸³ A padma dang zla ba'i gdan la bzhugs par bsgoms pa la; B reads: padma dang zla ba la bzhugs par sgoms la

¹⁸⁴ Panchen, fol. 16b2: om tu re sarva pā paṃ pra sha ma na ye svāhā; Zopa (2022, 86): om tare tuttare ture sarva papam prashamanaya svaha.

/ yi ge bcu [1008] pa'i ngag ni bkod pa'i /
/ rig pa hūṃ las sgrol ma nyid ma / [16]

/ zhes pas rnal 'byor pa gang zhig¹⁸⁷ blo 'phel bar 'dod pa dang pha rol gyi
ngag rtsod pa las rgyal bar 'dod na¹⁸⁸ / rje btsun ma rigs pa hūṃ las sgrol
ma la gsol ba gdab ste / skad cig ma las¹⁸⁹ mdun gyi nam mkhar rje btsun
ma sgrol ma sku mdog dmar mo g.yas mchog sbyin gyi mthil na rigs sngags
'phel bar 'byed pa'i bum pa dang g.yon utpa la bsnam pa¹⁹⁰ / / padma
dang zla ba la bzhugs [1008.5] par sgoms la /

om̐ tā re tutta re tu re sarba dharma pra ti pa ri sho dha ya svāhā¹⁹¹ /

/ zhes bzlas pas¹⁹² gzhan gyi rigs sngags kyi nus pa thams cad 'joms zhing
rang gi shes rab dang blo 'phel bar 'gyur ro /

/ phyag 'tshal tu re'i zhabs ni brdabs pas / ***
/ hūṃ gi rnam pa'i sa bon nyid ma /
/ ri rab man dha ra¹⁹³ dang 'bigs byed /
/ 'jig rten gsum rnams g.yo ba nyid ma / [17]

/ zhes pas rnal 'byor pa gang zhig¹⁹⁴ bdud dang bar chad¹⁹⁵ thams cad¹⁹⁶
gnon par 'dod na / rje btsun ma¹⁹⁷ 'jig rten gsum g.yo ma la gsol ba gtab¹⁹⁸
ste / mdun gyi nam mkhar skad cig la¹⁹⁹ rje btsun ma sku mdog dmar gser
[1008.10] g.yas mchog sbyin gyi mthil na rigs sngags²⁰⁰ gnon pa'i bum pa
bsnam pa / g.yon utpa la / padma dang zla ba la²⁰¹ bzhugs par sgoms la /

¹⁸⁵ A dgra'i; B dgra yi

¹⁸⁶ A 'gems; B 'gengs

¹⁸⁷ A gang zhig; B om. gang zhig

¹⁸⁸ A blo 'phel bar 'dod pa dang pha rol gyi ngag rtsod pa las rgyal bar 'dod na; B shes rab
dang blo 'phel ba dang ngag gi rtsod pa las rgyal bar 'dod na /

¹⁸⁹ A skad cig ma las; B skad cig gi

¹⁹⁰ B dang g.yon utpa la bsnam pa; A bsnam pa / g.yon utpa la

¹⁹¹ B om̐ tā re tutta re tu re sarba dharma pra ti pa ri sho dha ya svāhā; A om̐ ta re tutta tā re
tu re dharma pa ti pa ri sho dha ya svāhā; Panchen, fol. 17b1: om̐ tu re sarva dharma
pajā pra ti pā ri sho dha ni svāhā /; Zopa (2022, 86): om̐ tare tuttare ture sarva dharmāḥ
pratiparishodhaya svaha.

¹⁹² B zhes bzlas pas; A om. zhes bzlas pas

¹⁹³ A man dha ra; B manta dha ra

¹⁹⁴ A gang zhig; B om. gang zhig

¹⁹⁵ A bar chad; B bar chod

¹⁹⁶ A thams cad; B om. thams cad

¹⁹⁷ A rje btsun ma; B sgrol ma

¹⁹⁸ A gtab; B gdab

¹⁹⁹ B mdun gyi nam mkhar skad cig la; A mdun gyi nam mkhar

²⁰⁰ A rigs sngags; B rig sngags

²⁰¹ A padma dang zla ba la; B zla ba'i gdan la

*om ta re tutta te tu re sarva stam ba ni ta re svāhā*²⁰² /

/ zhes bzlas pas gzhan gyi rig sngags kyi las thams cad gnon pa dang²⁰³ /
dgra dang chom rkun thams cad gnon par 'gyur ro /

/ phyag 'tshal lha'i²⁰⁴ mtsho yi rnam pa'i /
/ ri dwags rtags can phyag na bsnam ma /
/ tā²⁰⁵ ra gnyis brjod phaṭ kyi yi ges²⁰⁶ /
/ dug rnam ma lus par ni sel ma / [18]

/ zhes pas rnal 'byor pa gang zhig klu'i tshogs kyi²⁰⁷ dug zhi bar 'dod na /
rje btsun ma dug [1008.15] nad rab tu zhi bar byed pa la gsol ba btab²⁰⁸ ste
/ mdun gyi nam mkhar skad cig gis rje btsun ma dug nad zhi zhing sel bar
byed ma sku mdog dkar mo g.yas mchog sbyin gyi phyag rgya'i mthil na
dug sel ba'i²⁰⁹ bum pa bsnam pa /*** g.yon utpa la / padma dang zla ba'i
gdan la bzhugs par sgoms la²¹⁰ /
*om ta re tutta re tu re sarva ni shintam ku ru svāhā*²¹¹ /

zhes bzlas pas klu'i nad dang dug dang gnod pa²¹² las srol bar 'gyur ro /

/ phyag 'tshal lha'i²¹³ tshogs rnam rgyal po /***
/ lha dang mi'am ci yis brten ma /
/ kun nas go cha dga' ba brjid kyi²¹⁴ /
/ rtsod dang²¹⁵ rmi lam ngan pa sel [1008.20] ma /*** [19]

/*** zhes pas rnal 'byor pa gang zhig²¹⁶ rtsod pa dang rmi lam ngan pa gsel

²⁰² A *om ta re tutta te tu re sarva stam ba ni ta re svāhā*; B *om ta re tuttu re tu re sarba tamba ni ta re svāhā* /; Panchen, fol. 18a5: *om tu re che ge mo sarva stamba ni tū re svāhā* /; Zopa (2022, 87): *om tare tuttare ture sarva stambhani tare svaha*.

²⁰³ B *gnon pa dang*; A *gnon*

²⁰⁴ A *lha'i*; B *lha yi*

²⁰⁵ B *tā*; A *ta*

²⁰⁶ A *ges*; B *ge*

²⁰⁷ A *kyi*; B *kyis*

²⁰⁸ A *btab*; B *gdab*

²⁰⁹ A *dug sel ba'i*; B *dug nad sel ba'i*

²¹⁰ B *bzhugs par sgoms la*; A *bzhugs par*

²¹¹ A *om ta re tutta re tu re sarva ni shintam ku ru svāhā*; B *om tā re tustu re tu re nā ga shān ho ku ru ye svāhā*; Panchen, fol. 19a3: *om tu re sarva nā ga shantim ku ru svāhā*; Zopa (2022, 87): *om tare tuttare ture naga visha shantim kuru svaha*.

²¹² A *klu'i nad dang dug dang gnod pa*; B *klu'i dug dang nad dang gnod pa*

²¹³ A *lha'i*; B *lha yi*

²¹⁴ A *kyis*; B *kyi*

²¹⁵ B *dang*; A *om. dang*

²¹⁶ A *gang zhig*; B *om. gang zhig*

bar 'dod pas²¹⁷ / rje btsun ma sdug gi bsngal thams cad sel ba'i sgrol ma²¹⁸
la gsol ba btab²¹⁹ ste /

mdun gyi nam mkhar skad cig ma las²²⁰ rje btsun ma sdug bsngal thams cad
spel ma²²¹ sku mdog dkar mo / g.yas mchog sbyin gyi mthil na sdug bsngal
sel ba'i bum pa²²² bsnam pa / g.yon utpa la / padma dang zla ba'i gdan²²³
la bzhugs par bsgoms²²⁴ la /

om ta re tutta re tu re mos tsa na svāhā²²⁵ /

zhes bzlas pas phan tshun bcad pa dang 'khrugs pa²²⁶ dang / khri mun du
bcug pa²²⁷ las thar bar 'gyur [1008.25] ro /^{***}

/ phyag 'tshal nyi ma zla ba rgyas pa'i /
/ spyan gnyis po la 'od rab gsal ma /
/ ha re gnyis brjod tuttā [1009] re²²⁸ yis / /
/ shin tu drag po'i rims nad sel ma / [20]

/ zhes pas rnal 'byor pa gang zhig²²⁹ rims nad la sogs pa²³⁰ bsrung bar 'dod
na / rims nad sel ba'i sgrol ma la gsol ba btab²³¹ ste / mdun gyi nam
mkhar²³² skad cig gis rje btsun ma rims nad²³³ thams cad sels ma sku mdog
dmar ser / g.yas mchog sbyin²³⁴ gyi mthil na rims nad sel ba'i bum pa
bsnam pa / g.yon utpa la / padma dang zla ba'i gdan²³⁵ la bzhugs par
bsgoms pa²³⁶ la /

²¹⁷ A gsel bar 'dod pas; B bzlog par 'dod na

²¹⁸ A sdug gi bsngal thams cad sel ba'i sgrol ma; B sdug bsngal thams cad sel ba'i sgrol ma

²¹⁹ A btab; gdab

²²⁰ A skad cig ma las; B skad cig la

²²¹ A spel ma; B sel ma

²²² B sdug bsngal sel ba'i bum pa; A sdug bsngal ba'i bum pa

²²³ B padma dang zla ba'i gdan; A padma dang zla ba

²²⁴ A bsgoms; B sgoms

²²⁵ A om ta re tutta re tu re mos tsa na svāhā; B om tā re tutta re tu re sarva mos tsa na ye
svāhā; Panchen, fol. 19b5-20a1: om tu re mo [20a1] ca na svā hā /; Zopa (2022, 88): om
tare tuttare mocana svaha.

²²⁶ A 'khrugs pa; B 'brugs pa

²²⁷ A khri mun du bcug pa; B rtsod pa dang khri mon du bcug pa

²²⁸ A tuttā re; B tuttā ra

²²⁹ A gang zhig; B om. gang zhig

²³⁰ A la sogs pa; B om. la sogs pa

²³¹ A btab; B gdab

²³² A nam mkhar; B nam mkha' la

²³³ A rims nad; B rims nad sel

²³⁴ A mchog sbyin; B mchod sbyin

²³⁵ A padma dang zla ba'i gdan; B pad zla'i gdan

²³⁶ A bsgoms pa; B sgoms

*om tā re tuttā re tu re bi sa ra ta hūṃ hā*²³⁷ / [1009.5]

*zhes bzlas pas rims nad dang yams nad*²³⁸ *thams cad zhi bar 'gyur ro /*

/ phyag 'tshal de nyid gsum rnam bkod pa'i /
/ zhi ba'i mthu dang yang dag ldan ma /
*/ gdon dang ro langsgnod sbyin tshogs rnam / ****
*/ 'joms pa tu re*²³⁹ *rab mchog nyid ma / [21]*

/ zhes pas rnal 'byor pa gang zhig 'phrin las yongs su rdzogs par 'dod na /
*rje btsun ma 'phrin las thams cad yongs su rdzogs pa*²⁴⁰ *la gsol ba gdab ste /*

*mdun gyi nam mkhar skad cig ma las*²⁴¹ *rje btsun ma sku mdog dkar mo*
*g.yas mchog spyin gyi phyag rgya'i mthil na*²⁴² *dnegos grub sna tshogs pa'i*
bum pa bsnams pa / g.yon [1009.10] utpa la / gdan padma dang zla ba la
zhabs brkyang bskum du bzhugs pa gsal bar sgoms la / de la gsol ba btab
*ste*²⁴³ */*

*om tā re tutte re tu re sarba svā dha na svāhā*²⁴⁴ */*

zhes pas zhi ba dang rgyas pa dang dbang dang mngon spyod dang / dnegos
*grub*²⁴⁵ *thams cad rab tu sbyin par 'gyur ro / / jo bo rje la btsun mas lung*
bstan nas gnang ba yin no / / /

[Colophon]

246 *'di'i brgyud pa ni / rje btsun sgrol ma / jo bo rje / 'brom ston / pu to ba*
/ sha ra ba / 'brom ston dbang phyug grags / sang ston shAkya gzhon nu
/ zla grags gsar ma / rong ston shAkya rgyal mtshan / mkhan chen blo
gros rgyal mtshan / des bdag la'o / / yang na zla grags gsar ma / slob
dpon shes rab dpal / rong ston blo bzang pa / des bdag la'o / / /

²³⁷ B *om tā re tuttā re tu re bi sa ra ta hūṃ hā*; A *om ta re tutta re tu re vi sa re svāhā*; Panchen, fol. 21a1: *om tu re vi sa ra ta svā hā /*; Panchen, fol. 21a1: *om tu re vi sa ra ta svā hā /*; Zopa (2022, 88): *om tare tuttare ture visarata svaha*.

²³⁸ A *nad*; B *om. nad*

²³⁹ A *re*; B *re'i*

²⁴⁰ B *rje btsun ma 'phrin las thams cad yongs su rdzogs pa*; A *rje btsun ma la*

²⁴¹ A *skad cig ma las*; B *skad cig gis*

²⁴² A *mthil na*; B *steng na*

²⁴³ A *de la gsol ba btab ste*; B *om. de la gsol ba btab ste*

²⁴⁴ B *om tā re tutte re tu re sarba svā dha na svāhā*; A *om ta re tutta re tu re pad svāhā*; Panchen, fol. 21b2: *om tu re sa ta pa svāhā /*; Zopa (2022, 89): *om tare tuttare ture sarva siddhi sadhanam svaha*.

²⁴⁵ A *mngon spyod dang / dnegos grub*; B *mngon spyod kyi dnegos grub*

²⁴⁶ Lineage listed only in B.

Appendix I. Table of Atiśa's System of Twenty-One Tārās

Gold	White	Reddish-Gold	Red	Black
(#3)	(#2)	(#5)	(#1) (#6) (#8)	(#7)
(#4)	(#9) (#15)	(#11)	(#10) (#13)	
(#12)	(#19) (#21)	(#17) (#20)	(#16) (#18)	(#14)
Total	Total	Total	Total	Total
3	5	4	7	2

Appendix II. List of Atiśa's Twenty-One Tārās with Attributes and Functions

1. Noble Tārā, swift and heroic

Indian Name: Ārya Tārā

Tibetan Name: *'phags ma sgröl ma myur zhing dpa' ba*

Color: Red

Mantra: *Oṃ tāre tuttāre ture vāśaṃ kuru svāhā*

Function: Subjugation

2. Venerable White Tārā

Indian Name: Sītātārā

Tibetan Name: *rje btsun ma sgröl ma dkar mo*

Color: White

Mantra: *Oṃ tāre tuttāre ture śāntiṃ kuru svāhā*

Function: Pacifying

3. Venerable Tārā, color of gold

Indian Name: Kanakavarṇa Tārā

Tibetan Name: *rje btsun gser mdog can*

Color: Gold

Mantra: *Oṃ tāre tuttāre ture puṣṭiṃ kuru svāhā*

Function: Increasing

4. Venerable She who is completely victorious, Jewel on the Tathāgata's Crown

Indian Name: Uṣṇiṣavijaya Tārā

Tibetan Name: *rje btsun ma de bzhin gshegs pa gtsug gtor rnam par rgyal ma*

Color: Gold

Mantra: *Oṃ tāre tuttāre ture āyujñāna svāhā*

Function: Increasing

5. Venerable Tārā who utters hūṃ

Indian Name: Hūṃsvaranādinī Tārā

Tibetan Name: *rje btsun ma hūṃ sgrogs ma*

Color: Orange

Mantra: *Oṃ tāre tuttāre ture so-and-so ākarṣaya hrī svāhā*

Function: Subjugating

6. Noble Tārā Victorious Over the Three Worlds

Indian Name: Trailokya-Vijaya Tārā

Tibetan Name: *'phags ma 'jig rten gsum las rnam par rgyal ma*

Color: Dark Red

Mantra: *Oṃ tāre tuttāre ture śatrūṃ gacchata svāhā*

Function: Subjugating

7. Noble [Tārā] who conquers others

Indian Name: Vādiṣṭardaka Tārā

Tibetan Name: *'phags ma gzhan 'joms ma*

Color: Black

Mantra: *Oṃ tāre tuttāre ture rbod zer sarva zlog bhyo svāhā*

Function: Subjugation

8. Noble [Tārā] who conquers Māras and enemies

Indian Name: Mārasūdana vaśittamadatārā

Tibetan Name: *'phags ma sgrol ma bdud dang dgra 'joms ma*

Color: Dark red

Mantra: *Oṃ tāre tuttāre ture so-and-so amukaṃ marāya phaṭ*

Function: Subjugating

9. Noble [Tārā] whose mudrā displays the Three Jewels

Indian Name: Ārya Tārā Triratnamudrāṅkā

Tibetan Name: *'phags ma sgrol ma dkon mchog gsum mtshon phyag rgya ma*

Color: White

Mantra: *Oṃ tāre tuttāre ture "all the harm to so-and-so" sarvarakṣa svāhā*

Function: Protection

10. Venerable [Tārā] who brings Māras and hindrances under her power

Indian Name: Māralokavaśaṃkarī

Tibetan Name: *rje btsun ma bdud dang bar chad dbang du bsdus ma*

Color: Red

Mantra: *Oṃ tāre tuttāre ture sarvāpapāṇi mārāya hūṃ phaṭ*

Function: Subjugation

11. Noble [Tārā] who clears away poverty and misfortune

Indian Name: Ārya Tārā

Tibetan Name: *'phaḡs ma sgrol ma 'gugs shing 'phongs pa sel ba*

Color: Reddish gold

Mantra: *Oṃ tāre tuttāre ture dhara svāhā*

Function: Increasing

12. Venerable [Tārā] who bestows all auspiciousness

Indian Name: Sarvakalyānada [Tārā]

Tibetan Name: *rje btsun ma bkres pa thams cad 'byin pa*

Color: Gold

Mantra: *Oṃ tāre tuttāre ture svāhā*

Function: Increasing

13. Venerable [Tārā] who blazes like fire

Indian Name: Hutabhugjvālā

Tibetan Name: *rje btsun ma me ltar 'bar ma*

Color: Red

Mantra: *Oṃ tāre tuttāre ture pota yasmi kuru svāhā*

Function: Protecting

14. Venerable [Tārā] who is wrathfully frowning

Indian Name: Bhṛkuṭī Tārā

Tibetan Name: *rje btsun ma khro gnyer can*

Color: Black

Mantra: *Oṃ tāre tuttāre ture vajra mahāpada bhasmīṃkuru svāhā*

Function: Subjugating

15. Venerable [Tārā], she of supreme peacefulness

Indian Name: Mahāśānti Tārā

Tibetan Name: *rje btsun ma zhi ba chen mo*

Color: White

Mantra: *Oṃ tāre tuttāre ture sarvāpapāṇi praśamanāye svāhā*

Function: Pacifying

16. Venerable Tārā who arises from the Hūṃ of Awareness

Indian Name: Vidyāhūṃkāradīpita [Tārā]

Tibetan Name: *rje btsun ma rigs pa hūṃ las sgrol ma*

Color: Red

Mantra: *Oṃ tāre tuttāre ture sarvadharmā pratipariśodhaya svāhā*

Function: Increasing

17. Venerable [Tārā] who causes three worlds to tremble

Indian Name: Bhūvanatrayacālīnī [Tārā]

Tibetan Name: *rje btsun ma 'jig rten gsum g.yo ma*

Color: Reddish gold

Mantra: *Oṃ tāre tuttāre ture sarva stambani tare svāhā*

Function: Subjugating

18. Venerable [Tārā] who pacifies poison and sickness

Indian Name: Aśeṣaviṣanāśani

Tibetan Name: *rje btsun ma dug nad rab tu zhi bar byed pa*

Color: Red

Mantra: *Oṃ tāre tuttāre ture sarvani śintaṃ kuru svāhā*

Function: Pacifying

19. Venerable [Tārā] who clears away all suffering

Indian Name: Duḥkhadahana Tārā

Tibetan Name: *rje btsun ma sdug gi bsngal thams cad sel ba'i sgröl ma*

Color: White

Mantra: *Oṃ tāre tuttāre ture mocana svāhā*

Function: Pacifying

20. Tārā who clears away infectious disease

Indian Name: Viṣamajvaranāśani

Tibetan Name: *rims nad sel ba'i sgröl ma*

Color: Orange

Mantra: *Oṃ tāre tuttāre ture visarata hūṃ hā*

Function: Pacifying

21. Venerable [Tārā] who completes all activities

Indian Name: Paripuraṇa Tārā

Tibetan Name: *rje btsun ma 'phrin las thams cad yongs su rdzogs pa*

Color: White

Mantra: *Oṃ tāre tuttāre ture sarva sādhana svāhā*

Function: Completing

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