



WHITE Tārā MEDITATION



Tārā is a female Bodhisattva typically associated with Tibetan Buddhism. She is one of the more popular figures in the Tibetan pantheon of deities. Tārā (pronounced tah' rah), whose name in means "Star", originated in Indian Hinduism as the Mother Creator, and her many representations spread from Ireland to Indonesia under many different names. As White Tārā, she rose from a lotus blooming in the lake that formed from the first tear of compassion of great bodhisattva Avalokiteswara (whose human incarnation is the Dalai Lama), and is considered his consort

The White Tārā is the personification of compassion, long life, healing and serenity. The followers of the White Tārā believe that the gift of longevity is granted for the practice of compassion and service to others.

White Tārā is referred to as "Mother of all the Buddhas." This is because she embodies the motivation that is compassion. Her whiteness

"Radiant as the eternal snows in all their glory" is indicative of the selflessness -- the purity -- of this compassion but especially the undifferentiated Truth of the Dharma.

Her seven eyes stand for her perception of suffering that is apparent (the two we normally have,) that is psychological/spiritual (the one in her forehead,) and that is inherent in activity (in her palms,) and in what is usually considered as progress (in her soles.)

The basic words for the Tārā Mantra are:

Om̐ Tāre Tuttāre Ture Svāhā

(Pronounced: Ohm, Tahray, Tootahray, Tooray, Swahhah)

The specific words for the White Tārā Mantra are:

Om̐ Tāre Tuttāre Ture Mama Ayuḥ Punya Jñānā Puṣṭim̐ Kuru Svāhā

(Pronounced: Ohm, Tahray, Tootahray, tooray, mahmah, ahyoor, poonyay, jnyana, pushtim kuru, Swahhah)

"Om" is considered to be the primeval sound, the sound of the universe, the sound from which all other sounds are formed. Many mantras begin with Om.

"Tāre" represents salvation from mundane dangers and suffering. Tārā is seen as a savior who can give aid from material threats such as floods, crime, wild animals, and traffic accidents. Tārā is therefore said to protect against ordinary worldly dangers.

“Tuttāre” represents deliverance into the spiritual path conceived in terms of individual salvation. In traditional terms, this is the path of the Arhant, which leads to individual liberation from suffering. This is seen in Mahayana Buddhism as a kind of enlightenment in which compassion does not figure strongly. Tārā therefore offers individual protection from the spiritual dangers of greed, hatred, and delusion: the three factors that cause us individual suffering.

“Ture” represents the culmination of the spiritual path in terms of deliverance into the altruistic path of universal salvation - the Bodhisattva path. In the Bodhisattva path we aspire for personal enlightenment, but we also connect

compassionately with the sufferings of others, and strive to liberate them at the same time as we seek enlightenment ourselves. Tārā therefore delivers us from a narrow conception of the spiritual life. She saves us from the notion that spiritual progress is about narrowly liberating ourselves from our own suffering, and instead leads us to see that true spiritual progress involves having compassion for others.

“Mama” means "mine" and indicates that you'd like to possess these qualities of long life, merit, wisdom, happiness, etc. You can of course choose to wish these qualities for someone else — perhaps for a teacher or for a loved one who is ill.

“Ayuh” is long life.

“Punya” means the merit that comes from living life ethically, and this merit is said to help one to live long and happily.

“Jnana” is wisdom.

NOTE: Punya and Jnana are known as the Two Accumulations. In order to become enlightened we need to accumulate merit (that is, to develop positive qualities through living ethically and meditating) but we also need to develop wisdom through deep reflection. Wisdom cannot arise without a basis of merit, but merit alone is not enough for us to become enlightened, meaning that becoming a nicer person isn't enough — we have also to look

deeply into ourselves and the world around us and to see the impermanent and insubstantial nature of all things.

“Pushtim” means wealth, abundance, or increase.

“Kuru” is a mythical land to the north of the Himalayas, which was said to be a land of long life and happiness. In addition, it is also a verb form meaning “do it!” or “make it so!”. The “make it so!” refers back to an increase in wisdom, merit, and long life

for the practitioner. We implore White Tārā for these things so that we can gain enlightenment and help all sentient beings.

“Svaha” is an exclamation meaning “hail” or “may blessings be upon” and is a common ending to Buddhist mantras. So after making



the rather bold request of White Tārā above, we end with an equally emphatic salutation.

Pronunciation notes:

A is pronounced as u in cut

aa is like a in father

jñāna is meant to be pronounced with a hard g, but many people pronounce it as "nyaanaa" the s in pushtim has a dot under it which makes it into a sh sound, as in English push m in pushtim is pronounced ng, as in song

There are a total of 21 Tārās, with the Green Tārā being the other most widely known. Often people say that White Tārā and Green Tārā derive from Tritseun, the Nepali wife and Wen-ch'eng, the Chinese wife, of Tibetan King Songtsen Gampo (ca. 617 - 650 CE).

The practice of Green Tārā helps to overcome fear and anxiety, but devotees also believe that she can grant wishes, eliminate suffering of all kinds and bring happiness. When called upon, she can help us from eight specific personal flaws: pride, delusion, hatred, envy, fanaticism, avarice, lust and doubt, known in Tibetan Buddhism as the Eight Poisons.

The 21 Tārā Mantras are as follows:

The Green Tārā:

UM TARE TUTARE TURE SOHA

The Tārā who Averts Disasters:

UM BANZA TARE SARVA BIGANEN SHINDHAM KURU SOHA

The Tārā Who Averts Earthborn Calamities:

UM TARE TUTARE TURE MAMA SARVA LAM LAM BHAYA SHINDHAM KURU SOHA

The Tārā Who Averts Destruction Wrought by Water:

UM TARE TUTARE TURE MAMA SARVA BHAM BHAM DZALA BHAYA SHINDHAM KURU SOHA

The Tārā Who Averts Destruction Wrought by Fire:

UM TARE TUTARE TURE MAMA SARVA RAM RAM DZALA BHAYA SHINDHAM KURU SOHA

The Tārā Who Averts Destruction Caused by Wind:

UM TARE TUTARE TURE MAMA SARVA YAM YAM DZALA BHAYA SHINDHAM KURU SOHA

The Tārā Who Increases Wisdom:

UM RATANA TARE SARVA LOKA JANA PITEYA DARA DARA DIRI DIRI SHENG SHENG DZA DZANJIA NA BU SHENG KURU UM

The Tārā Who Averts Heaven-born Calamities:

UM TARE TUTARE TURE MAMA SARVA EH EH MAHA HANA BHAYA SHINDHAM KURU SOHA

The Tārā Who Averts Destruction Caused by Armies:

UM TARE TUTARE TURE MAMA SARVA DIK DIK DIKSHENA RAKSHA RAKSHA KURU SOHA

The Tārā Who Averts Hell-born Calamities:

UM TARE TUTARE TURE MAMA SARVA RANDZA DUSHEN DRODA SHINDAM KURU SOHA

The Tārā Who Averts Evil Caused by Robbers:

UM TARE TUTARE TURE SARVA DZORA BENDA BENDA DRKTUM SOHA

The Tārā Who Increases Power:

UM BEMA TARE SENDARA HRI SARVA LOKA WASHUM KURU HO

The Tārā Who Averts Evil Caused by Demons:

UM TARE TUTARE TURE SARVA DUSHING BIKANEN BHAM PEH SOHA

The Tārā Who Averts Evil Affecting Cattle:

UM TARE TUTARE TURE SARVA HAM HAM DUSHING HANA HANA DRASAYA PEH SOHA

The Tārā Who Averts Evil Caused by Wild Beasts:

UM TARE TUTARE TURE SARVA HEH HEH
DZALEH DZALEH BENDA PEH SOHA

The Tārā Who Averts the Evil Effects of Poison:
UM TARE TUTARE TURE SARVA DIKSHA DZALA
YAHA RAHA RA PEH SOHA

The Tārā Who Subdues Demons:
UM GARMA TARE SARWA SHATDRUM BIGANEN
MARA SEHNA HA HA HEH HEH HO HO HUNG
HUNG BINADA BINADA PEH

The Tārā Who Heals Sickness:
UM TARE TUTARE TURE SARVA DZARA SARVA
DHUKKA BRASHA MANAYA PEH SOHA

The Tārā Who Bestows Longevity:
UM TARE TUTARE TURE BRAJA AYIU SHEI SOHA

The Tārā Who Bestows Prosperity:
UM TARE TUTARE TURE DZAMBEH MOHEH
DANA METI SHRI SOHA

The Wish-Fulfilling Tārā:
UM TARE TUTARE TURE SARVA ATA SIDDHI
SIDDHI KURU SOHA

With gratitude to the following sources and for
more information about Tārā, please visit:

Wildmind Buddhist Meditations,
www.wildmind.org
Khandro Net, www.khandro.net

The 21 Tara Mantras from: Mantras; Sacred
Words of Power, by John Blofeld

