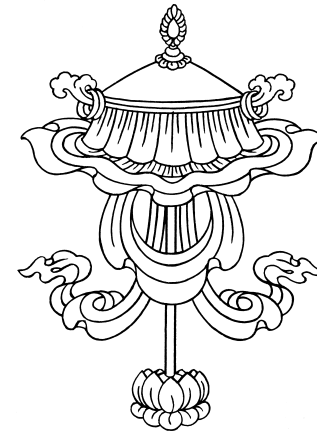


The Sadhana of Arya Sítatapatra (White Umbrella Deity)



FPMT Education Services

Practice Requirements

To do this practice in full, one is required to have received the Kriya Tantra permission-empowerment (*je.nang*) of the White Umbrella Deity, Arya Sitatapatra. However, with permission from a qualified master, one may do this practice as long as one does not do the self-generation into the aspect of the deity. Instead, one should visualize the deity arising at the crown of one's head.

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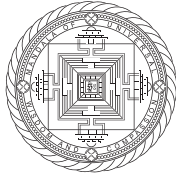
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The Sadhana of Arya Sitatapatra

*Take this jewel ornamenting the chest,
The stainless white Wisdom Umbrella,
Beautifully turning to the right,
Victorious in the battle over interferences,
Complete with all signs of goodness,
Which bestows the supreme results.*

To do the practice of Arya Sitatapatra, first do the practice of refuge and generation of the mind of enlightenment and meditation on the four immeasurables. These should be done not merely verbally, but completely integrating them with one's mind.

Refuge and Generating the Mind of Enlightenment

I take refuge until enlightenment
In the holy guru, Buddha, Dharma, and Supreme Assembly.
Through the merit I collect by practicing giving and the other
perfections,
May I attain buddhahood in order to benefit all living beings.

Four Immeasurables

May all living beings be endowed with happiness and the causes of
happiness.
May all living beings be free from suffering and the causes of
suffering.

May all living beings be endowed with the happiness that is free from suffering.

May all living beings remain in a state of equanimity, not having attachment for those they hold close, nor aversion for those they keep at a distance.

Invoking the Merit Field

One instantly becomes Sitatapatra, adorned with the syllable OM at the heart center, which emanates rays of light, inviting from their natural abodes one's guru, inseparable from Arya Sitatapatra, surrounded by the assembly of buddhas and bodhisattvas. They are in the space in front of oneself.

Think thus.

Seven-Limbed Prayer

I prostrate to the feet of the one renowned as Ushnisha Sitatapatra, undefeatable by others, the most sublime goddess, who took excellent birth from the ushnisha, the supreme mark of all the buddhas.

I present offerings both actually arranged and mentally visualized.

I confess all negative actions and downfalls committed since beginningless time.

I rejoice in the virtues [done by myself and others in the three times],

Request [you to turn the wheel of Dharma],

And to remain until samsara is empty.

I dedicate all the merits I have accumulated by this and other wholesome actions for the attainment of the great enlightenment.

Thus offer the seven limbs. Then visualize that the members of the field of merit return to their own places.

Colophon

The sadhana of the Lady Sitatapatra, the bestower of the precious jewel, was requested by Shabdrung Losang Evam of Dorig Thuwang as a concise daily practice, and was written by Ngawang Tänpa Gyältsän, who calls himself the very low quality crown holder of the Yellow sect. Translator unknown. Lightly edited and reformatted by Kendall Magnussen, FPMT Education Services, July 2003.

Since you are the object of refuge of all, O Bhagavati,
Forgive all of these mistakes.

Thus asking for forgiveness of all mistakes.

The wisdom beings depart to their own places. Oneself remains with
the pride of being the commitment being.

Then recite prayers of dedication and auspiciousness and meditate on emptiness.

Dedication

By the virtues collected through this practice,
May I attain the state of Arya Sitatapatra
And lead all beings, without exception, to the state of
enlightenment.

Prayer of Auspiciousness

May there be the auspiciousness of the root and lineage gurus.
May there be the auspiciousness of the yidams and assembly of
deities.
May there be the auspiciousness of the viras and dakinis.
May there be the auspiciousness of the Dharma protectors.



Self-Generation

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

Thus dissolving into emptiness.

Everything becomes empty. Out of emptiness from the syllable PAM comes a lotus, and from RAM a sun disc, on top of which is one's own consciousness in the form of the syllable OM. This turns into a white umbrella with the top marked with the syllable OM, which emanates rays of light, fulfilling the two purposes.

The lights collect back and oneself transforms into the venerable Lady Sitatapatra, with vajra ushnisha, the great reverter of all evils, with thousands of manifested heads and arms, and hundreds of opened eyes, adorned with indomitable blazing marks and signs, having great and vast vajra power ruling over the mandalas of the three worlds, with white body and 200 main faces, white in colour, with elegant and brave expressions.

The 200 faces to the right – yellow in colour, have fearful and laughing expressions. The 200 faces in the back – red in colour, have expressions of reproach and fury. The 200 faces to the left – green in colour, have compassionate and peaceful expressions, and the 200 faces on top – blue in color, have expressions of wonder and wrath. Each face has three eyes and each head is adorned with blazing, wrathful vajras. On top of each head are the seven relics [of the lineage gurus] and the ten tathagatas. Thus She is crowned with seven million perfect Enlightenment Beings.

The first right and left hands are in the gesture of giving protection, holding a wheel and holding the handle of the white umbrella along which is an arrow at the chest. The remaining 99 arms to the

right and left hold a wheel in the right and an arrow in the left. The next hundred arms to the right hold vajras, the next hundred hold jewels, the next hundred hold lotuses, and the last hundred hold vishvavajras.

Of the rest of the 400 arms to the left the first hundred hold bows, the next hundred hold swords, the next hundred hold lassos and the last hundred hold hooks. She is adorned with a variety of jeweled ornaments with beautiful silken garments for the upper and lower parts of the body.

The right 500 legs are stretched out, trampling on all dangers such as punishment by kings. The left 500 legs on the left are bent, destroying all evils such as those beings who rob the bodily radiance of living beings. On all parts of the body are hundreds of thousands of eyes which look sideways or are opened widely, flashing like lightning, or glaring wrathfully.

Endowed with the nine postures of dance, from all the pores of the body emanate light like the vajra fire at the end of existence, the flames of which completely fill the mandalas of the three worlds, thereby protecting all living beings from all fears. [Oneself as Sitatapatra is] adorned with a white OM at the crown, a red AH at the throat and a blue HUM at the heart. The blue HUM is adorned with a white syllable OM which emanates rays of light, inviting identical wisdom beings from their natural abodes.

Offerings to the Wisdom Beings

OM ARGHAM PRATICCHA SVAHA
 OM PADYAM PRATICCHA SVAHA
 OM PUSHPE PRATICCHA SVAHA
 OM DHUPE PRATICCHA SVAHA
 OM ALOKE PRATICCHA SVAHA
 OM GANDHE PRATICCHA SVAHA

OM USHNISHA SITATAPATRE SAPARIVARA PUSHPE PRATICCHA SVAHA

OM USHNISHA SITATAPATRE SAPARIVARA DHUPE PRATICCHA SVAHA

OM USHNISHA SITATAPATRE SAPARIVARA ALOKE PRATICCHA SVAHA

OM USHNISHA SITATAPATRE SAPARIVARA GANDHE PRATICCHA SVAHA

OM USHNISHA SITATAPATRE SAPARIVARA NAIVIDYA PRATICCHA SVAHA

OM USHNISHA SITATAPATRE SAPARIVARA SHAPTA PRATICCHA SVAHA

Praises

I prostrate and make praises to Sitatapatra,
 Symbol of great bliss,
 Born from the ushnisha of the buddhas out of their compassion,
 The one who destroys all interferences to the teachings,
 Thereby bestowing happiness and good results.

Prayers of Request

O Bhagavati Sitatapatra,
 Please pacify all illnesses evils and interferences
 Of myself and all others,
 And bestow all attainments.

Thus make the requests for one's purposes. Then:

Whatever mistakes I have made
 Because of the mind being under the influence of ignorance,

ons, and cut off the lassos of the mantras of the enemies. Both those who have prepared the mantras and those who are reciting the mantras are struck down with daggers and are suppressed.

Then recite the long mantra:

OM AH SITANALARKA PRABHA PUTA BIKA SITATAPATRE
OM JOLA JOLA KANDA KANDA HANA HANA DAHA DAHA
DARA DARA BIDARA BIDARA CHINDA CHINDA
BINDA BINDA HUM HUM PHAT SVAHA

And then recite the 100-syllable mantra:

OM PADMASATTVA SAMAYAM ANUPALAYA PADMASATTVA
TVENOPATISHTHA DRIDHO ME BHAVA SUTOSHYO ME BHAVA
SUPOSHYO ME BHAVA ANURAKTO ME BHAVA SARVA
SIDDHIM ME PRAYACCHA SARVA KARMASUCHA ME CHITTAM
SHRIYAM KURU HUM HA HA HA HA HO BHAGAVAN SARVA
TATHAGATA PADMA MA ME MUNCHA PADMA BHAVA MAHA
SAMAYA SATTVA AH HUM PHAT

The wisdom beings of the self-generation depart and dwell in the space above.

Then, like before, one performs the offerings and praises to the Lady Sitatapatra.

Offerings

OM USHNISHA SITATAPATRE SAPARIVARA ARGHAM
PRATICCHA SVAHA

OM USHNISHA SITATAPATRE SAPARIVARA PADYAM
PRATICCHA SVAHA

OM NAIVIDYA PRATICCHA SVAHA
OM SHAPTA PRATICCHA SVAHA

JAH HUM BAM HO

The wisdom beings and commitment beings become non-dual.

Again light rays emanate from the HUM at the heart, inviting initiating deities and requesting all tathagatas to confer the initiation.

“Please bestow the initiation.”

Thus requesting.

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE HUM

Saying this, the initiation is bestowed with the water of the vase. One’s body is filled; the stains are purified. The excess of water comes out of the opening at the crown and transforms into Buddha Vairochana.

Blessing the Offerings for the Self-Generation

Then the offerings should be blessed according the Kriya tantra tradition:

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

Everything is emptiness. Out of emptiness in front of oneself appears the syllable OM which transforms into eight spacious jeweled vessels. In each of those vessels appears the syllable OM, which transforms into godly substances: water for the mouth, water for

the feet, flowers, incense, and so forth, clear, unobstructed, and as extensive as space.

OM ARGHAM AH HUM
 OM PADYAM AH HUM
 OM PUSHPE AH HUM
 OM DHUPE AH HUM
 OM ALOKE AH HUM
 OM GANDHE AH HUM
 OM NAIVIDYA AH HUM
 OM SHAPTA AH HUM

Presenting the Offerings

OM USHNISHASITATAPATRE SAPARIVARA ARGHAM
 PRATICCHA SVAHA
 OM USHNISHASITATAPATRE SAPARIVARA PADYAM PRATICCHA
 SVAHA
 OM USHNISHASITATAPATRE SAPARIVARA PUSPE PRATICCHA
 SVAHA
 OM USHNISHASITATAPATRE SAPARIVARA DHUPE PRATICCHA
 SVAHA
 OM USHNISHASITATAPATRE SAPARIVARA ALOKE PRATICCHA
 SVAHA
 OM USHNISHASITATAPATRE SAPARIVARA GANDHE
 PRATICCHA SVAHA
 OM USHNISHASITATAPATRE SAPARIVARA NAIVIDYA
 PRATICCHA SVAHA
 OM USHNISHASITATAPATRE SAPARIVARA SHAPTA PRATICCHA
 SVAHA

Thus make offerings.

Praises

I prostrate and make praises to Sitatapatra,
 Symbol of great bliss,
 Born from the ushnisha of the buddhas out of their compassion,
 The one who destroys all interference to the teachings,
 Thereby bestowing happiness and good results.

Then:

Mantra Recitation

At one's heart center on a moon disc is the syllable OM surrounded by the mantra syllables which emanate rays of light, purifying all illnesses, evils and interferences, obtaining all the attainments of the body, speech and mind of the Bhagavati.

Thus do the visualization without the mind being distracted and recite:

TADYATHA OM ANALE ANALE KHASAME KHASAME BHAIRE
 BHAIRE SAUME SAUME SARVA BUDDHA ADHISHTHANA
 ADHISHTHITE SVAHA

and

OM SARVA TATHAGATOSHNISHA SITATAPATRE HUM PHAT HUM
 MAMA HUM NI SVAHA

Recite as many times as possible. Recite any number of times. During retreat, when finished with the desired number of recitations, if one wishes to recite the action mantra, then:

Visualise that from the body of oneself as the deity Sitatapatra emanate countless male and female deities, holding a variety of weap-