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Mongolian name. Mongolian, Цагаан шүхэрт. Tsagaan shüherť. Japanese name. Kanji, 白傘蓋仏頂. Kana, シタータパトロ. Tamil name. Tamil, சீதாதபத்திரை. Sanskrit name. Sanskrit, [सितातपत्रा](#) (Sitātapatrā). Pali name. Pali, Sitāpattā ...

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or lotus (fig.) emerges from the ushnisha, or other symbols of Enlightenment. See also Ushnishavijaya. [\[回\]](#). Ushnisha Sitatapatra (उष्णीष सितातपत्र/[सितातपत्रा](#)). Sanskrit. 'White Umbrella Turban'. Name of a fierce, wrathful, multi-armed goddess, worshipped in Mahayana and Vajrayana Buddhism. READ ON. [\[回\]](#).

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# Sitatapatra

Sitatapatra	
	
Gilt bronze inset with turquoise and coral, Tibet.	
Chinese name	
Chinese	白傘蓋佛頂
Transcriptions	
Mandarin	
Hanyu Pinyin	Bái Sǎngài Fúding
Wade–Giles	Pai <sup>2</sup> San <sup>3</sup> -kai <sup>4</sup> Fu <sup>2</sup> -ting <sup>3</sup>
Tibetan name	
Tibetan	འོ་ཤུག་དཀར་མཚོ་
Transcriptions	
Wylie	gDugs-dKar
Korean name	
Hangul	시타타파트라
Transcriptions	
Revised Romanization	sitatapateula
Mongolian name	
Mongolian	Цагаан шүхэрт Tsagaan shühert
Japanese name	
Kanji	白傘蓋仏頂
Kana	シタータパトロ
Tamil name	
Tamil	சீதாதபத்திரை
Sanskrit name	
Sanskrit	सितापत्र (Sitāpatrā)

Pali name	
Pali	Sitāpattā

**Sitāpatrā** is the 'Goddess of the White Parasol'<sup>[1]</sup> - protector against supernatural danger. She is venerated in both the Mahayana and Vajrayana traditions. She is also known as Ushnisha Sitatapatra.

She is a powerful independent deity as she was emanated by Shakyamuni Buddha from his crown protrusion (Ushnisha). Whoever does practice her mantra will be reborn in Amitabha's Pureland, as well as gaining protection against supernatural danger and black magic.

## Names

Her name is composed of *sita* (white) and *ātapatrā* (parasol or umbrella)<sup>[2]</sup>

## Mantras

The Shurangama Mantra (found in the 12 page long Shurangama Sutra) is the most commonly practiced source of the Great White Canopy Goddess (White Umbrella Deity form of Shakyamuni) According to Lama Zopa Rinpoche, Great White Umbrella is the practice for healing illness, dispelling interferences and spirit harms, quelling disasters, and bringing auspiciousness. To do practice in full requires Kriya tantra empowerment of the White Umbrella Deity. The sadhana cultivation can be performed without such an empowerment with permission from a qualified master, however, one cannot self-generate as the deity.<sup>[3]</sup>

## Ushnisha Sitatapatra

The Short Mantra for Ushnisha Sitatapatra (Thousand Armed Goddess of the Great White Umbrella) is as follows:

OM SARVA TATHAGATA USHNISHA<sup>[4]</sup> SHITATA PATRI HUM PHAT<sup>[5]</sup>

"His Sacred White Canopy protects us!"<sup>[6]</sup>

## Jeweled Parasol Flower Canopy

San dan dwo, Bwo da lan

Sa dan dwo, Be di li

Sa dan dwo, Bwo da la

Syi dan dwo Bwo da la

(Sitatapatram),<sup>[7]</sup>

"San dan dwo means 'jeweled parasol.' Bwo da lan means 'flowered canopy.' These parasols and canopies cover and protect the ten thousand things, so they all attain fulfillment and take their places in the scheme of things."<sup>[8]</sup>

"There are jeweled parasols and flowered canopies of Vairochana Buddha. The Heart of All Mantras subdues the demon-hordes. Covered with ten thousand virtues, one obtains independence, As, nurturing those with potentials, the Mahayana is proclaimed."<sup>[9]</sup>

## Surangama Mantra

Regarding the Great White Canopy Sitatapatra line of the Shurangama Mantra, Shakyamuni Buddha states: "If there are people who cannot put an end to their habits from the past, you should teach them to single-mindedly recite my 'light atop the Buddha's summit' unsurpassed spiritual mantra, mwo he sa dan dwo bwo da la." <sup>[10]</sup>

Ushna is heat and light - like "shine" - see line 533.

From this Sadhana the Great White Canopy Goddess' Long Mantra is as follows:

TADYATHA OM AHNALÉ AHNALÉ  
 KHASAMÉ KHASAMÉ BIRÉ BIRÉ SOMI SOMI  
 SARVA BUDDHA AHDRI TANA AHDRI TANA TÉ SARVA TATHAGATA USHNISHA SHITATA  
 PATRI  
 HUM PÉ

Om Namó Shitatapatra Devi

The Surangama Mantra section containing Great White Canopy is:<sup>[11]</sup>

SYI DAN DWO BWO DA LA,  
 MWO HE BA SHE LU,  
 SHAI NI SHAN,  
 MWO HE BWO LAI JANG CHI LAN,  
 YE BWO TU TWO,  
 SHE YU SHE NWO,  
 BYAN DA LI NA,  
 PI TWO YE,  
 PAN TAN JYA LU MI,  
 DI SHU,  
 PAN TAN JYA LU MI,  
 BWO LA PI TWO,  
 PAN TAN JYA LU MI,  
 DWO JR TWO,  
 NAN,  
 E NA LI,  
 PI SHE TI,  
 PI LA,  
 BA SHE LA,  
 TWO LI,  
 PAN TWO PAN TWO NI,  
 BA SHE LA BANG NI PAN,  
 HU SYIN DU LU YUNG PAN,  
 SWO PE HE.

## Symbolism

Sitāpatrā, one of the most complex Vajrayana goddesses.<sup>[12]</sup> According to Miranda Shaw in the "Buddhist Goddesses of India", Sitatapatra emerged from the crown of Shakyamuni Buddha's head when he was in Trayastrimsa heaven. The Buddha announced her role to "cut asunder completely all malignant demons, to cut asunder all the spells of others...to turn aside all enemies and dangers and hatred." Her benign and beautiful form belies her ferocity as she is a "fierce, terrifying goddess, garlanded by flames, a pulverizer of enemies and demons."

In the Mahayana "Sitatapatra Sutra", she is called "Aparajita" or "undefeatable" and is also identified as a form of goddess Tara from the "Vairochana" Buddha family and is also called "Mahamaya", which is also the name of Sakyamuni's mother before he becomes the Buddha.

In other sutras, she is regarded as a female counterpart to Avalokiteśvara, the bodhisattva of compassion. Like him, Sitāpatrā manifests in many elaborate forms: having a thousand faces, arms and legs, or simply as a feminine deity of great beauty. Known foremost for her "white parasol" she is most frequently attributed with the "golden wheel". The auspiciousness of the turning of the precious wheel is symbolic of the Buddha's doctrine, both in its teachings and realizations.

## References

- [1] The Cult of Tara: Magic and Ritual in Tibet (Hermeneutics: Studies in the History of Religions) by Stephan Beyer (1978) p.154
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- [3] Mantra of the White Umbrella Deity (Arya Sitatapatra Dharani) ([http://www.fpmt.org/shop/product1.aspx?SID=1&Product\\_ID=441&Category\\_ID=89](http://www.fpmt.org/shop/product1.aspx?SID=1&Product_ID=441&Category_ID=89))
- [4] Shai ni shan, Shurangama Mantra, Lines 6, 94, 173, 192, 216, 533.
- [5] White Umbrella Deity (Arya Sitatapatra) ([http://www.fpmt.org/shop/product1.aspx?SID=1&Product\\_ID=441&Category\\_ID=89](http://www.fpmt.org/shop/product1.aspx?SID=1&Product_ID=441&Category_ID=89))
- [6] (The Liturgy of the Order of Buddhist Contemplatives for the Laity Shurangama Translation, Line 198)
- [7] see Shurangama Mantra lines 95, 365, 370, 531.
- [8] (Hua - VBS 1-1990)
- [9] (Hua - VBS 1-1990)
- [10] Surangama Sutra, Volume 6, 2003: p. 67 <http://www.BTTsonline.org>.
- [11] "Sutra of the Foremost Shurangama at the Great Buddha's Summit Concerning the Tathagata's Secret Cause of Cultivation, His Certification to the Complete Meaning and all Bodhisattvas' Myriad Practices" lines 531-554
- [12] The Encyclopedia of Tibetan Symbols and Motifs by Robert Beer (1999) p.23

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**Sitataptatra** - a goddess of the 1st ray (red aspect). She was the Ascended Master teacher of Gautama Buddha.

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