The Parnashavarī Sādhana
from the Collected Works of Kyobpa Jigten Sumgön
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Foreword

This text is part of a new series of daily practices and prayers translated by the Rinchenpal Translation Project (RTP) which was initiated by me in February 2017.

The translation process follows three guiding principles: 1) The text closest to the original is used, 2) scribal errors in the text are corrected, missing elements included, and 3) translators adhere to a collaborative, standardized glossary of technical terms and strive to be sensitive to the context of the target language.

All translated texts are freely available on www.drikungtranslation.com for use at Drikung Kagyu centers world-wide. However, it is requested not to make unauthorized changes to the Tibetan or translated texts.

Suggestions for improvement are welcome and can be sent to info@drikungtranslation.com.

With my prayers,

Drikung Kyabgön Chetsang Thinle Lhundup
Liberating us from the diseases of samsara that never ends, with the ocean of great bliss of both samsara and nirvana you guide beings to the supreme awakening—glorious Phagmodrupa, I bow at your feet.

Glorious Goddess Parnashavari, you liberate all others and myself from infliction of great harm. When we have taken refuge in you, sublime goddess, you will protect us from all dangers. Thus, I shall write these brief words.
Those who have purified their mind stream with certainty initially as described above, should engage in the approach, accomplishment, and activities of the deity:

At a well secluded place, you should make your dwelling very pleasant by sweeping it, sprinkling water, strewing flowers, and so forth. Place images of the goddess Parnashavari and others east, then make abundant offerings and sit on a comfortable seat facing eastward.

In the meditation posture recite:
Refuge Prayer:

_sang gyé chö dang tsok kyi chok nam la/_jang chup bar du dak ni kyap su chi/
dak gi jin sok gyi pé sō nam kyi/dro la pen chir sang gyé drup par shok/

In the Buddha, Dharma, and supreme assembly, I take refuge until awakening.
Through the merit of practicing generosity and the other pāramitās,
may I attain buddhahood for the benefit of beings.
The Four Immeasurables:

* ma nam kha dang nyam pé sem chen tam ché de wa dang de wé gyu dang den par gyur chik/
* duk ngel dang duk ngel gyi gyu dang drel war gyur chik/
* nyé ring chak dang nyi dang drel wé tang nyom la né par gyur chik/

May all mother sentient beings, limitless as space, have happiness and the causes of happiness.

May they be freed from suffering and the causes of suffering.

May they not be separated from the happiness that is free from suffering.

May they dwell in equanimity, free from any bias of attachment or aversion.
The Seven Limbs:

Prostrating, offering, confessing, rejoicing, beseeching, and supplicating—
I dedicate whatever slight virtue I have gathered for the complete awakening of all.
Having cultivated bodhicitta and accumulated merit, recite the following:

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om svabhāva shuddhāh sarva dharmāh svabhāva shuddho ham
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This means that all phenomena are primordially completely pure by nature.

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rang gi shé pa pam ser po zhik jung/ dé lé o zer trö pé/
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While meditating on this, imagine:

My consciousness arises as a yellow pam syllable.
From it, light rays radiate and purify the diseases and impairments of all beings in particular and all their wrong doings and obscurations in general. Thereafter the light rays return and dissolve into the seed syllable, which instantly transforms into the illustrious one, Parnashavarī, mother of all the buddhas of the three times.
My body has a yellow color and I have three faces. My central face is yellow, the left face white, and the right face blue. I have six arms. My lower right hand holds a vajra; the middle, a battle ax; and the upper, an arrow. My lower left hand displays the threatening mudra, holding a lasso; the middle, a bundle of leaves; and the upper, a bow.
I am sitting on a white lotus in the midst of masses of fire. The *pam* syllable at my heart transforms into a lotus and moon, with a yellow *pam* syllable on top. From it, light rays radiate and invite the wisdom beings from their natural abode.

Thus summon, absorb them, unite with them, and rejoice.
We merge, becoming inseparable. Again, light rays radiate from the seed syllable at my heart, inviting the empowerment deities of the five families together with their retinues.

Perform the five offerings correctly:

om pantsa kula saparivāra pushpam pratiṣṭa svāhā
And similarly with: dhūpam, ālokam, ghandam, naivedyam
With this, I request the empowerment deities to grant empowerment.

Thus, they bestow the empowerment with water from the vase, which fills my body and purifies the defilements. The overflowing water transforms into Amoghasiddhi as the crown ornament. The empowerment deities dissolve into me.
After your body, speech, and mind have been blessed, you have been granted the empowerment, you have meditated on the symbol of empowerment, and so on, recite these verses of praise to the goddess Parnashavari:

Offer with:

\text{om pishatsi parna shavari saparivāra argham pratītsa svāhā}

\text{And similarly with: pādyam, pushpam, dhūpam, ālokam, ghandam, naivedyam, shabda}
Out of the mandala of dharmakāya’s great bliss,
you protect against dangerous diseases such as epidemics
and against untimely death—
I pay homage to you, mother of wish-fulfilling activities.
Golden-colored Parnashvari, sitting on a lotus seat,
your main face is yellow, the right face blue, and the left face white,
your hair is bound up in a topknot, and you are full of splendor—
I pay homage to the divine form of the goddess who grants accomplishments.
Illustrious one, you are the embodiment of wisdom and compassion,
you dwell in the midst of masses of fire, which is burning like the fire at the end of time;
with your three faces and six arms, you look terrifying and wrathful—
I pay homage to you, who has one leg outstretched and the other bent.
Wearing a robe of leaves, holding a bow and arrow, a battle ax, and a bundle of leaves, Parnashavari, you display the threatening mudra and hold a vajra—
I pay homage to you, great mother, protectress of beings.
Visualization During Mantra Recitation:

ri trö lo ma gyön mé u gyan gyi gyel wa rik nam pa ngé tuk ka né dü tsi chu gyün bap pé/
rang nyi kyi lü dü tsi o ma ta bū kheng par gyur/

The crown of myself as Parnashavarī consists of the five victorious ones.
From their hearts flow streams of milky nectar, filling my body.

Thus visualize. In this way, all wrong doings and obscurations are purified. Focus on that and then recite as many times as you can:

om pishati parna shavari sarva māri prasha mani hūng/ This protects oneself.
Protecting all others:

yül ri dang gyel kham sam/ rang ji tar dö pa zhin du rik nga dé war shek pa dang/ jé tsün mé nam kha tam ché gang /
dü tsi gyün bap pé/ né pa’am/ yül ri sam/ gyel kham gang zhing/ né dang nó pa tam ché zhi war gyur/

Visualize: In a region, a country or wherever I wish, the whole space is filled with the five sugatas and the goddess Parnashavarī. From them, streams of nectar flow down, fill the bodies of the diseased, the region or country, and all diseases and harms are pacified.

Focus on this visualization and then recite as many times as you can:

om pishatsi parna shavari sarva māri prasha mani hūng
Concluding Ritual:

Offer with: om pishatsi parna shavari saparivāra argham pratītsa svāhā

And similarly with: pādyam, pushpam, dhūpam, ālokam, ghandam, naivedyam, shabda

Out of the mandala of dharmakāya’s great bliss,
you protect against dangerous diseases such as epidemics and against untimely death—
I pay homage and offer praise to you, mother of wish-fulfilling activities.
Whatever I could not procure, whatever was deteriorated, and whatever I did with a deluded mind or made others do—
may you forgive all that. Thus request forgiveness and recite the hundred-syllable mantra:

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om vajra satva samaya/ manu pālaya/ vajra satva tvenopa/ tisht’a dridho me bhava/ suto shyo me bhava/ supo shyo me bhava/ anu rakto me bhava/ sarva siddhim me prajatsa/ sarva karma sutsa me cittam shreya kuru hūng/ hahaha/ bhagavan sarva tathāgata/ vajra mā me muntsa/ vajrī bhava/ mahā samaya satva āh/
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Words of Auspiciousness:

sang gyé kün gyi ngo wor gyur pa yi/ dor jé chang chen la ma dam pa yi/
dak dang kham sum sem chen ma lü pa/ ri trö lo gyön lha mō tra shi shok/

May the great Vajradhara, the true lama,
who is the essence of all buddhas,
grant the auspiciousness of the goddess Parnashavarī
to all beings of the three realms without exception and to myself.
Aspiration prayer:

rang zhen jik pa chen pö nyen pa lé/ dröl jé pel den jé tsün ri trö ma/
 lha mo chok la kyap su song gyur né/ jik pa kün lé kyop par dzé du söl/

Glorious goddess Parnashavārī, you liberate
all others and myself from the infliction of great harm.
Having taken refuge in you, sublime goddess,
please protect us from all dangers.

Thus recite the dedication and aspiration prayers.
In brief, the practice of Parnashavari is certain to be accomplished by a pure mind stream, love, compassion, bodhicitta, and a very clear samādhi.

In a situation of infliction of great harm, I was freed from dangers by doing the practice of the goddess Parnashavari, the mother who is the embodiment of love. Therefore, recalling her kindness, I have composed this practice. By this means, may all achieve supreme awakening!

This completes the practice method of supplicating the goddess Parnashavari, requested by Thölungpa, the great spiritual friend of everyone.
At present, all regions of the world are affected by a terrible epidemic. May this compilation of the quintessences from the Parnashavarī sādhanas written by Drikung Kyobpa Jigten Sumgön, arranged accompanied by single-minded supplications to him, first of all pacify the epidemic, and furthermore, the karmic, afflictive, and cognitive obscurations, and joyfully lead us to the supreme state of complete awakening.

This was well-arranged by Gyalwa Drikungpa Tinle Lhundrup in the American Drikung Centre Kyobpa Chöling in the Iron Mouse Year 2020 on the fifteenth day of the month of miracles and entered into the computer by Könchog Chöwang.

May it be virtuous!