



THE PARNASHAVARĪ SĀDHANA

from the Collected Works
of Kyobpa Jigten Sumgön

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*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:

PREPARATION

Refuge Prayer

SANG GYÉ CHÖ DANG TSOK KYI CHOK NAM LA/
In the Buddha, Dharma, and supreme assembly,

JANG CHUP BAR DU DAK NI KYAP SU CHI/
I take refuge until awakening.

DAK GI JIN SOK GYI PÉ SÖ NAM KYI/
Through the merit of practicing generosity and the other pāramitās,
DRO LA PEN CHIR SANG GYÉ DRUP PAR SHOK/
may I attain Buddhahood for the benefit of beings.

Recite this three times.

The Four Immeasurables

MA NAM KHA DANG NYAM PÉ SEM CHEN TAM CHÉ DE WA
DANG DE WÉ GYU DANG DEN PAR GYUR CHIK/
May all mother sentient beings, limitless as space, have happiness and the
causes of happiness.

DUK NGEL DANG DUK NGEL GYI GYU DANG DREL WAR
GYUR CHIK/

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

DUK NGEL MÉ PÉ DE WA DANG MI DREL WAR GYUR CHIK/
May they not be separated from the happiness that is free from suffering.

NYÉ RING CHAK DANG NYI DANG DREL WÉ TANG NYOM
LA NÉ PAR GYUR CHIK/

May they dwell in equanimity, free from any bias of attachment or
aversion.

Recite this three times.

The Seven Limbs

CHAK TSEL WA DANG CHÖ CHING SHAK PA DANG/
Prostrating, offering, confessing,

JÉ SU YI RANG KÜL ZHING SÖL WA YI/
rejoicing, beseeching, and supplicating –

GE WA CHUNG ZÉ DAK GI CHI SAK PA/
I dedicate whatever slight virtue I have gathered

TAM CHÉ DZOK PÉ JANG CHUP CHIR NGO/
for the complete awakening of all.

MAIN PART

Having cultivated bodhicitta and accumulated merit, recite the following:

Mantra of emptiness

**OM SVABHĀVA SHUDDHĀH SARVA DHARMĀH
SVABHĀVA SHUDDHO HANG.**

*This means that all phenomena
are primordially completely pure by nature.*

While meditating on this, imagine:

Visualization

RANG GI SHÉ PA PAM SER PO ZHIK JUNG BAR SAM LA/
My consciousness arises as a yellow PAM syllable.

DÉ LÉ Ö ZER TRÖ PÉ/
From it, light rays radiate

SEM CHEN TAM CHÉ KYI NÉ DANG NÖ PA TSO WO JÉ PÉ
DIK PA DANG DRIP PA TAM CHÉ JANG NÉ Ö ZER DÉ TSUR
DÜ NÉ/

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

SA BÖN GYI YI GÉ DÉ NYI LA TIM PÉ/
and dissolve into the seed syllable,

DÉ YONG SU GYUR PA LÉ/
which instantly transforms

KÉ CHIK GI RANG NYI CHOM DEN DÉ MA RI TRÖ MA DÜ
SUM GYI SANG GYÉ TAM CHÉ KYI YUM DU GYUR PA/
into the illustrious one, Parnashavari, mother of all the buddhas of the three
times.

KU DOK SER MO ZHEL SUM PA/

My body has a yellow color and I have three faces.

Ü SER WA/ YÖN KAR WA/ YÉ NGO WA/ CHAK DRUK PA/

My central face is yellow, the left face white, and the right face blue.

I have six arms.

YÉ DANG PO DOR JÉ/ NYI PA NA DRA TA NAM PA/

My lower right hand holds a vajra; the middle, a battle ax;

SUM PA NA DA NAM PA/

and the upper, an arrow.

YÖN GYI DANG PO DIK DZUP DANG ZHAK PA/

My lower left hand displays the threatening mudra, holding a lasso;

NYI PA SHING LÖ BAM PO/ SUM PA ZHU NAM PA/

the middle, a bundle of leaves; and the upper, a bow.

PEMA KAR PÖ TENG NA/

I am sitting on a white lotus

MÉ PUNG BAR WÉ NANG NA ZHUK PA/

in the midst of masses of fire.

Invitation of Jnanasattvas

DÉ TUK KA NA PAM LÉ PEMA DANG DA WÉ TENG NA PAM

SER PO LÉ Ö ZER TRÖ PÉ/

The Pam syllable at my heart transforms into a lotus and moon, with a yellow Pam syllable on top. From it, light rays radiate

RANG ZHIN GYI NÉ NÉ YÉ SHÉ PA CHEN DRANG/

and invite the wisdom beings from their natural abode.

DSA HUNG BAM HOH

Thus summon, absorb them, unite with them, and rejoice.

NYI SU MÉ PAR TIM/

We merge, becoming inseparable.

Invitation of Empowerment Deities

LAR YANG TUK KÉ SA BÖN LÉ Ö TRÖ PÉ WANG GI LHA RIK
NGA KHOR CHÉ CHEN DRANG/

Again, light rays radiate from the seed syllable at my heart, inviting the empowerment deities of the five families together with their retinues.

Offering

OM PANTSA KULA SAPARIVĀRA
...PUSHPAM.../...DHŪPAM.../...ĀLOKAM.../
...GHANDAM.../...NAIVEDYAM...
PRATĪTSA SVĀHĀ.

Perform the five offerings correctly:

OM SARVA TATHĀGATA ABHI SHINTSATU MĀM.

ZHÉ SÖL WA TAP PÉ WANG GI LHÉ/

With this, I request the empowerment deities to grant empowerment.

OM SARVA TATHĀGATA ABHISHEKATA
SAMAYA SHRĪYE HŪNG.

ZHÉ BUM PÉ CHÜ WANG KUR/ KU GANG/

Thus, they bestow the empowerment with water from the vase, which fills the body

DRI MA DAK CHU LHAK MA LÉ DÖN YÖ DRUP PÉ U GYEN/
and purifies the defilements. The overflowing water transforms into
Amoghasiddhi as a crown ornament.

WANG LHA NAM RANG NYI LA TIM PAR GYUR/

The empowerment deities dissolve into me.

Offering to us as Parnashavari

OM PISHATSI PARNA SHAVARI SAPARIVĀRA
...ARGHAM.../...PĀDYAM.../...PUSHPAM.../
...DHŪPAM.../...ĀLOKAM.../...GHANDAM.../
...NAIVEDYAM.../...SHABDA...
PRATĪTSA SVĀHĀ.

Thus offer.

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:

Praise

CHÖ KU DÉ WA CHEN PÖ KYIL KHOR NÉ/
 Out of the mandala of dharmakāya's great bliss,
 YAM LA SOK PA NÉ KYI JIK PA DANG/
 you protect against dangerous diseases such as epidemics
 DÜ MIN CHI LÉ KYOP PAR JÉ PA YI/
 and against untimely death –
 DÖN DRUP TRIN LÉ YUM LA CHAK TSEL LO/
 I pay homage to you, mother of wish-fulfilling activities.

PEMÉ DEN LA SER DOK RI TRÖ MA/
 Golden-colored Parnashavari, sitting on a lotus seat,
 TSA WÉ ZHEL SER YÉ YÖN NGO DANG KAR/
 your main face is yellow, the right face blue, and the left face white,
 U TRA TOR TSUK ZI JI DEN PA YI/
 your hair is bound up in a topknot, and you are full of splendor –
 NGÖ DRUP LHA MÖ KU LA CHAK TSEL LO/
 I pay homage to the divine body of the goddess who grants
 accomplishments.

YÉ SHÉ TUK JÉ DAK NYI CHOM DEN DÉ/
 Illustrious one, you are the embodiment of wisdom and compassion,
 DÜ TÉ MÉ PUNG TA BÜ LONG KYIL NA/
 you dwell in the midst of masses of fire, which is burning like the fire at
 the end of time;
 ZHEL SUM CHAK DRUK JIK JÉ TRO MÖ ZHEL/
 with your three faces and six arms, you look terrifying and wrathful –
 ZHAP NYI KYANG KUM DZÉ LA CHAK TSEL LO/
 I pay homage to you, who has one leg outstretched and the other bent.

RI TRÖ LO MA KU LA NAM PA YI/
 Wearing a robe of leaves, holding a bow and arrow,
 DA ZHU DRA TA SHING LÖ BAM PO DZIN/
 a battle ax, and a bundle of leaves,
 DIK DZUP DOR JÉ NAM PÉ SHA WA RI/
 Parnashavari, you display the threatening mudra and hold a vajra –
 YUM CHEN DRO WÉ GÖN LA CHAK TSEL LO/
 I pay homage to you, great mother, protectress of beings.

Visualization during mantra recitation for your own protection

RI TRÖ LO MA GYÖN MÉ U GYEN GYI GYEL WA RIK NAM
 PA NGÉ TUK KA NÉ DÜ TSI CHU GYÜN BAP PÉ/
 The crown of myself as Parnashavari consists of the five victorious ones.
 RANG NYI KYI LÜ DÜ TSI O MA TA BÜ KHENG PAR GYUR/
 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:*

Mantra

**OM PISHATSI PARNA SHAVARI
SARVA MĀRI PRASHA MANI HŪNG.**

This protects oneself.

Protecting all others:

**Visualization during mantra recitation
for the protection of the others**

YÜL RI SAM GYEL KHAM/

Visualize: In a region, a country

RANG JI TAR DÖ PA ZHIN DU RIK NGA DÉ WAR SHEK PA
DANG/

or wherever I wish, the whole space is filled with the five sugatas and

JÉ TSÜN MÉ NAM KHA TAM CHÉ GANG WAR SAM LA/
the goddess Parnashavari.

DÜ TSI GYÜN BAP PÉ/ NÉ PA'AM/ YÜL RI SAM/

From them, streams of nectar flow down, fill the bodies of the diseased, the
region or country,

GYEL KHAM GANG ZHING/

and all diseases

NÉ DANG NÖ PA TAM CHÉ ZHI WAR GYUR/

and harms are pacified.

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

Mantra

**OM PISHATSI PARNA SHAVARI
SARVA MĀRI PRASHA MANI HŪNG.**

CONCLUDING RITUAL

Offering

OM PISHATSI PARNA SHAVARI SAPARIVĀRA
...ARGHAM.../...PĀDYAM.../...PUSHPAM.../
...DHŪPAM.../...ĀLOKAM.../...GHANDAM.../
...NAIVEDYAM.../...SHABDA...
PRATĪTSA SVĀHĀ.

Thus offer.

Praise

CHÖ KU DÉ WA CHEN PÖ KYIL KHOR NÉ/
 Out of the mandala of dharmakaya's great bliss,
 YAM LA SOK PA NÉ KYI JIK PA DANG/
 you protect against dangerous diseases such as epidemics
 DÜ MIN CHI LÉ KYOP PAR JÉ PA YI/
 and against untimely death –
 DÖN DRUP TRIN LÉ YUM LA CHAK TSEL TÖ/
 I pay homage and offer praise to you, mother of wish-fulfilling activities.

Request Forgiveness

MA JOR PA DANG NYAM PA DANG/
 Whatever I could not procure, whatever was deteriorated,
 GANG YANG DAK MONG LO YI NI/
 and whatever I did with a deluded mind
 GYI PA DANG NI GYI TSEL GANG/
 or made others do –
 DÉ KÜN KHYÖ KYI ZÖ PAR SÖL/
 may you forgive all that.

Thus request forgiveness and recite the hundred-syllable mantra:

**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/ HAHA HAHA HOH/ BHAGAVAN SARVA
 TATHĀGATA/ VAJRA MĀ ME MUNTSĀ/
 VAJRĪ BHAVA/ MAHĀ SAMAYA SATVA ĀH.**

Words of Auspiciousness

SANG GYÉ KŪN GYI NGO WOR GYUR PA YI/
 May the great Vajradhara, the true lama,
 DOR JÉ CHANG CHEN LA MA DAM PA YI/
 who is the essence of all buddhas,
 DAK DANG KHAM SUM SEM CHEN MA LÜ PA/
 grant the auspiciousness of the goddess Parnashavari
 RI TRÖ LO GYÖN LHA MÖ TRA SHI SHOK/
 to all beings of the three realms without exception and to myself.

Aspiration prayer

RANG ZHEN JIK PA CHEN PÖ NYEN PA LÉ/
 Glorious goddess Parnashavari, you liberate
 DRÖL JÉ PEL DEN JÉ TSÜN RI TRÖ MA/
 all others and myself from the infliction of great harm.
 LHA MO CHOK LA KYAP SU SONG GYUR NÉ/
 Having taken refuge in you, sublime goddess,
 JIK PA KŪN LÉ KYOP PAR DZÉ DU SÖL/
 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 Parnashavari 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!

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