

A Commentary on the  
**Parnashavari Sadhana**  
from the Collected Works of Lord Jigten Sumgön



Zabrina Leung

Ratnashri

**A Commentary on the  
Parnashavari Sadhana from  
the Collected Works of Lord Jigten Sumgön**

by *Zabrina Leung*

Ratnashri Meditation Center

October 2020. First Edition

Copyright © 2020 Ratnashri Meditation Center

All rights reserved. No part of this book may be copied, reproduced, or stored in any format without written permission from the publisher.

ISBN: 978-91-519-5769-2

For Parnashavari practitioners, electronic copies are freely available for their private, non-commercial usage only.

Printed books can be purchased. Place an order to [info@ratnashri.se](mailto:info@ratnashri.se)

Your donation to support our center's activities is greatly appreciated.

In Sweden, make a donation to Plusgiro: 1287806-2

From other countries, use the following bank information:

Bank Name: Nordea Bank

Bank Address: Smålandsgatan 17, 10571 Stockholm, Sweden

Account holder: RATNASHRI MEDITATION CENTER

IBAN Account Number (within EU): SE9195000099602612878062

Swift/BIC code: NDEASESS

Account Number: 99602612878062

Ratnashri Meditation Center

Address: Friggavägen 11, 181 32 Lidingö, Sweden

Website: [www.ratnashri.se](http://www.ratnashri.se)

Email: [info@ratnashri.se](mailto:info@ratnashri.se)

Facebook: [fb.me/ratnashri.sweden](https://fb.me/ratnashri.sweden)

YouTube Channel: Ratnashri Sweden

Please treat this book with respect as it contains the precious teachings of the Dharma. It should not be placed on the floor or stepped over, nor should other objects be placed on top of it. If you no longer have need for this text, please pass it on to someone else. If it must be discarded for any reason, Buddhist tradition requires that it be burned rather than thrown away.

# Table of Contents

Foreword by H.E. Garchen Konchog Gyaltsen Rinpoche.....	9
Foreword by Ven. Khenchen Konchog Gyaltsen Rinpoche.....	11
Introduction .....	13
1. The Importance of Practicing the Parnashavari Sadhana .....	14
2. Pathways to Healing .....	18
2.1. <i>Healing Through Medicine</i> .....	23
2.2. <i>Healing Through Visualization of the Yidam</i> .....	26
2.3. <i>Healing Through Samadhi</i> .....	28
3. Practice of the Sadhana.....	31
3.1. <i>Preparation</i> .....	37
3.1.1. Refuge and Bodhicitta .....	39
3.1.1.1. Refuge.....	41
3.1.1.2. The Four Immeasurables .....	50
3.1.1.3. The Seven Limbs .....	54
3.2. <i>The Main Practice</i> .....	56
3.2.1. Yidam Generation in General .....	56
3.2.2. The Mantra of Emptiness.....	63
3.2.3. The Generation of Parnashavari .....	68
3.2.4. Parnashavari's Attributes.....	71
3.2.5. Invite the Wisdom Beings .....	78
3.2.6. Invite the Empowerment Deities .....	80
3.2.7. Supplicate and Make Offerings to the Empowerment Deities..	81
3.2.8. Empowerment.....	85
3.2.9. Make Offerings to Supreme Mother Parnashavari .....	88
3.2.10. Homage and Praise to Supreme Mother Parnashavari.....	90
3.2.11. Visualization and Mantra Recitation for Healing Oneself.....	92
3.2.12. The Meaning of the Mantra of Parnashavari .....	94
3.2.13. Visualization and Mantra Recitation for Healing Others .....	96

3.3. <i>Concluding Ritual</i> .....	98
3.3.1. Make Offerings and Praise to Supreme Mother Parnashavari..	98
3.3.2. Request Vajrasattva for Forgiveness .....	98
3.3.3. Aspiration and Dedication Prayers .....	100
3.3.3.1. The Importance of Aspiration Prayers.....	101
3.3.3.2. The Importance of Dedication Prayers .....	102
3.4. <i>The Fivefold Path of Mahamudra Is Complete in this Sadhana</i> ....	105
3.5. <i>Colophon by Gyalwa Drikungpa Thrinle Lhundrup</i> .....	106
The Parnashavari Sadhana.....	107
Appendices .....	124
A.1. <i>Aspiration Prayer to be Reborn in Amitabha’s Pureland</i> .....	124
A.2. <i>Dedication Prayers</i> .....	124
A.3. <i>Brief Biography of Drikung Kyobpa Jigten Sumgön</i> .....	127
A.4. <i>Kyobpa Jigten Sumgön Took Leprosy into the Path</i> .....	130
A.5. <i>Supplication to the Seven Taras by Kyobpa Jigten Sumgön</i> .....	132
References .....	133



Figure 1. Drikung Kyobpa Jigten Sumgön (1143–1217)  
Photo Credit: Bargyal Konchok Tenzin



པོ་ཁོ་ལྷ་མོ་མེ་མྱོན་མའི་སྤྱད་འཁོར།

Figure 2. Parnashavari Protection Sphere



Figure 3. Gyalwa Drikungpa Thrinle Lhundrup and  
Gyalwa Drikungpa Chokyi Nangwa  
Photo credit: Taipei Pal Me Buddhist Association





Figure 4. His Eminence Garchen Konchog Gyaltsen Rinpoche

# Foreword by H.E. Garchen Konchog Gyaltzen Rinpoche



ལག་ལེན་རྒྱུ་ལ་ཡིན་པའི་ལྷོ་མོ།

*His Eminence D. K. Garchen Rinpoche*

ཅུ། །བརྒྱ་ཤིས་བདེ་ལེགས། བྱང་རླབ་སེམས་མ་སེམས་མ་ཚེན་མོ་ས་བཤན། རྩེ་  
རང་གིས་ཚོས་གྱི་བྱ་བ་བྱེད་པ་ལ་ཉ་ཅང་ལྷགས་རྗེ་ཚེ།

དེ་ནས་ལྷ་མོ་ལོ་གྱུན་མ་དེ་རྗེ་བཙུན་རྫོལ་མ་མཚན་བརྒྱ་ཅུ་བརྒྱད་ཡོད་ཤོད། དེའི་ནང་  
ནས་གཅིག་ཤོད། དེ་ནས་རྫོལ་མ་ཉེར་གཅིག་ཡོད་ཤོད་དེའི་ནང་དུའང་ལོ་མ་གྱུན་མའི་  
མཚན་ཡོད་ཤོད། དོན་ལ་རྗེ་བཙུན་རྫོལ་མ་ཤོད། མཚན་ལྷན་པར་བ་མཚན་བརྒྱ་ཅུ་  
བརྒྱད་གྱི་བྱང་རླབ་སེམས་བསྐྱེད་གནང་ཡོད་ཤོད། ལྷག་བར་དུ་སེམས་ཅན་ལ་སྐྱེག་  
བསྐྱེད་གང་ཡོད་ནའང་དེའི་གཉེན་པོ་ལ་ཁ་ལྷག་ཁ་ལྷག་གི་ལོ་གྱུན་མ་དང་ཡོད་ཟེར་  
ཅན་མ་ཐམས་ཅད་གསུངས་པ་ཤོད། རྩེ་རང་གིས་དེའི་དེབ་བྲིས་པ་དེ་ཉ་ཅང་ལྷགས་  
རྗེ་ཚེ། དམིགས་བསལ་དུ། ལྷག་བསྐྱེད་དཀའ་ངལ་གང་ཡོད་ནའང་དེ་ལ་གལ་ཚེན་ལོ་  
ཤོད། འདི་ཚང་མས་ཉམས་སྲུ་ལེན་རོགས་གྱིས།

མག་དངོན་མཚོག་རྒྱལ་མཚན་ནས།

Tashi Delek, great Bodhisattva Zabrina,  
Thanks a lot for your Dharma activities!

The name of the deity Parnashavari is one of the 108 names of Arya Tara. Likewise, among the Twenty-one Taras there is one with the name Parnashavari. In actuality, she is the Arya Tara. In 108 unique names she cultivated *bodhicitta*. Moreover, it is said that Parnashavari and Marici are the direct antidotes for whatever suffering sentient beings may have.

Thanks a lot for writing this book. It is especially important for when we encounter any kind of suffering and hardship. Everybody should practice this!

Signature  
Gar Konchog Gyaltzen [Love and Compassion]



Figure 5. Venerable Khenchen Konchog Gyaltsen Rinpoche

# Foreword by Ven. Khenchen Konchog Gyaltsen Rinpoche

༄༅། དེ་སང་འཇིག་རྟེན་གྱི་ཁམས་འདྲིར་ཤེན་ཏུ་ཚབས་ཚེདི་ནད་ཡམས་ལྷལ་ལྷང་གང་སར་བྱུང་བརྒྱུ་ཉེ་སྤྱོད་འགྲོ་མང་པོའི་ཚེ་སློབ་ལ་དབ་གསེགས་དང་དཀའ་ངལ་འཕྲད་བཞིན་པ་དང་། དེ་བཞིན་ཚོགས་གང་སར་ས་ཆ་མེ་རླུང་འབྱུང་བཞིའི་གནོད་ཚེ་དེ་དག་ཞི་བའི་ཚེད་ཏུ་ཇར་བེ་ན (Zabrina Leung) ལྷན་སྐྱེག་བསམ་དངས་བས་བསྐལ་ཏེ་ཤུལ་པ་འཇིག་རྟེན་གསུམ་མགོན་གྱི་གསུང་རི་ཁོད་ལོ་མ་གྲོན་མའི་བསྐོམ་བསྐྱེད་དང་འབྲེལ་བའི་ནད་ཚོས་ངོ་སྤྲོད་བཅས་དེབ་གསུགས་བསྐྱེད་གནང་བ་དེར་དགའ་བསུ་དང་དོན་གཉེར་ཅན་དག་ལ་ཕན་ཚོགས་ཡོང་བའི་སྨོན་འདུན་ལྷ་རྒྱ་ཡིན།

སྨོན་པ་རྫོགས་བའི་སངས་རྒྱལ་གྱིས་མཁུ་ལྷི་བར་གསུམ་དུ་ཚོས་འཁོར་དབུག་ཏུ་མེད་པ་བསྐོར་བ་དེ་དག་དང་དོན་དང་ངེས་དོན་གང་ཡིན་ཡང་ལས་འབྲས་ལ་བརྟེན་པས་སྤྱི་གྲོང་དགེ་རྒྱུ་ཤི་གྲུག་དང་འབྲེལ་བས་གསུངས་པ་ལས་གཞན་མེད། དེ་ཡང་སངས་རྒྱལ་གྱིས། ལུབ་རྣམས་སྤྱི་གྲུ་ཡིས་མི་བཀྲ་ཞིང་། འགྲོ་བ་སྤྱི་གྲུ་བསྐྱེད་ལུག་གིས་མི་སེལ་ལ། ཉིད་གྱི་རྟོགས་པ་གཞན་ལ་སྤྱོ་མིན་ཏེ། ཚོས་ཉིད་བདེན་པ་བསྐྱེད་པས་ཤོལ་བར་འགྱུར། ཞེས་གསུངས་པ་ལྟར་ལྷི་ནད་གི་ཚོས་ཐམས་ཅད་རྒྱ་རྒྱུ་རྒྱུ་རྟེན་འབྲེལ་ལ་གནས། དེ་ཡང་ལུས་སེམས་གཉིས་ལས་སེམས་གཙོ་ཆེ་བས་དགེ་སྤྱི་གྱི་རྣམ་གཞག་དང་འགྲོ་རྣམས་གང་ལུབ་ཤེས་པར་བྱས་སྤྱོ་ལས་འབྲས་ལ་བརྟེན་སྤྲང་དང་། བྱམས་པ་དང་སྤྱིང་རྗེ་བྱང་རྒྱུ་བ་སེམས་དང་འབྲེལ་བའི་ཡིད་དམ་གྱི་སྤྱོད་བསྐོམ་བསྐྱེད་བྱས་ན་ཕན་ཡོན་རྒྱ་ཆེན་པོ་ཡོང་བ་ཐེ་ཚོམ་མེད་པ་རེད། དེ་མིན་ལྷ་དང་སྤྱི་གས་བཟང་བ་གཅིག་ལུས་ནད་ཡམས་དང་འགལ་རྒྱུ་རྫོགས་པ་བསམ་སྒོ་བཏང་ན་ནོར་འབྲུལ་དང་ཚོས་མི་ཤེས་པའི་སྨོན་རེད། ཤུལ་པ་འཇིག་རྟེན་གསུམ་མགོན་གྱིས། རྒྱ་རྫོག་དུ་སོང་བའི་འབྲས་བུ་ལ། སངས་རྒྱལ་མཐུ་ཡང་རྒྱུགས་པས་འཇིགས། ཞེས་གསུངས་པ་ལྟར་ང་ཚོ་རྣམས་པ་ཡིན་མིན་དང་ཚོས་ལས་ལེན་ཡོད་མེད་སྤྱི་གྱི་ཡིན་ན་ཡང་ཐམས་ཅད་ལས་འབྲས་ཀྱི་རྒྱ་ལས་མ་འདས་པ་དང་ལས་འབྲས་ཀྱི་ནད་ལ་གཞན་པ་རེད། དེས་ན་ང་ཚོའི་མི་འདྲོད་པའི་དཀའ་ངལ་ཐམས་ཅད་ལས་འབྲས་ལ་མ་བརྟེས་པར་ཡིད་དམ་གྱི་སྤྱི་གས་བསལ་བའི་རེ་བ་གཅིག་ལུས་དོན་སྤྱི་གྱི་ལག་པོ་རེད། དེ་ལྟར་སྤྱི་གས་ལ་བཞག་ཏེ་འཇིག་རྟེན་གྱི་ཁམས་འདྲིར་ནད་སྤྱི་གྱི་འབྲུག་རྫོང་ཉེ་བར་ཞི་བའི་ཞིང་ལ་ལོངས་སྤྲོད་པའི་སྨོན་འདུན་བཅས་མཐའ་ཚེན་དགོན་མཚོག་རྒྱལ་མཚན་གྱིས་སྤྱི་ལོ་ ༡༠༡༠ ལྟེ་ཚོས་ཏེ་ཞེན།

At this time, an extremely severe epidemic pervades everywhere in this world, destroying many sentient beings' lives and causing people much hardship. There is also harm from the four elements—earth, water, fire, and air— everywhere. In order to break through and pacify these harms, Zabrina Leung was inspired by pure, altruistic intention to produce this book on Lord Jigten Sumgön’s teachings, meditation, and mantra recitation of Parnashavari, including an introduction to Buddhism. I rejoice in this publication and pray that it will benefit those who pursue this practice.

The perfect Buddha turned the unfathomable three Dharma wheels, which—whether in terms of the provisional or definitive meaning—

teach only the abandonment of non-virtue and the practice of virtue based on karmic causes and karmic results. The Buddha also said, “The buddhas cannot wash away non-virtue with water; nor can they eliminate beings’ sufferings with their hands. One’s own realization cannot be transferred to others. It is through the teaching of the truth of absolute reality that [beings] are liberated.” Thus, all outer and inner phenomena abide within the dependent arising of causes and conditions. Moreover, of the body and the mind, the mind is most important. Therefore, we must understand the classification and functioning of virtue and non-virtue to the best of our abilities, and thus respect and abide by karmic causes and karmic results. If one engages in the meditation and mantra recitation of a *vidam* deity with loving kindness, compassion, and *bodhicitta*, there is no doubt that vast benefit will ensue. On the other hand, to think that the epidemic and discordant conditions can be dispelled just by reciting the deity practice and counting mantras is a mistake and a fault of not knowing the Dharma. Lord Jigten Sumgön said, “With regard to the fact that results are preceded by their causes, even the power of the Buddha is inadequate [to alter it]; thus [you should] fear it.” So, every one of us—whether we are Buddhists or not, and whether we accept the Dharma or not—is not outside the sphere of karmic causes and karmic results and abides within this causality. Therefore, it is unlikely that we will accomplish our aims without abiding by karmic causes and karmic results but merely hoping that the *vidam* deity will eliminate all our unwanted hardships.

Please keep these points in mind, and I pray that illnesses, famine, conflicts, and warfare in this world may be fully pacified, and that everyone may enjoy happiness and well-being.

Khenchen Konchog Gyaltsen

9th of September 2020

## Introduction

For the benefit of all sentient beings, Gyalwa Drikungpa Thrinle Lhundrup compiled the Parnashavari *sadhana* from the *Collected Works (Kabum)* of Drikung Kyobpa Jigten Sumgön. His Holiness advises all his disciples to do this practice during the outbreak of the corona virus pandemic. He also emphasizes the importance of always practicing with *bodhicitta*. This commentary, based on various authentic sources, explains how the Parnashavari *sadhana* should be practiced. First, Drubpon Kunsang kindly explained the overall meaning of the *sadhana* to me and taught some of it in his Facebook videos, together with the transmission of the *sadhana* (Drikung Kagyu Dorje Ling Zentrum, Kreuzlingen, 2020). Second, to deepen my own understanding of the *sadhana*, I have compiled profound teachings by great masters, such as Drikung Kyobpa Jigten Sumgön's *Gongchig*, his pith instructions (*zab chos*), and his wondrous life story; Gampopa's *Jewel Ornament of Liberation*; Drikung Bhande Dharmaradza's heart advice; Shantideva's *Bodhicaryavatara*; Maitreya's *Uttaratantra Shatra*; and Khunu Ripoché's *Jewel Lamp*. Third, for a comprehensive explanation common to all *sadhanas*, I have included excerpts on opening prayers, the emptiness mantra, making offerings, and dedication from Most Venerable Khenchen Konchog Gyaltshen Rinpoche; on the emptiness mantra and devotion from His Eminence Garchen Rinpoche; and on the Vairochana meditation posture from Gyalwa Drikungpa Thrinle Lhundrup. From the depths of my heart, I thank all the spiritual masters for their precious teachings. I am grateful to Dr. Kay Candler for her thorough and dedicated editing, Khenchen Nyima Rinpoche for verifying historical accounts, Ani Yeshe Metog and Solvej Nielsen for research and translation, Mats Lindberg for explanation on Sanskrit mantras, Lars Ljungqvist and Viktorija Paukova for proof-reading, and Dawa Tsering, Khanpo Sherab and others who have been involved in this project. I pray whole-heartedly to Drikung Kyobpa Jigten Sumgön to grant forgiveness for any unintentional error that this book may contain. May it benefit all!

Zabrina Leung (Ratnashri Meditation Center, Sweden), August 2020

## 1. The Importance of Practicing the Parnashavari Sadhana

Parnashavari (Tibetan Ritroma, Logyonma) literally means a “powerful, healing *dakini* attired in leaves who dwells in mountains and forests.” She is an embodiment of love and is adept at curbing and curing disease, averting epidemics, pacifying obstacles, and granting accomplishments.

From the vast expanse of *dharmakaya*, solely for the benefit of all sentient beings, the Buddha carries out all four types of inconceivable enlightened activities (pacifying, enriching, magnetizing, and subjugating). To skillfully liberate sentient beings, the Buddha manifests in both human and non-human forms, in particular, as various deities illustrating enlightened qualities or aspects of *bodhicitta*,<sup>1</sup> according to what is most appropriate for beings’ progress on the path, their inclinations, karma, and circumstances. The teachings and activities related to these deities are innumerable, profound, and inconceivable. According to the realizations and traditions of meditators, these deities have different names and have been identified as belonging to different Buddha families, and their praises, commentaries, and practices have been classified as different classes of tantras. Parnashavari is a buddha manifestation who appears in this particular form to overcome epidemics, harm, and obstacles.

---

<sup>1</sup>*Bodhicitta* is comprised of relative and ultimate *bodhicitta*. With relative *bodhicitta*, one aspires and acts to liberate all sentient beings from suffering through compassion and skillful means; whereas with ultimate *bodhicitta*, one attains the wisdom to realize the all-pervading emptiness which is clear, unmoving, and free from boundary and elaboration, the ultimate or true nature of all phenomena. Yet relative and ultimate *bodhicitta* are inseparable—without relative *bodhicitta*, there is no ultimate *bodhicitta*. We practice relative *bodhicitta* in order to accumulate sufficient merit and wisdom to realize ultimate *bodhicitta*.

Parnashavari is often regarded as one of the manifestations of Arya Tara, as the title of Parnashavari's *dharani* in *Sadhanamala* shows, *Arya Parnashavari-Tara Dharani (Āryaparnaśavarītārādharāṇī)*.<sup>2</sup> Just as Tara and all other buddhas did, when she was still a *bodhisattva*, Parnashavari vowed in front of the buddhas to swiftly protect and rescue all sentient beings from samsara. She cultivated *bodhicitta* (the desire and actions taken to attain enlightenment for the benefit of all sentient beings) single-mindedly with undeterred effort, eon after eon, until enlightenment was reached. Thus, she is renowned for her magnificent love, compassion, *bodhicitta*, wisdom, power, and activities. In some traditions, Parnashavari is identified as the twentieth of the twenty-one Taras, or one of the one hundred and eight Taras, and so on. In spite of their various names, numbers, and traditions, the essence of all enlightened deities is the same—the perfection of *bodhicitta*. There are many practices of Parnashavari with differences in her body color, number of faces, number of hands, implements, expressions, and so on.<sup>3</sup> Don't get confused; they are all correct. The differences arise from different masters' visions, differences in lineages, and differences in the tantric classes, but their essence is all the same. The mantras may also differ slightly, but their meaning is the same. Each person should follow the practice that comes from their own lineage master.

According to the vision of this *sadhana*'s author, Kyobpa Jigten Sumgön (1143–1217), supreme Mother Parnashavari is an embodiment of love and an emanation of Dhyani Buddha Amoghasiddhi, Lord of the Karma family, manifesting his wish-fulfilling and unimpeded all-accomplishing enlightened activities.

<sup>2</sup>*Sadhanamala* vol 1, p 310.

<sup>3</sup>For example, according to *The Jewel Garland: A Collection of the Fifty Essential Empowerments from the New Tantras* composed by Drikung Dharmakirti (the first Drikung Kyabgön Chungtsang, Rigdzin Chokyi Drakpa, 1595–1659), Parnashavari belongs to the Padma family and her body is green in color.



The *sadhana* belongs to the Kriya class of tantras and is found in the *Collected Works* of Kyobpa Jigten Sumgön, who was the founder of the Drikung Kagyu lineage, a manifestation of Nagarjuna, an embodiment of the buddhas of the three times, an enlightened master, a great yogi, and a philosopher. His *Collected Works*, the quintessence of the 84,000 teachings of the Buddha, consists of outer, inner, secret, and suchness collections. The *Collected Works* includes topics such as the essential nature of the three vows (*vinaya*, *bodhicitta*, and Vajrayana), mind training, healing instructions and practices, *yidam* practices, the *Single Intention (Gongchig)*, *The Essence of Mahayana*, the *Fivefold Path of Mahamudra*, and *Blazing Garland of Wish-fulfilling Gems (Cintamani)*. A brief biography of Kyobpa Jigten Sumgön can be found in Appendix A.3.

As he wrote in the afterword of this *sadhana*, Kyobpa Jigten Sumgön says that he personally witnessed the great healing power and love bestowed by Parnashavari:

Once, when great harm threatened me, by doing the practice of the goddess Parnashavari, the mother who is the embodiment of love, I was freed from dangers. Therefore, recalling her kindness, I have composed this practice.

Moreover, because of his aspiration and blessings, he promised that whoever practices this *sadhana* accordingly with a pure mind imbued with love, compassion, *bodhicitta*, and clear *samadhi* will certainly accomplish the state of Parnashavari.

Throughout the *sadhana*, Kyobpa Jigten Sumgön praises her love, compassion, wisdom, power, and activities, which she carries out with swiftness, heroism, and impartiality to protect and liberate all sentient beings without exception from all suffering such as harm, fears, diseases, and untimely death. She possesses great bliss because she is completely purified, totally free from fear and suffering, and fully enlightened. She is glorious, illustrious, and full of splendor because

she has overcome the four obscurations—karmic, afflictive, cognitive, and habitual—attained buddhahood, and benefits all sentient beings without exception. She is the supreme mother of all buddhas of the three times, Prajnaparamita, the primordial wisdom that gives birth to all buddhas. She is the embodiment of the three *kayas*—*dharmakaya*, the truth body, all-pervading emptiness, the basis of all excellent, infinite qualities; *sambhogakaya*, the supreme enjoyment body, the insubstantial expression of the excellent *bodhicitta* qualities in each of her attributes; and *nirmanakaya*, the supreme emanation body, Amoghasiddhi's unimpeded, wish-fulfilling, and all-accomplishing enlightened activities. She encompasses the wisdoms of all five Dhyani Buddhas (Vairochana, Ratnasambhava, Amitabha, Amoghasiddhi, and Akshobhya) of the five Buddha families (Buddha, Ratna, Padma, Karma, and Vajra). Her omniscient mind sees clearly the nature of reality and the dependent arising of all phenomena, and manifests whatever skillful means are needed to benefit sentient beings. Thus, she has the power to overcome all internal and external demons and liberate us from all obscurations.

Gyalwa Drikungpa Thrinle Lhundrup has compiled this Parnashavari *sadhana* and advised all disciples and Dharma centers to practice it daily during the pandemic. People all over the world are suffering physically, mentally, and emotionally these days. Doctors, nurses, and health care workers are working heroically day and night, sacrificing themselves to save others' lives. Through practicing this Parnashavari *sadhana* sincerely, we, too, can benefit ourselves and all mother sentient beings. There are many benefits—on the outer level, for healing our illnesses; and on the inner level, for cultivating the relative and ultimate *bodhicitta* to uproot the causes of suffering and attain enlightenment for the benefit of all sentient beings.

## 2. Pathways to Healing

Every sentient being without exception desires good health, peace, and happiness and does not desire illness and suffering. It is because our inborn buddha nature, the *dharmakaya*, all-pervading emptiness, is pure, immaculate, blissful, and totally peaceful. It is inconceivable, uncreated, unceasing, and beyond existence and non-existence; yet, it allows all phenomena in samsara and nirvana to manifest from moment-to-moment causes and conditions. Thus, phenomena are merely dependently arising<sup>4</sup> appearances like illusions or mental projections, but they do not inherently exist. As Kyobpa Jigten Sumgön says in the *Gongchig*:

All phenomena included in samsara and nirvana are one's mind.  
(Sobisch 2020, 528)

All phenomena are the embodiment of momentary thoughts.  
(Sobisch 2020, 535)

Not realizing this, we are attached to what seems to be an independently existing entity. We mistakenly believe that a solid, intrinsic “I” exists, and try our best to protect and cherish the “I,” even at the expense of “others.” This duality manifests in afflictive emotions such as attachment, aversion, pride, and jealousy, which cause imbalances in the body. Driven by these afflictions, we create negative actions (karma) that cause all kinds of suffering as a result of the chain of dependent arising. Thus, we mistakenly keep chasing after the causes of suffering and fleeing from the causes of happiness, so illness and suffering inevitably persist.

---

<sup>4</sup>“Dependently arising” means arising in dependence upon causes and conditions, or in dependence upon its parts, or in dependence upon designation and the mind that designates it.

His Eminence Drubwang Rinpoche said, “The cause of all diseases is clinging to one’s own ego, anger, fear, hatred, and jealousy. This creates four hundred and four diseases.”

Also, in *The Thirty-Seven Practices of Bodhisattvas*, Ngülchu Thogme Zangpo says:

All suffering without exception arises from desiring happiness for oneself,

While perfect buddhahood is born from the thought of benefiting others. (Dilgo Khyentse 2007, 106)

Out of great kindness, Lord Jigten Sumgön taught the altruistic motivation prayer below, which is often used to begin Dharma practice, to remind us of the nature of reality, and to give us the wisdom and strength to overcome the obstacles and wrong views that cause our suffering.

All mother sentient beings boundless as the sky,  
 especially those enemies who hate me,  
 obstructers who harm me, and those who create  
 obstacles to my liberation and all-knowingness,  
 May they experience happiness and be separated from suffering.  
 Swiftly will I establish them in the state of unsurpassed, perfect,  
 complete, and precious buddhahood.

The enemies, obstructers, *maras* of illness, and so on do not intrinsically exist; they manifest because of our past actions. The main principles of karma are: you will be the one to experience the results of the karma you create, not somebody else; you will unerringly experience happiness or suffering as the result of virtuous or non-virtuous karma; from even a small virtuous or non-virtuous action, a great positive or negative result will ripen; and unless the antidote to a karma is applied, its result is inevitable. Thus, to purify our negative

karma, to combat our inner enemies—delusion, ignorance, hatred, and the other afflictive emotions—loving kindness and compassion are the antidotes. When the Buddha had almost attained enlightenment, he was surrounded by thousands of *maras* who threw mountains and weapons at him in an attempt to obstruct his meditation. With one-pointed mind, the Buddha meditated on pure and all-pervasive loving-kindness that permeated his whole being and the entire environment. At that moment, the mountains and weapons transformed into flowers, and the *maras* became powerless and vanished. Enemies and *maras* can be overcome because they do not intrinsically exist, but rather, they manifest through causes and conditions. Thus, empowered with this wisdom, we can joyfully give up our self-cherishing attitude and embrace the virtuous attitude of universal love and compassion. As all sentient beings have been our mothers, we remember their kindness. We endure hardships to repay their kindness. We cherish them even more than we cherish ourselves. This dispels our ego and delusions and brings peace, joy, and equanimity to our mind. As a result, all our illnesses and suffering are healed.

*The Great Visualization Method that Eliminates Obstacles* from Kyobpa Jigten Sumgön's pith instructions (*zab chos*) says:

In general, all illnesses have causes for arising, a basis for abiding, and conditions for cessation. Thus, for an illness-obscurator to arise, there are these three factors.

1. Causes for arising

There are two types, the underlying cause and the immediate cause.

- a. An underlying cause is the karmic ripening of negative karma (actions) that have been accumulated since beginningless time.

- b. An immediate cause is an afflictive emotion, discursive thought, and so forth.

## 2. Basis for abiding

The afflictive emotions and discursive thoughts are the basis for abiding.

## 3. Conditions for cessation

Virtuous deeds are antidotes to non-virtuous deeds. Thus, it is very important to accumulate merit. One should practice non-attachment, non-aversion, and non-ignorance. When afflictive emotions and discursive thoughts arise unceasingly, even practicing the Dharma cannot cure the illness. (Jigten Sumgön, forthcoming)

Also Kyobpa Jigten Sumgön wrote:

“Samadhi is like a king;

Visualization is like a Brahmin;

Medicine is like a commoner,” Kyobpa Jigten Sumgön said.

As winds and mind move inseparably in the body,

visualization subdues illnesses caused by the imbalances  
of the four elements.

The balanced mind, the king of samadhi makes all illnesses  
vanish without exception.

This is the true nature of dependent arising. (Jigten Sumgön  
2017, 200)

Illnesses can be cured through various methods according to the principle of outer dependent arising, such as medicine, surgery, acupuncture, and rehabilitation. Nevertheless, those methods cannot enhance one’s progress on the Dharma path, and so they cannot purify the negative karma and afflictive emotions in our mind. Therefore,

visualization practices based on the principle of dependent arising of the mind, such as this Parnashavari *yidam* (meditational deity) practice, are taught as an antidote. We recite the mantra to purify the non-virtuous karmic imprint of speech or sound. We visualize the deity to purify the non-virtuous karmic imprint of the body. We cultivate *bodhicitta* to purify mental afflictions and reduce self-grasping. When sufficient merit and wisdom are accumulated, *samadhi* based on *bodhicitta*—the perfect union of wisdom and compassion (skillful means)—is a basis for uprooting all causes of suffering, realizing *mahamudra*,<sup>5</sup> and attaining enlightenment.

---

<sup>5</sup>In the Sanskrit term *mahamudra*, *maha* means “great” or “highest,” and refers to the ultimate realization of the nature of all phenomena as they are, free from boundary and elaboration. *Mudra* means “seal,” and it refers to the total nature of all phenomena without leaving out anything. Thus, *mahamudra*, the great seal, is the ultimate view, the highest understanding of samsara and nirvana, which is experienced as the radiance of our intrinsic luminosity or the *dharmakaya*.

## 2.1. Healing Through Medicine

The tradition of Tibetan medicine is based on the *Four Tantras*, which, among other things, explains:

- the functioning of the body;
- the body interactions with the inner four elements, with the three life-sustaining principles or humors, and with the outer environment;
- different types of diseases, including epidemics and plagues;
- how to diagnose diseases;
- what treatments to apply.

The four elements are water, fire, earth, and wind. The three humors are wind, or *lung* in Tibetan; bile, or *tripa* in Tibetan; and phlegm, or *bekan* in Tibetan.

Because the inner body and the outer environment are both composed of the elements, our internal elements can be balanced by applying the external elements extracted from herbs and so forth as medicine, and thus healing the illness.

Regarding the causes of different diseases, the *Four Tantras* explains that the underlying causes of illness are ignorance (not knowing all phenomena's lack of intrinsic existence), desire, and anger, which produce three root imbalances of the three humors. Ignorance gives rise to phlegm disorders (associated with the earth and water elements), in which one becomes indolent and sleepy. Desire gives rise to wind-energy disorders (associated with the air element), in which the mind is very excited and scattered. Anger gives rise to bile (literally “flame” in Tibetan) disorders (associated with the fire element), such as high blood pressure, gallbladder diseases, and



indigestion. The immediate causes of illness are improper diet and lifestyle, seasonal factors, and harmful spirits.

Medicine can be consumed orally, aromatically, topically, and by injection. For example, medicine pills, blessing pills, and edible mantras are consumed orally. Inhaling the natural fragrance of a medicinal plant, or inhaling the smoke of plants as incense or *sang*, are aromatic applications. The aromatic smoke of incense and *sang* can permeate a large area and is very effective in healing and purifying the minds and bodies of both humans and non-humans, as well as the whole environment. Blessing balm or preparations of medicinal plants as pastes or oils can also be applied topically.

Healing effects also come from images of buddhas and *bodhisattvas*, seed syllables, and mantras, such as those on prayer flags, prayer wheels, protection wheels, and the “liberation by touch blanket” which has liberation mantras and representations of buddhas and *bodhisattvas*. It heals and blesses when it comes into contact with the vital points of a sick or deceased person’s body. These and other blessed items heal through being seen or touched.

There are many methods of healing in traditions such as Western medicine, qigong, acupuncture and so on. However, as Kyobpa Jigten Sumgön pointed out, those methods only work to improve the physical condition, but they do nothing to aid progress on the Dharma path. “Dharma” means peace based on the love, compassion, *bodhicitta*, and wisdom that free us from delusion and confusion. Practicing the Dharma reduces the causes of suffering when we adopt the ten virtues, abandon the ten non-virtues, and cultivate *bodhicitta*. The more defilements and delusions are purified, the clearer, calmer, and purer our mind becomes. As winds and mind move inseparably in the body, meditation practice subdues illnesses caused by imbalances of the elements. As we progress in meditation practice, the strength of *bodhicitta*, diligence, and joyous effort will take us through the five

paths, ten *bhumis*, and beyond, until enlightenment is reached. Therefore, in *The Jewel Lamp*, Khunu Rinpoche says:

By relying on the medicine of bodhicitta all the diseases of defilement are cured. So in all the world it is definite that there is no other medicine like this. (Khunu 1999, 121)

## 2.2. Healing Through Visualization of the Yidam

Once we have cultivated *bodhicitta*, generating ourselves as the *yidam* can help us to perfect *bodhicitta*. There is virtuous engagement of body, speech, and mind throughout the *yidam* practice—taking refuge and cultivating *bodhicitta* in the beginning, performing *mudras*, making offerings and praises, generating the *yidam*, receiving empowerment, reciting mantras, and visualizing purification in the middle, and dedicating at the end. Through this, we receive blessings of wisdom and compassion that purify our obscurations, subdue illnesses caused by the imbalances of the elements, heal and harmonize our mind, and bring us closer to enlightenment. As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza (1704-1754) said:

The beneficial effects of magnificent blessings are like a  
supreme and all-victorious medicine.

Because of them, the afflicting emotions are self-liberated,  
and it is not difficult to gain complete enlightenment.

Secret mantra is the supreme, quick path.

This is my heart's advice. (Gyaltshen 2009, 299)

Reciting the deity's mantra invokes the enlightened energy that transforms all negativity. An enlightened deity such as Parnashavari has previously cultivated *bodhicitta* and practiced on the path. Having generated the altruistic thought, "May whoever merely hears my name or sees my form be free from samsara and attain enlightenment," she purified all obscurations and attained complete enlightenment; therefore, her mantra bears magnificent and manifold blessings. In addition, the sound of the mantra has inconceivable healing power because it is the vibrational expression of the enlightened being, the speech of the buddha, the expression in sound of love, compassion, and *bodhicitta*. In an impure, ordinary, or diseased person's body, the vibrations of sound are discordant and muddled. Through hearing or reciting mantras, the body's vibrational energy can become harmonious with the vibrational energy of the enlightened being.

The blessings and healing powers are magnified when we recite the mantra with mindful *bodhicitta* and one-pointed supplication. At the same time, recollect the enlightened qualities associated with the deity and the mantra as well as sound's insubstantial, echo-like, empty nature. Then offer mantras to buddhas and *bodhisattvas* to show veneration, and offer mantras to all mother sentient beings in the six realms of samsara to repay their kindness. This releases our attachment, enhances *bodhicitta*, and virtue and wisdom are accumulated. Hence, it creates the causes and conditions for a healthy, joyful, and clear mind, and brings us closer to enlightenment.

In *sambhogakaya* form, Parnashavari is a rainbow of pure compassion and wisdom. With the pure vision and conviction that Parnashavari's nature and your true nature (buddha nature) are primordially inseparable, generate yourself as Parnashavari according to the four aspects of clarity, purity, stable pride, and inseparable *bodhicitta*, as discussed later. This connects your mind to Parnashavari's enlightened qualities of love, compassion, wisdom and power. It also transforms your ordinary body into Parnashavari's wisdom body, whose nature is appearance and emptiness. It purifies your ignorance—not knowing that all phenomena, specifically “self” and “others,” lack independent, inherent existence—and the resulting mental poisons of attachment, aversion, pride, and jealousy. As Shantideva says in *Bodhicaryavatara*:

The source of sorrow is the pride of saying “I,”  
 It's fostered and increased by false belief in self.  
 To this you may believe that there is no redress,  
 But meditation on no-self will be the supreme way.  
 (Shantideva 2006, 248)

Thus, exerting yourself in Parnashavari *yidam* practice swiftly averts your delusions and opens the door to realizing the true nature of reality. Visualization practice of *yidam* Parnashavari will be explained in detail in section 3.2 the Main Practice.

### 2.3. Healing Through Samadhi

When sufficient merit and wisdom are accumulated, *samadhi*<sup>6</sup> based on compassion and wisdom is the basis for uprooting all causes of suffering, realizing *mahamudra*, and attaining enlightenment. As mentioned above, Kyobpa Jigten Sumgön says:

The balanced mind, the king of samadhi makes all illnesses vanish without exception. This is the true nature of dependent arising. (Jigten Sumgön 2017, 200)

Moreover, he points out in the afterword of this *sadhana* that *samadhi* is necessary in order to accomplish the state of Parnashavari:

In brief, the practice of Parnashavari is certain to be accomplished by a pure mind stream with love, compassion, bodhicitta, and a very clear samadhi.

Thus, it is important to create the causes and conditions that lead us to *samadhi*. First, reduce the power of the coarse mind through contemplating impermanence; the many levels of sufferings in this world; the causes of the suffering of samsara; and loving-kindness and compassion. After turning the mind from samsara, make a resolute decision to become free from samsara. Then practice calm abiding to look within, to calm and relax the mind, and to pacify all the gross and subtle afflictions with the one-pointed, virtuous mind, *samadhi*. Since the strength and stability of *samadhi* is based on ethical discipline such as the ten virtues and three vows, it is important to accumulate vast merit and virtue. Without a stable mind, it is not possible to have clarity or mental sharpness. Stability is like channeling all subsidiary rivers into the main river; it builds strength and power. To counter *maras* who obstruct us, such as those of anger or of sickness, contemplate deeply on loving-kindness and compassion and pray, “May my anger, aversion, and sickness deplete the anger, aversion,

---

<sup>6</sup> *Samadhi* or meditative concentration is a profound mental absorption or meditative equipoise in which the mind rests in the state free from conceptual thoughts.

and sickness of all sentient beings, and may they achieve the total clarity of *samadhi*.” With this virtuous mind, there is no room for non-virtuous thoughts to arise, so naturally, the whole body, including the channels and *chakras*, is filled with the positive energy also known as “wisdom wind.” The power of that positive energy helps weaken the “owners” of contagious diseases that enter the body and continue to abide and thrive there until the disease is cured. The mind becomes tranquil, relaxed, joyful, and free from attachment. Such a virtuous, stable *samadhi* causes the winds that flow through the two side channels to enter the central channel, whereby ordinary thoughts, dualistic mental delusions, doubts, and so on cease. This makes it easier to kindle the fire of special insight, the “wisdom fire” that realizes the infallibility of karma, cause, and effect, and the wisdom that realizes our buddha nature and the intrinsically empty nature of all phenomena. We realize that everything is an illusion, that all afflictive emotions—including ignorance itself—are nonexistent, like a mirage. This consumes the darkness of delusion, utterly eradicates afflicted states, and uproots the underlying causes of all diseases. As quoted in Gampopa’s *Jewel Ornament of Liberation*, Arya Maitreya’s *Ornament of Clear Realization* says:

Possessing meditative concentration (Skt. Samadhi) is like Mount Meru, the king of mountains; it is not scattered by projected thoughts. Possessing discriminating wisdom is like medicine which heals the illnesses of afflicting emotions and subtle obscurations to enlightenment. (Gampopa 1998, 148)

This realization brings bliss, clarity, and non-conceptuality, and we abide within the uncontrived state. As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

Meditative equipoise is like a glorious palace.  
 One can abide there in peace and joy  
 and can rest there from samsara.

Practice samadhi without wandering mind.

This is my heart's advice. (Gyaltshen 2009, 250)

While bliss, clarity, and non-conceptuality may arise through *samadhi*, it is important to abandon attachment to these temporary, illusory experiences. As Kyobpa Jigten Sumgön says in the *Gongchig*:

The three faultless samadhis are a cause of the three samsaric realms. (Sobisch 2020, 462)

The “three faultless *samadhis*” refers to the *samadhis* of bliss, clarity, and non-conceptuality. As those experiences are just temporary, and realization arises only when the impurity of attaching to these experiences is purified, not abandoning attachment to bliss, clarity, and non-conceptuality will lead to samsara's three realms, the desire, form, and formless realms, respectively.

To maintain equipoise when facing obstacles or suffering, pray, “May my own small suffering fully exhaust the suffering of all sentient beings.” Sustaining equipoise based on *bodhicitta* becomes the basis for accomplishing the infinite and inexhaustible *siddhis* and qualities of buddhas and *bodhisattvas*, which in turn enable us to effortlessly benefit sentient beings.

Uninterrupted love, compassion, *bodhicitta*, and *samadhi* should be maintained with awareness throughout and after the practice session. “Uninterrupted *samadhi*” means that *samadhi* is established right from the beginning, when the emptiness mantra is recited, and then it is maintained through the generation stage (including visualization and mantra recitation), and it continues even after completing the *sadhana*, as there is no dissolution or completion stage in this practice. If we abide in *mahamudra*, a state of equanimity without grasping at anything as either existent or non-existent, all qualities will arise and we will never be separated from the deity. In this way, healing and purification are continuous.

### 3. Practice of the Sadhana

Every Dharma practice consists of three parts: preparation, main practice, and conclusion. The preparation includes taking refuge and the cultivation of *bodhicitta*; the main practice, that is, the practice of the *yidam* Parnashavari, should be done without clinging; and the conclusion is dedication.

Through the skillful means of *yidam* practice, we transform our ordinary body into the pure wisdom body of an enlightened *yidam*, whose nature is inseparable appearance and emptiness. This helps us decrease our clinging to an ordinary body of flesh, blood, and bone, which is a body of afflictive emotions and conceptual thoughts and a source of delusion and suffering. It is possible because Parnashavari's nature and our true nature are primordially inseparable. We just have to purify our obscurations and habituate to the result that we already possess.

Even though there is no special *samaya*, or commitment, explicitly written in this *sadhana*, all the *samayas* of the three vehicles—Pratimoksha, Bodhisattva, and Vajrayana—are upheld in *bodhicitta*, the altruistic mind. This is because *bodhicitta* naturally separates you from the poison of self-grasping. Thus, *bodhicitta* is the best protection of body, speech, and mind against all non-virtues, and that is exactly the purpose of all *samayas*. Based on this virtuous mind, wisdom and power manifest. His Eminence Garchen Rinpoche has often said that if we do not have *bodhicitta*, there will be no power in any *yidam* practice we do.

Each section of the *sadhana* to be discussed is presented in a textbox. The whole *sadhana* is printed right after the commentary. The address for downloading the *sadhana* is included in References.



*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 Parnashavarī, 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.*

Samsara is a state of sickness caused by the karma of non-virtuous actions based on the ignorance of not knowing that all phenomena lack independent, inherent existence. Hence, there is a disparity between what we perceive—things appear to exist intrinsically—and what reality is—things do not exist intrinsically, but as a display of dependently arising phenomena. We mistakenly suppose that our “self” and “others” have intrinsic existence, and cherishing our “self” and disdaining “others” lead to afflictive emotions such as attachment, aversion, pride, and jealousy. In addition, due to our ignorance of the causality of dependently arising phenomena, we fail to realize how our negative actions begin a chain of undesired effects. So, thinking that we gain by cherishing our “self,” we are in fact chasing after suffering! The result is endless suffering in the cycle of birth and rebirth through the force of the twelve links of interdependence: ignorance, mental formation, consciousness, name and form, six sense sources, contact, feeling, craving, grasping, existence, birth, and aging and death. Thus, there is an endless loop that continuously creates samsara as the links are fed by their own causes.

To liberate us from the sickness of samsara, the Buddha is the physician. The cure is the path of liberation, as taught, for example, in Gampopa’s *Jewel Ornament of Liberation*. Through progressing on the path, we purify our mind, thus, creating the causes and conditions

to kindle the wisdom fire that burns away all wrong views and delusions, particularly the view of an inherently existent “self” and the delusion of a dualistic mind. Also, with the wisdom of dependent arising, we will know how to gather all positive causes and perform all virtuous actions in order to unveil our innate buddha nature and attain the desired result, enlightenment, and we will generate compassion for those who do not have this wisdom. Unless we, as “patients,” take the “prescribed medicine” through continuous study, practice, contemplation, and meditation to progress on the path to liberation, we will remain in the state of “sickness,” forever dwelling in samsara. The “sickness” of samsara itself will never age, get sick, or die; rather, it manifests as *maras* that grow stronger and stronger, and eventually they will totally overpower us and cast us into the lower realms.

The practice begins with Kyobpa Jigten Sumgön’s verses of praise that express his heartfelt devotion, gratitude, and homage to his root guru Phagmodrupa, who liberated him from samsara, and to the *yidam* Parnashavari, a manifestation of his guru,<sup>7</sup> who liberated him from great harm. In addition, he invoked them in order to receive their blessings and to dispel obstacles to the composition.

Phagmodrupa achieved the quality of bliss—a state free from all suffering and fear, the complete realization of the all-pervading *dharmakaya*, the perfection of relative and ultimate *bodhicitta*, and the highest state of enlightenment. There, nothing remains of suffering or its causes. This state is called “unafflicted bliss” and is not related to any type of conceptual thought.

Phagmodrupa liberates and guides us to supreme awakening by showing us what to adopt and what to abandon, and by planting the ultimate view of *dharmadhatu* in us.

---

<sup>7</sup> In Vajrayana, the *yidam* is a manifestation of one’s guru. In essence, the guru’s mind, the *yidam*’s mind, and the buddha’s mind are one.

“Glorious” indicates that Phagmodrupa and Parnashavari overcame all obscurations, attained buddhahood, and benefit all sentient beings without exception. They are the glory of the precious Dharma teachings that illuminate all sentient beings.

When ignorance and other afflictive emotions predominate, the mind is weak, so there can be many obstacles and impediments; but when one has cultivated *bodhicitta*, no matter what kind of powerful obstacles there may be, each one becomes an aid that enhances peace, and *maras* are powerless once enlightenment is achieved. So we pray to Parnashavari, the embodiment of perfect *bodhicitta*, for the protection, courage, and diligence to cultivate relative and ultimate *bodhicitta* and transform obstacles into the path. As Khunu Rinpoche says:

The ambrosia of bodhicitta cures all sick beings wracked by the severe pains of the three sufferings in beginningless cyclic existence. (Khunu 1999, 63)

There are three different types of suffering—suffering of suffering, suffering of change, and pervasive suffering or suffering of condition. *Suffering of suffering* refers to physical suffering through diseases, aging or death, as well as mental suffering through stress, depression, or disappointment, all of which are obvious to us. *Suffering of change* refers to temporary pleasures that remain for a while and then change into a different state. For example, you like ice-cream a lot and eating ice-cream makes you feel so good. If ice-cream is the true cause of happiness, the more you eat, the happier you are. But if you keep eating without pausing, sooner or later, you will feel sick. So this same ice-cream now brings you suffering. When we understand the suffering of change, our attachment to momentary pleasures will subside. *Pervasive suffering* or the suffering of condition is the suffering that is bound to come; none of us is free from this suffering. Even if we get what we want, there is no real, full satisfaction. Samsara

is pervaded by suffering, so we are inescapably in a constant state of suffering.

*Bodhicitta* is a powerful antidote to our suffering. As Khunu Rinpoche says:

Bodhicitta transforms afflictive emotions, suffering and fear, and sickness and death into a path to enlightenment. (Khunu 1999, 73)

Kyobpa Jigten Sumgön himself courageously took his final ripening of karma, leprosy, into the path. Fully understanding that it was the ripening of his own karma, he prayed with utter devotion to Avalokiteshvara (Tib. Chenrezig, the deity that embodies the compassion of all the buddhas), cultivated indomitable compassion and *bodhicitta*, and dedicated all of his own suffering to purify the suffering of all sentient beings. Thus, he overcame the disease and attained enlightenment. The wondrous account of this can be found in Appendix A.4.

It is important to supplicate with devotion. Devotion is the fertile ground where the qualities of buddhahood grow. When we have devotion, we release our ego and self-clinging, connect our mind to the enlightened mind of the Buddha whose blessings purify our defilements, and allow wisdom and *bodhicitta* to become fully established in our mindstream. This is how we are able to build strength in our mind and achieve those excellent qualities. As Kyobpa Jigten Sumgön says in the *Gongchig*:

It is certain that the only means of cultivating realization is devotion. (Sobisch 2020, 551)

Kyobpa Jigten Sumgön also says in the *Song of the Fivefold Profound Path of Mahamudra*:

If on the guru, snow mountain of the four kayas,  
the sun of devotion fails to shine,  
the stream of blessings will not arise.

Attend therefore, to this mind of devotion. (Gyaltshen 2013, 79)

In the YouTube video *How Tara Saved My Life Eight Times*, His Eminence Garchen Rinpoche says:

We supplicate to the deity, who has the three qualities of omniscience, love, and power. The deity is the samboghakaya, which appears like a rainbow. You might think, “If it is like a rainbow, then it is nothing.” But this is not true, because the deity possesses omniscience, love, and power. This is also why I trust the deity, and because of my supplications to Jetsun Tara, she has directly saved me from eight great predicaments. Each time I found myself in a difficult situation, the deity protected me, and my trust in her increased. This is why I tell everyone, “The deity is there. If you have faith and trust, the deity will be there, and your clear and trusting faith in the deity will increase.” This is why I am sharing my story. Each time I found myself in a difficult situation, the deity protected me. (Garchen Dharma Institute, Taiwan, 2019, 50:14)

### 3.1. Preparation

*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 Parnashavarī and others east, then make abundant offerings and sit on a comfortable seat facing eastward. In the meditation posture recite*

A well-secluded place is conducive to sustaining mental peace and firmly establishing the practice. This place can be in the mountains or somewhere that is well-protected and free from physical and mental distractions. However, when you are not attached to samsara, a “well-secluded place” can be anywhere.

Prepare an image of Parnashavari. However, keep in mind the following quote from *The Glorious Great Buddhas’ Union with Perfected Dakinis Uttaratantra*, as quoted in in Gampopa’s *Jewel Ornament of Liberation*:

Realization will not arise from cast images and so forth. However, if one makes energetic effort in bodhicitta, from that the yogin will become the deity. (Gampopa 1998, 252)

This Parnashavari practice belongs to the Kriya (Action) class of tantras, which emphasize external conduct, the practices of ritual purification and cleanliness, and so on. Follow the instructions in the *sadhana*.

Make vast offerings, both physically prepared and mentally imagined, and, without any attachment, offer them freely to Parnashavari. This

accumulates great merit and you will receive blessings. Making such vast offerings is a skillful way to generate the positive causes and conditions necessary to attain Parnashavari's enlightened state.

We should sit in the Vairochana meditation posture with the following seven points: legs in full- or half-lotus, or other comfortable sitting posture; hands in meditation *mudra*, in the lap, or on the knees; back straight, as the "pillar of meditation"; shoulders spread "like a vulture's wings"; head and neck straight, with the chin slightly lowered; the tip of the tongue touching the upper palate in the mouth; and eyes gazing past the tip of the nose. A detailed explanation and the benefits of each of the seven points is taught by Gyalwa Drikungpa Thrinle Lhundrup in Chapter 6 of *The Practice of Mahamudra* (Drikung Kyabgon Chetsang 2009).

Take a few cleansing breaths, open the chakras, and do a little vase breathing if you have received the instructions on it. The flow of the breath affects the quality of your practice, and if it is not flowing correctly, your concentration and visualization will be poor. When the breath is even, visualization is clearer and more stable. Therefore, it is good if you can do some preliminary breathing exercises, such as the nine-round breathing and vase breathing, before starting the practice. This is explained and demonstrated in a YouTube video, *9 breathing purification meditation of vase breathing* (Lama Korpon Kunsang Official, 2020, 1:27:23).

### 3.1.1. Refuge and Bodhicitta

In general, before engaging in any Dharma practice, it is necessary to cultivate the motivation of loving kindness, compassion, and *bodhicitta* because that is the essence of our buddha nature. Without cultivating *bodhicitta*, the practice will not be successful, since it will lack the causes and conditions necessary for unveiling our buddha nature. As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

Loving-kindness is like a warrior victorious in battle.  
In an instant, it annihilates all the hordes of maras without  
exception.

Meditate on all beings as your parents.  
This is my heart's advice. (Gyaltshen 2009, 204)

Supreme compassion is like a skillful mother nurturing her child.  
Abandoning comfort, it engages in the benefit of others.  
Therefore, generate the courage of the altruistic thought.  
This is my heart's advice. (Gyaltshen 2009, 208)

The supreme mind of bodhicitta is like an unspoiled seed.  
Without it, it is impossible to achieve perfect enlightenment.  
Therefore, cherish the cultivation of the mind of Mahayana.  
This is my heart's advice. (Gyaltshen 2009, 212)

*Bodhicitta* means the “mind of enlightenment,” that is, the altruistic intention to attain enlightenment for the benefit of all sentient beings. There are two kinds of relative *bodhicitta*: aspiration *bodhicitta* and action *bodhicitta*. Aspiration *bodhicitta* is the mind that aspires to attain enlightenment for the benefit of all sentient beings, and action *bodhicitta* is the mind that actualizes the aspiration. All of a *bodhisattva's* conduct can be summarized as aspiration and action



*bodhicittas*. Aspiration *bodhicitta* is actually based on the four immeasurables—immeasurable love, compassion, joy, and equanimity. Training in aspiration *bodhicitta* is primarily through the mind and speech; through practice, it becomes the cause for action *bodhicitta*. As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

Aspiration *bodhicitta* is like a traveler setting out on a journey.  
Before long, he will arrive at buddhahood.  
Therefore, make a pure aspiration.  
This is my heart's advice. (Gyaltshen 2009, 218)

The *bodhicitta* of activity is like a well-built channel.  
Through that, one can perfect the two accumulations [merit and  
wisdom] without concern.  
Merit will continuously arise.  
This is my heart's advice. (Gyaltshen 2009, 221)

It is important to bear in mind that the preliminary practice of cultivating *bodhicitta*, the altruistic mind to benefit all sentient beings, is the key to realizing emptiness, as well as the successful generation of the *yidam* deity. Extensive teachings on cultivating and training in aspiration and action *bodhicitta* can be found in Gampopa's *Jewel Ornament of Liberation*.

The true obstacle to unveiling our innate buddha nature is our ego-clinging. Our inveterate yet adventitious ego-clinging keeps us from awakening to the inconceivable qualities of our innate mind, and the antidote is to train in the four immeasurables, which are innate in our true nature. As Kyobpa Jigten Sumgön says in the *Gongchig*:

The four immeasurables are the essence of the buddha embryo and buddhahood. (Sobisch 2020, 158)

Therefore, firmly establish the motivation of *bodhicitta* while reciting the “Four Immeasurables.”

The difference between a Buddhist and a non-Buddhist is refuge. Taking refuge in the Buddha (the teacher), Dharma (the path), and *Sangha* (the support) is important because they are the ones that can free us from suffering and lead us to attaining our true potential, enlightenment. As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

The Three Jewels are like the sphere of the sun.  
 Their compassion is impartial and unfailing.  
 Take refuge from the bottom of your heart.  
 This is my heart’s advice. (Gyaltshen 2009, 165)

To take refuge in the outer objects is external refuge. To rely completely on the Buddha and practice the Dharma teachings with a clear mind, confidence in *bodhicitta*, and the intention to purify negative karma and the delusions that veil our buddha nature is the inner refuge.

The explanation of Refuge, the Four Immeasurables, and the Seven Limb Prayer in the next three sections are reprinted from the *Diamond Rosary* with the permission of Khenchen Konchog Gyaltshen Rinpoche.

### 3.1.1.1. Refuge

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 *Buddha* was the person who actualized all of the teachings, who totally dispelled all confusion, and who achieved the complete form of compassion, knowledge, and wisdom. From that state, he taught the *Dharma* teachings that show us the way to understand the causes of suffering and how to become free from them. The *Sangha* consists of the group of practitioners who successfully studied and practiced the Buddha's teachings, so we take refuge in them as well. Ordinarily, sentient beings take refuge in mental afflictions like anger, greed, jealousy, hatred, and attachment. As long as they continue to do so, there will be no end to their suffering. Instead, we should take refuge in the Buddha as the teacher, Dharma as the path, and Sangha as companions on the way to liberation.

The Buddha was born as a prince, a regular person from a rich and powerful family. His father provided every luxury and pleasure to make him happy. The Buddha remained in the palace this way until he happened upon sights that were shocking to him. He saw an old person who could not see or hear well. For the first time, he saw someone very sick and full of pain. He encountered a corpse and the suffering of the family and friends of the deceased. He investigated why these particular people had such experiences while he lived so comfortably. Through his contemplations, he understood that suffering is universal and determined to find a way for everyone to become free of these sufferings. He thought to himself, right now, I am young, physically and mentally talented, but this will not last. I will be the same as these suffering persons. There must be something to prevent this from happening. With this big question mark, he left the kingdom, not out of hatred or weakness but out of great wisdom and compassion.

For six years, the future buddha went through every hardship, going without clothes, without food, and without drink. He concluded that this was not the solution to freedom from suffering. Neither were luxuries and comforts the way to freedom

from inevitable sufferings. Finally, he realized that it is the mind that must be understood. This is extremely difficult to do. Even these days, no matter how modern technologies have advanced, they cannot show the nature of mind itself. Nonetheless, he put great importance on realizing that very nature and set out to meditate.

As I need peace and happiness, so all sentient beings need the same things. There is no difference. As I dislike suffering, so everyone dislikes suffering. There is not a single difference. On the basis of this powerful, pure, infinite, pristine wisdom, every single cause and condition was seen without mistake: the cause of suffering, the nature of suffering, the cause of happiness, and the nature of happiness. From that wisdom, the Buddha taught the Four Noble Truths, which describe the way reality manifests and how we experience it. This was not the Buddha's invention; rather, he uncovered the law of the universe.

The Buddha is more than just a kind, gentle person from ancient times. He is our example of the state of enlightenment, of one who has achieved the goal of total peace and happiness to which we aspire. He is omniscient and perfectly compassionate. There are many different ways of explaining the qualities of a buddha. For instance, you may hear of two forms or three forms, or even four or five. What is important is that a buddha has completely purified all the obscurations both gross and subtle, and completely developed the two wisdoms. In fact, this is the origin of the Tibetan word for buddha, *sangye*. The first syllable, *sang*, means fully awakened and signifies awakening from ignorance into complete purification. The second syllable, *gye*, means fully blossomed and signifies that the pinnacle of wisdom has been reached.

In the threefold description of a buddha, *dharmakaya* is the highest state of enlightenment. The *dharmakaya* doesn't have a physical form, but is infinite as space. It is a collection of all the

qualities that form the basis for manifestation. A buddha manifests the *sambhogakaya* in order to give profound teachings to the great bodhisattvas who are highly accomplished in meditation. As a *nirmanakaya*, a buddha appears and teaches all levels of sentient beings. Through these three forms, a buddha can manifest infinite methods to benefit sentient beings in whatever way is best.

Images of the nirmanakaya of Buddha Shakyamuni are venerated in temples and shrines all over the world. It is important to understand that this is not idol worship. Without understanding, this practice can indeed appear to be like idol worship. But when we come to a shrine with special awareness, the images are a source of inspiration, a physical reminder of our goal of complete enlightenment and our commitment to benefit others. They evoke our devotion to the Triple Jewel and our spiritual teachers because we recognize them as exemplars. We sense the presence of buddhahood, the state that we are yearning to achieve, so we feel deep respect for the achievements of these holy beings. They achieved enlightenment and can benefit all sentient beings. Since we are inspired to do the same, we regard them as models of ideal behavior. Therefore, when we have images of enlightened beings, we should treat them with respect, as the good qualities that we might have achieved come through their example, blessings, and teachings.

In order to attain buddhahood ourselves, we practice the Dharma teachings that come from the Buddha's wisdom and compassion. Dharma is the path, the key method to dispel our confusion. The Buddha said, "Dharma is good at the beginning, good in the middle, and good at the end." The same Dharma that we study right at the beginning, we practice until we achieve enlightenment. We shouldn't think, "I've already learned this, I need something new." The Buddha taught his monks, "The new monks who arrived today should study the same Dharma that the monks of a hundred years have been studying and practicing.

Those who are 100 years old should study and practice the same as the monks who arrived today.” Simply put, the teaching is to avoid all nonvirtuous, unwholesome thoughts and deeds, and to develop all virtuous, wholesome thoughts and deeds. Perfectly tame your mind this way. This is the core of the Buddha’s teaching.

The first teaching that the Buddha gave is called the “Four Noble Truths.” He said that it is important to identify suffering; because once we know suffering we will be inspired to learn the cause of suffering so that we can abandon it. Struggling with suffering will not free us; only uprooting its causes will lead to the cessation of suffering, or nirvana. In order to achieve cessation, we have to follow the eightfold path of right view, right conception, right speech, right action, right livelihood, right effort, right mindfulness, and right meditative absorption. The only purpose of practices such as these is to avoid the cause of suffering and to develop the causes of happiness. This encompasses all of the Buddha’s teachings, whether we practice basic shamatha, mindfulness, or the highest mahamudra. That one thought pulls all these together and organizes our practice.

Dharma is a mirror that reflects our different wholesome and unwholesome states of mind. When we study the Dharma, it reveals the inner quality of our mind, whether we are in a positive or negative state, whether we are causing happiness or suffering.

Dharma is the true light that dispels the darkness of ignorance. Dharma is the true medicine that cures the chronic disease of afflicting emotions. Dharma is the true ambrosia that transforms negative into positive. There is no better friend, refuge, or protector than Dharma. If we have Dharma in our heart, we can achieve fearless confidence. Dharma is not just a friend or protector in this life, but is for life after life until we achieve enlightenment. If we take the Dharma into our heart, it will take us to enlightenment. Dharma is always there when we need it.

If we rely on Dharma and apply it in our lives on a daily basis, it will never let us down.

Milarepa is an example of one who really understood that Dharma is the solution to confusion and suffering. He had 100 percent confidence in Dharma and so was able to commit to practice without wavering. No matter how much his sister tried to persuade him to leave retreat, he remained steadfast and made history. Even today, people all over the world are inspired by accounts of his unfaltering dedication.

One time, some of his disciples said to him, “You must be the reincarnation of the Buddha or a great bodhisattva. You achieved enlightenment in way that would be impossible for an ordinary person. Please tell us whose reincarnation you are.” Milarepa replied, “It’s wonderful that you have such pure vision that you perceive me as a buddha. But as for the Dharma, you are completely mistaken. You don’t believe that Dharma has the ability to completely purify all obscurations within one lifetime. Any sentient being who has renunciation as powerful as mine, who trusts the inexorable nature of karma, and understands the nature of samsara can achieve buddhahood within a single lifetime. Dharma contains all the methods needed to purify every obscuration, whether gross or subtle.”

Thus, we cannot think of the Dharma as a simple path, just one small thing. Dharma includes every phenomenon, all the knowledge that exists in the world. Look at it from that point of view, and broaden the mind. With spaciousness, embrace the Dharma in your heart. There is no place for negotiation or compromise here. It is not enough to purify half our anger; we must purify all of our obscurations without exception. That’s why we must follow the path and practice until we reach our goal.

*The Sangha most excellent* is the community of practitioners who are highly accomplished in spiritual quality, who have actualized

the profound nature of the Dharma teachings through their indivisible confidence in the Dharma. They exemplify successful practice, and inspire us to find the courage to follow the path ourselves. Within the sangha there are many different levels. In order to be considered an object of refuge, one must have dispelled confusion. In the Mahayana, we take refuge in those who have attained at least the first bhumi. While we don't take refuge in the ordinary sangha community, we do support each other. Within the religious community we must make every effort to achieve harmony by applying what we have learned.

Taking refuge until enlightenment is reached means that we are taking refuge in the Mahayana way. There are differences in time and in motivation between this and the Hinayana tradition of taking refuge. For example, a Hinayana text would say, "until I die," not until enlightenment is reached. In the Mahayana we say, "I take refuge for the sake of all sentient beings until I attain Buddhahood," this is not mentioned in the Hinayana.

Even though this is a short prayer, it is very rich in meaning. It contains such a marvelous thought, a great and precious thought—bodhicitta. All our efforts to attain enlightenment, our meditations and virtuous deeds, are done solely to benefit other sentient beings. When we have this thought, there is no need for any other expectations. When sentient beings are happy, we are happy. We get enjoyment when others are happy, so we have no need to work separately for our own peace and happiness. This is what is called "bodhicitta."

As mentioned earlier, the practice of good deeds is a matter of discipline, of doing the right thing. These methods will eventually bring the good results that we are seeking on the path to enlightenment. Specifically, generosity and other good deeds refer to the six paramitas:



1. *Generosity.* Generosity practice means opening our heart and making our mind flexible. Briefly, the texts mention giving wealth, giving fearlessness, and giving Dharma teachings. Sharing whatever we have opens the tightness of mind, relaxes us, and makes the mind happy.

2. *Moral Ethics.* Dharma practice is the cultivation of discipline or moral ethics based on developing virtue and avoiding nonvirtues. By achieving, or at least improving, physical, verbal, and mental disciplines we can achieve the great qualities of enlightened beings and benefit others.

3. *Patience.* The practice of patience follows discipline. Patience is a feeling of ease or fearlessness. Patience doesn't mean being submissive or fragile, but rather it is strength based on virtue; it is a courageous mind. The more wisdom and compassion we have, the stronger our patience will be. There, no space remains for anger and other negative emotions.

4. *Joyous effort.* The fourth paramita is joyous effort. Here, we apply effort continuously and joyfully until we achieve enlightenment. Sometimes we encounter challenging situations, so we need to know how to transform our suffering into enlightenment. We appreciate how meaningful Dharma is, and must / should work at studying and practicing with a positive outlook even while we are suffering.

5. *Meditative concentration.* These qualities are established one after another. The next one is meditative equipoise, which means sustaining a virtuous, one-pointed mind. A river that flows in many different directions becomes weak and shallow; if the same amount of water were channeled in a single direction, it would become a powerful force. The mind is also like that. When the mind is not scattered here and there but rather is fully organized in the meditative state, it becomes sharp and powerful. The enlightenment of all buddhas is achieved this way. We forget much of what we have learned due to a lack of mindfulness.

Khunu Lama Rinpoche was very famous for his memory. Year after year, he never forgot anything. One monk thought he had some special technique, some mantra or siddhi that allowed him to have this quality, so he asked, “What should I do to improve my memory?” The lama answered, “Sustain mindfulness.” That level of mindfulness comes from meditative concentration.

6. *Wisdom awareness*. The last one is the wisdom awareness with which we can penetrate the nature of duality. It is not just a collection of information and skills. It is mental acuity through which we achieve direct valid cognition of the true nature of all phenomena. It is the primary means to dispel confusion. The ignorance that causes suffering and samsaric existence itself can be completely brought to an end with this wisdom. The other five paramitas may bring peace and happiness, but will not alone be the cause of freedom from samsara. For that, this sixth perfection must be developed.

The combination of these six perfections is the principal method for achieving full enlightenment.

Our achievement of enlightenment is not for ourselves alone, but for all sentient beings. Sometimes this thought can be intellectual; we may not feel deeply a wish for other beings to be free from suffering. If you continue to practice this thought frequently, it will become genuine and then you will truly see sentient beings as being as important as the Buddha. Both buddhas and sentient beings are equally needed as support for achievement of enlightenment. Without the support of sentient beings, we cannot perfect our bodhicitta. Without perfecting bodhicitta, how can we attain buddhahood? (Gyaltshen 2014, 45-51)

The training in action *bodhicitta* by means of the six *paramitas* through the five paths and the ten *bhumis* is taught extensively in Gampopa’s *Jewel Ornament of Liberation* in Chapters 11-19.

### 3.1.1.2. The Four Immeasurables

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.

This is the recitation and practice of the Four Immeasurables. In the Buddha's teachings, all sentient beings are believed to be mother sentient beings, because they have all, at one time or another, been our mother who showed us kindness when we were children. They nurtured us with patience and understanding, even ready to sacrifice their life for our sake. If you prefer not to look at your mother this way, consider the person who is closest to you, whether a friend, a relative, or a child, and then look at all other sentient beings in the same way. This is a method you can use to recollect how much kindness you received from your mother or close friend, and extend that feeling to all sentient beings.

*Boundless as the sky*—this is such a marvelous thought! It transcends our self-cherishing and narrow mind. Just hearing these powerful words encourages us to develop a vast way of thinking. Just as space has no end, there are so many beings we cannot count them all.

Each line refers to one of the Four Immeasurable Thoughts: loving-kindness, compassion, joy, and equanimity. This is a crucial practice; whether we are Dharma practitioners or not, we all need to practice these four thoughts. Without them, the world would be without peace. They transform our environment into something positive.

All together, these four are a special means to enhance our bodhicitta. They are both the goal we want to achieve and the practice we do to achieve it. These practices were put in prayer form as an easily-recalled reminder to apply these thoughts every moment. Don't just leave them in a prayer book. For example, when you encounter someone you dislike, it is useful to repeat this prayer over and over to bring the meaning into your heart.

We begin by practicing *loving-kindness*. Our ordinary love is conditional, related more to attachment to those whom we like or feel close to. As a result, we don't feel much loving-kindness for those who hate us. Here, we are cultivating an altruistic feeling that reaches out to all beings without exception. Cultivating this mind of boundless loving-kindness is a special basis for the realization of mahamudra that is without center or boundary.

With all beings as a support for your practice, this practice has great effect. Even poisons can transform into medicine; weapons transform into flowers due to the power of the experience of this mind. When I find myself immersed in a deep problem and finally free myself from it, I feel overjoyed. This is what I wish for all mother sentient beings. Just as I desire happiness, so they desire it, too; I wish and pray that they can obtain it, along with the causes of happiness.

It is significant that we are not just looking at happiness, but also at *the causes of happiness*. We observe the causes of happiness—all the virtuous thoughts and practices, including the ten virtues—in order to achieve happiness. We progress by learning what these causes are, how to cultivate them, and the methods to accumulate them.

The second immeasurable thought is *compassion*. Sentient beings, boundless in number, need happiness, but they are suffering without pause. Thus, we cultivate compassion and say prayers to end all their suffering. Here again, our focus is on liberation from *the causes of suffering*, not only from the

experience of suffering. As long as we have the cause of suffering, suffering is bound to come sooner or later. Here we pray for their suffering to end. Some people find themselves in such a state of suffering, hopelessness, and helplessness that they commit suicide. We sacrifice so much in order to get a little happiness in this life, and sometimes those sacrifices can cause us great pain. Through Dharma study, we can learn to develop compassion for everyone who is suffering.

Generally, it is easier to develop compassion for those who are suffering than it is to develop compassion for those who are creating the cause of suffering. This verse reminds us that we have to develop compassion for those who are making mistakes and causing problems. We should see that, at the moment someone causes a problem, that person is already suffering and is also creating the cause for more suffering in the future. Sometimes there is a misunderstanding of this and people say, “I can’t develop compassion when someone makes a mistake because then I would be rejoicing in what they are doing.” It’s not that we are rejoicing in the mistake, but that we see the whole situation. Compassion arises for evil people because we understand the suffering they are bringing upon themselves. They are the real victims of their negative acts. If possible, we can ask them gently and compassionately to stop creating the cause of suffering. But if there is no chance of that happening, then we just say prayers and hope that one day they may open their wisdom eye, see their error, and awaken from their delusion.

The third immeasurable thought is that of *joy*, or wishing that the happiness of others lasts a long time. This counters the development of jealousy. Happiness is infinite; our own happiness won’t diminish when someone else achieves some success. When anyone has happiness, we should join in their happiness and pray for them to maintain that state. When we have loving-kindness and compassion, joy will arise more easily. Just

as we want happiness for ourselves, we also must learn to rejoice for the happiness of other beings, even our enemies.

The fourth immeasurable thought, *equanimity*, refers to a limitless mind without boundaries. It does not mean a feeling of indifference or apathy that cannot distinguish right from wrong. Equanimity is without attachment or aversion, an impartial mind that develops loving-kindness and compassion for all. The same love and compassion that we have for our relatives, friends, and family should be directed equally to all sentient beings. We wish that all sentient beings would learn to be free from attachment and aversion, and rest in equanimity, the quality of mind that can help everyone develop compassion. As we say this prayer, we maintain our mind in that state.

This prayer can be said at any time, not only during a practice session. Particularly, it is good when we are confronted with a difficult situation. We don't know if our prayers will bring happiness to other sentient beings, but we can rest assured that if we practice in this way, it will bring us happiness and harmony. Whether or not it benefits others, it will benefit us every time. Just as mental afflictions and thoughts of anger and hatred will destroy us along with others, our wish for happiness for all sentient beings will bring harmony and peace to them and to ourselves. These four immeasurable practices are the indispensable foundation from which to cultivate and practice bodhicitta. They are essential prerequisites that bring peace even to the secular and mundane world, so make every effort to allow them to become rooted in the mind. (Gyaltshen 2014, 51-54)

### 3.1.1.3. The Seven Limbs

Prostrating, offering, confessing,  
rejoicing, beseeching, and supplicating—  
I dedicate whatever slight virtue I have gathered  
for the complete awakening of all.

This seven limb prayer summarizes the profound and vast meaning of Dharma practice, especially that of the accumulation of merit and wisdom. It is practiced in both the Vajrayana and sutra systems of practice. For example, in the Vajrayana, we have Kyobpa Jigten Sumgön's beautifully written *Serkhangma* prayer. Here, all seven elements appear in one verse:

**First**, with full devotion and confidence, visualize all the enlightened beings in the space above and in front of you. Physically or mentally perform prostrations while praising the excellent qualities of the Buddha. Honoring the enlightened beings this way is a remedy for our pride and arrogance.

**Second**, make infinite offerings physically or with visualization, including your own body, speech, mind, and root virtues. This practice of generosity is the remedy for attachment and stinginess.

**Third**, purify all unwholesome deeds and afflicting emotions without remainder. This is the remedy for obscurations.

**Fourth**, rejoice in the excellent qualities of the achievement of enlightenment, as well as all the virtuous acts performed by anyone, anywhere, at any time as a remedy for jealousy.

**Fifth**, focus on all the buddhas, bodhisattvas, and great teachers. From the bottom of your heart, sincerely request them to turn the wheel of the Dharma teachings that dispel all our delusions that are the root cause of suffering. The light of Dharma teachings is the remedy for ignorance.

**Sixth**, reflect on the nature of all composite phenomena and how, not only sentient beings, but even the great enlightened beings must pass on. Beseech all the buddhas, bodhisattvas, and great teachers not to enter parinirvana, but rather to remain in this world for sentient beings' benefit. This remedies laziness.

**Seventh** is dedication of these meditation practices. In your mind, gather together all the merit and wisdom—whatever virtues and wholesome deeds have ever been performed— and dedicate them to the achievement of complete enlightenment for the benefit of all sentient beings. In this way, the accumulated virtue will not be wasted for small purposes, but rather will be dedicated to bringing about the optimum result, the absolute goal. This is the remedy for attachment to possessions.

With these seven skillful methods, practitioners have an excellent opportunity to gather the great accumulations of merit and wisdom; and to polish their bodhicitta meditation practice. With that, they can easily experience bodhicitta and emptiness. (Gyaltshen 2014, 55-56)



## 3.2. The Main Practice

### 3.2.1. Yidam Generation in General

With *yidam* practice, we take the three *kayas* (*dharmakaya*, *sambhogakaya*, and *nirmanakaya*) into the path. The *yidam* manifests from the sphere of the *dharmakaya* (body of reality), which is all-pervading emptiness and primordial wisdom, formless, and uncontrived. All phenomena arise from and dissolve into the *dharmakaya*. Inseparable from wisdom and pure compassion, the *yidam* assumes a *sambhogakaya* (body of enjoyment or body of perfect resource) form, which is luminous and insubstantial, displays infinite enlightened qualities that benefit all sentient beings without exception. The *yidam*'s unimpeded, compassionate, enlightened activities that benefit all sentient beings are the *nirmanakaya* (body of perfect emanation).

The purpose of generating ourselves as a *yidam* who is fully enlightened is to purify our adventitious samsaric nature—our deluded views of the inherent existence of a “self,” our dualistic thoughts of “self” and “others,” and the karma created as a result of our delusions—and thereby reveal our enlightened nature. As Kyobpa Jigten Sumgön says in the *Gongchig*:

The buddha nature that is completely pure by nature possesses the qualities of the result of separation [from adventitious defilements]. (Sobisch 2020, 147)

It is possible to generate ourselves as the *yidam* because, as Kyobpa Jigten Sumgön points out in the *Gongchig*, our buddha nature and the *yidam*'s nature are primordially inseparable, so we are neither generating a *yidam* that does not exist nor generating a *yidam* that is separate from our buddha nature. All sentient beings have the same nature as buddhas, *bodhisattvas*, and *yidam* deities. Thus, we primordially possess the natural characteristics of the *yidam*. Our buddha nature is only obscured by our adventitious defilements.

Moreover, Kyobpa Jigten Sumgön, who was a master of dependent arising, wrote in the *Gongchig*:

One must know how to accomplish the deity through the gathering of dependent origination. (Sobisch 2020, 708)

With the pure motivation of liberating sentient beings, out of great compassion, Kyobpa Jigten Sumgön skillfully composed this *yidam* practice to enable us to gather the causes and conditions to accomplish the *yidam*. In particular, the practice relies upon:

- our buddha nature being primordially inseparable from the *yidam*,
- our own body elements, aggregates (the five *skandhas*<sup>8</sup>), afflictions, etc.,
- the vase empowerment,
- the specific generation procedure, form, expression, attributes of the *yidam*, and mantras designed to purify our defilements and accumulate merit and wisdom, and
- generating powerful *bodhicitta* as the life-force of the *yidam*.

In fact, *bodhicitta* is also the most effective antidote to the self-grasping that hinders our enlightenment. Through diligent *yidam* practice that incorporates these favorable conditions, we will eventually realize that a solid and permanent “I” does not exist, thereby transcending duality and ego-grasping, establishing pure view, and experiencing primordial luminosity and pristine wisdom awareness with vivid clarity. There is no doubt that we can accomplish this result.

There are four very important aspects to bear in mind in generating the *yidam*: clarity, purity, stable pride, and inseparable *bodhicitta*.

---

<sup>8</sup> *Skandhas*, or aggregates, are five characteristics that constitute a sentient being—form, feeling, perception, mental formation, and consciousness.

**Clarity** means to visualize clearly, vividly, and fully the *yidam*'s appearance, including the attributes, pose, implements, and so on. At the same time, view it as illusory, like a rainbow in the sky, without inherent existence. The light of the rainbow is the light of transcendental wisdom and compassion. The nature of a rainbow is inseparable from emptiness, so it is the union of appearance and emptiness. As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

The clarity of appearances is like Indra's bow.

They are unmixed, vivid, complete, and insubstantial.

Abandon grasping at them.

This is my heart's advice. (Gyaltshen 2009, 283)

Since *bodhicitta* is the life-force of every *yidam*, when our mind is imbued with wisdom and compassion, the *yidam* will naturally, unimpededly, and clearly appear.

**Purity** means to recollect and meditate on the enlightened qualities that each attribute represents, and to make an effort to purify the obstacles that prevent these qualities in our own buddha nature from being revealed. The *yidam* that we visualize is a buddha, the embodiment of perfect *bodhicitta*, the inseparable union of nonreferential compassion and wisdom, whose purpose is solely to benefit sentient beings. Her attributes display the inconceivable enlightened qualities manifested within this pure *bodhicitta* mind, the mind of all buddhas. The union of her form and emptiness is the purity of form. Meditating on this purifies the karmic imprints of dualistic grasping related to our body and appearances in general. Similarly, while reciting the mantra, meditate on the speech of the *yidam*, and recognize the empty nature of sound; it is like an echo, empty of inherent existence. The union of sound and emptiness is the purity of sound. Meditating on this purifies the karmic imprints of dualistic grasping related to our speech and sounds in general. Similarly,

meditate and experience the empty space-like nature of mind. Be aware that the thoughts arising and dissolving back into the space-like nature of mind are movements of the *yidam*'s mind, a play of primordial wisdom awareness. The union of awareness and emptiness is the purity of mind. Meditating on this purifies the karmic imprints of dualistic grasping related to thoughts. When we recollect these qualities and our mind abides purely in the state of wisdom and compassion, all the attributes of the *yidam* will naturally appear. As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

Pure mindfulness is like a rosary of jewels.

It displays its various qualities one by one.

Each of them is needed.

This is my heart's advice. (Gyaltshen 2009, 285)

It is clarity and purity that purify our ordinary view of the body, transcend ignorance and self-grasping, and lead to the attainment of the *sambhogakaya*.

**Stable pride**, sometimes called “vajra pride” or “divine pride,” means to have the firm conviction that you actually are the deity and can achieve the *yidam*'s compassion and wisdom, and the power of her body, speech, and mind. We are confident that we can cure disease. We are not our habitual “self” that is a flesh, blood, and bone sentient being, but rather we are Parnashavari, who is the mother of the buddhas of the three times. We have this confidence because the *yidam* is within ourselves. As mentioned before, the nature of the *yidam* is primordially our own true, primordial, unfabricated buddha nature. Thus, be fully aware that your body is inseparable from the *yidam*'s rainbow body, your recitation of the mantra is inseparable from the *yidam*'s echo-like speech, and your thoughts are inseparable from the *yidam*'s play of wisdom awareness. To be aware of and abide in this

nature without any hesitation is stable pride. As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

Firm pride is like a hero's jewel.

There is no need to search outside, as it is fully established from the beginning.

Understand your own true nature.

This is my heart's advice. (Gyaltshen 2009, 287)

Stable pride comes naturally when the mind is imbued with *bodhicitta*.

*Bodhicitta* is the life-force of all *yidam* deities. It is so essential that Kyobpa Jigten Sumgön added **inseparable *bodhicitta*** as a fourth aspect necessary to *yidam* practice. Since every aspect of the *yidam* is a pure manifestation of *bodhicitta*—the intention of all the buddhas—being inseparable from *bodhicitta* is the backbone of the entire practice.

In addition to being aware of our inseparability from the *yidam*, we need to be aware of the inseparability of the relative truths of all phenomena from the ultimate truth (or ultimate reality) of their emptiness. Ascertaining the inseparability of the two truths—relative truth and ultimate truth—and viewing everything in this way is called “pure vision”; it is unimpeded and free from obscurations. To continuously sustain pure vision with mindfulness, even after the practice session, is the true practice.

If *bodhicitta*, *samadhi*, and the pure vision that Parnashavari's nature and our true nature are primordially inseparable can be sustained at all times, even after our practice session, every activity of our body, speech, and mind becomes buddha activity. All of our actions will be virtuous; for example, eating becomes a feast offering. Without any deliberate visualization, our environment will naturally become a pureland endowed with inexhaustible enlightened qualities, our body will naturally become a pure illusory wisdom body, all sentient beings

will naturally become enlightened beings, and every form will be like a rainbow of transcendental wisdom and compassion. Every sound will be an echo-like mantra, a buddha's expression of compassion and wisdom. Every thought will come from a buddha's vast and profound wisdom mind. Thus, our mind will become clear, luminous, joyful, and without boundary or fixation. It is this union of unceasing compassion and the wisdom of emptiness that will transcend ignorance and self-grasping and bring us closer to the attainment of *mahamudra*. In this state of equanimity, all phenomena are like space, without characteristics; they are completely pure clear light. As quoted in the *Jewel Ornament of Liberation*, the *Hevajra Tantra* says:

There is neither meditation nor meditator. The deity does not exist nor do the mantras have any existence. In the nature free from all elaboration, dwell perfectly all the deities and their mantras. (Gampopa 1998, 252)

The generation of a *yidam* is done in one of four ways; each one purifies one of the four ways a being can take birth: generation through fivefold awakening purifies birth from a womb in five steps; through four *vajra* rituals purifies birth from an egg in four steps; through three *vajra* rituals purifies birth from heat and moisture in three steps; and instantaneous generation purifies miraculous birth. However, even though each one of these four types of visualization does correspond to one of the four types of birth, practicing any one of them is actually sufficient to purify all four of them. In this Parnashavari *sadhana*, generation is instantaneous, because in an instant of recollection, one manifests as the complete *yidam* Parnashavari, like a fish jumping out of water. This corresponds to purifying miraculous birth, which occurs without any necessity of womb, egg, or even heat and moisture as conditions for birth. This is how beings who have particularly subtle bodies arise, for example, lower beings such as hell beings, hungry ghosts, demons, spirits, and some nagas; invisible beings, including viruses and bacteria; and also higher beings such as Padmasambhava,

who was miraculously born in a lotus, and the White and Green Taras, who were miraculously born from the tears of Chenrezig. One simply visualizes oneself as the *yidam* without any preliminary steps, without initially establishing the mandala and *yidam*'s seat, placing the seed syllable on the seat, and so on, as is usual in the visualizations of other types of generation. The instantaneous generation of Parnashavari allows her to overcome other miraculously born beings, such as viruses, more effectively. As Kyobpa Jigten Sumgön says in the *Gongchig*:

To engage instantaneously in the deity is a profound, vital point.  
(Sobisch 2020, 707)

Instantaneous *yidam* generation is profound and vital because our nature and the nature of the *yidam* Parnashavari are primordially inseparable; to view our body, speech, and mind as ordinary for even an instant is a fault and will prevent us from accomplishing the *yidam*. Therefore, to completely establish the *yidam* in an instant of recollection is very profound and vital.

There are two types of *yidam* practice: one includes dissolution at the end and the other does not. There is no dissolution in this *sadhana*. Dissolution is necessary when you, in your ordinary form, invite an external *yidam* to the space in front of you or above you, and you visualize the outer environment as the *yidam*'s pureland and the sentient beings within as *dakas* and *dakinis* of the pureland. However, if you manifest as a solitary *yidam*, the surroundings and sentient beings are not deliberately visualized as transformed into purelands and enlightened beings, and if you continuously maintain the stable pride of being inseparable from the *yidam*, there is no need to dissolve it. In this case, healing continues. This makes healing more powerful. Many practices of the Kriya and Charya tantras, including this Parnashavari *sadhana*, do not include dissolution.

### 3.2.2. The Mantra of Emptiness

*Having cultivated bodhicitta and accumulated merit,  
recite the following:*

**om svabhāva shuddhāh sarva dharmāh  
svabhāva shuddho ham**

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

The mantra means that the nature of all phenomena is pure and has been devoid of inherent existence since beginningless time.

Both the outer universe and our bodies consist of the five elements (earth, water, fire, wind, and space), whose essence is the five female buddhas, the consorts of the five Dhyani Buddhas.<sup>9</sup> Their nature is *dharmakaya*, all-pervading emptiness. Thus, the essential nature of the five elements and of all the things that are composed of the five elements is pure and empty of inherent existence. Within our own mind and those of all beings in the universe, the five afflictive emotions have the same essence as the five Dhyani Buddhas. Thus, the essential nature of afflictive emotions within the mind is pure and empty of inherent existence. Therefore, all sentient beings and the outer universe have the same essential nature as the five Dhyani Buddhas and their consorts. Their nature is pure and empty of inherent existence. It is only because of ignorance that we perceive the outer universe and the beings in it, including the “self” and “others,” as having true, intrinsic existence. In fact, the outer universe and sentient beings arise dependently, depending on causes and conditions. In other words, their existence is only as relative truth. We fail to

<sup>9</sup> The five female buddhas are: White Tara, the consort of Vairochana; Buddha Lochana, the consort of Akshobhya; Mamaki, the consort of Ratnasambhava; Pandara, the consort of Amitabha; and Green Tara, the consort of Amoghasiddhi.



realize that everything is ultimately pure and empty of inherent existence. Through practicing *bodhicitta*, the adventitious imprints of dualistic grasping at “self” and “others” can be purified. Moreover, all phenomena in samsara arise dependently and can be classified into the five aggregates, which are in essence the five wisdoms of the buddhas whose nature is purity and emptiness. Therefore, when our mind is purified, sealed with *bodhicitta*, relative phenomena are seen as the light or the illusory manifestations of the ultimate reality of purity and emptiness. Thus, relative truth and the ultimate truth are seen as one, inseparable. In this *mahamudra* state where one realizes the inseparability of the two truths, relative and ultimate, and views everything in this way, beyond the concept of existence and non-existence, one is free from obscuration. When we see that everything is pure, the ocean of suffering becomes an ocean of bliss. All of samsara is emptied.

The following explanation of the mantra of emptiness is given by H.E. Garchen Rinpoche in the YouTube video *Six Mantras and Six Mudras* (where the *mudra* for this mantra is the first one he demonstrates).

Nothing exists inherently; everything is emptiness. However, even though nothing really exists, we can see everything. We can see buddhas and sentient beings, the universe and beings. What are we seeing? Everything arises through dependent connection. For *bodhicitta*, the pure lands arise; and from self-grasping, the six realms of samsara—and they, too, are just an adventitious stain. So we transform everything impure into pure.

Mudra is performed with the engagement of body (gesture), speech (mantra) and mind (visualization and meditation). The mudra is performed with one’s hands, which have ten fingers. As for the symbolism of the ten fingers: in one’s mind are the five afflictive emotions. If the mind connects to *bodhicitta*, they become the five buddha families. The outer body consists of the five elements. If one connects to *bodhicitta*, they are purified and

transform into the five Mothers. In brief, the body has the nature of the five buddha families yab-yum. Thus, the body is also connected to the outer five elements. The outer natural environment—the trees and plants, the forests, herbs, and grains—all are connected to the sky and the earth; everything arises from the five elements. In the inner mind, the mental continuum—in the mind of all the buddhas are the five wisdoms. When the five afflictive emotions ripen, they become the five wisdoms, the five buddha families. The Samantabhadra Prayer says, “From these five wisdoms, the five original buddha families emerge.” The body has the nature of the five buddha families yab-yum. The universe and beings, the natural environment, is all nirmanakaya. Thus, it is taught that the five buddha families yab-yum are nirmanakaya by nature. Everything lacks inherent existence; it arises through dependent connection. This means that samsara is naturally created dependently upon self-grasping, temporarily, like an illusion, like an ice-block in water. In dependence upon bodhicitta, the pure lands and buddha forms are naturally created. Now we perceive things in pure and impure ways. Impure perceptions are confused perceptions, because in its natural state, everything is pure. Through the mudras we transform impurity into purity—but really, we do not have to actually transform anything, we just understand the true nature of things. The mind gives rise to bodhicitta, the body performs the mudras, and the speech recites mantra, the words of the Buddha. If you join the mudras with the Sanskrit syllables of the mantra, you unite body, speech and mind into one. All of this arises by virtue of three powers. First, there is the power of your own intent; you need bodhicitta. This is mentioned in the *sadhana*. Then there is the power of the tathagatas: all the buddhas possess the powers of mantra and bodhicitta. Finally, there is the power of dharmadhatu: nothing possesses any inherent existence; all phenomena of samsara and nirvana are adventitious, like

illusions; they arise through dependent connection. Samsara arises due to self-grasping. The altruistic mind creates the pure buddhas, the pure lands, and so forth. In sum, everything is complete within the sphere of the buddhas' three kayas. Thus the six realms of samsara belong to the sphere of the nirmanakaya, where pure and impure co-exist. Through the wisdom and compassion in your own mind, you can understand that what appears impure is actually pure. This blesses all those who do not understand. Once the adventitious confusions—the dualistic thoughts of pure and impure—are dispelled, what remains is natural purity. Seeing things as impure is an adventitious confusion; things are pure by their very nature. For example, the peel of a fruit might be impure, but once you take it off, you can eat the fruit inside. The purpose of the Mantras and Mudra is to dispel the stains of impure, confused perceptions.

When one realizes that the ground of purification, the nature of mind itself, is the wisdom and bodhicitta of empty clarity, and is ultimately beyond all extremes of elaboration, such as existing, not existing, appearing or being empty, completely pure by nature, one is prepared to transform oneself to the completely pure yidam. (Garchen Dharma Institute, Taiwan, 2018, 14:24).

Explanation by Khenchen Konchog Gyaltshen Rinpoche in *Pearl Rosary*:

Every phenomenon is interdependent, there are no independent entities. To produce something like a car, for example, one cause is not enough, nor a single condition. Every wire, screw, and nail is necessary. If one is missing, the car won't run. So, a car is not one independent thing, but a combination of many causes and conditions. "Car" is just a label we put on that impermanent conglomeration of parts. Every phenomenon is of that same nature. We ourselves are of that nature. When we realize that nature, we are realizing the nature of emptiness.

Emptiness is not a negation; it is not mere nothing-ness. It is a label we put on the nature of interdependence, of cause and result. When we realize this nature, we will know the manner of manifestation of phenomena and how they function. We will know how to be free from suffering and delusion. We will know how to achieve peace and happiness. There will be nothing to attach to or feel aversion for. We will see that everything is just a reflection of our mind and a manifestation from emptiness.

We see that the “substantial” car is an illusion. This does not mean that it is something negative, only that it has no independent “real” substance. When we understand this example of the car, we can apply it to all phenomena, to whatever manifests. This knowledge of reality is called wisdom. We are not making phenomena into something they are not, but rather we are applying ourselves to realize how they actually are, how they truly function, what their natural mode of abiding is. The way we perceive phenomena and the way they function are paradoxical. Because of that, we are confused about the reality of phenomena. We have superimposed meaning and existence where there are none and become sidetracked. This way of analyzing and meditating constitutes the consummate method to get onto the right path.

Everything manifests from emptiness and dissolves into emptiness. They are inseparable. This is like counting from zero. From zero, we can start numbering one, two, three, four, hundred, million, trillions. But without zero, we cannot start. Since all numbers can dissolve into zero, there is no separation. This is the display of the nature of phenomena, the display of our mind, the way we perceive and experience. Meditate and contemplate on this understanding of all-pervading emptiness.

(Gyaltshen 2007, 25-26)

### 3.2.3. The Generation of Parnashavari

*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.

From all-pervading emptiness, the *dharmakaya*, the basis for all qualities and manifestations, appears a yellow syllable པམ་ PAM, inseparable from nonreferential compassion and primordial wisdom. Luminous and lacking inherent existence, it is the primordial essence of all phenomena, the seed syllable of Parnashavari, and your intrinsic wisdom awareness. In other words, your *rigpa* transforms into the yellow PAM. If you cannot visualize the Tibetan script PAM, you should visualize that the sound of PAM, your consciousness, and the color yellow are inseparable.

From the yellow PAM, very bright light radiates without partiality and permeates the entire outer world in all directions, and all the suffering sentient beings within it, human and non-human alike. They all possess buddha nature but suffer endlessly in samsara. When the light touches them, they are purified, and all their sufferings—including diseases such as karmic diseases and incurable diseases due to spirits and demons—and also the causes of suffering—such as ignorance, mental afflictions, delusions, and the four obscurations—are dispelled.

Then the light returns and dissolves into the syllable PAM, bringing with it all the excellent qualities and blessings of the buddhas and *bodhisattvas* in the ten directions, which then permeate our whole

being, and we are instantly transformed into Parnashavari. This is “miraculous birth.” In this way, we can swiftly overcome the invisible, disease-owner spirits who also arise through miraculous birth. Bear in mind the four very important aspects of Parnashavari: clarity, purity, stable pride, and inseparable *bodhicitta*, as discussed earlier.

In particular, Parnashavari’s body should not be visualized as an ordinary body of flesh, blood, and bone; it is a wisdom body—translucent like an illusory rainbow, vivid, clear, and bright, yet insubstantial. Its nature is appearance (skillful means) and emptiness (wisdom). It is the *sambhogakaya* form of a tenth-*bhumi bodhisattva*, like Chenrezig and Vajrapani, to benefit all sentient beings. Meditating like this is an antidote to attachment and grasping.

Figure 6. Yidam Parnashavari

### 3.2.4. Parnashavari's Attributes

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 noose; 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 **yellow** color of her **body** signifies her stability, steadfastness, and unwavering performance of enlightened buddha activities.

Her **three faces** represent the three *kayas*—*dharmakaya* (blue, right), *sambhogakaya* (yellow, middle) and *nirmanakaya* (white, left). One who recognizes the intrinsic awareness, *rigpa*, as the original state of the three *kayas*, the *dharmakaya*, dwells in the uncontrived state of suchness (as-it-is), manifests the luminous *sambhogakaya* rainbow body of pure compassion and wisdom to reflect the enlightened qualities, and establishes others in that state through spontaneously accomplished compassionate *nirmanakaya* activities.

According to the explanation of Drikung Dharmakirti, who was a manifestation of Manjushri and a physician, health is a state of equilibrium of the three humors—wind, symbolized by the color blue; bile, symbolized by yellow; and phlegm, symbolized by white. Her blue face symbolizes the purification of wind disorders, which arise from attachment; her yellow face symbolizes the purification of bile disorders, which arise from aversion; and her white face symbolizes the purification of phlegm disorders, which arise from ignorance. Thus, her three faces symbolize the purification of the three afflictions which are the root causes of all diseases.

Also, her yellow face, like her yellow body, signifies her qualities of stability and steadfastness.



Her yellow and white faces can also be seen as the sun and moon, as described in the verse for the twentieth Tara (Ngödrub Jungné Drolma, Tara of Source of Attainments) in the *Praise to the Twenty-one Taras*:

I bow down to the one whose eyes shine brilliantly  
like the full sun and moon;  
who by uttering “Hara” twice and “Tuttare,”<sup>10</sup>  
calms and quells even the most terrible epidemics.  
(translation by Ratnashri Meditation Center, Sweden)

The yellow face represents the sun, which symbolizes the use of powerful methods based on *bodhicitta* and the clear luminosity of wisdom, like the sun that burns away all obstacles and their roots, and dispels the darkness of ignorance, delusions, and obscurations—karmic, afflictive, cognitive, and habitual—that keep us from realizing dependent arising, emptiness, and our buddha nature. Milarepa said, “Once you recognize your own ignorance and afflictive emotions, the nature of that ignorance and the afflictive emotions is itself the wisdom of intrinsic self-awareness. There is no wisdom other than that.” Also, like the sun, it drives away coldness in the body, and thus heals all “cold” diseases.

Her white face represents the moon, which symbolizes the use of peaceful and cooling means to pacify, purify, and heal all suffering and disease, like a moon that cools the heat of samsara and the fevers of diseases and epidemics. It protects and shelters people from all suffering and disease; thus, it brings back good spirits, good energy, prosperity, and health. Besides, the full moon symbolizes wisdom and the realization of the two types of wisdom—the primordial wisdom that realizes the nature of every aspect of phenomena, their suchness in the unfabricated state; and the omniscience that knows all phenomena and their dependent arising.

---

<sup>10</sup> The mantra of Ngödrub Jungné Drolma is OM TARE TUTTARE TURE NAMA TARE MANO HARA HUM HARA SVAHA.

Her blue face represents the wind that circulates freely and balances the sun's and moon's energies; that is, it facilitates the purification, pacification, and healing activities performed by those energies. Her blue face also represents the open expanse of the sky and space, symbolic of Parnashavari's limitless and impartial healing and purification of all sentient beings. The deep blue color is also associated with unfathomable oceans and sky, symbolizing the realization of the profound wisdom that dispels our inveterate ignorance.

Her **three eyes** indicate that she has wisdom eyes that see the three times—past, present, and future—so she has thoroughly mastered the dependent arising of cause and effect.

Her **hair tied in a top knot** signifies that she is free from attachment to samsara.

Her **facial expression** is mainly wrathful, with a slight smile, in order to tame and subdue all outer obstructers such as disease-owners and evil spirits, thus preventing and stopping them from harming and creating obstacles for sentient beings. This is done out of great wisdom, love, and compassion, for the obstructers' benefit, since they would otherwise suffer when the negative karma resulting from their non-virtuous actions eventually ripened. All our inner obscurations, such as afflictive emotions, are also tamed and subdued, thus stopping them from destroying our peace and happiness.

Her **six arms**, three on each side, signify that she actively reaches out to help sentient beings. The six arms are symbolic of her attainment of the six perfections (generosity, ethical discipline, patience, perseverance, *samadhi*, and wisdom). Actually, she is beyond the six perfections, as she is fully enlightened and has actualized primordial wisdom, the nondual, unchanging, enlightened mind of all the buddhas.

### Hand implements on the right

The **vajra** symbolizes the unity of method and great bliss, stability, indestructible bliss, and the unshakable mind. When natural disaster or epidemic strikes, the unshakable mind of Parnashavari stabilizes and pacifies oneself and others, the outer world, and the sentient beings within it.

The *vajra* also indicates the indestructible wisdom that penetrates to the empty, or *dharmakaya*, nature of all phenomena. Whether we realize it or not, that nature pervades all phenomena. The moment we realize that nature by seeing all phenomena as illusions, as mental projections, all our misperceptions and wrong views will be destroyed, and all obscurations will be dispelled.

The **battle ax** symbolizes cutting off ego-grasping, which is the root cause of disease. It cuts off mental poisons, delusions, negativities, disease, and suffering, and their causes.

The **arrow** symbolizes targeting our dualistic mind and thoughts such as the eight worldly concerns (gain and loss, fame and disgrace, pleasure and pain, praise and blame). *Mahamudra* is free from extremes and all worldly concerns. The arrow also signifies method, that is, the skillful means to benefit others, such as methods for healing, protecting, and prolonging life.

### Hand implements on the left

The **threatening mudra** (index and little fingers both pointing straight outward) is a gesture that, out of wisdom, love, and compassion, warns all inner and outer demons, evil spirits, negative forces, and illness-owners to cease and desist. It is a warning not to cause more problems and harm, such as inflicting disease and negativity, but to behave and obey, or else they will have problems. Kyobpa Jigten Sumgön said, “We should not act to harm our enemies or obstructers through the power of the *yidam* practice, but to demonstrate goodness to them with

actions such as offering *tormas* and making offerings; then ask them to leave. We should not act to harm, but to warn them.”

The **lasso**, held in the hand with the threatening *mudra*, symbolizes capturing and subduing our conceptual thoughts, delusions, and destructive thoughts—that is, the monkey mind that carries away our concentration and mindfulness and thus prevents the fire of our wisdom from being kindled. There is a saying that “it is harder to capture the delusions and conceptual thoughts in our mind than to capture birds in the sky, or the wind in space.” Thus, the lasso signifies mindfulness, vigilance, and mental clarity. It also represents capturing and subduing evil demons and spirits, and transforming their negative actions into virtuous ones. A lasso is also used to rescue suffering sentient beings and deliver them to a pure land.

The **leafy branches** represent three important medicinal plants: *arura* (*Terminalia chebula*), *barura* (*Terminalia bellerica*), and *kyurura* (*Phyllanthus emblica*). They are the main constituents of Tibetan medicines that heal and balance the elements and the three humors (wind, phlegm, and bile) in order to heal and cure all diseases. The branches indicate that Parnashavari, like the Medicine Buddha, employs skillful means and substances in performing her compassionate enlightened activities to heal sentient beings physically and mentally. The leafy branches are also wish-fulfilling trees whose leaves symbolize her enlightened activities to fulfill the wishes of all sentient beings.

The **bow** held in the left hand symbolizes wisdom, the realization of dependent arising, selflessness, and emptiness.

Her bow held in the left hand with the arrow in the right symbolize that the perfection of wisdom (bow) launches the other five “method” perfections (arrows), or in other words, skillful means are carried out through wisdom. The arrow and bow are also called the “*vajra*-arrow” and “*vajra*-bow” in Tibetan. The symbolism of the combination of

*vajra*-arrow and *vajra*-bow resembles the combination of *vajra* and bell. In both cases, the first element symbolizes bliss or method and the second element symbolizes emptiness or wisdom. When bliss and emptiness, or method and the wisdom realizing emptiness, are combined, enlightenment can be attained.

### Other Attributes

Parnashavari's **skirt of fresh leaves** is made from medicinal plants or wish-fulfilling trees, representing her mastery of skillful healing methods and her active engagement in enlightened activities of healing and fulfilling the wishes of all sentient beings.

Sitting on a **white lotus** signifies that Parnashavari's mind is unafflicted, pure, and not stained by the mud of samsara. It symbolizes the wisdom of emptiness. The fully opened blossom represents the totality of her enlightenment and purification.

The **moon disc** symbolizes the completely impartial compassion that cools the heat of suffering.

Together, the **lotus and moon disc** symbolize the inseparability of the realization of emptiness and the skillful means of compassion.

Parnashavari's **two legs** symbolize the two truths: relative and ultimate. Relative truth is called the "truth of the path," meaning that it is a method for purifying gross and subtle obscurations and a method for accumulating merit. Ultimate truth is the nature of reality, as-it-is, all-pervading emptiness and primordial wisdom, free from boundary and elaboration. It cannot be conceptualized by the afflicted mind. Non-duality cannot be perceived by a dualistic mind. The ultimate meaning cannot be conceptualized, yet relative and absolute are naturally inseparable—without relative truth, there is no ultimate truth. We study the Dharma teachings and practice the relative truth in order to experience and realize the ultimate truth, enlightenment. The two truths can also be defined in another way: the relative truth is that

all phenomena manifest through dependent arising or causality, whereas their ultimate truth or the ultimate mode of abiding is emptiness, the true nature of all phenomena. These two truths are indivisible.

The **half-lotus posture** of her two legs indicates that she abides in neither samsara nor nirvana. Her folded right leg represents her transcendence of samsara, and her extended left leg represents that, instead of dwelling passively in the extreme of nirvana, she is ready, alert, and moved by great compassion to help sentient beings whenever and wherever they need it.

The **ocean of fire** surrounding her is the wisdom fire that completely burns away and eradicates the roots of all negativities and evils, especially diseases, epidemics, and the causes of diseases.

The **four colors represent** her four types of enlightened activities—the white color of her left face and the lotus represents her pacifying activities; the yellow color of her central face and her entire body represents her increasing activities; the red color of the ocean of fire represents her magnetizing activities; and the deep blue color of her right face represents her subjugating activities. These activities are motivated by her wisdom, love, and compassion to prevent them from harming us and destroying our own and others' peace and happiness, to increase our inner strength, to bring others to the Dharma, and to bring our various inner and outer enemies under control,

### 3.2.5. Invite the Wisdom Beings

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.



Figure 7. PAM syllable standing on the lotus and moon disc

Visualize that you, as the *samayasattva* (commitment being) Parnashavari, transform the yellow seed syllable PAM (the essence of your buddha nature) in your heart chakra into a lotus with a moon disc on top. Above it is a yellow seed syllable PAM. From it, very bright lights radiate to the ten directions, carrying and making infinite offerings and inviting the wisdom beings—fully enlightened Parnashavaris identical in form, the five Dhyani Buddhas, *bodhisattvas*, *dakas*, and *dakinis*—from their natural abodes. As the light returns, the wisdom beings arrive and are seated in front of you.

**dza hūng bam hoh**

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

We merge, becoming inseparable.

When you recite DZA with the hooking *mudra*, visualize that the white *dakini* of immeasurable loving-kindness holding an iron hook invites all the wisdom beings from their natural abodes. Visualize that they kindly and happily accept your invitation and gather above your crown. This signifies that their transcendent wisdom is brought from their natural abode onto your crown.

When you recite HUNG with the binding *mudra*, visualize the yellow *dakini* of immeasurable compassion holding a lasso. With compassion, the wisdom beings enter and dissolve into you like snowflakes falling on the ocean, but not yet melting into it. This signifies that their transcendent wisdom enters you and purifies your ego-grasping and delusions.

With BAM and the iron chain *mudra*, visualize the red *dakini* of immeasurable joy holding an iron chain. The wisdom beings joyfully merge into you as the *samayasattva*, like water poured into water. This signifies that their transcendent wisdom merges with you, and your ego-grasping and delusions are completely purified, leaving no trace.

With HOH and the bell *mudra*, visualize that the green *dakini* of immeasurable equanimity holding a bell rings it. Now the union of the wisdom beings with you as the *samayasattva* is completely stable, and they remain indivisible from you in the state of equanimity. Visualize that all your obscurations are dispelled, and that you have received the wisdom and enlightened qualities of all the buddhas and *bodhisattvas*. Now you are in the natural state of Parnashavari, and your nature is wisdom and compassion, empty yet appearing. Everybody is pleased.



### 3.2.6. Invite the Empowerment Deities

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

Again, from the essence of your buddha nature, the yellow seed syllable PAM in your heart chakra, very bright light radiates to the ten directions, carrying and making infinite offerings to the empowerment deities of the five buddha families, together with their retinues. Visualize that they happily accept your invitation and come with the returning light to sit slightly above the crown of your head, facing inward.

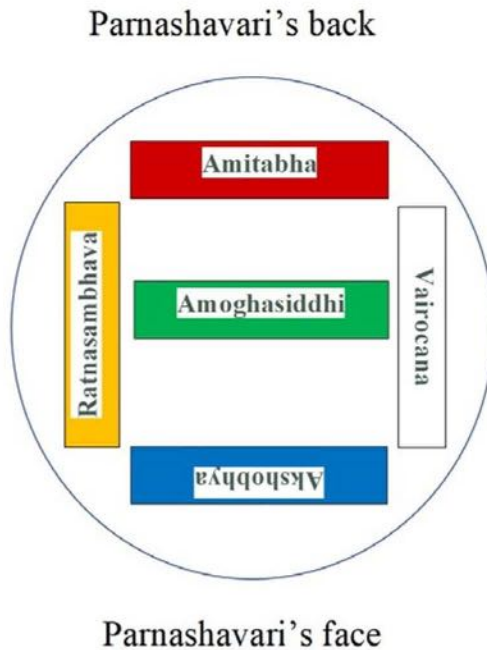


Figure 8. Position of the Dhyani Buddhas on Parnashavari's crown

### 3.2.7. Supplicate and Make Offerings to the Empowerment Deities

*Perform the five offerings correctly:*

**om pantsa kula saporivāra pushpam pratīsa svāhā**

*And similarly with: dhūpam, ālokaṃ, ghaṇḍam, naivedyam*

The offering mantra means “Buddhas of the five families with your entourage, please accept this flower/incense/light/perfume/food offering! Svaha!” OM is a sacred syllable that consists of three sounds A, U and M, that represent a buddha’s purified body, speech, and mind. SVAHA is like “May it be so!”

His Eminence Garchen Rinpoche demonstrates the offering *mudras* in the YouTube video *Eight Offering Mudras* (Garchen Dharma Institute, Taiwan, 2017, 0:43).

With a mind captivated by the enlightened qualities of the five Dhyani Buddhas and aspiring to attain all those qualities yourself, make the five offerings and supplicate with devotion.

Each type of offering is made by chanting the mantra, performing the *mudra*, and meditating on its meaning, thus engaging and purifying body, speech, and mind at the same time. Mentally generate as offerings everything that exists, animate and inanimate, owned and unowned—the entire universe and all sentient beings in it, along with their bodies, speech, minds, and root virtues, and also your own—as boundless, infinite, inexhaustible, and filling all of space, and then offer it all freely. This is a means to purify attachment and accumulate vast merit and wisdom. Offer whatever material objects you can, according to your ability. The empowerment deities and their retinues don’t have any need or desire for these offerings, but in order to purify our strong attachment to sensory pleasures, we offer things that please those senses. Also, by offering whatever is important in our lives, we

reduce our attachment to those things. Making such vast offerings with complete devotion and sincerity is a skillful way to accumulate the vast merit and wisdom necessary to attain *mahamudra* and the infinite qualities of enlightenment. In other words, making offerings is a means to generate the positive causes and conditions necessary for us to achieve enlightenment. As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

One who gathers the two accumulations is like a wise investor.  
Though he enjoys his wealth, it is never exhausted.  
Therefore, apply yourself to virtuous deeds.  
This is my heart's advice. (Gyaltshen 2009, 180)

The pure way to make offerings is to do it free from the three spheres: first, with the understanding that the one who offers is empty of true, inherent existence; second, with the understanding that the act of offering is empty of true existence; and third, with the understanding that the buddhas and *bodhisattvas* who receive your offerings are empty of true existence.

The explanation of the offering visualizations in the *Diamond Rosary*:

### **om pantsa kula saparivāra pushpam pratītsa svāhā**

*Pushpam* is an offering of flowers, enough to fill the sky. Flowers are offered to the eyes and heads of the enlightened beings, for them to see and wear on the crown of the head. This signifies the practice of generosity that opens the heart. Offering flowers also represents the aspiration to achieve the body of the Buddha with the thirty-two marks of the Buddha or the aspiration to attain enlightenment (bloom). Meditate on those meanings when you offer these flowers.

### **om pantsa kula saparivāra dhūpam pratīsa svāhā**

*Dhupam* is the incense offering; the sky is filled with an everlasting aroma that we offer to the noses of the enlightened beings. This symbolizes one of the most important practices, moral ethics or discipline. The enlightened beings are not attached to smell, but are attracted by our purity. People respect those who keep good moral ethics because they are trustworthy and dependable. Morality is a foundation, like the ground that supports the “crops” of enlightened qualities. In Sanskrit, discipline is called “shila,” and means coolness or freshness. Good discipline is said to cool the mind, freeing it from the heat of agitation. Without discipline, enlightenment would not be possible. Wisdom, or special insight, comes from a strong and stable mind of samadhi. Such strength of mind is based on discipline. So these three, called the three trainings, are all connected to each other, depend on one another, and are indispensable. Even if we have to lose our life to keep our moral discipline, it just affects that one life; the next lives will be better and better as a result.

### **om pantsa kula saparivāra ālokaṃ pratīsa svāhā**

*Alokaṃ* is the light offering made to the eyes of the enlightened beings who see clearly and without error. Just as the light of the sun dispels ordinary darkness, the light of patience dispels the darkness of our ignorance. The clear, stable nature of the mind can be achieved through the practice of patience because a patient mind is not disturbed by forces such as anger. Patience can be practiced in many different forms, not only when people are faced with anger. For example, there is the patience with Dharma practice and study that allows us to learn about the great qualities of enlightenment and then pursue them. Some people feel patience is a weakness, but actually, patience shows great strength of mind based on wisdom and compassion. However, we should not be patient with our afflicting emotions. Even if it is difficult,

we must sacrifice our anger, desire, jealousy, pride in order to obtain the 112 major and minor marks of a buddha.

**om pantsa kula saporivāra ghandam pratīsa svāhā**

*Gande* is perfume or saffron water, an ocean of scented water offered to the bodies of the enlightened beings. This signifies perseverance or joyous effort. Through that one quality we can develop all the qualities of enlightenment. Without perseverance, nothing is achieved. Even in samsara, we have to work hard to achieve anything; we sacrifice our lives for our work, and yet gain very little happiness from it. In contrast, Dharma study and practice cause freedom from suffering. Why wouldn't we sacrifice our time and energy for that? Perfumes are offered to the buddhas because perseverance is the core of enlightenment. Perfection of generosity, moral ethics, patience, samadhi, and wisdom all depend on perseverance. Without joyous effort none of these can be accomplished, so it is the essence of our path. Meditate that through this perfume offering all sentient beings will persevere and progress in their attainment of the qualities of enlightenment.

**om pantsa kula saporivāra naivedyam pratīsa svāhā**

*Newite* is an offering to the tongues of the enlightened buddhas and bodhisattvas of a mountain of delicious food and delicacies. This offering of excellent food signifies samadhi, the virtuous one-pointed mind that is like an ambrosia to feed the mind. In the same way that food nourishes the body, samadhi maintains the mind. Nutritious food strengthens our physical health; and the nutritious food of samadhi makes the mind healthy, clear, calm, and peaceful. Such a mind is the basis from which to achieve all the siddhis, as well as all the other enlightened qualities. Think, "Through this offering, may all beings have the health that results from the food of samadhi." (Gyaltshen 2014, 130-132)

### 3.2.8. Empowerment

OM SARVA TATHĀGATA ABHISHINTSATU MĀM.

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

The meaning of the mantra is, “OM, all (SARVA) tathagatas, please grant the empowerment (ABHISHINTSATU) to me (MAM).”

Visualize that, just as Buddha Shakyamuni received empowerment from the five Dhyani Buddhas after he was born, we too, as newly born Parnashavaris, receive an empowerment that carries the wisdom, *bodhicitta*, power, and blessings of the buddhas of the three times. This will allow us to enter the path of Secret Mantra and engage in the practice of visualizing ourselves as the *yidam* in her enlightened yet insubstantial form. It introduces us to the pure vision that purifies our obscurations. It starts the ripening our innate buddha nature that possesses infinite enlightened qualities. It carries special blessings that close the door to many faults, purify our physical and mental aggregates and constituents, transform our self-grasping ignorance into altruism, and expedite the two accumulations (merit and wisdom). Empowerment also continues the lineage that benefits sentient beings.

With great devotion, we supplicate the empowerment deities to grant us empowerment.

OM SARVA TATHĀGATA ABHISHEKATA  
SAMAYA SHRĪYE HŪNG.

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.

The meaning of the mantra is, “OM, may the glory and success (SHRIYE) of the empowerment vow (ABHISHEKATA SAMAYA) of all (SARVA) tathagatas be accomplished (HUNG)!”

We visualize that the empowerment deities consent to grant the empowerment. They sit just above your crown as described before, each holding a vase filled with wisdom nectar. They pour the nectar on your crown, and in this way, you receive the vase empowerment. The stream of nectar flows into the crown of your head, enters the body through the central channel, and purifies the obscurations of body, speech, and mind, and also the subtle obscurations of duality. When the nectar reaches your head, it purifies all physical obscurations and the negative karma associated with the body. When the nectar reaches the throat, it purifies all obscurations related to the chakras and channels, and the negative karma related to speech. When the nectar reaches the level of the heart, it purifies negative karma related to mind. When the nectar reaches the level of the navel, meditate that your whole body is filled with undefiled nectar that completely purifies all duality of the body, speech, and mind. As the nectar permeates your entire body from the top down, enjoy undefiled peace and joy by remaining within the nature of Parnashavari. Then all of the empowerment deities dissolve into you and transform into a fivefold crown. Visualize that you, as Parnashavari, have been empowered with the qualities, wisdoms, powers, and activities of the five Dhyani Buddhas. You become the embodiment of the five Dhyani Buddhas. The overflow of nectar transforms into Buddha Amoghasiddhi, Lord of the Karma Buddha family, dwelling above Parnashavari.

The fivefold crown symbolizes the transformation of the five afflictions into the five Dhyani Buddhas' wisdoms, which are the five aspects of buddhahood. The five Dhyani Buddhas are also related to the purification of the five aggregates. The purification of the five

elements is the realization of the consorts of the Dhyani Buddhas. The dharmadhatu wisdom of Buddha Vairochana, Lord of the Buddha family, clearly knows the true nature of all phenomena. This wisdom is an antidote to ignorance. Purification of the form aggregate is the realization of Buddha Vairochana. Purification of the space element is the realization of White Tara, the consort of Buddha Vairochana. The wisdom of equanimity of Buddha Ratnasambhava, Lord of the Ratna family, sees the same nature of emptiness in all phenomena. It is an antidote to pride—the belief that one is superior to others. Purification of the feeling aggregate is the realization of Buddha Ratnasambhava. Purification of the water element is the realization of Mamaki, the consort of Buddha Ratnasambhava. The discriminating wisdom of Buddha Amitabha, Lord of the Padma family, discerns every single thing distinctly. That is, all of the causes and conditions of every phenomenon are seen. In particular, what causes lead to suffering and to happiness are seen. It is an antidote to desire. Purification of the perception aggregate is the realization of Buddha Amitabha. Purification of the fire element is the realization of Pandara, the consort of Buddha Amitabha. The mirror-like wisdom of Buddha Akshobhya, Lord of the Vajra family, reflects everything clearly and distinctly without distortion, like a mirror. It is an antidote to anger. Purification of the consciousness aggregate is the realization of Buddha Akshobhya. Purification of the earth element is the realization of Buddha Lochana, the consort of Buddha Akshobhya. The all-accomplishing wisdom of Buddha Amogasiddhi, Lord of the Karma family, manifests unimpeded beneficial activities that are always timely and perfectly appropriate. It is an antidote to jealousy, as jealousy prevents and impedes the accomplishment of positive goals. Purification of the mental formation aggregate is the realization of Buddha Amogasiddhi. Purification of the wind element is the realization of Green Tara, the consort of Buddha Amogasiddhi. Visualize that you embody all five wisdoms and all their enlightened qualities.



### 3.2.9. Make Offerings to Supreme Mother Parnashavari

*Offer with:*

**om pishatsi parna shavari saparivāra argham pratītsa svāhā**

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

These are offerings that you make to yourself as the supreme mother Parnashavari. This is yet another opportunity to accumulate merit and wisdom. Make the same offerings with *mudras* as before, now adding three offerings not previously described. Their explanations are also excerpted from the *Diamond Rosary*:

***om pantsa kula saparivāra argham pratītsa svāhā***

The first offering, *argham*, is an ocean of water for the face and mouth being poured from a cone-shaped shell. This water signifies purity and auspiciousness, all the positive causes and conditions that bring about positive effects. We offer water that is clean, fresh, cool, smooth, light, delicious, and comfortable to the throat and stomach, as these qualities are the qualities of auspiciousness. When we drink water like this, it is healthy. We offer the water, meditating that it will become a cause for all sentient beings to collect positive causes and conditions.

***om pantsa kula saparivāra pādyam pratītsa svāhā***

*Padyam* is a water offering presented in a bowl to cleanse the enlightened beings' feet. This is clear water mixed with incense or sandalwood, and is symbolic of purification. With veneration and devotion, we offer an ocean of this kind of water to all enlightened beings to purify both our temporary obscurations and those of all other sentient beings. Obscurations are adventitious

because they can be purified. If they were permanent, we could not purify them no matter what we did. Meditate on this as you make these offerings to purify all the different types of obscurations including the gross, subtle, negative karma, afflicting emotions, and obscurations to enlightenment.

***om pantsa kula saparivāra pushpam pratītsa svāhā***

***om pantsa kula saparivāra dhūpam pratītsa svāhā***

***om pantsa kula saparivāra ālokaṃ pratītsa svāhā***

***om pantsa kula saparivāra ghaṇḍam pratītsa svāhā***

***om pantsa kula saparivāra naivedyam pratītsa svāhā***

***om pantsa kula saparivāra śabdaḥ pratītsa svāhā***

*Shapta* is magnificent music resounding throughout the entire universe that is offered to the ears of the enlightened beings. This represents wisdom, a special power of the mind that is able to penetrate the nature of all phenomena. All phenomena have the nature of interdependence. This is especially easy to understand by examining sound. For example, ask yourself where the sound of a guitar comes from. It does not come only from a piece of wood, a string, or from the movement of a finger. None of these alone is sufficient to produce sound. Sound comes from the interdependence of all those factors; the sound has no independent existence. Thus it is called an “illusion.” That realization is wisdom, and through that realization we can attain supramundane qualities. When making this offering of music, think, “May wisdom arise within the minds of all sentient beings and free them from all confusion and ignorance.” (Gyaltshen 2014, 130, 132)

### **3.2.10. Homage and Praise to Supreme Mother Parnashavari**

*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 Parnashavarī*

Meditate on the symbol of empowerment, the fivefold crown that you, as Parnashavari, wear on your head. The fivefold crown symbolizes the transformation of the five afflictions into the five Dhyani Buddhas' wisdoms, which are the five aspects of buddhahood. The five Dhyani Buddhas are also related to the purification of the five aggregates. The purification of the five elements is the realization of the consorts of the Dhyani Buddhas. Bring to mind all the details described earlier.

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 Parnashavarī, 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,  
 Parnashavarī, you display the threatening mudra and  
 hold a vajra—  
 I pay homage to you, great mother, protectress of beings.

The *dharmakaya* is all-pervading emptiness and primordial wisdom, like space, free of all elaboration. It is the highest state of enlightenment, in which relative and ultimate *bodhicitta* are perfected, and it is the basis for all excellent, infinite qualities and manifestations. Parnashavari has attained the state of *dharmakaya* and possesses all the excellent qualities. She possesses great bliss because she has eliminated all obscurations. She is totally free from fear and suffering. When delusions and mental afflictions occupy the mind, there is suffering and pain; and when they are completely purified, there is great bliss. With her wisdom, compassion, power, and activities that embrace every sentient being, she swiftly performs wish-fulfilling activities to protect, pacify, and benefit all sentient beings, and grant accomplishments.

Imbued with loving kindness, compassion, *bodhicitta*, and wisdom for the benefit of all sentient beings, she manifests in this particular form to avert, tame, subdue, or eliminate outer and inner harmful forces; and to bring peace, happiness, longevity, prosperity, and attainments. These are her enlightened activities. Meditate on each of the qualities represented by her attributes, pay homage from the depths of your heart to the one who possesses all those qualities, and become inspired to actualize them yourself.

### 3.2.11. Visualization and Mantra Recitation for Healing Oneself

*Protect oneself:*

*Visualize:* 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 pishatsi parna shavari sarva māri prasha mani hūng/**

*This protects oneself.*

Visualize that the five Dhyani Buddhas are seated as before, just above the crown of your head, and you are Parnashavari. They are the embodiment of unconditional, all-pervading love, compassion, and primordial wisdom. From the PAM syllables in their heart chakras, a stream of the milk-colored nectar of wisdom and compassion flows down through your crown. As the nectar touches the head, it purifies all physical obscurations and the negative karma associated with the body. When the nectar touches the throat, it purifies all obscurations related to the chakras and channels, and the negative karma related to speech. When the nectar touches the heart, it purifies negative karma related to mind. When the nectar touches the navel, meditate that your whole body is filled with the undefiled nectar of wisdom and compassion that completely purifies all duality of the body, speech, and mind. The nectar fills your body, blesses your whole being, strengthens your *bodhicitta*, enriches you with enlightened qualities, heals all your diseases, soothes your pain and suffering, and purifies all your obscurations of body, speech, and mind. Meditate that all the defilements leave your body through the pores of your skin and the lower openings. The afflictive emotions and obscurations leave the body in the form of a smoky, dark liquid. Physical or mental diseases leave in the form of pus. If you are possessed by spirits, they leave in

forms such as snakes or scorpions. All negativity is forced out of the body and leaves no trace. The qualities and purity of your primordial nature are completely restored. Remind yourself that your body is a transparent wisdom body, no longer a body of flesh, blood, and bone. While meditating, recite the mantra as much as possible without distraction to heal, purify, and protect yourself, while also accumulating merit and healing power for the benefit of others. To chant a mantra with full mindfulness of being the deity is called “*vajra* recitation.” As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

Vajra recitation is like a forest fire.

In an instant, it burns the two obscurations and all sickness, propensities, and demons.

By means of it, one will quickly accomplish power.

This is my heart’s advice. (Gyaltshen 2009, 290)

### Mantra recitation

## **OM PI-SHA-TSI PAR-NA-SHA-WARI SARVA MA-RI PRA-SHA-MA-NI HUNG**

Before enlightenment, Parnashavari made a commitment to free all sentient beings from samsara and to attain enlightenment. Therefore, her mantra carries magnificent blessings. Recite the mantra clearly with love, compassion, *bodhicitta*, and a single-pointed, clear mind, while abiding as Parnashavari. Reciting the mantra with great devotion invokes the enlightened energy of Parnashavari, and thus strengthens your *bodhicitta*, transforms all negativity, and connects you to the infinite qualities of all the buddhas of the three times so that you yourself can attain those qualities. Avoid the six faults of chanting mantra—too fast, too slow, too loud, too soft, too aggressive, or too timid.

### **3.2.12. The Meaning of the Mantra of Parnashavari**

This is adapted from the Facebook post (Ratnashri Meditation Center, Sweden, 2020, February 18).

**OM** is a sacred syllable that consists of three sounds—A, U, and M—that represent a buddha’s purified body, speech, and mind. This syllable blesses and activates our body, speech, and mind, and plants the seeds of the *nirmanakaya*, *sambhogakaya*, and *dharmakaya*. This mantra begins with A, U, M to invoke the prevention, protection, and liberation of our body, speech, and mind from pestilence and obscurations.

**PISHATSI** is a female divinity of great power, such as a *dakini* or yogini who can protect and liberate beings from all demonic spirits or negative and obstructing forces. In general, a *pishatsi* is an ogress who has supernatural power.

**PARNA** is a leaf.

**SHAVARI** is a woman of the Shavara tribe who dwells in mountains and forests and has mastered magic and healing with forest herbs and medicines.

**PARNASHAVARI** is a powerful *dakini* who dwells in mountains and forests. She wears and holds the green leaves of medicinal plants that are remedies to all illnesses and pestilence. She is adept at curing disease, averting epidemics, and pacifying obstacles.

**SARVA** is all, everything.

**MARI** is illness or pestilence.

**PRASHAMANI** is someone who pacifies.

**SARVA MARI PRASHAMANI** is one who pacifies all illness.

**HUNG** represents the attainment of *siddhis*, the fulfillment of an aspiration, or becoming established as the *vidam*. In this mantra, one becomes established in the enlightened state of Parnashavari.

This mantra, OM PISHATSI PARNA SHAWARI SARVA MARI PRASHA MANI HUNG, is from Kyobpa Jigten Sumgön's *Collected Works*. There is a similar Parnashavari mantra that ends with SARVA ZORA PRASHA MANI SOHA from Drikung Dharmakirti's *Jewel Garland: A Collection of Fifty Essential Empowerments from the New Tantras*. Instead of *sarva mari*, there is *sarva zora*. *Zora* means "fever," but it also has the general meaning of pain, distress, grief, or sorrow. *Soha* means "so be it." So, the words are slightly different, but the meaning is about the same.



### 3.2.13. Visualization and Mantra Recitation for Healing Others

*Protecting all others:*

*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**

Bring to mind all the pains, fears, and physical and mental sufferings of all mother sentient beings—human beings, animals, birds, insects, and invisible beings such as spirits, hungry ghosts, and hell beings—especially those who are vulnerable to dangerous diseases. All possess buddha nature, yet they suffer endlessly in samsara as a result of the non-virtuous actions they have done out of ignorance. Meditate on this and cultivate powerful *bodhicitta*—strong determination and actions taken to attain enlightenment in order to liberate all sentient beings from suffering. Visualize that from the syllable PAM (the essence of all buddhas’ unconditional, all-pervading love, compassion, primordial wisdom, and power) in the heart of you as Parnashavari, infinitely many Parnashavaris of various sizes emanate, each with the five Dhyani Buddhas above the crown. They completely fill all space and help each and every sentient being, without exception. Begin by visualizing just your local area, then expand your visualization to your country, then to the continent, to the whole planet Earth, to the entire universe, and so on. You can focus on whatever region and scale you wish. From the syllable PAM in the heart chakra of each Dhyani Buddha, the milk-colored nectar of wisdom and compassion flows down to the countless Parnashavaris, who become filled with blessings

and nectar. Then the nectar of wisdom and compassion continues to rain down, covering the entire outer universe (or whatever region is your focus), filling each and every sentient being completely, and blessing them. As the nectar of wisdom and compassion touches them, the fevers of diseases and epidemics are cooled, and all beings' physical and mental poisons, disease, negative karma, obscurations, and suffering, and all the causes of their suffering, are completely purified, healed, and liberated. All defilements leave the body through the pores of their skin and their lower openings. Their afflictive emotions and obscurations leave the body in the form of a smoky, dark liquid, and physical and mental diseases leave in the form of pus. All evil spirits leave in forms such as snakes or scorpions. All negativity is forced out and leaves no trace. In addition, all beings are completely blessed, *bodhicitta* is strengthened, and all their wishes are fulfilled. Wherever the nectar of wisdom and compassion lands on that region, the heat and diseases of samsara are cooled and pacified; everything depleted is replenished and enriched; all negative influences, pollution, and imbalances in the environment are dispelled and purified; and the outer and inner elements everywhere are restored to their natural harmony and purity. The whole region is fully blessed. Meditate in this way and recite the mantra as much as possible without distraction. From the bottom of your heart, with sincere and impartial altruism, visualize helping all helpless mother sentient beings without exception, liberating them from all their suffering and fulfilling all their wishes.

### 3.3. Concluding Ritual

#### 3.3.1. Make Offerings and Praise to Supreme Mother Parnashavari

*Offer with:* **om pishatsi parna shavari saparivāra argham  
pratītsa svāhā**

*And similarly with:* **pādyam, pushpam, dhūpam, ālokaṃ,  
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.

Make offerings and sincerely offer praise to supreme mother Parnashavari.

#### 3.3.2. Request Vajrasattva for Forgiveness

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:*

**om vajra satva samaya/ manu pālaya/ vajra satva tvenopa/  
tishṭ'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 hūṅ/ haha haha hoh/  
bhagavan sarva tathāgata/ vajra mā me muntsa/ vajrī bhava/  
mahā samaya satva āh/**

As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

The stain of bad deeds and obscurations is like  
mud covering a jewel.

Even though the alaya is pure, it cannot manifest the qualities.

The confession of four powers is essential.

This is my heart's advice. (Gyaltshen 2009, 173)

Until enlightenment is reached, we still need to purify our defilements and accumulate vast merit and wisdom, so we make the eight offerings and offer praise to the fully enlightened Parnashavari (our buddha nature) and request Vajrasattva for forgiveness for any broken *samaya*, degeneration, inadequacy, or wrongdoing by reciting the Hundred Syllable Mantra three or more times. As you request forgiveness, evoke the four powers to enhance purification. The four powers are feeling *remorse* for your negative deeds, engaging in virtuous deeds as *antidote*, *resolving* not to create negative karma, and *relying* on the method that uproots the causes of suffering—that is, taking refuge in the Three Jewels, cultivating *bodhicitta*, and meditating on the perfection of *bodhicitta*, which is the perfect union of compassion and wisdom. As quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

Renunciation and the mind that abandons negativity are like a  
captain piloting a ship.

Freedom from samsara depends upon them.

Therefore, always think about this without distraction.

This is my heart's advice. (Gyaltshen 2009, 141)

The meaning of the Hundred Syllable Mantra as explained in the *Diamond Rosary*:

“OM. Vajrasattva, please bestow blessing on me. May you be pleased with me; may you be steadily pleased. May you bestow

on me all of the actual accomplishments. May my mind be established firmly in all activities. HA HA HA HA HOH. All the blessed Tathagatas, may I be liberated fully in the vajra. Please grant me the actual vajra mind, great pledge being. AH.”

The four HA syllables represent the four empowerments, purification of the four obscurations, and the experience of the four joys, four *kayas*, and four wisdoms. HOH means “May I have them.” (Gyaltshen 2014, 138)

### 3.3.3. Aspiration and Dedication Prayers

Words of Auspiciousness:

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:

Glorious goddess Parnashavarī, 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.*

Vajradhara, the true, exalted guru, is the embodiment of the four *kayas*, the four forms of the Buddha—the *dharmakaya*, *sambhogakaya*, *nirmanakaya*, and *svabhavikakaya*. The unobscured *dharmakaya* (truth or wisdom body)—all-pervading emptiness, the perfection in relative and ultimate *bodhicitta*, the highest state of enlightenment—can only be comprehended by a buddha. The blissful, luminous, and insubstantial *sambhogakaya* (enjoyment body of pure compassion) is a subtle form that a buddha unceasingly manifests to

display the infinite, excellent qualities for highly accomplished *bodhisattvas*. The manifold *nirmanakaya* (emanation body) is the physical form that a buddha unimpededly manifests as whatever is needed in any of the six realms to benefit sentient beings. The *svabhavikakaya* (nature body) is not a physical body, but rather, it is the indivisible nature of *dharmakaya*, *sambhogakaya*, and *nirmanakaya*. These four encompass all of the Buddha's enlightened qualities of infinite wisdom, infinite compassion, and infinite activities.

Moreover, Vajradhara, the true, exalted guru, is the embodiment of all gurus, all *yidams*, all buddhas, all sublime Dharma, all *sangha*, all *dakinis*, all protectors, and all refuges. Thus, Vajradhara is able to benefit all sentient beings and establish them in buddhahood. In the verse of auspiciousness, “Vajradhara, the true *lama*” refers to Phagmodrupa, Kyobpa Jigten Sumgön's root guru. As a *yidam* is a manifestation of the root guru, Kyobpa Jigten Sumgön saw Parnashavari as the pure display of his guru Phagmodrupa's mind.

### **3.3.3.1. The Importance of Aspiration Prayers**

An aspiration is a wish for goodness and virtue: good things for others and good things for ourselves. When we say aspiration prayers often, our mindstream is moistened with virtue and goodness, which accelerates the actualization of our inherent enlightened qualities. We need to apply ourselves to Dharma practice diligently and with devotion. The most diligent and high-capacity practitioners can attain enlightenment even in this lifetime through the practice of *mahamudra*. The mediocre practitioners who are familiar with *yidam* practice can attain the *yidam's sambhogakaya* in the *bardo* and gain liberation. Practitioners with less capacity have the potential to be reborn in a pure realm such as Sukhavati (Dewachen), Buddha Amitabha's blissful pureland, through praying to Buddha Amitabha

with intense devotion. This is possible because of Buddha Amitabha's great aspiration—the forty-eight great vows he made while he was a *bodhisattva*. The pureland was created through the power of his pure aspiration and his cultivation of *bodhicitta* for many eons. Once we are born in the advantageous environment of Sukhavati, the realm of spontaneous bliss and joy, we can make swift progress on the paths and *bhumis* and attain enlightenment to benefit all sentient beings. This shows the power of aspiration prayers. In fact, all buddhas without exception made vast, noble aspirations to benefit beings and mastered the perfection of aspiration while they were still *bodhisattvas*. We should always make aspirations with pure altruistic mind at the beginning, during, and after practice, and throughout the day.

### **3.3.3.2. The Importance of Dedication Prayers**

The practice of dedication is as important as the initial cultivation of *bodhicitta* and meditation during the main practice. As Khenchen Konchog Gyaltshen Rinpoche explains in the *Diamond Rosary*:

Dedication is a very skillful means to connect with enlightenment. In all our lives, from the limitless past up until now, we certainly must have created some virtue. We must also have had opportunities to do many good things. However, we have still not achieved buddhahood, because we didn't know how to dedicate in a complete and perfect way. Once we reap the results of our past wholesome deeds that we dedicated for our own fame, wealth, and so forth, that merit is dissipated. As soon as we experienced the results, they were exhausted. We didn't have the incisive wisdom to dedicate those deeds for the optimal goal, enlightenment.

When we recite dedication prayers, whatever virtue or merit we have created becomes a cause for the attainment of

enlightenment. This is like throwing a drop of water into the ocean. That drop of water will remain until the ocean completely dries up because it and the ocean water have merged inseparably. Likewise, dedication adds our drop of virtue to the ocean of enlightened virtues. This virtue will never be wasted between now and when we achieve enlightenment. When we dedicate our virtue with bodhicitta in our hearts, it becomes as vast as the number of sentient beings and as the number of buddhas. When we seal our virtue in the nondual mandala of the mahamudra state, that virtue is called “undefiled.” The enlightened state is limitless, so transforming our small virtue into limitless qualities is a very skillful method of dedication practice. (Gyaltshen 2014, 275)

Thus, we dedicate all virtue to the achievement of buddhahood for ourselves and others. Dedication is boundless, not confined to our own virtues; rather, we can dedicate fully, sincerely, and altruistically all our own virtues and those that all others accumulate in the three times; all virtues in samsara and nirvana; and the innate virtue. Dedicate them all to the perfect, complete enlightenment of all sentient beings. This becomes a cause for gathering all excellent qualities for ourselves and others, a cause for freeing all sentient beings from suffering, and a cause for attaining enlightenment. As Kyobpa Jigten Sumgön says:

If the wish-fulfilling gem of the two accumulations is not  
polished by aspiration,  
the results we have hoped for will not arise.  
Attend, therefore, to this final dedication. (Gyaltshen 2013, 80)

Also, as quoted in *A Complete Guide to the Buddhist Path*, Drikung Bhande Dharmaradza said:

Mahayana dedication is like a well-guarded treasure.  
It bears fruit each day until enlightenment is won.  
It accomplishes the benefit of oneself and others.  
This is my heart’s advice. (Gyaltshen 2009, 182)



To dedicate all virtues in a pure way, be sure to dedicate free from any concept of the three spheres—the dedicator, the beneficiaries, and the act of dedication. Thus, we should dedicate immediately after each virtuous deed in this way. Additional aspiration and dedication prayers can be found in Appendices A.1 and A.2.

*In brief, the practice of Parnashavarī 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 Parnashavarī, 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 Parnashavarī, requested by Thölungpa, the great spiritual friend of everyone.*

Practicing with a pure mind imbued with love, compassion, *bodhicitta*, and clear *samadhi* allows us to experience our buddha nature. This is because, in the absolute sense, the nature of mind itself is clear, free from boundary and elaboration. Wisdom and compassion that manifest spontaneously and unceasingly are expressions of that clarity.

This *sadhana* was written by Kyobpa Jigten Sumgön at the request of Lama Thölungpa, one of his disciples.

### 3.4. The Fivefold Path of Mahamudra Is Complete in this Sadhana

The Fivefold Path of *Mahamudra* is a complete method for attaining the ultimate realization of the primordial nature of mind, enlightenment. Kyobpa Jigten Sumgön said that every Dharma practice should contain the Fivefold Path of Mahamudra (*bodhicitta*, the essence of Mahayana teachings; *yidam*, the essence of Secret Mantra teachings; guru yoga, the source of all blessings and realizations; *mahamudra*, the essence of the ultimate realization; and dedication, the source of the inexhaustible results). This Parnashavari *sadhana* is no exception. The first part, *bodhicitta*, corresponds to the preparation section of taking refuge and cultivating *bodhicitta*. The second part, *yidam*, is Arya Parnashavari. The third part, guru yoga, is also Arya Parnashavari, mother of the buddhas of the three times. We pay homage to her and supplicate her as our guru with great devotion so as to merge with her enlightened mind. The ultimate guru is our buddha nature. The fourth part, *mahamudra*, can be found throughout the practice. Arya Parnashavari is in the state of *mahamudra* or *dharmakaya* since she is in the state of Vajradhara. Unmoved from that state of *mahamudra*, Arya Parnashavari manifests in this form to display her enlightened qualities and perform enlightened activities to benefit all sentient beings. In the state of *samadhi*, we instantaneously generate ourselves as Arya Parnashavari and maintain the four aspects of clarity, purity, stable pride, and inseparable *bodhicitta*. With pure vision imbued with love, compassion, and *bodhicitta*, we practice free from the three spheres of agent, action, and beneficiaries. Free from duality, we abide in the union of emptiness with appearances, sound, and thoughts. Whatever arises should become part of the practice. To sustain a state of equanimity inseparable from *bodhicitta*, stable pride, and pure vision, even after the practice session, is the practice of *mahamudra*. In this state, the minds of the guru, all buddhas, *yidams*, and sentient beings are one, our realized buddha nature. We can liberate the suffering of all sentient beings in this way. Mingle this

state of mind with your daily activities. The fifth part, dedication, corresponds to the concluding prayers. Dedicate all accumulated virtues to the awakening of all sentient beings.

### **3.5. Colophon by Gyalwa Drikungpa Thrinle Lhundrup**

*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!*

## The Parnashavari Sadhana

༄། ལྷོ་བ་པའི་བཀའ་འབྲུམ་ལས་རི་བྲོད་ལ་མ་གྱོན་མའི་  
 ལྷོ་བ་ཐབས་བཞུགས་སོ། །

The Parnashavarī Sādhana  
 from the Collected Works of Kyobpa Jigten Sumgön

༄། མི་ཟད་འཁོར་བའི་ནད་ལས་སྦྱོལ་མཛད་ཅིང་། །འཁོར་འདས་གཉིས་ཀྱི་བདེ་ཆེན་རྒྱ་མཚོ་ཡིས། །  
 འགོ་བ་བྱང་ཆུབ་མཚོག་ལ་འགོད་མཛད་པ། །དབལ་ལྡན་ཕག་མོ་གྱུ་པའི་ཞབས་ལ་འདུད། །

*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.*

རང་གཞན་འཇིགས་བ་ཆེན་པོས་ཉེན་བ་ལས། །སྦྱོལ་བྱེད་དབལ་ལྡན་རྩེ་བཅུན་རི་བྲོད་མ། །  
 ལྷོ་མོ་མཚོག་ལ་སྐྱབས་སུ་སོང་གྱུར་ན། །འཇིགས་བ་ཀུན་ལས་སྦྱོབ་ཕྱིར་ཅུང་ཟད་བྱི། །

*Glorious Goddess Parnashavarī, 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.*

དང་པོ་ལོ་ནར་གོང་ལྷར་རྒྱུད་དག་པར་བྱས་པའི་རྟེན་གྱི་གང་ཟག་གིས་བསྟེན་པ་དང་། རྒྱུབ་པ་དང་།  
 ལས་རྒྱུར་བ་ལ་འཇུག་པར་བྱ་སྟེ། གནས་ཤིན་ཏུ་དབེན་པར་གནས་ཁང་ལྷག་དར་དང་།  
 ཆག་ཆག་ལེགས་པར་བཏབ་ནས། མེ་རྟོག་བཀའ་པ་ལ་སོགས་པ་ཡིད་ཤིན་ཏུ་དགའ་བར་བྱ་སྟེ། རྗེ་བཙུན་མ་  
 ལ་སོགས་པའི་རྟེན་ཤར་ཚུགས་སུ་བཀའ་ཞིང་། མཚོང་པ་རྒྱ་ཆེན་པོས་མཚོང་དེ།  
 ལྷན་བདེ་བའི་སྟེང་དུ་ཁ་ཤར་ཚུགས་སུ་བཞག་ཏེ། བསམ་གཏན་གྱི་ཡན་ལག་གིས་གནས་ནས།

*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 Parnashavarī and others east, then make abundant offerings and sit on a comfortable seat facing eastward. In the meditation posture recite:*

ཨྲ། །སངས་རྒྱས་ཚེས་དང་ཚོགས་གྱི་མཚོག་རྣམས་ལ། །  
 བྱང་ཚུབ་བར་དུ་བདག་ནི་རྒྱུབས་སུ་མཆོ། །  
 བདག་གིས་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས། །  
 འགོ་ལ་པན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག །

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 sö 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.

༺ མ་ནམ་མཁའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་

རྒྱ་དང་ལྡན་པར་གྱུར་ཅིག །

སྤྱུག་བསྐྱལ་དང་སྤྱུག་བསྐྱལ་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག །

སྤྱུག་བསྐྱལ་མེད་པའི་བདེ་བ་དང་མི་འབྲལ་བར་གྱུར་ཅིག །

ཉེ་རིང་ཆགས་སྣང་གཉིས་དང་བྲལ་བའི་བཏང་སྦྱོམས་ལ་གནས་པར་གྱུར་ཅིག །

### 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/**

**duk ngel mé pé de wa dang mi 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.

‡ ལྷག་འཚལ་བ་དང་མཚོན་ཅིང་བཤགས་པ་དང་། །  
 རྗེས་སྤྱི་རང་བསྐྱལ་ཞིང་གསོལ་བ་ཡི། །  
 དགོ་བ་རྩུང་ཟད་བདག་གིས་ཅི་བསགས་པ། །  
 ཐམས་ཅད་བདག་གིས་བྱང་ཚུབ་ཕྱིར་བཟོའོ། །

The Seven Limbs:

**chak tsel wa dang chö ching shak pa dang/  
 jé su yi rang küi zhing söl wa yi/  
 ge wa chung zé dak gi chi sak pa/  
 tam ché dzok pé jang chup chir ngo/**

Prostrating, offering, confessing,  
 rejoicing, beseeching, and supplicating—  
 I dedicate whatever slight virtue I have gathered  
 for the complete awakening of all.

བྱང་ཚུབ་གྱི་སེམས་དང་། བསོད་ནམས་གྱི་ཚོགས་བསགས་པའི་རྗེས་ལ།

*Having cultivated bodhicitta and accumulated merit, recite the following:*

ཨོ་སྐ་ལྷ་མ་མ་འུ་རྣམས་བ་རྟེན་རྣམས་ལྷ་མ་མ་འུ་རྣོ་འུ་ཉི་ཅི།  
 ཞེས་བཟོད་པའི་དོན།

ཚོས་ཐམས་ཅད་གདོད་མ་ནས་རང་བཞིན་གྱིས་རྣམ་པར་དག་པར་བསྐོས་པའི་ངང་ལས།

**om svabhāva shuddhāh sarva dharmāh svabhāva shuddho ham**

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

རང་གི་ཤེས་པ་པོ་སེར་པོ་ཞིག་སྤྱང་བར་བསམ་ལ། དེ་ལས་འོད་ཟེར་འཕྲོས་པས།

**rang gi shé pa pam ser po zhik jung/ dé lé ö zer trö pé/**

*While meditating on this, imagine:*

My consciousness arises as a yellow pam syllable.

སེམས་ཅན་ཐམས་ཅད་ཀྱི་ནད་དང་གཞོན་པ་གཙོ་བོ་བྱས་པའི་ཕྱིག་པ་དང་སྦྱིབ་  
 པ་ཐམས་ཅད་སྤྱངས་ནས་འོད་ཟེར་དེ་ཚུར་འདུས་ནས།  
 ས་བོན་གྱི་ཡི་གེ་དེ་ཉིད་ལ་ཐེམ་པས། དེ་ཡོངས་སུ་གྱུར་པ་ལས།  
 རྟན་ཅིག་གིས་རང་ཉིད་བཙོམ་ལྡན་འདས་མ་རི་ཁྲོད་མ་དུས་གསུམ་གྱི་སངས་  
 རྒྱས་ཐམས་ཅད་ཀྱི་ཡུམ་དུ་གྱུར་པ།

**sem chen tam ché kyí né dang nö pa tso wo jé pé dik pa dang  
 drip pa tam ché jang né ö zer dé tsur dü né/ sa böñ gyi yi gé dé  
 nyi la tim pé/ dé yong su gyur pa lé/  
 ké chik gi rang nyi chom den dé ma ri trö ma dü sum gyi sang  
 gyé tam ché kyí yum du gyur pa/**

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.



སྐྱུ་མདོག་སེར་མོ་ཞལ་གསུམ་པ། དབུས་སེར་བ། གཡོན་དཀར་བ། གཡས་ཚྲོ་བ།  
 ལྷག་རྒྱག་པ། གཡས་དང་པོ་དོ་རྗེ།  
 གཉིས་པ་ན་དག་སྣ་བསྐྱམས་པ། གསུམ་པ་ན་མདའ་བསྐྱམས་པ།  
 གཡོན་གྱི་དང་པོ་སྤྲིགས་མཚུབ་དང་ཞགས་པ།  
 གཉིས་པ་ཤིང་ལོའི་བམ་པོ། གསུམ་པ་གཞུ་བསྐྱམས་པ།

**ku dok ser mo zhel sum pa/ ü ser wa/ yön kar wa/ yé ngo wa/  
 chak druk pa/ yé dang po dor jé/ nyi pa na dra ta nam pa/  
 sum pa na da nam pa/ yön gyi dang po dik dzup dang zhak pa/  
 nyi pa shing lö bam po/ sum pa zhu nam pa/**

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

ཕྱུ་དཀར་པོའི་སྤོང་ན། མེ་དབུང་འབར་བའི་ནང་ན་བཞུགས་པ། དེའི་སྤྲིགས་  
 ཀ་ན་པོ་ལས་ཕྱུ་དང་ལྷ་བའི་སྤོང་ན་པོ་སེར་པོ་ལས་འོད་ཟེར་འཕྲོས་པས།  
 རང་བཞིན་གྱི་གནས་ནས་ཡེ་ཤེས་པ་སྐྱུན་དངས།

**pema kar pö teng na/ mé pung bar wé nang na zhuk pa/  
 dé tuk ka na pam lé pema dang da wé teng na  
 pam ser po lé ö zer trö pé/  
 rang zhin gyi né né yé shé pa chen drang/**

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.

ཇོ་མོ་གློ་བུ་རྟོ་མེས་དགུག་པ་དང་། གཞུག་པ་དང་། བཅོང་བ་དང་། དགྲེས་པར་བྱ་སྟེ།

**dza hūng bam hoh**

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

གཉིས་སུ་མེད་པར་ཐིམ། སྐར་ཡང་ཐུགས་ཀའི་ས་བོན་ལས་འོད་འཕྲོས་པས་  
དབང་གི་ལྷ་རིགས་ལྔ་འཁོར་བཅས་སྤྱན་དྲངས།

**nyi su mé par tim/ lar yang tuk ké sa bön lé ö trö pé wang gi lha  
rik nga khor ché chen drang/**

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.

ཨོ་བ་ལྷ་ཀྱ་ལ་ས་བ་རི་ལྷ་ར་བུའི་བ་ཁྱེ་སྤྱོད་སྤྱོད།  
ནས་ནེ་ལྷི་རྟེན་བར་མཚོན་བ་རྣམ་པ་ལྔས་ཡང་དག་པར་མཚོན་དེ།

*Perform the five offerings correctly:*

**om pantsa kula saporivāra pushpam pratītsa svāhā**

*And similarly with: dhūpam, ālokaṃ, ghaṇḍam, naivedyam*

ཨོྲྀ་སྐྱེ་ཏ་སྐྱེ་ག་ཏ་ཨ་མྱི་ཤི་རྩུ་ཏུ་མྱོ། ཞེས་གསོལ་བ་བཏབ་པས། དབང་གི་ལྷས་  
 ཨོྲྀ་སྐྱེ་ཏ་སྐྱེ་ག་ཏ་ཨ་མྱི་ཤི་ཀ་ཏ་ས་མ་ཡ་མྱི་ཡེ་རྩྱ། ཞེས་བུམ་པའི་རྩུས་དབང་  
 བསྐྱུར། སྐྱུ་གང་། སྲི་མ་དག་རྩུ་ལྷག་མ་ལས་དོན་ཡོད་གྲུབ་པས་དབུ་བརྒྱུ།  
 དབང་ལྷ་རྣམས་རང་ཉིད་ལ་ཐིམ་པར་གྱུར།

**om sarva tathāgata abhi shintsatu mām/  
 zhé söl wa tap pé wang gi lhé/**

OM SARVA TATHĀGATA ABHI SHINTSATU MĀM.

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/  
 dri ma dak/ chu lhak ma lé dōn yö drup pé u gyen/  
 wang lha nam rang nyi la tim par gyur/**

OM SARVA TATHĀGATA ABHISHEKATA  
SAMAYA SHRĪYE HŪNG.

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.

ཨོྲྀ་པེ་ཤི་ཅེ་པ་རྩུ་ཤི་ལ་པེ་ལ་པེ་ལ་ལྷ་ར་ཨ་རྩྱ་པེ་རྩུ་ལྷ་སྐྱུ།  
 ལྷས་ཤི་བུམ་པེ་བར་གྱིས་མཚོད།

*Offer with:*

**om pishatsi parna shavari saporivāra argham pratītsa svāhā**

*And similarly with:* **pādyam, pushpam, dhūpam, ālokaṃ, ghaṇḍam,  
naivedyam, shabda**

སྐྱུ་གསུང་ཐུགས་ཀྱི་བྱིན་གྱིས་བཀྲའས་པ་དང་། དབང་བསྐྱར་བ་དང་།  
དབང་ཉུགས་བསྐྱོམ་པ་ལ་སོགས་པ་མཐར་ཐུག་པར་བྱས་ནས།  
རྗེ་བཙུན་རི་ཁྲོད་ལོ་གྲོན་མའི་བསྐྱོད་པ་ཚོགས་བཅད་མ་ནི།

*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 Parnashavarī:*

ཚོས་སྐྱུ་བདེ་བ་ཚེན་པོའི་དགྱེལ་འཁོར་ནས། །  
ཡམས་ལ་སོགས་པ་ནད་ཀྱི་འཛིགས་པ་དང་། །  
དུས་མིན་འཆི་ལས་སྐྱོབ་པར་བྱེད་པ་ཡི། །  
དོན་འགྲུབ་ཐིན་ལས་ཡུམ་ལ་ཕྱག་འཚལ་ལོ། །

**chö ku dé wa chen pö kyil khor né/  
yam la sok pa né kyi jik pa dang/  
dü min chi lé kyop par jé pa yi/  
dön drup trin lé yum la chak tsel lo/**

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.

བསྐྱའི་གདན་ལ་གསེར་མདོག་རི་སྐོང་མ། །  
རྩ་བའི་ཞལ་སེར་གཡས་གཡོན་སྐོང་དང་དཀར། །  
དབུ་སྐྱ་ཐོར་ཚུགས་གཟི་བརྗིད་ལྡན་པ་ཡི། །  
དངོས་གྲུབ་ལྷ་མོའི་སྐྱེ་ལ་ཕྱག་འཚལ་ལོ། །

**pemé den la ser dok ri trö ma/  
tsa wé zhel ser yé yön ngo dang kar/  
u tra tor tsuk zi ji den pa yi/ ngö drup lha mö ku la chak tsel lo/**

Golden-colored Parnashavarī, 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.

ཡི་ཤེས་ཐུགས་རྗེའི་བདག་ཉིད་བཙམ་ལྡན་འདས། །  
དུས་མཐའི་མེ་དབུང་ལྷ་བུའི་སྐོང་དཀྱིལ་ན། །  
ཞལ་གསུམ་ཕྱག་དབུག་འཛིགས་བྱེད་སྐོང་མོའི་ཞལ། །  
ཞབས་གཉིས་བརྒྱུང་བསྐྱེམ་མཛད་ལ་ཕྱག་འཚལ་ལོ། །

**yé shé tuk jé dak nyi chom den dé/  
dü té mé pung ta bü long kyil na/  
zhel sum chak druk jik jé tro mö zhel/  
zhap nyi kyang kum dzé la chak tsel lo/**

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.

རི་ཁྲོད་ལོ་མ་སྐྱུ་ལ་བསྐྱམས་པ་ཡི། །མདའ་གཞུ་དག་སྟུ་ཤིང་ལོའི་བམ་པོ་འཛིན། །  
 ལྷོགས་མཚུབ་རྩོ་རྩེ་བསྐྱམས་པའི་ཤ་མ་རི། །  
 དུམ་ཆེན་འགོ་བའི་མགོན་ལ་ཕྱག་འཚལ་ལོ། །

**ri trö lo ma ku la nam pa yi/ da zhu dra ta shing lö bam po dzin/  
 dik dzup dor jé nam pé sha wa ri/  
 yum chen dro wé gön la chak tsel lo/**

Wearing a robe of leaves, holding a bow and arrow,  
 a battle ax, and a bundle of leaves,  
 Parnashavarī, you display the threatening mudra and hold a vajra—  
 I pay homage to you, great mother, protectress of beings.

ལྷོགས་ལྷོགས་ནི། རི་ཁྲོད་ལོ་མ་གྲོན་མའི་དབུ་རྒྱན་གྱི་རྒྱལ་བ་རིགས་རྣམ་པ་ལྔའི་  
 ཕྱགས་ཀ་ནས་བདུད་ཚིའི་ཚུ་རྒྱན་བབ་པས།  
 རང་ཉིད་གྱི་ལྷས་བདུད་ཚིའོ་མ་ལྷ་བྱས་ཁེངས་པར་གྱུར་བསམ་ཞིང་།  
 དེས་ལྷོག་པ་དང་རྒྱུ་བ་པ་ཐམས་ཅད་དག་པ་ལ་སེམས་གཏད་ཅིང་།

Visualization During Mantra Recitation:

**ri trö lo ma gyön mé u gyen 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 bü 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:*

ཨོ་པི་ཤ་ཙཱ་པ་ཤ་ལྷ་རི་སྐྱ་ལྷ་རི་བྲ་ཤ་མ་ནི་རྗེ།  
ཅི་རུས་སུ་བཟླས་པ་ནི་བདག་བསྐྱེད་བཞོ། །

**om pishatsi parna shavari sarva māri prasha mani hūng/** *This  
protects oneself.*

གཞན་སྐྱེད་བ་ནི། དུལ་རིས་དང་རྒྱལ་ཁམས་སམ།  
རང་ཇི་ལྟར་འདོད་པ་བཞིན་དུ་རིགས་ལྡ་བདེ་བར་གཤེགས་པ་དང་།  
རྗེ་བཙུན་མས་ནམ་མཁའ་ཐམས་ཅད་གང་བར་བསམ། བདུད་ཚིའི་རྒྱན་བབས་པས།  
ནད་པའམ། དུལ་རིས་སམ།  
རྒྱལ་ཁམས་གང་ཞིང་། རྣམ་དང་གཞོད་པ་ཐམས་ཅད་ཞི་བར་  
བསམ་ལ་སེམས་གཏད་ནས།

*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 nö 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:*

ཨོཾ་བི་ཤ་ཙེ་པ་ར་ཤ་ལ་རི་ས་འུ་རི་བྲ་ཤ་མ་ནི་ཏུ། བཟུང་པ་ཅི་ལུས་སུ་ལྷ།

**om pishatsi parna shavari sarva māri prasha mani hūng**

མཇུག་ཚེག་ནི། ཨོཾ་བི་ཤ་ཙེ་པ་ར་ཤ་ལ་རི་ས་པ་རི་ལྷ་ར་ཨུཾ་བྲ་ཏུ་རྩེ་སྤྲོ་ཏུ།

ནས ཤུའི་བར་གྱིས་མཚོད།

**Concluding Ritual:**

*Offer with:* **om pishatsi parna shavari saparivāra argham  
pratīsa svāhā**

*And similarly with:* **pādyam, pushpam, dhūpam, ālokaṃ, ghandam,  
naivedyam, shabda**



ཚོས་སྐྱུ་བདེ་བ་ཆེན་པོའི་དགྲིལ་འཁོར་ནས། །  
 ཡམས་ལ་སོགས་པ་ནད་ཀྱི་འཛིགས་པ་དང་། །  
 དུས་མིན་འཆི་ལས་སྐྱོབ་པར་བྱེད་པ་ཡི། །  
 དོན་འགྲུབ་ཐོན་ལས་ཡུམ་ལ་ཕྱག་འཚལ་བསྟོན། །ཞེས་དང་།

**chö ku dé wa chen pö kyil khor né/  
 yam la sok pa né kyi jik pa dang/  
 dü min chi lé kyop par jé pa yi/  
 dön drup trin lé yum la chak tsel tö/**

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.

མ་འབྱོར་པ་དང་ཉམས་པ་དང་། །གང་ཡང་བདག་སྐྱོངས་སྒོ་ཡིས་ནི། །  
 བགྲིས་པ་དང་ནི་བགྲིད་བསྐྱུལ་གང་། །དེ་ཀུན་ཁྱོད་ཀྱིས་བཟོད་པར་གསོལ། །  
 ཞེས་བཟོད་གསོལ་དང་ཡིག་བརྒྱ་བྱ།

**ma jor pa dang nyam pa dang/ gang yang dak mong lo yi ni/  
 gyi pa dang ni gyi tsel gang/ dé kün khyö kyi zö par söl/**

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:*

ཨྲོ་བཟླ་སདྲ་ས་མ་ཡ། མ་རུ་སྲ་ལ་ཡ། བཟླ་སདྲ་དྲོ་ལ།  
 དྲིལྱ་དྲིལྱོ་མེ་རྣ་མ། ལུ་དྲོ་ལྱོ་མེ་རྣ་མ། ལུ་པོ་ལྱོ་མེ་རྣ་མ།  
 ཨ་རུ་རྣོ་མེ་རྣ་མ། སའ་སིལྱི་ལྱེ་བྲ་ཡལྱལྱ། སའ་ཀམ་ལུ་ཙ་མེ་ཙོ་ལྱ།  
 སྲེ་ཡེལྱ་ལྱ་ལྱེ། ཏ་ཏ་ཏ་ཏ་ཏོམ། ལྱ་ག་ལའ་སའ་ཏ་སྲ་ག་ཏ།  
 བཟླ་སྲ་མེ་ལུ་ལྱེ། བཟློ་རྣ་མ། མ་དྲ་ས་མ་ཡ་སདྲ་ལྱེམ།

**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 muntsa/ vajrī bhava/ mahā samaya satva āh/**

བཟླ་ཤེས་ལྷ། སངས་རྒྱས་ཀུན་གྱི་དོ་བོར་གྱུར་བ་ཡི། །  
 དོ་རྗེ་འཆང་ཆེན་ལྷ་མ་དམ་བ་ཡིས། །  
 བདག་དང་ཁམས་གསུམ་སེམས་ཅན་མ་ལུས་བ། །  
 རི་ཁྲོད་ལོ་གྱོན་ལྷ་མོའི་བཟླ་ཤེས་ཤོག། །

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 mö 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.

སློན་ལམ་ནི། རང་གཞན་འཇིགས་པ་ཆེན་པོས་ཉེན་པ་ལས། །  
སློལ་བྱེད་དཔལ་ལྷན་རྗེ་བཙུན་རི་ཁྲོད་མ། །  
ལྷ་མོ་མཚོག་ལ་སྐྱབས་སུ་སོང་བྱུང་ནས། །  
འཇིགས་པ་ཀུན་ལས་སློབ་པར་མཇུག་དུ་གསོལ། །ཞེས་བཟོ་སློན་བྱ།

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 Parnashavarī, 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.*

མདོར་བཟུ་ན། རྒྱུད་དག་པ་དང་། བྱམས་པ་དང་སྤྱིང་རྗེ། བྱང་ཚུབ་ཀྱི་སེམས་དང་།  
ཉིང་ངེ་འཇིན་ཤིན་ཏུ་གསལ་བས་སྐབ་པ་ཁོ་ནའོ། །བརྗེ་བའི་བདག་ཉིད་ཡུམ་གྱུར་རྗེ་བཙུན་རི་ཁྲོད་  
མའི། །ཉམས་ལེན་རྒྱུང་ཟད་འཇིགས་པས་ཉེན་པར་བྱས་པ་ལས། །གཞོད་པ་དེ་ལས་ཐར་ཕྱིར་བཀའ་བྲིན་  
དྲན་པ་ཡིས། །ཉམས་ལེན་ཡི་གེར་བཀོད་པས་བྱང་ཚུབ་མཚོག་ཐོབ་ཤོག །རྗེ་བཙུན་རི་ཁྲོད་མ་ལ་གསོལ་བ་  
གདབ་པའི་ཐབས་ཡོངས་ཀྱི་དགོ་བའི་བཤེས་གཉེན་ཆེན་པོ་སྟོན་ལུང་པས་ཁྱེས་པ་རྗོགས་སོ། །

*In brief, the practice of Parnashavarī is certain to be accomplished by a pure mind stream, love, compassion, bodhicitta, and a very clear samādhī.*

*In a situation of infliction of great harm, I was freed from dangers by doing the practice of the goddess Parnashavarī, 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 Parnashavarī, requested by Thölungpa, the great spiritual friend of everyone.*

ཞེས་པ་འདི་དེང་འཇོམ་སྒྲིང་ཡུལ་གྱུ་ཀུན་ཏུ་ནད་ཡམས་མ་རུངས་པས་མནར་བའི་གནས་སྐབས་སྟེ། འབྲི་  
གུང་ཤུགས་པ་འཇིག་རྟེན་གསུམ་མགོན་ལ་ཚེ་གཅིག་ཏུ་གསོལ་བ་བཏབ་བཞིན། གང་གིས་མཛད་པའི་རི་  
ཁྲོད་ལོ་ལྷན་མའི་སྐྱབ་ཐབས་ཉིང་ཁུ་ལག་ཕྱོགས་བསྐྱིགས་སུ་བཟུངས་པ་འདིས། ཡམས་ནད་ཀྱིས་གཙོ་བོ་བྱས་  
པའི་ལས་དང་ཉོན་མོངས་པ་ཤེས་བྱའི་སྦྱིབ་པ་མཐའ་དག་ཆེག་མེད་དུ་ཞི་ཞིང་རྣམ་བུར་གོ་འཕང་མཚོག་ལ་  
བདེ་སྐྱབ་ཏུ་དགྲི་བར་གྱུར་ཅིག་གྱེ། །ཞེས་ཨ་རི་འབྲི་གུང་ཤུགས་པ་ཚོས་སྒྲིང་དུ་རབ་གནས་ལྷགས་བྱི་  
༡༠༡༠ ལོར་ཚོ་འབྲུལ་རྒྱ་བའི་ཡར་ཚོས་ ༡༥ ལ་ཤུགས་པ་འབྲི་གུང་པ་འཕྲིན་ལས་རྒྱན་གྱིས་ལེགས་  
པར་གྱུར་ཞིང་། རིག་མཚུང་ནད་དཀོན་མཚོག་ཚོས་དབང་གིས་བགྱིས་སོང་བས། དགོ། དགོ། དགོའོ། །།

*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 Tinline 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!*

Translation from the Tibetan: Konchog Yeshe Metog, 15th March 2020  
revised 25th March 2020

Editor: Casey Alexandra Kemp, MPhil

Edition: First Edition (2020)

## **Appendices**

### **A.1. Aspiration Prayer to be Reborn in Amitabha's Pureland**

Eh Ma Ho!

In the center is the marvelous Buddha Amitabha of Boundless Light,

On the right side is the Lord of Great Compassion

And on the left is Vajrapani, the Lord of Powerful Means.

All are surrounded by limitless Buddhas and Bodhisattvas.

Immeasurable peace and happiness is the blissful pureland of  
Dewachen.

When I and all beings pass from samsara, may we be born there  
without taking samsaric rebirth.

May we have the blessing of meeting Amitabha face to face.

By the power and blessings of the Buddhas and Bodhisattvas of the  
ten directions, may we attain this aspiration without hindrance.

TA YA THA/ PAN TSA DRI YA A WA BO DHA NAYA SVA HA

### **A.2. Dedication Prayers**

For all those ailing in the world, until their every sickness has been  
healed, may I myself become for them the doctor, nurse, the  
medicine itself. (Shantideva 2006, 80)

May every being ailing with disease be freed at once from every  
malady.

May every sickness that afflicts the living, be wholly and forever  
absent from the world. (Shantideva 2006, 277)

As long as space endures, as long as sentient being remain,  
until then, may I too remain and dispel the miseries of the world.  
(Dalai Lama 2002, Ch. 1)

Dorje Chang, Tilopa, Naropa, Marpa, Milarepa, Dharma Lord  
Gampopa, Phagmodrupa, and Lord Drikungpa, please bestow upon  
us the most auspicious blessings of all the Kagyu Lamas.

By this virtue, may I achieve omniscience.

By defeating all enemies—confusion—may all who travel on the  
waves of birth, old age, sickness and death cross the ocean of  
samsara.

Bodhicitta, the excellent and precious mind:

where it is unborn, may it arise;  
where it is born, may it not decline,  
but ever increase higher and higher.

I pray that the Lama may have good health.

I pray that the Lama may have long life.

I pray that your Dharma activities spread far and wide.

I pray that I may not be separated from you.

As Manjushri, the warrior, realized the ultimate state, and as did  
Samantabhadra, I will follow in their path and fully dedicate all the  
merit for all sentient beings.

By the blessing of the Buddha who attained the three kayas,  
by the blessing of the truth of the unchanging Dharma-as-such,  
by the blessing of the indivisible Sangha order,  
may the merit I share bear fruit.

By the virtues collected in the three times by myself and all beings in  
samsara and nirvana, and by the innate root of virtue, may I and all  
sentient beings quickly attain unsurpassed, perfect, complete,  
precious Enlightenment.

May the teachings of the Great Drikungpa, Ratnashri, who is  
omniscient, Lord of the Dharma, Master of Interdependence,  
continue and increase through study, practice, contemplation and  
meditation until the end of samsara.

Dedication Prayer by Kyobpa Jigten Sumgön

Glorious, holy, venerable, precious, kind root and lineage lamas, divine assembly of Yidams and assemblies of Buddhas, bodhisattvas, yogins, yoginis, and dakinis dwelling in the ten directions, please hear my prayers!

May all the virtues collected in the three times by myself and all sentient beings in samsara and nirvana, and the innate root of virtue not result in the eight worldly concerns, the four causes of samsara, or ripen as the state of a shravaka or pratyekabuddha.

May all mother sentient beings, especially those enemies who hate me and mine, obstructors who harm, maras who mislead, and the hordes of demons, experience happiness, be separated from suffering, and swiftly attain unsurpassed, perfect, complete, and precious buddhahood.

By the power of this vast root of virtue, may I benefit all beings with my body, speech and mind.

May the afflictions of desire, hatred, ignorance, arrogance, and jealousy not arise in my mind.

May thoughts of fame, reputation, wealth, honor and concern for this life not arise for even a moment.

May my mind stream be moistened by loving-kindness, compassion, and bodhicitta and through that, may I become a spiritual master with good qualities equal to the infinity of space.

May I gain the supreme attainment of Mahamudra in this very life.

May the torment of suffering not arise even at the time of my death.

May I not die with negative thoughts.

May I not die confused by wrong view.

May I not experience an untimely death.

May I die joyfully and happily in the great luminosity of mind-as-such and the pervading clarity of Dharmata.

May I, in any case, gain the supreme attainment of Mahamudra at the time of death or in the bardo.

### A.3. Brief Biography of Drikung Kyobpa Jigten Sumgön

This brief biography of Kyobpa Jigten Sumgön, Ratnashri (1143-1217) is taken from *The Thirty-Seven Wondrous Accounts of Lord Jigten Sumgön* (Gyatso 2018, 17-19).

Ratnashri received his bodhisattva vows and Dharma name from Phagmodrupa (1110-1170); that name was Rinchen Päl (in Tibetan; Ratnashri in Sanskrit). The name “Jigten Sumgön” came about because whenever he used to call upon his guru Phagmodrupa, he would respectfully use the epithet Jigten Sumgön (Protector of the Three Worlds) instead of using Phagmodrupa’s real name. His disciples later treated him in the same way, calling him Jigten Sumgön instead of Ratnashri. Eventually, everyone called him Jigten Sumgön.

Jigten Sumgön was the founder of Drikung Kagyü lineage; his coming as the Second Buddha was foretold in twenty sutras and tantras:

In the Northern Hemisphere, amongst the snowy ranges, a Ratnashri will come forth. This extraordinary being, acquiring world-wide fame, will greatly further my Teachings.

~*Yeshe Yongsugyepa Sutra*

The fountain-head place of Dharma named Drikung will produce a Ratnashri born in the hog year. He will be surrounded by a million-strong host of disciples, and upon his death he will enter the Nagongai Buddhafields. There he will be called the “Perfect White Buddha.”

~*Ghongdu Sutra*



In 1143 C.E. he was born into the Kyura clan in Dentö (འདན་རྫོང་; the Kham region of Tibet), and in 1217 he passed into *parinirvana* at the age of seventy-five.

When he was twenty-five, he went to Ü, where, relying on his guru Phagmodrupa, he listened, contemplated, and meditated extensively on the essential teachings of the Dagpo Kagyü lineage. After that, he practiced asceticism and abstinence for six years in Echung Cave, and overcame a serious case of leprosy. By the age of thirty-five, he had thoroughly realized all inner, outer, and secret dependent arisings. At thirty-seven he went to Zhotö (གཞོ་རྫོང་) in Drikung, where he established his main seat, Dri Sewa Jangchub Ling (Center of Enlightenment, འཕྲི་སེ་བ་ཕྱང་རྒྱུ་བ་སྒྲིང་; also known as Drikung Thel Monastery) and gathered disciples. From that time onward, the Dharma lineage has been known as the Drikung Kagyü.

Many of his disciples were meditators, and they spread throughout the three holy places—Mount Kailash, Lapchi Snow Mountain, and Mount Tsari, which correspond to Cakrasaṃvara’s body, speech, and mind—as well as in places such as Namtso (གནམ་མཚོ་) and so on. For many years, he sent mountain-hermits to practice in various mountains, moors, by rivers, lakes, and so on, in order to promote the teachings of the practice lineage. His fame spread far and wide, so that kings from all four directions made offerings. His disciples spread from Jālandhara (རྫོང་ལན་ལྷ་རྩ་) in the north to regions such as Mount Wutai in China and so on. Therefore it was said, “All the mountains are filled with Drikung hermits and all the valleys are filled with Drikung disciples.”

Jigten Sumgön was head of Drikung Thel Monastery, Phagdrü Densa Thel Monastery, and his grand guru’s seat, Dagla Gampo Monastery. From *The Explanation to the Assembly in The Prayer*

*Text of Drikung Kagyü:* “One hundred eighty thousand disciples gathered in the plain of Layel at Drikung.” According to *The Blue Annals* (དབུ་ཐེང་ཚོན་པོ་), the Drikung lineage had the largest sangha in Tibet. The Fifth Dalai Lama also said that the Drikung lineage was the crown ornament of all the practice lineages in the Land of Snow.

Jigten Sumgön constructed the unprecedented and supreme Tashi Gomang (Many Doors of Auspiciousness) Stūpa. There were many such supreme deeds.

Jigten Sumgön’s main teachings on his unique and extraordinary view were compiled by his disciple Chenga Sherab Jungne into a text called *Gongchig* (Single Intent). Moreover, without any contradiction, he integrated the very profound path of the fourfold mahamudra practice with all of the teachings in sutras and tantras to make the supreme, direct path to enlightenment, *The Fivefold Path of Mahamudra*. Just in itself, the uncommon attainment of Jigten Sumgön’s realization of the ultimate dependent arising was enough to show that he was the perfect Buddha. In comparison to the way the Buddha’s intent was propagated during different periods—the pre-sectarian Buddhist period, the Sravaka period, the early and later Mahayana periods, and the secret mantra Vajrayana period—Jigten Sumgön reached a very high level of Buddhist wisdom and achieved many great accomplishments.

#### **A.4. Kyobpa Jigten Sumgön Took Leprosy into the Path**

Kyobpa Jigten Sumgön went into solitary retreat in Echung Cave after his guru Phagmodrupa passed into *parinirvana*. He meditated with one-pointed mind for a long time and engaged in strong purification practice. Just as *maras* arose as the final obstacle to Lord Buddha's enlightenment, likewise, shortly before Jigten Sumgön reached enlightenment, the final fruition of his karma ripened, and he contracted the highly contagious, deadly disease leprosy. Intensely depressed, he thought, "I am not going to survive. It is better for me to remain here in the cave than to go into the village and spread it to them. I should die here alone and transfer my consciousness through *phowa*." Noticing the small Chenrezig statue that Phagmodrupa had blessed many times, he was moved to express his gratitude with three prostrations. With the first prostration he thought, "I am going to die. Among sentient beings, I am the worst." With the second he thought, "I have received all of my guru's teachings, including the instructions on the *bardo* and the transference of consciousness, and I do not need to fear death." Then with the third, he brought to mind the tremendous suffering in the six realms while thinking of all the other beings who hadn't received those teachings, and powerful compassion arose in him. In that state of mind, he generated strong compassion for others. He prayed from the bottom of his heart, wishing to take upon himself the diseases and sufferings of all sentient beings. He vowed to be a protector, guide, refuge, and liberator for all sentient beings. At that very moment, he could feel how his illness washed down and out of the soles of his feet. After these three prostrations, he was totally exhausted; he fell to the ground unconscious. That was his final purification. When he woke up, his sickness was dispelled like clouds blown away to reveal the sun, and at that moment, he attained buddhahood. Shortly afterward, he had a vision of seven Taras holding utpala flowers, who gave him vast and profound teachings. After receiving them, he sang a song of realization to supplicate them with prayer, *Supplications to the Seven Taras*, renowned for its extremely

powerful blessings (see Appendix A.5). He said, “In three and a half days, I have purified all of my obscurations and negative karma. Now I know the essential point of dependent arising, I know everything as-it-is, and I know every aspect of dependent arising—outer, inner, and secret. Now I feel like the king of yogis.” He had achieved the realization of *mahamudra*. His attainment is described in the *The Thirty-Seven Wondrous Accounts of Lord Jigten Sumgön*:

Kyobpa Jigten Sumgön realized all the outer, inner, and secret dependent arisings: the outer dependent arising of the world (the container) and sentient beings (the contained); the inner dependent arising of winds, channels and drops; and the secret dependent arising of the mind. Since he fully mastered the dependent arising, he was called “Master of Dependent Arising, Drikungpa,” In Buddhist history, dependent arising is considered the most advanced topic. In Buddha Śākyamuni’s lifetime, his main teaching was the Twelve Links of Dependent Arising (Origination). In Nāgārjuna’s time, he propounded the dependent arising of all phenomena and expounded the dependent arising of the relative and ultimate truths. When the Highest Yoga Tantra (Anuttarayoga Tantra) came about, the outer, inner, and secret aspects of dependent arising were explained. At the time of Jigten Sumgön, this was extended even one step further to four aspects—outer, inner, secret, and suchness— of dependent arising; among all the different types of dependent arising, this is the most profound in content. It can be said that, among all the turnings of the Dharma wheel, this was the most advanced. This is the eighth wondrous account of Drikung Kyobpa Jigten Sumgön. (Gyatso 2018, 33-34).

### **A.5. Supplication to the Seven Taras by Kyobpa Jigten Sumgön**

In the unborn dharmadhatu abides the Reverend Mother,  
the deity Tara.

She bestows happiness on all sentient beings.

I request her to protect me from all fears.

Through not understanding oneself as dharmakaya,  
one's mind is overpowered by the kleshas.

Our mothers, sentient beings, wander in samsara.

Please protect them, Deity Mother.

If the meaning of Dharma is not born in one's heart,  
one just follows the words of conventional meaning.

Some are deceived by dogma.

Please protect them, Perfect Mother.

It is difficult to realize one's mind.

Some realize but do not practice.

Their minds wander to worldly activities.

Please protect them, Deity Mother of Recollection.

Nondual wisdom is the self-born mind.

By the habits of grasping at duality,  
some are bound no matter what they do.

Please protect them, Deity of Nondual Wisdom.

Although some abide in the perfect meaning,  
they don't realize the interdependence of cause and result.

They are ignorant of the meaning of objects of knowledge.

Please protect them, Omniscient Deity Mother.

The nature of space is free from boundaries.

Nothing is different from that.

Still, practitioners and disciples don't realize this.

Please protect them, Perfect Buddha Mother. (Gyaltshen 2017, 171)

A commentary on this profound song of realization (doha) can be found in Gyaltshen, 2017, 172-182.

## References

Arya Maitreya. *Buddha Nature: The Mahayana Uttaratantra Shastra with Commentary*. Ithaca, New York: Snow Lion Publications, 2000.

Dalai Lama. *The Dalai Lama's Little Book of Inner Peace*. London: Thorsons, 2002.

Dilgo Khyentse. *The Heart of Compassion: The Thirty-seven Verses on the Practice of a Bodhisattva*. Translated by Padmakara Translation Group. Shambhala Publications, 2007.

Drikung Dharmakirti. *The Jewel Garland: A Collection of Fifty Essential Empowerments from the New Tantras*. Aachen, Germany: Drikung Kagyu Verlag, 2017.

Drikung Kagyu Dorje Ling Zentrum, Kreuzlingen. (2020, March 25). No title. <https://www.facebook.com/DrikungKreuzlingen/videos/872153463249457>, accessed 20 May 2020.

Drikung Kagyu Dorje Ling Zentrum, Kreuzlingen. (2020, April 5). *Parnashavari Praxis*. <https://www.facebook.com/DrikungKreuzlingen/videos/3472291489465447>, accessed 20 May 2020.

Drikung Kagyu Translation (2020). *The Parnashavarī Sādhana from the Collected Works of Kyobpa Jigten Sumgön*. Accessed May 20, 2020. Retrieved from <https://www.Drikungtranslation.com/Drikungtranslation/wp-content/uploads/2020/04/RTP006.pdf>

Drikung Kyabgön Chetsang Rinpoche. *The Practice of Mahamudra*. Ithaca, New York: Snow Lion, 1999.

Gampopa. *The Jewel Ornament of Liberation: The Wish-Fulfilling Gem of Noble Teachings*. Translated by Khenpo Konchog Gyaltzen Rinpoche. Boston: Snow Lion Publications, 1998.

Garchen Dharma Institute, Taiwan. (2017, March 14). *Eight Offering Mudra. Demonstrated by: H.E. Garchen Rinpoche. Date: 22 May 2015. Location: Wanli, Taipei* [Video file]. Retrieved from <https://youtu.be/8LaLtn44geI> (Accessed 20 May 2020).

Garchen Dharma Institute, Taiwan. (2018, May 18). *Six Mantras and Six Mudras. Taught by: H.E. Garchen Rinpoche. Date: 18 Sep 2017. Location: Taipei, Taiwan* [Video file]. Retrieved from <http://youtu.be/cxUpfbg0Fz4> (Accessed 20 May 2020).

Garchen Dharma Institute, Taiwan. (2019, March 11). *How Tara Saved Me from Dangers. Narratives by: H.E. Garchen Rinpoche. Date: 18 Sep 2017. Location: Xindian, Taipei* [Video file]. Retrieved from <https://youtu.be/OcfEJwQflJI> (Accessed 20 May 2020).

Gyaltzen, Khunu Lama Tenzin. *The Jewel Lamp: A Praise of Bodhicitta* (published in English as *Vast as the Heavens, Deep as the Sea*). Translated by Gareth Sparham. Boston: Wisdom Publications, 1999.

Gyaltshen, Khenchen Konchog. *Pearl Rosary: The Path of Purification*. Gainesville, Florida: Vajra Publications, 2007.

Gyaltshen, Khenchen Konchog. *A Complete Guide to the Buddhist Path*. Ithaca, New York: Snow Lion Publications, 2009.

Gyaltshen, Khenchen Konchog. *Opening the Treasure of the Profound: Teachings on the Songs of Jigten Sumgön and Milarepa*. Boston: Snow Lion Publications, 2013.

Gyaltshen, Khenchen Konchog. *Diamond Rosary: A Commentary on the Five Preliminary Practices called the Blazing Glory of Blessings*. Lidingö, Sweden: Ratnashri Meditation Center, 2014.

Gyatso, Rase Konchok. *The 37 Wondrous Accounts of Lord Jigten Sumgön*. Lidingö, Sweden: Ratnashri Meditation Center, 2018.

Jigten Sumgön. *Advice on the four ways to practice on body, mind, dream and seeing*, lus sems rmi mthong bzhi 'i nyams su len tshul gyi gdams pa, in: *Collected Works of Jigten Sumgön*, Dehradun, India: International Drikung Kagyu Council, vol. 6, 2017.

Jigten Sumgön. *The Great Visualization Method that Eliminates Obstacles*. Lidingö, Sweden: Ratnashri Meditation Center, forthcoming.

Jungne, Chenga Sherab. *Scintillation of the Precious Vajra: The Life Path of Complete Liberation of the Dharma Lord Jigten Sumgön—With the Biography of the Author “Roaring Thunder of Fame”*. Schneeverdingen, Germany: Garchen Stiftung, 2017.

Lama Korpon Kunsang Official. (2020, June 13). 9 breathing purification meditation of vase breathing [Video file]. Retrieved from <http://youtu.be/ahqOD1x2wsU>

Ratnashri Meditation Center, Sweden. (2020, February 18). *The Meaning and Benefits of the Mantra Loma Gyonma (Parnashavari)*. <https://www.facebook.com/ratnashri.sweden/posts/1920444941433808>, accessed 20 May 2020.

Shantideva. *The Way of the Bodhisattva: A translation of the Bodhicharyavatara*. Trans. Padmakara Translation Group. Boston, MA: Shambhala Publications, 2006.

Sobisch, Jan-Ulrich. *The Buddha's Single Intention: Drigung Kyobpa Jikten Sumgön's Vajra Statements of the Early Kagyü Tradition*. Somerville, MA: Wisdom Publications, 2020.

Willson, Martin. *In Praise of Tara*. Boston: Wisdom Publications, 1986.



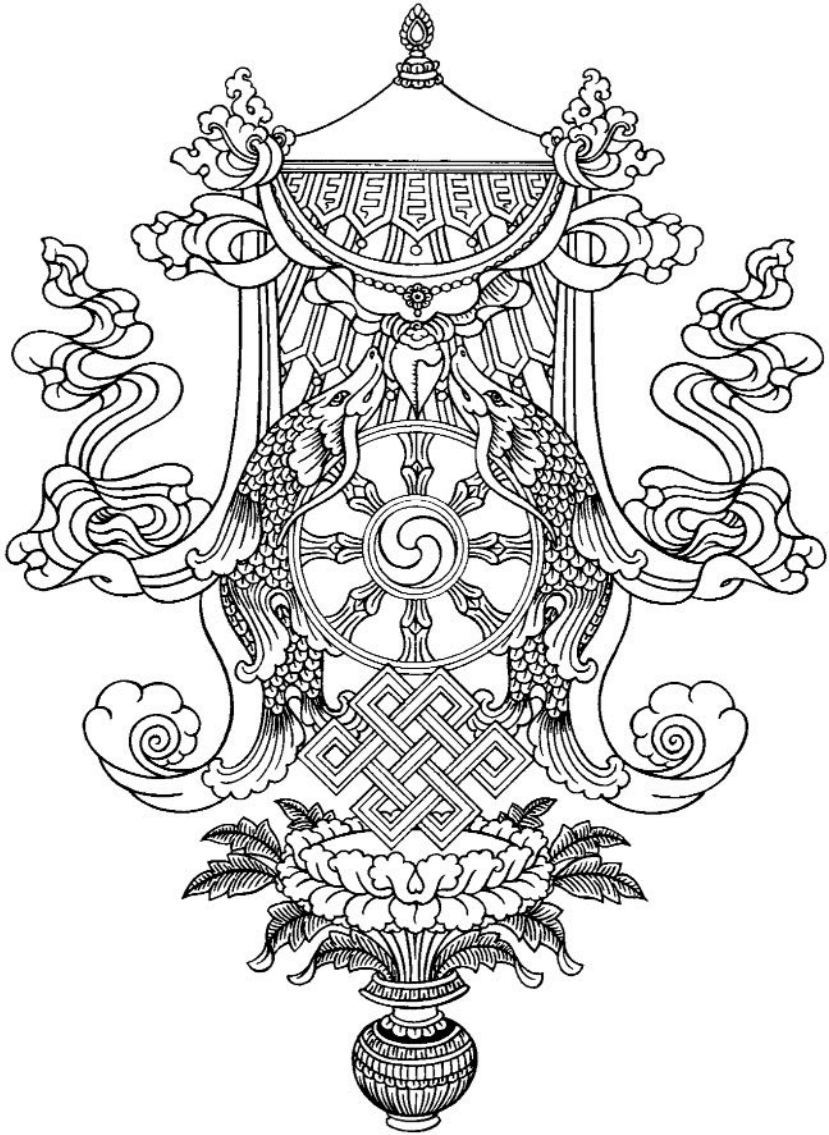




Figure 8. Achi Chökyi Drolma, the great-grandmother of Kyobpa Jigten Sumgön, the peerless Dharma Protectress of the Drikung Kagyu Lineage

Photo credit: Khenchen Nyima Gyaltzen Rinpoche

In brief, the practice of Parnashavari is certain to be accomplished by a pure mind stream with love, compassion, bodhicitta, and a very clear samadhi. Once, when great harm threatened me, by doing the practice of the goddess Parnashavari, the mother who is the embodiment of love, I was freed from dangers. Therefore, recalling her kindness, I have composed this practice. By this means, may all achieve supreme awakening!

—Drikung Kyobpa Jigten Sumgön

At present, all regions of the world are affected by a terrible epidemic. May this sadhana compiled and arranged from the quintessence of the Parnashavari sadhanas written by Drikung Kyobpa Jigten Sumgön, along with [my] single-minded supplications to him, pacify the epidemic, and also the karmic, afflictive, and cognitive obscurations; and may it swiftly lead us to the supreme state of complete awakening.

—Gyalwa Drikungpa Thrinle Lhundrup

ISBN: 978-91-519-5769-2

