



Vajradhara

॥ କ୍ଷେତ୍ରପଦ୍ମପାଦପୁନାମାର୍ଥପ୍ରତିଷ୍ଠାପନାମାର୍ଥ ॥

ଶ୍ରୀପଦପଦମାର୍ଗାନ୍ତା ।

The Parnashavarī Sādhana
from the Collected Works of Kyobpa Jigten Sumgön



Jigten Sumgön

Foreword

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

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

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

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

With my prayers,



Drikung Kyabgon Chetsang Thinle Lhundup



www.drikungtranslation.com, info@drikungtranslation.com

Edition: First Edition (2020)

Design & Layout: Khenpo Konchok Lamphel

Translator: Konchok Yeshe Metog

Editor: Casey Alexandra Kempp, MPH

Translation: Rinchenpa Translation Project

Serial No: RTP006

Refuge Prayer	07
The Four Immeasurables	08
The Seven Limbs	09
Visualisation During Mantra Recitation	21
Concluding Ritual	23
Words of Auspiciousness	25
Aspiration prayer	26

Contents

ଓঁ প্রিণ্ট পরিসংগ্ৰহী কৰ্ত্তা প্ৰিণ্ট প্ৰিণ্ট প্ৰিণ্ট প্ৰিণ্ট। | পৰিসংগ্ৰহী প্ৰিণ্ট প্ৰিণ্ট প্ৰিণ্ট প্ৰিণ্ট। |
প্ৰিণ্ট প্ৰিণ্ট প্ৰিণ্ট প্ৰিণ্ট প্ৰিণ্ট প্ৰিণ্ট প্ৰিণ্ট প্ৰিণ্ট। |

*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.*

ରୁଦ୍ରାଶବ୍ଦ-ମହିଷା-ଦ-କ୍ରେତ୍ର-ଦେଶ-ଲେନ-ଦ-ପା-ଯତୀ ଶ୍ରୀପା-ପ୍ରେତ-ଦୟା-ଭୂତ-ହେ-ମର୍ତ୍ତବ-ରେ-ପିତ୍ର-ଦ-ମା ।
ଖୁମ୍ଭ-ମର୍କଣ-ପ-ଶ୍ରୀପା-ଶୁନ୍ଦ-ଶୁର-କ- ମହିଷା-ଦ-ଗୁର-ପା-ଶ୍ରୀପା-ପ୍ରେତ-ରୁଦ୍ର-ବନ୍ଦ-ଶୀ ।

*Glorious Goddess Parnashavari, you liberate
all others and myself from infliction of great harm.
When we have taken refuge in you, sublime goddess,
you will protect us from all dangers. Thus, I shall write these brief words.*

ଓঁ শব্দনা কুণ্ড হেষ দুর্জ হেষ পুর মহেষ কুণ্ড না বা প্রিণ্ড কুণ্ড না দুর্জ না দুর্জ না কুণ্ড না পুর মহেষ।
দুর্জ না শীল কুণ্ড না পুর মহেষ পরি পর্ণ দুর্জ না পুর মহেষ পুর মহেষ পুর মহেষ পুর মহেষ।

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.

9

May they dwell in equanimity, free from any bias of attachment or aversion.
 May they not be separated from the happiness that is free from suffering.
 May they be freed from suffering and the causes of suffering.
 May all mother sentient beings, limitless as space, have happiness and the causes of happiness.

8

duk ngeł dang duk ngeł gyi gyu dang drél war gyur chik/ duk ngeł mè pè de wa dang mi drél war gyur chik/
 ma nam kha dang nyam pè sem chen tam che de wa dang de we gyu dang den par gyur chik/

The Four Immeasurables:

ନ୍ୟୁୟେ ରିଙ୍ଗ ଚକ ଦାନ୍ଗ ନ୍ୟି ଦାନ୍ଗ ଦ୍ରେଲ ବେ ତାଙ୍ଗ ନ୍ୟୋମ ଲା ନେ ପାର ଗ୍ୟୁର ଚିକ/ ।
 ନ୍ୟୁୟେ ରିଙ୍ଗ ଚକ ଦାନ୍ଗ ନ୍ୟି ଦାନ୍ଗ ଦ୍ରେଲ ବେ ତାଙ୍ଗ ନ୍ୟୋମ ଲା ନେ ପାର ଗ୍ୟୁର ଚିକ/ ।
 ନ୍ୟୁୟେ ରିଙ୍ଗ ଚକ ଦାନ୍ଗ ନ୍ୟି ଦାନ୍ଗ ଦ୍ରେଲ ବେ ତାଙ୍ଗ ନ୍ୟୋମ ଲା ନେ ପାର ଗ୍ୟୁର ଚିକ/ ।
 ନ୍ୟୁୟେ ରିଙ୍ଗ ଚକ ଦାନ୍ଗ ନ୍ୟି ଦାନ୍ଗ ଦ୍ରେଲ ବେ ତାଙ୍ଗ ନ୍ୟୋମ ଲା ନେ ପାର ଗ୍ୟୁର ଚିକ/ ।

In the meditation posture recite:

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

should engage in the approach, accomplishment, certainty initially as described above,

ନ୍ୟୁୟେ ରିଙ୍ଗ ଚକ ଦାନ୍ଗ ନ୍ୟି ଦାନ୍ଗ ଦ୍ରେଲ ବେ ତାଙ୍ଗ ନ୍ୟୋମ ଲା ନେ ପାର ଗ୍ୟୁର ଚିକ/ ।

ନ୍ୟୁୟେ ରିଙ୍ଗ ଚକ ଦାନ୍ଗ ନ୍ୟି ଦାନ୍ଗ ଦ୍ରେଲ ବେ ତାଙ୍ଗ ନ୍ୟୋମ ଲା ନେ ପାର ଗ୍ୟୁର ଚିକ/ ।
 ନ୍ୟୁୟେ ରିଙ୍ଗ ଚକ ଦାନ୍ଗ ନ୍ୟି ଦାନ୍ଗ ଦ୍ରେଲ ବେ ତାଙ୍ଗ ନ୍ୟୋମ ଲା ନେ ପାର ଗ୍ୟୁର ଚିକ/ ।
 ନ୍ୟୁୟେ ରିଙ୍ଗ ଚକ ଦାନ୍ଗ ନ୍ୟି ଦାନ୍ଗ ଦ୍ରେଲ ବେ ତାଙ୍ଗ ନ୍ୟୋମ ଲା ନେ ପାର ଗ୍ୟୁର ଚିକ/ ।

᳚ ཆེ་ད་པ་ན་ད་ସକ୍ତି ଦେଵପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର
ନୀତି ପାତ୍ର ପାତ୍ର

The Seven Limbs:

**chak tsel wa dang chö ching shak pa dang/ jé su yi rang kül 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.

9

ଶୈଖଣ୍ଯ ଅବଧି ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର
ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର
ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର ପାତ୍ର

**sem chen tam ché kyi né dang nö pa tso wo jé pé dik pa dang drip pa tam ché jang né ö zer dé tsur dü né/
sa bön 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 kyi 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.

11

My consciousness arises as a yellow **pam** syllable.
While meditating on this, imagine:

rang gi she pa pam ser po zhik jung/de le o zer tro de/

རང་ぎ གཞི མ་ ພ་ ພེ ສེ ປོ ཝེ གུང་/ བେ རେ ୧ ཉ ཙ པ དେ/

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

om svabhaava shuddhaah sarmaah svabhaava shuddho ham

ஓମ සବହାବା ଶୁଦ୍ଧାହ ସର୍ମାହ සବହାବା ଶୁଦ୍ଧହ ହାମ

ଓମ සବହାବା ଶୁଦ୍ଧାହ ସର୍ମାହ සବହାବା ଶୁଦ୍ଧହ ହାମ

Having cultivated bodhicitta and accumulated merit, recite the following:

ଶବ୍ଦାନ୍ତରିକ୍ଷମାନଙ୍କରିତ ପାଦଗ୍ରହଣକାରୀ

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 varja; the middle, a battle ax; and the upper, an arrow. My lower left hand displays the three ten-ing mudra, holding a noose; the middle, a bundle of leaves; and the upper, a bow.

sum pa na da nam pa/ yon gyi dang po dik dzup dang zhak pa/ nyi pa shing lo bam po/ sum pa zhu nam pa/
ku dok ser mo zhel sum pa/ ii ser wa/ yon kar wa/ yé nge wo wa/ chak druk pa/ yé dang po dor je/ nyi pa na dra ta nam pa/

ସୁମ ପା ନା ଦା ନାମ ପା/ ଯୋନ ଗ୍ୟି ଦଙ୍ଗ ପୋ ଦିକ୍ ଦ୍ଵୁପ ଦଙ୍ଗ ଝାକ ପା/ ନ୍ୟି ପା ଶିଙ୍ଗ ଲୋ ବାମ ପୋ/ ସୁମ ପା ଜୁନ ନାମ ପା/

କୁ ଦୋକ ଶେର ମୋ ଝେଲ ସୁମ ପା/ ଇଇ ଶେର ଓବା/ ଯୋନ କାର ଓବା/ ଯେ ନଗୋ ଓବା/ ଚାକ ଦ୍ରୁକ ପା/ ଯେ ଦଙ୍ଗ ପୋ ଦୋର ଜେ/ ନ୍ୟି ପା ନା ଦ୍ରା ତା ନାମ ପା/

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.

ମୁଣ୍ଡରୀ, ମୁଣ୍ଡରୀ କ୍ଷେତ୍ରରେ ପାଇଁ ଏହାକୁ ବିଶ୍ୱାସ କରିବାକୁ ପରିଚାରିତ କରିଛନ୍ତି।

dza hūng bam hoh

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

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 dön 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.

Om panta kula saptarivara pushpam pratista svaha
And similarly with: **dhu^{pa}m, aloka^m, ghanda^m, nivedyam**
Perform the five offerings correctly:

ପାଇଁ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

14

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.

myi su me par tim/lar yang sa bon le o tri De we wang gi lha trik naga khor che chen drangi/

הַלְּבָנָן הַיְּמִינִית הַמִּזְרָחִית הַמִּזְרָחִית הַמִּזְרָחִית הַמִּזְרָחִית

and so on, recite these verses of praise to the goddess Parvashayari:

After your body, speech, and mind have been blessed, you have been granted the empowerment, you have mediated on the symbol of empowerment.

91

And similarly with: **Padyam**, **pushpam**, **dhupam**, **alokam**, **ghandam**, **nivedyam**, **shabda**

om pishasti para shavari saparivara argham pratista svaha

Offer with:

କାନ୍ତିର ପାଦମଣି ପାଦମଣି ପାଦମଣି ପାଦମଣି ପାଦମଣି

କେନ୍ତାଙ୍ଗୁମାନ୍ଦିନୀକେ ଶେରି ଦୂର୍ଗୀପୁର ପରିଷଦ୍ ରଜା ଯମନ ପାଣ୍ଡିଗାନ୍ଧ ରକ୍ତ ଶୁଦ୍ଧି ଦିଲ୍ଲିଗାନ୍ଧ ରନ୍ଦି । ।
କୁମାରୀକୁ ରକ୍ତ ପାଣ୍ଡି ଶୁଦ୍ଧି ପାନ୍ଦି ପ୍ରେଦି ରାଧିଆ ଦିଲ୍ଲି ଦିଲ୍ଲି ପାଣ୍ଡି ପାଣ୍ଡି । ।

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.

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.

Golden-colored Parashavari, 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.

ਪੇਮੇ ਦੇਨ ਲਾ ਸੇਰ ਦੋਕ ਰਿ ਟਰੋ ਮਾ / ਤਸਾ ਵੇ ਜ਼ਹੇ ਸੇਰ ਧੇ ਧੀਓ ਨੁਗੋ ਦਾਂਗ ਕਾਰ /
ਉਤਰ ਤੁਰ ਤੁਕ ਜਿ ਜਿ ਦੇਨ ਪਾ ਯਿ / ਨੁਗੋ ਦਰੂਪ ਲਹ ਮ੍ਰਿਕੁ ਲਾ ਚਕ ਤੇਸਲ ਲੋ /

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

ri tro lo ma ku la nam pa yi/ da zhu dra ta shing lo bam po dzin/
dik dzup dor je nam pe sha wa ri/ yum chen dro we gon la chak tsel lo/

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/

21

The crown of myself as Parnashavari 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:

ଜୀବିନ୍ଦୁରେ ପାତାରେ କାହାରେ ମାତ୍ରାରେ କାହାରେ କାହାରେ କାହାରେ

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

ଅହୁର୍କ୍ଷୟାତ୍ମି ହେଲେ ଏହାକିମ୍ବନ୍ଦି ପାଇଁ ଆଶ୍ରମ କରିଛନ୍ତି ଏହାକିମ୍ବନ୍ଦି ପାଇଁ ଆଶ୍ରମ କରିଛନ୍ତି

Concluding Ritual:

*Offer with: om pishatsi parna shavari saparivāra argham pratītsa svāhā
And similarly with: pādyam, pushpam, dhūpam, ālokam, ghandam, naivedyam, shabda*

କେଣ୍ଟାଙ୍ଗୀପଦ୍ମାକରିତାନୁଷ୍ଠାନଶବ୍ଦରେ କଣ୍ଠାପଦ୍ମାନୁଷ୍ଠାନରେ ଯଥାପଦ୍ମାନୁଷ୍ଠାନରେ କଣ୍ଠାପଦ୍ମାନୁଷ୍ଠାନରେ

କୁଶ-ମିଶ-ରକ୍ଷେ-ପନ୍ଥ-ଶ୍ରୀ-ପଦ-ପ୍ରେଦ-ପା-ଧି । ହର-ରମ୍ଭା-ଶ୍ରୀ-ପନ୍ଥ-ଯୁଗ-ପା-ତ୍ରୁଗ-ରକ୍ଷେ-ପନ୍ଥିଦା । ତିର୍ଯ୍ୟା-ନ୍ଦା ।

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.

23

Om pishasti para shavari sarva mari prasha mai hing

ପାଇଁ କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

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

the region or country, and all diseases and harms are pacified.

the goddess Pamaśavari. From them, streams of nectar flow down, all the bodies of the diseased,

Visualize: In a region, a country or wherever I wish, the whole space is filled with the five suggestas and

yìlì rì dāng gýél kham sam/ràng jí tar dō pa zhin du rik ngea dē war shék pa dāng/gjé tsün mè nam kha tam che gang/gjíl ri dāng gýél kham sam/né pa,am/gjíl ri sam/gýel kham gang zhin/gné dang nö pa tam che zhi war gyur/dü tsí gyün bap pë/né pa,am/gjíl ri sam/gýel kham gang zhin/gné dang nö pa tam che zhi war gyur/

Protecting all others:

לְבָנָה. בְּנֵי. שְׁמַעְיָה. נָתָן

om vajra sattva samaya/manu playa/vajra sattva tvenopar/tisht'a dridho me bhabava/suto shyo me bhabava/annu raktu me bhabava/sarva siddhim me prajasta/sarva karma susta me cittam shreyaka kuru hning/me bhabava/baha hoha/bhagavan sarva tathagata/vajra ma me munsta/vajri bhava/maha samaya satva ah/

ଶ୍ରୀମତୀ ପାତ୍ନୀ କଣ୍ଠରୁ ଏହାରେ ଆମେ ଯାଇଲୁ ଏହାରେ ଆମେ ଯାଇଲୁ

may you forgive all that. Thus request for grievance and recte the hundreded-syllable mantra:

Whatever I could not procure, whatever was deteriorated, and whatever I did with a deluded mind or made others do —

ma jor pa dang nyam pa dang/ gang yang dak mone lo yi ni/ gyi pa dang ni gyi tsel gang/ de kün khyö kyi zo par soł/

תְּמִימָה. בְּלֹבֶג. בְּלֹבֶג. בְּלֹבֶג. בְּלֹבֶג. בְּלֹבֶג. בְּלֹבֶג. בְּלֹבֶג. בְּלֹבֶג.

ପାଣିଶବ୍ଦୀ ଶରୀରକୁ ଶୁଦ୍ଧ କରିବାକୁ ପାଇଁ ଏହା କାହାର କାମ ନାହିଁ ।
ଏହା କାହାର କାମ ନାହିଁ ।

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/

25

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.

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.

27

Thus recite the dedication and aspiration prayers.

Please protect us from all dangers.

Having taken refuge in you, sublime goodness,

will others and myself from the infliction of great harm.

Glorious goddess Parvashavari, you liberate

lha mo chok la kyanj su song gyur ne/ jik pa kyun le kyop par dze du sol/
rang zhen jik pa chen po nyen pa le/ drrol je ped den je tsun ri tri ma/

Aspiration player:

26

May it be virtuous!

This was well-arranged by Gyalwa Drakungpa Thile Lundrup in the American Drinking Centre Kyooba Choling in the Iron Mouse Year 2020 on the fifteenth day of the month of miracles and entered into the computer by Konchog Chhowang.

At present, all regions of the world are affected by a terrible epidemic. May this compilation of the unitiesences from the Parana shawarit saddhanas written by Dr king 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.

28