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NGALSO  
Path to Enlightenment

## **Parnashawari Practice** Lama Caroline

*This text is a lightly edited transcription of a teaching given by Lama Caroline in the Albagnano Healing Meditation Centre, Italy, on April 12, 2020.*

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namo guru bye  
namo buddhaya  
namo dharmaya  
namo sanghaya (x3)  
namo tri ratnaya

lo chok sangpoi pel gyur trashi pa  
thub chen ten pe trinle yar ngo da  
phel gye dro lor tsam pe dze pa chen  
pal den lame shab la sol wa deb

OM AH GURU VAJRADHARA SUMATI MUNI SHASANE KARMA UHTA  
VARDANAYE SHRI BADHRA VAR SAMANYA SARWA SIDDHI HUNG HUNG (x3)

pa khyo kyi ku dang dag gyi lu  
pa khyo kyi sung dang dag gyi ngag  
pa khyo kyi tug dang dag gyi yi  
don yer me chig tu jin gyi lob

ma khyo kyi ku dang dag gyi lu  
ma khyo kyi sung dang dag gyi ngag  
ma khyo kyi tug dang dag gyi yi  
don yer me chig tu jin gyi lob

OM MUNI MUNI MAHA MUNI SHAKYAMUNIYE SOHA



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OM MAITREYA MAITREYA MAHA MAITREYA ARYA MAITREYA SOHA

OM AH HUM KARUNA KARUNA MAHA KARUNA ARYA KARUNAYE SOHA

Hello everybody. This is Lama Caroline broadcasting from AHMC in North Italy. So happy easter to those of you who have a Christian background. Today what we're going to do is use the NgalSo Practice of Parnashawari sadhana. You can download it from the [ngalso.org](http://ngalso.org) site or I think the link is also on this channel. It's available in English, Portuguese, Spanish and Italian. Please download it if you didn't already because today we're going to do the practice of Parnashawari together. We'll read this and we'll also review the meditations I was explaining to you a few days ago.

So these days Lama Gangchen Rinpoche asks us or suggests to us in order to help, to heal this pandemic that we're all presently experiencing, to do the practice of Parnashawari and also the 3 long-life mantras of Namgyelma (Ushnishvijaya), secondly White Tara and thirdly Amitayus. Fourthly to heal astrologic problems he requested us to do Black Manjushri. He's given us this entire Self-Healing kit, so we can all do something to change the energy we're all experiencing collectively.

At the moment we all have the collective karma to experience a pandemic. Why is this? You can only experience something that you create the cause for yourself, so let's say collectively because of various causes and conditions, that actually we don't know, this pandemic is manifesting. One way to understand collective karma is actually to look at Vedic astrology, that means sidereal astrology so it's not quite the same as western astrology. In the Buddhist tradition what we do is base our astrological ideas on sidereal astrology which means if you go out in the evening and look up you see a planet, let's say you see Saturn or Mars or another planet, you can see it in the sky, and exactly the constellation where it is in the sky like Ares or Taurus that's the house that it's in. It's a little different from western astrology for various reasons I won't go into now. Anyway Vedic astrology is sidereal, it corresponds with what you can really see in the sky. The western one is different, the planets are in different signs. According to Vedic astrology, which is ancient Indian astrology or Buddhist astrology, which is part of our Kalachakra tradition of Tibet, we have something called the outer Kalachakra. What this means is we're interested in astronomy - looking at the planets and the constellations and comets with the naked eye, seeing where they are. Then we have various healing methods to heal the positive and negative effects of their energies.

At the moment, for those of you who know a little bit about astrology, we have something called ketu in mula nakshastra (lunar mansion), in sagittarius. And we have rahu in ardra nakshastra which is 180 degrees opposite in gemini. Let me try and explain to you a little bit what that means, I'm not the world's greatest expert, I just know a little of this so I'll share a bit of this with you. I'm sure many of you know much better than me about these things. In our solar system the planets like Mercury, Venus and Earth and so on rotate around the Sun. The Sun is the centre of our solar system and our solar system is two

thirds towards the edge of the disc of our galaxy which also rotates. The disc of galaxy, which we can see when we look in the sky, called the Milky Way, is rotating around - what we know now is a black hole. This black hole was scientifically discovered one or two years ago and it was very fascinating, for the first time there was a picture of the black hole which is the cosmic centre. What's more amazingly fascinating is that in ancient times, the Buddhists and Hindu astrologers knew that there were 2 centres to our universe, one of which was our Sun and the other was what they call Mula or Root Nakshastra the first or last or the root lunar mansion in the constellation of Sagittarius and that is exactly where the black hole is. How did they know? It's not visible to the naked eye. But the ancient people knew incredible things that we're only now discovering with our scientific machines.

Anyway, there are 2 centres to the universe, one is our Sun and the other is Mula Nakshastra from zero to 13 degrees of Sagittarius. This is where what we call ketu is now sitting in. What is ketu? In the Kalachakra system we have the planets that we can see like Mars, Venus, Mercury, Saturn, Jupiter - we have 7 planets that we can see. Then we have what we call the 2 shadow planets, which are called rahu and ketu. Rahu symbolises the eclipse of the Sun and ketu symbolise the eclipse of the moon. In Buddhist astrology these 2 energies are very important. In many ways ketu symbolises our past karma, things that we brought from a past life. Now ketu is sat in what we call its own sign Mula which is actually the black hole, the centre of our universe. Rahu, which is 180 degrees opposite in the chart is sitting in its own sign which is Ardra, Gemini. That means that they are both very powerful at the moment. Not necessarily in the best way. Mula is the black hole, somehow it's kind of like the alpha and omega of everything, it's kind of like a reset button. This is basically from the point of view of Vedic astrology or let's say Kalachakra astrology what's happening now.

As we know our society has become very out of balance in many different ways - environmentally, over-population, all kinds of different ways, economically. Now our collective karma has manifested like a kind of huge reset. Mula means root, it means new sprouts, new plants growing, so it's like now this reset process has started. So what we need to do is a lot of spiritual practice, a lot of positive things so then the things are reset in a positive direction. There is going to be a reset, so we need to pray and do mantras and astrological solutions and everything we can positive, be in solidarity with others, to create a new, better society, a better world after we come out of the pandemic. This is basically what's happening astrologically at the moment. When I was young I didn't really believe in Vedic and Kalachakra astrology and these kinds of things. I just believed in science. But gradually I saw that they have some validity and are really fascinating. For example, in February the stock market crashed, it really went down a huge amount in one day, and this was clearly predicted by Vedic astrological system. They say that until ketu moves out of mula at the end of September, the pandemic will continue but basically we hope that they have a vaccine by that time.

Anyway what we have to do is like Lama Gangchen says: if there's a big problem we have to make it into a small problem and a small problem we need to make it disappear. This is why these days we're doing all these practices like Parnashawari, the 3 long-life deities

and Black Manjushri. Actually in our Ganden Nyingu tradition we have many astrological practices, we have Kalachakra, Making Peace with the Environment, element practices and we have Black Manjushri and Vajrapani - we have all kinds of different practices. Now it's like too many, an over-whelming number, so Rinpoche suggests we do Black Manjushri. We have all these different practices and now for the next few weeks we have this long-life marathon to increase the energy of life, inner positivity and wisdom through these long-life deities for ourself, society and the world. Of course we dedicate to all those who are sick and suffering, also to the environment which is also very sick and suffering. We're doing this marathon so I hope you'll all join in as much as possible and send your number to our mantra counter.

The sadhanas like Parnashawari and Black Manjushri you can do as you feel because everyday we have different feelings. If you're not doing a retreat of one practice then maybe you wake-up one day and think: *actually I really want to do Black Manjushri, I really want to do the astrological healing remedies because I don't like this energy, it's kind of heavy and depressing so I want to change this energy into something more light, more positive so I'll do Black Manjushri.* Or we might read the newspaper and hear this awful news about all the people who are sick and suffering in so many different ways and we feel so sorry for them; then we can do the practice of Parnashawari which is the solution, according to our tradition, to heal epidemic sicknesses. Rinpoche said make a big problem into a small difficulty and make the small difficulty disappear - so we offer the energy of Parnashawari to help all the doctors and nurses, all the researchers, and all those people helping to deal with this pandemic for it to change into health and happiness as soon as possible.

I'm not the world's greatest expert on astrology before you start asking me millions of questions, but I'm very interested in it. I thought it was interesting and I wanted to share some of those things with you. Also Saturn is retrograde at this moment until September, Saturn is another karmic planet like ketu - there's many things like that happening at the moment indicating collective karma. Usually Saturn brings out results slowly but now because it's retrograde everything's happening very quickly. The more we look at astrology the more depressing it is because we see all kinds of problems. I recommend instead of focusing obsessively on that kind of thing that we focus on the solutions.

I hope that now you've all downloaded the NgalSo Tantric Self-Healing practice of Parnashawari. A few days ago I explained how to do it so let's do the practice together. I will read to you the introduction and then we can do the meditation together. I will add a few more meditations that we explained, which I took from the retreat manual of Parnashawari because there's many methods to deal with the fever. If you are sick or know anybody who is sick and suffering we can dedicate this practice for them.

**T.Y.S. Lama Gangchen Rinpoche**  
**Tibetan Lama Healer**

***NgalSo Tantric Self-Healing Practice of Parnashawari***

***Dedication***

*May all sicknesses be healed*  
*May all living beings enjoy inner peace*  
*May peace reign in the six realms of samsaric existence*  
*Now and forever*  
*Through the blessings of all the holy beings*  
*And the attention of all human beings*

Signed by Lama Gangchen. This sadhana was first made here in Italy in 2003.

***Introduction***

*The name Parnashawari in Sanskrit, or Lomagyuma in Tibetan, means the mountain hermitess who dispels ignorance and protects from diseases, and in particular those diseases of a contagious nature. She is the 20th of the 21 Taras.*

*The verse in the Praise to the Twenty-one Taras regarding Parnashawari reads:*

*ri tro ma lo ma gyur ma*  
*chag tsel nyi ma da wa gye pay*  
*chen nyi po la o rab sel ma*  
*HARA nyi jo TUTARA yi*  
*shin tu dag po rim ne sel ma*

*Homage to the golden Tara, the mountain hermitess, who holds a vase of medicine that has the capacity to dispel ignorance and heal disease.*

*Homage to you, whose two eyes - the sun and moon - radiate with pure brilliant light. By uttering HARA twice and TUTTARE you dispel extremely fearful plagues and diseases.*

That's in our 21 Tara recitation. This verse is referring to Guru Buddha Parnashawari.

*Parnashawari is a manifestation of Tara, belonging to the Kriya or Action Class of Tantra, specialised in the prevention and cure of infectious diseases thanks to her knowledge regarding the natural healing power of medicinal herbs. She wears a skirt of forest leaves and in one hand she holds the branch of a medicinal plant. Now Rinpoche actually explained that she's using it like a fan, she's pacifying fever. She is both peaceful and wrathful at the same time.*

*Historically she is remembered as an Indian yogini, who spent her life meditating alone in the rainforest of ancient India. Her choice to live alone in the forest, wearing only leaves and eating just fruits and berries, concentrating on studying the elements and reaching the highest level of meditative concentration was not an easy one. Parnashawari had a great*

*heart to be able to do this and everyone of us should try to learn something from her example.*

*Parnashawari is mentioned in both the sutras and tantras and can be found in all four classes of tantra (Action Tantra, Performance Tantra, Yoga Tantra and Unexcelled Tantra). In the system of the five buddha families, she belongs to the Karma Action Family of Amoghasiddhi, emphasising the swift performance of the enlightened activities of the buddhas.*

Actually in the other retreat manual it says she belongs to the Vairochana family.

Page 7 - Practice of Parnashawari.

### ***Preliminary practice***

#### ***Short method of taking refuge***

If you'd like to do the practice together then we chant. That's what we were saying yesterday - one of us has this much energy but all together it's like a huge battery of spiritual power. If we do the practice together from all over the world it would be very nice. We dedicate this to our mother, our father, our brothers, our sisters, our children, our guru, our sangha, anybody we know who is sick or suffering. In the dedications sent here to the centre for Guru Puja there are many, many people in Brazil, in Germany - I don't have the list with me here now - but many people are suffering from Covid in different ways and also many people are unable to get their normal medical treatment as a result so they're sick and suffering. Please dedicate to everybody you know who's sick and suffering. You can imagine them in the hospital or in their homes in front of you and send the energy to them.

*namo guru bye  
namo buddhaya  
namo dharmaya  
namo sanghaya (x3)  
namo tri ratnaya*

*I pay homage to the guru and the Three Jewels: the Buddha, his teachings and the spiritual community.*

#### ***Meditation on taking refuge and generating bodhichitta***

*sang gye choe dang tsog kyi chog nam la  
jang chub bar du dag ni kyab su chi  
dag ghi jin sog gyi pai so nam kyi  
dro la pen chir sang gye drub par shog*

*In the Buddha, Dharma and Sangha I take refuge until enlightenment. Through the practice of generosity and the other perfections, may I become a buddha for the benefit of all sentient beings.*



### ***The seven limitless meditations***

*semchen tamche dewa dang dewai gyu dang denpar gyur chik*  
*semchen tamche dungal dang dungal gyi gyu dang drelwar gyur chik*  
*semchen tamche dungal mepai dewa dang min drelwar gyur chik*  
*semchen tamche nyering chak dang nyi dang drelwai tangnyom la nepar gyur chik*  
*semchen tamche lu sem gyi du ngal le so shing trai yun lu sem de wa dang denpar gyur chik*  
*semchen tamche ngalso topching chinang ngochu koryuk dangshing tsangmar ne gyur chik*  
*semchen tamche dang zambuling gi kyen do tadag chi nang ghi shide dang dhukun denpar gyur chik*

We imagine all the people around us.

*Limitless love: may all beings have happiness and its causes.*  
*Limitless compassion: may all beings be free from suffering and its causes.*  
*Limitless joy: may all beings never be separated from the great happiness that is beyond all misery.*  
*Limitless equanimity: may all beings dwell in equanimity, unaffected by attraction to dear ones and aversion to others.*  
*Limitless health: may all beings recover from the sicknesses of mind and body pollution and enjoy relative and absolute health now and forever.*  
*Limitless ecological regeneration: may all beings relax in a pure and healthy outer and inner environment now and forever.*  
*Limitless peace: may all beings enjoy inner and world peace now and forever.*

### ***Purification of the site***

*tamche du ni sa shi tak*  
*sekma lasok mepa dang*  
*laktil tarnyam bendurie*  
*rang shin gyampor ne gyur chik*

*May the earth become pure without roughness or thorns, even like the palm of a child's hand and smooth in nature like lapis lazuli.*

### ***Transformation of the offerings***

*lha dang mi ye choepe dze*  
*ngoe su sham dang yi kyi trul*  
*kunsang choetrin lana me*  
*namkhe kang kun khyab gyur chik*

*May the real and imagined offerings of gods and humans, as well as the clouds of supreme offerings of Bodhisattva Samantabhadra pervade the entire expanse of limitless space.*

### **Offering mantra**

*OM NAMO BHAGAWATE BENZA SARA PRAMARDANE TATHAGATHAYA ARHATE  
SAMYAK SAM BUDDHAYA TAYATHA OM BENZE BENZE MAHA BENZE MAHATETSA  
BENZE MAHAVIDYA BENZE MAHA BODHICHITTA BENZE MAHA BODHI MANDOPA  
SAMKRAMANA BENZE SARVA KARMA AWARANA BHISHO DANA BENZE SOHA*

### **Expressing the power of the truth**

*kon chog sum gyi dempa dang  
sangye dang jangchub sempa  
tamche kyi jin gyi lab dang  
tsok nyi yongsu dzogpai ngatang chenpo dang  
choe kyi ying nampar dagshing sam gyi mi  
kyabpe tob kyi deshin nyi du gyur chik*

*By the truth power of the Three Jewels and the blessings of all the buddhas and bodhisattvas, as well as by the great strength generated by the two accumulations and the power of the pure and inconceivable dharmadhatu, may these offerings become real.*

### **Invocation of the Healing Buddha**

*malu semchen kungyi gongyur chig  
dude punche mize jomde la  
ngonam malu yangdak kyen gyur pe  
chomden korche nedir sheg su sol*

*Protector of all beings without exception, endless subduer of demonic beings and energies, deity, perfect knower of all things; Bhagavan and attendants, please come here.*

### **Invocation of Guru Buddha Parnashawari**

*From the golden syllable PAM, which resides at my heart chakra on a lotus and moon disc, emanate rays of light inviting Parnashawari adorned by Guru Akshobya and surrounded by buddhas and bodhisattvas.*

*malu semchen kungyi gongyur chig  
dude punche mize jomde la*



*ngonam malu yangdak kyen gyur pe  
chomden korche nedir sheg su sol*

*Protector of all beings without exception, endless subduer of demonic beings and energies,  
deity, perfect knower of all things; Parnashawari and attendants, please come here.*

*OM VAJRA SAMADZA*

### **Seven limb prayer**

*gosum gupe gone chag tsel lo  
ngosham yitrul chopa malu bul  
togme nesak digtung tamche shag  
kyepag gewa nam la ge yi rang  
korwa matong bardu legshug ne  
drola chokyi korlo korwa dang  
dagshen genam jangchup chenpor ngo*

*With body, speech and mind I prostrate. I offer real and visualised offerings. I  
acknowledge all my harmful actions, gathered since beginning-less time. I rejoice in all  
virtues. I request all buddhas to remain, and turn the wheel of dharma. I dedicate the  
virtues of myself and others to great enlightenment.*

### **Mandala offering**

*sashi pokyi jugshing metok tram  
rirab lingshi nyide gyenpa di  
sangye shingdu migte bulwar gyi  
drokun namdak shinla chopar shok*

*I offer to you, the assembly of buddhas visualised in front of me this mandala anointed  
with perfume, strewn with flowers, adorned with Mount Meru, four continents, sun and  
moon. Through the merits created in this way, may all sentient beings enjoy this pure  
world.*

*YIDAM GURU RATNA MANDALA KHAM NIRYATAYAMI  
Oh guru yidam, I offer to you this precious mandala!*

### **Prayer and mantra requesting the blessings of the lineage guru, Kyabje Trijang Dorje Chang**

*losang gyelwa kung gyi yeshe ni  
chig tu trime gyalten zinpe tzo*

*rabgyam kyilkor gyatso trodu gon  
drinchen lame shab la sol wa deb*

*Kind lama, principal holder of the stainless victorious dharma; lord, emanating and reabsorbing an ocean of infinite mandalas, at your precious feet I pray:*

**OM AH GURU VAJRADHARA SUMATI GYANA SHASANA DHARA SAMUDRA SHRI  
BHADRA SARWA SIDDHI HUNG HUNG (x3)**

*May you grant us the mundane and extraordinary siddhis of the precious guru Northern Throne and Vajra Holder, the Venerable Good Mind of Exalted Wisdom, bearer of the ocean of Buddha's teachings.*

***Prayer and mantra requesting the blessings of the root guru, Lama Gangchen Lobsang Thubten Trinley Yarpel***

*lo chok sangpoi pel gyur trashi pa  
thub chen ten pe trinle yar ngo da  
phel gye dro lor tsam pe dze pa chen  
pal den lame shab la sol wa deb*

*In a previous life appearing as Sangpo Tashi, the Auspicious One, splendour of the noble intellect supreme, now rising as the waxing moon, acting exactly in accordance with the mental capacity of beings for their development and maturation. To the feet of the glorious and splendid Lama Lobsang Thubten Trinley Yarpel I offer my prayer requests:*

**OM AH GURU VAJRADHARA SUMATI MUNI SHASANE KARMA UHTA VARDANAYE  
SHRI BADHRA VAR SAMANYA SARWA SIDDHI HUNG HUNG (x3)**

*May you grant us the mundane and extraordinary siddhis of Lama Vajradhara, the noble mind of the Buddha's doctrine, which increases the activity of the noble glorious ones.*

***Request to become one nature with the guru***

*Essence of Ganden Chagkya Chenpo - Mahamudra prayer to invoke the blessings of the Great Father and Great Mother*

*pa khyo kyi ku dang dag gyi lu  
pa khyo kyi sung dang dag gyi ngag  
pa khyo kyi tug dang dag gyi yi  
don yer me chig tu jin gyi lob*

*Your holy body and my body, oh father,  
Your holy speech and my speech, oh father;*

*Your holy mind and my mind, oh father.  
Please bless me so I may become inseparable from you.*

*ma khyo kyi ku dang dag gyi lu  
ma khyo kyi sung dang dag gyi ngag  
ma khyo kyi tug dang dag gyi yi  
don yer me chig tu jin gyi lob*

*Your holy body and my body, oh mother,  
Your holy speech and my speech, oh mother,  
Your holy mind and my mind, oh mother.  
Please bless me so I may become inseparable from you.*

The Guru's holy energy absorbs into our heart.

### ***Requesting the blessing of Guru Buddha Parnashawari***

*OM AH GURU PARNASHAWARI SIDDHI HUNG*

### ***Purification of the five elements***

*eh yam ram lam bam  
shuddhe shuddhe soha*

*eh ho shuddhe shuddhe soha  
yam ho shuddhe shuddhe soha  
ram ho shuddhe shuddhe soha  
lam ho shuddhe shuddhe soha  
bam ho shuddhe shuddhe soha*

### ***Vajrasattva Mantra***

*OM VAJRASATTVA SAMAYA MANU PALAYA VAJRASATTVA TENOPA TISHTA DRIDHO  
ME BAWA SUTO KAYO ME BAWA SUPO KAYO ME BAWA ANURAKTO ME BAWA  
SARVA SIDDHI ME PRAYATSA SARVA KARMA SUTSA ME TSIT TAM SHRIYAM KURU  
HUNG HA HA HA HA HO BHAGAVAN SARVA TATHAGATA VAJRA MAME MUTSA  
VAJRA BAWA MAHA SAMAYA SATTVA AH HUNG PHET*

*Body, speech and mind of all the buddhas with a diamond nature, fulfil your commitment to take care of me! Vajrasattva be near to me, be my stable nature, be pleased with my nature, be very pleased with my nature, be extremely pleased with my nature. Grant me all the attainments, grant me all the siddhis, give me mental power and the wisdoms of the*

*Five Supreme Healers. Lord, Endowed Transcendental Destroyer, I am indestructible diamond too so do not give up on me. I have the vajra nature of the great commitment being - the union of great bliss and emptiness!*

### ***Mantra of dependent arising***

OM YE DHARMA HETU PRABHAWA  
HETUN TESHAN TATHAGATO  
HYVADAT TESHAN CA YO NIRODHA  
EVAM VADI MAHA SRAMANAYE SOHA

OM  
CHO NAM TAMCHE GYU LE JONG  
TE GU DE SHIN SHEG PAI SUNG  
GU LA GO PA KAI YING BAR  
GYE JONG CHENPO DE KYE SUNG  
GYE JONG CHENPO JIN GYI LOB  
GYE JONG CHENPO NGO DRUB SOL  
GYE JONG CHENPO TASHI SHOK

OM

*All phenomena are dependent on causes and conditions. We know this because the Tathagata, the truth telling great ascetic said: “what does not depend on causes and conditions does not exist” SOHA.*

### ***Dissolving into emptiness***

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

*All phenomena lack inherent or true existence and so do I*

Try and meditate on emptiness and interdependence in any way you are able.

### ***Main practice***

#### ***Self-generation as Supreme Healer Parnashawari***

*Out of emptiness arises Mount Meru. At the peak of this sacred mountain, on a plateau, appears the seed syllable PAM and that manifests a lotus and a letter AH. From this letter AH arises a moon disc upon which is our own consciousness in the form of a golden letter PAM. From this letter, rays of light emanate as offerings to the Arya beings.*

*This light comes back and heals all the sickness and sufferings of all living beings and then returns back into the letter PAM and we transform in one instant into the golden coloured Supreme Healer Parnashawari.*

Like on the picture.

*We have one face, two arms and three eyes and our face is smiling with an expression of wrath and elegance. In our right hand we hold an upright vajra and in our left hand we hold a vajra lasso wrapped around the fingers pointing in a threatening gesture. In an elegant half-standing/sitting posture, the heel of our right foot is drawn in and held against the the secret region while the knee and out-turned toes touch the moon disc which supports us. Our left leg is half extended and the sole of our foot is touching the moon disc. We are adorned with jewels and tropical flowers, and we are wearing an upper garment of red silk and a skirt of medicine leaves. We are wearing a white snake as a necklace and half our hair is bound up in a topknot. We are blossoming with youthfulness and beauty, and we have an exciting and slightly wrathful expression. Seated amidst blazing light we are adorned at our forehead with the white syllable OM, at the throat with a red syllable AH and at the heart with a blue HUNG. At our heart on a sun disc a golden syllable PAM emanates rays of light inviting from her natural abode the goddess Parnashawari along with her entourage.*

*VAJRA SAMADZA DZA HUM BAM HO*

### ***Making requests***

*Oh all Tathagatas, please grant me the initiation.*

### ***Bestowing the vase initiation***

*Just as all Tathagatas received initiation at the moment of their birth, likewise we the Five Element Mothers now grant the Vase Initiation with the pure waters of the gods.*

*OM SARVA TATHAGATA ABHISEKATA SAMAYA SRIYE HUM*

*Our entire body is filled with the nectar from the initiation, purifying all our stains and negativities. The excess water comes out of the crown of our head and transforms into the Supreme Healer Amoghasiddhi.*

### ***Praises***

*I prostrate to you, the illusion like wisdom, which arises out of the miracle of all buddhas. Whoever does the practice of this Goddess pacifies forever all illnesses, evils and obstacles.*

So now what we try to do is concentrate and get the feeling ourself, if we've received the initiation as Guru Buddha Parnashawari. If we don't have the initiation we imagine and concentrate on golden Parnashawari in front of us.

Now we are going to recite the mantras. In our NgalSo Parnashawari booklet there are a series of visualisations but now I'd like to add the ones I explained from the retreat manual. Hopefully, somebody will make a paper that you can print out with the essence of these instructions. You can then fold it and keep it in this Parnashawari booklet or keep it in your computer so you will know clearly what to do.

So we are Guru Buddha Parnashawari, if possible we imagine like this if not we image Guru Buddha Parnashawari is on our crown.

### **First mantra visualisation**

As we recite the mantra we visualise that from our heart, from the letter PAM, emanate out millions and billions of Parnashawaris. They go through our body, through our lungs, through our organs, through our blood, through our brain, everywhere, catching the virus inside. If we're sick we can do this for ourself. If we're not sick but we have some friend or we wish to dedicate for other people - let's say in our city hospital - visualise above their heads Guru Buddha Parnashawari. Millions of Parnashawaris enter them and they go after and destroy all the virus in their body. Each one of the Parnashawaris is surrounded by a healing fire, a wisdom fire, so the virus is burnt up and not even an atom of the virus is left. It dissipates into space and is eradicated completely. We're going to do this visualisation.

### **om pishatsi parnashawari sarwa zawari prashamanaye soha**

Millions and billions of Parnashawaris go through the bodies of all those who are sick, suffering with corona virus and all the virus is atomised by the wisdom fire and not even one ash of the virus is left. The virus turns into dust which dissipates into space. So that's the first visualisation we can do for those in need.

### **Second mantra visualisation**

We visualise that from our heart millions and billions of Parnashawaris go out and they go through us if we need, if we're ill, if not they go out to the bodies of all those who are sick and suffering, through their lungs and their bodies and they chase all the virus and eat up them all up. They're like Pacman in the 1980s video game. They go through all the atoms and cells of our body, our blood and our lymph and they eat up all the virus particles. So we do like this.

### **om pishatsi parnashawari sarwa zawari prashamanaye soha**



We imagine that billions and millions of Parnashawaris go through the bodies of those who are sick and they eat up all the virus, they are kind of like an immune system, like a sort of inner Shambala army, and they eat up all the virus until there is nothing left. All the Parnashawaris are very plump and satisfied with all the virus they have eaten.

### **Third mantra visualisation**

Now this one is very good for people who have fever, let's say we know someone who is sick with fever either from Covid or some other kind of fever. What we visualise during the mantras is that above the head of each one is a Parnashawari, then a stream of very cool nectar flows down through them. People who get Covid get a fever coming and going, so this fever is cooled down by the nectars. Not only that but these nectars flow through the person's body and it's like having an inner shower. It washes away all their sickness, all their negativity and all their defilements. We imagine that in their room there is a little hole, like the drain of a shower, and all the negativity and sickness that is washed out of them goes down this hole and it goes 7 levels down, underneath the earth, where there is a big cavern where the Lord of Death is. The Lord of Death eats all the people's sickness and he's very happy and very satisfied. As a result of this, the people get better. So we think very strongly of those we know who are sick, our friends, our relatives, those we see in the news with this kind of sickness or other epidemic sickness.

### **om pishatsi parnashawari sarwa zawari prashamanaye soha**

That was the third visualisation, now the fourth healing visualisation.

### **Fourth mantra visualisation**

If you're ill then you can do this - you imagine that you are golden Parnashawari, at your throat is a red Parnashawari and at your heart/lungs is a black Parnashawari. If you're doing this for somebody else you imagine that there's a black Parnashawari on their chest, in their lungs, and a red Parnashawari in their throat. What we do as we recite this mantra is imagine that healing lights and very cooling feelings and medicine nectars go out from black Parnashawari and completely heals their sickness, everything that is wrong with their lungs, so their lungs start to regenerate. Also then they have less anxiety, they can start to breathe better. In the throat chakra there is a red Parnashawari, so then again lights go out and heal their breathing and also their emotions, their mind cools down and they become very peaceful. So we can do like this.

We can also imagine if that is too complicated, that above them or in front of them is Guru Buddha Parnashawari and black lights and nectars go to their lungs and all the sickness and damage to their lungs is transformed and healed. Red lights and nectars go to their throat, where their emotions cool down and they become very peaceful and comfortable and also they are able to breathe better. We can also do like that for our friend, for our family, our guru, everybody we know who is in need. We can imagine, for example, the

people in our local hospitals - hundreds and thousands of people. We imagine we are sending the red nectars to their throats to cool down their emotions, so their emotions go from negative to positive. We also send the black lights to their lungs so all the sickness is transformed and their lungs become more comfortable, their lungs regenerate. This is a very important healing visualisation.

### **om pishatsi parnashawari sarwa zawari prashamanaye soha**

When we are doing this mantra recitation for our friend or family or somebody we know who is sick in the hospital we can send the red lights to their throat chakra so they develop emotional acceptance of their situation. Like patience. Because maybe they need to be in the hospital for some time before they get better. We hope that all their negative minds cool down and they develop acceptance, peace, compassion.

If we do happen to have this sickness ourself, I hope not but if you do, then we can imagine not just us but all the other people in the world with the same sickness. This is like in the lo-jong teachings, we send the energy healing to all those in the world with the same sickness. This is a very powerful healing technique.

### **om pishatsi parnashawari sarwa zawari prashamanaye soha**

#### **Fifth mantra visualisation**

Before we had this visualisation where the Parnashawaris were going through our body or the body of someone who is sick and they were catching the virus and burning them up. Then the virus was atomised. Now what we do is the same thing but it's on the global scale. It's like a divine fire, an angelic fire, a pure fire that radiates out. Now, me I'm in North Italy, so for me it goes out through Albagnano, Verbania, Piedmont, then Lombardy, North Italy, Italy, Europe and the world - like this. So from wherever you are sitting you do like this. Like from Malaga to Andalusia, Spain, Europe, the world. Santiago, Chile, the world and so on. So this pure wisdom fire spreads out and totally eradicates the virus in every single person, every single animal, on every single surface - wherever this virus is on the whole planet it's completely burnt up, eradicated. Everybody else is fine. The fire just takes away the virus and nothing else. So now we visualise like this, a huge wisdom fire eradicating totally, burning up, all the corona virus pandemic in the world. Then we can all get out, and come out in a better and more positive way than before.

### **om pishatsi parnashawari sarwa zawari prashamanaye soha**

Also at the beginning I was talking about astrology, collective karma, so this wisdom fire also goes out and burns away all the negative collective karma that's creating this virus situation. Also at the beginning I forgot to say that as a result of this astrological combination with ketu in Sagittarius and rahu in Gemini and the Saturn retrograde together with Pluto (in the western system) there is a lot of fear, incredible projection of all kinds of wrong ideas. All this kind of thing is burnt away with the wisdom fire. All this is vaporised. All we're left with finally is the actual situation without the fantasy or fear of

conspiracy theories, blaming others and all the negative information. Then the sickness gets smaller, the big problem becomes small, then it becomes very small and then it completely disappears from the face of the world. So we visualise like this.

### **om pishatsi parnashawari sarwa zawari prashamanaye soha**

*Om Guru Buddha Pishatsi, Goddess covered in leaves, please completely clear away all epidemic fevers and sickness soha*

There are more visualisations but those we'll do another day. Briefly they are sending energy to all beings of the 6 realms, for example all the different people in different social and economic states in the world. The rich, the poor, the sick, the healthy, those who are full of fear, those full of grasping, those who are overcome by ignorance, those who are jealousy - this is what we mean by the 6 realms of samsara. All these minds and all these unhealthy states are pacified and they become peaceful and happy. That's another visualisation you can do at home.

If you like you can also do:

OM AH GURU BUDDHA PARNASHAWARI HUNG PHET

Or

OM AH GURU BUDDHA PISHATSI SIDDHI HUNG

Rinpoche, Lama Gangchen, always teaches us, *om ah guru buddha siddhi hung* like this because we can remember it. We can do all the previous visualisations while reciting these mantras.

### ***Praise***

*I prostrate to you, the illusion like wisdom, which arises out of the miracle of all the buddhas. Whoever does the practice of this Goddess, pacifies forever all illness, evils and obstacles.*

### ***Making requests for the desired purpose***

*Please Guru Parnashawari take this offering, [so here we need to offer something] and may we, the yogini, and all other beings be free from illness. May we be endowed with long life, power, fame and fortune, dignity and great wealth. Grant us the attainments of all the actions of pacification, increase, power and wrath. May the holders of commitments always protect and assist us in achieving all attainments. May they pacify untimely death, illness, evils, disturbances, obstacles, bad dreams, bad signs and omens*

*and bad activities. May the realm have peace, good crops and an increase of grains. May the dharma flourish causing all goodness to arise. May all that we have in our mind be fulfilled.*

If you wish the wisdom being Guru Buddha Parnashawari to depart you say:

*OM VAJRA MU*

Alternatively you can imagine that Guru Buddha Parnashawari dissolves into your heart. Then we are going to make very strong dedications for everyone who is sick. So we touch our hand on our heart:

*OM BHISHWA SHANTI HUM*

Now some beautiful healing dedications on the entire world level from Shantideva.

*sem chen né pa ji nyé pa  
nyur du né lé tar gyur chik  
dro bé né ni ma lü pa  
tak tu jung ba mé par shok*

*May everyone who is sick from disease be freed at once from every sickness. May every sickness that afflicts anyone completely disappear from this world.*

*men nam tu dang den pa dang  
sang ngak dé jö drup par shok  
kha dro sin po la sok pa  
nying jé sem dang den gyur chik*

*May medicine be full of strength. May our mantras be chanted with success. May the virus that feeds on our flesh be kind towards us and have compassion.*

*chok nam kün na lü dang sem  
duk ngel né pa ji nyé pa  
dé dak dak gi sö nam kyi  
dé ga gya tso top par shok*

*May all beings everywhere who suffer pain in their bodies and minds have by virtue of my merit limitless joy and happiness.*

*ji si nam kha né pa dang  
dro ba ji si né gyur pa  
dé si dak ni né gyur né  
dro bé duk ngel sel bar shok*

*And now as long as space endures, as long as there are beings to be found, may I continue likewise to remain to drive away the sorrows of the world.*

*dro bé duk ngel gang chiang rung  
dé kün dak la min gyur chik  
jang chup sem pé gé dün gyi  
dro ba dé la chö par shok*

*The pains and sorrows of all wandering beings - may they ripen wholly on myself. And may the virtuous company of bodhisattvas, always bring about the happiness of beings.*

*jetsun lame ku tse rabten chin  
namkar trinle chog chur kye pa dan  
lobsang tenpe dro me sa sum gyi  
dro we mun sel tac tu ne gyur chik*

*May the holy teacher have a long life. May the enlightened activities be fully displayed in the ten directions and may the brightness of the teachings of Lama Tsongkhapa continuously dissipate the veil of darkness covering the beings of the three realms.*

*nyimo delek tsen delek  
nyime gung yang delek shin  
nyitsen taktu delek pe  
kon chok sum gyi jin gyi lob  
kon chok sum gyi ngoe drup tsol  
kon chok sum gyi tra shi shok*

*At dawn or dusk, at night or midday,  
may the Three Jewels grant us their blessings,  
may they help us to achieve all realisations  
and sprinkle the path of our lives with various signs of auspiciousness.*

Thank you all very much for practicing together. Practicing together is much more powerful. That's why we're doing the long-life mantra marathon because many of us together can really create the energy of long-life so please continue with this. On Tuesday I will explain about the practice of Black Manjushri.

## Questions and Answers

### Is the first visualisation only for us?

All the visualisations you can do for yourself as well as for other people. Actually maybe you don't need them but better to have them just in case. Right now the world is full of people to dedicate for, our friends, our family, just open the internet or the newspaper - it's full of people to pray for so please send healing to them!

### Where can we do the long-life mantras?

Well in the morning go to the bathroom, have a cup of tea and then start with the long-life mantras or maybe we can sit on our meditation seat or put the headphones on our iPhone and walk around the garden or stand on the balcony and recite the mantras. You don't have to do everything at the same time. Sometimes take a break and continue after with a fresh mind.

### Is it good to do the mantras from ketu and rahu like in the Kalachakra practice to pacify the astrological energy?

Yes of course. We have many beautiful astrological practices. There is a book with 5 or 6 astrological practices prepared by Lama Gangchen. However what he was saying these days is that if you want to do an astrological purification do Black Manjushri. If you're doing the astrological practice anyway, then why not. But these 5 practices are the specific recommendations of Lama Gangchen for this time: the 3 long-life practices, Parnashawari and Black Manjushri. We can try to follow that or do whatever practice we like to do - of course.

Thank you very much for practicing together. Happy easter. As Rinpoche says may the big problem become a small problem, may the small problem become a little difficulty and then disappear. *om no problem soha.*

nyimo delek tsen delek  
nyime gung yang delek shin  
nyitsen taktu delek pe  
kon chok sum gyi jin gyi lob  
kon chok sum gyi ngoe drup tsol  
kon chok sum gyi tra shi shok

At dawn or dusk, at night or midday, may the Three Jewels grant us their blessings, may they help us to achieve all realisations and sprinkle the path of our lives with various signs of auspiciousness.