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NGALSO
Path to Enlightenment

Explanation of the Parnashawari Practice

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Lama Gangchen Rinpoche, our Guru, asked me to explain in short detail the Parnashawari practice - not all the long details. Let's hope nobody gets sick but if you do, you probably won't feel like doing all the long practice. So, I'll do what Rinpoche said and explain in short detail. On the NgalSo site we have this sadhana [NgalSo Tantric Self-Healing practice of Parnashawari] and you can download it in English, Italian, Spanish, Portuguese and maybe some other languages. You all have access to this beautiful sadhana, which we actually made in 2001.

Actually it's quite a long time ago. So let me explain to you the very nice story behind it. As you know in Tibetan Buddhism we have hundreds and hundreds of healing buddhas. Why do we have so many? Because we need them. It's something like a Tantric Swiss army knife. Each one has some particular reason, some kind of particular healing method. For example, Parnashawari is particularly to heal fever and to heal epidemic sickness like we are experiencing now all over the world. Twenty years ago I was with Lama Gangchen Rinpoche, and many other people, in Brazil. We were all together with the ACCHHAA group on this huge boat on the Rio Negro river in the Brazilian Amazon. We were practicing Making Peace with the Amazon. Why? Because we need the Amazon, it's super important for the world so we need to take care of it. So we were doing this very beautiful healing pilgrimage in the Amazon forest with Lama Gangchen Rinpoche. We were going around on our super boat and stopping it in different places where we would get off and do the Making Peace with the Environment practice. In one of the places we stopped off - a very beautiful beach with a very beautiful forest - Rinpoche decided to give the initiation of Guru Buddha Parnashawari.

Parnashawari is one of the 21 Taras. We have many female buddhas in Indo-Tibetan Buddhism. What does Parnashawari mean? It means something like the goddess covered in medicine leaves. She has a special relationship with the environment. A special quality and relationship with healing: finding new medicines, finding ways to take care, finding

some way to reconnect with the elements, with the environment. We did this very beautiful retreat, sat on the beach, with Rinpoche. We gradually made the sadhana after that.

The first time I seriously did this practice was in Rio de Janeiro. I can't remember exactly what year, but it was some years later. At that time we had a dharma centre in Santa Theresa which is a hill zone in Rio. A very beautiful place. At that time there was a Dengue epidemic. This is also a pretty horrible sickness. Also the problem with Dengue is there is no solution - you can't even take aspirin for the pain. At that time I think there were something like 100,000 people sick in Rio de Janeiro with Dengue fever. We were in the dharma centre and I started to see all my friends falling sick one after the other with Dengue. What could we do? We did a Parnashawari retreat. For me personally it was the first time I ever really did the practice. We did it there for some time. I was very lucky because even though a lot of friends got it - I didn't get it. I was doing Black Manjushri and Parnashawari practice like Lama Gangchen Rinpoche suggests we should do now.

After that I can't say I did too much Parnashawari practice because somehow there was no need. I wasn't really facing an epidemic - there wasn't one. Now since 2/3 months we're all facing, all over the world, what Lama Gangchen Rinpoche calls the Karuna virus. Karuna means love and what Rinpoche is saying - it's very nice - is that love and compassion need to spread rapidly across the world like a virus! Everywhere in the world now - North America, South America, Europe, Asia - we're all locked down because of this virus. Rinpoche suggests that we all practice Parnashawari because it's incredibly helpful for ourself and others. Hopefully you won't get sick, but if you do then the practice is very useful.

We start at the beginning with the preliminary practices: refuge, bodhichitta, guru yoga, guru mantra and becoming one nature with the guru. Rinpoche suggests in this situation we do a short version. Why? Because if you feel sick, you won't feel like doing a very long sadhana. However, if you're on lock-down in your house and feeling ok, actually you have plenty of time so it's maybe a good time to do this practice in an extensive way. Luckily this last month, since the beginning of the lock-down, Lama Gangchen Rinpoche and Lama Michel have been giving all kinds of wonderful teachings and practices. Please if you can, try and follow and keep some consistency with your normal dharma practice because we need a steady mind and emotions at this time.

What I'm going to do, is I'm going to jump straight to the main point of the practice. I heard these days that Lama Gangchen gave many times the transmission of this mantra to everyone. Many of you also already have this initiation, so you can do really this practice. If you don't have the initiation but want to do the practice you can visualise Guru Buddha Parnashawari in front of you.

Main practice

Self-generation as Supreme Healer Guru Buddha Parnashawari

I'm going to refer to the retreat sadhana that I translated, so we can look a little bit about how to do the practice. This is the Tibetan instruction and is actually from the 9th Panchen Lama. It says if you can to make one altar somewhere in your house. Maybe in the living room or in your bedroom or somewhere, make one little place with a picture of Parnashawari if possible. If it's not possible then you can download the image on your computer or phone. You will need the picture for visualisation. What you need if possible is a clean place. Why? Because the feeling is much better if it's clean in your house, anyway now we are locked in the house - it's not possible really to go out - so it's better if we keep the environment clean and tidy because it's uplifting for our mind. Anyway at least put the picture on your laptop or on your phone.

Then we take refuge in the Guru Buddha, Dharma and Sangha - in the three jewels. Why? In Tibet this word 'refuge' didn't exist, there is this word *nangpa* which means insider. What it actually means is that we need to look inside ourselves for the solution. In normal life we always look outside for a solution don't we: *if only I could fix my house, get a job or get a new partner or get more money I'd be happy*. Till now we always did like this: *if only I had this, could do this, change something in the outer world then I'd be happy*. But the historical buddha, Shakyamuni, taught us that if we continue like this we'll never be happy - it's not enough, because deeply inside we have a very profound emotional need for something else. We need to change the way we think.

When we take refuge in Buddha, Buddha means the awakened one, it's not just talking about the historical Buddha Shakyamuni. What it means is that we ourselves can develop all kinds of positive minds. We already have some positive minds, we have empathy, we have love, for sure we have some good minds. But, we can increase them, we can increase our human capacity. We can develop a completely open and expansive mind. That's what we mean by Buddha. We can develop 10%, 20% or at least more than we have now. We can go in the right direction. Everybody has the potential for enlightenment, everybody if they follow the right instruction can evolve, everybody is good enough to achieve enlightenment. What we need to do is put the correct kind of emotional information into practice. That's what we call the dharma. Dharma is what stops us suffering, what elevates our mind. For example, being nice is dharma, being kind is dharma, not getting angry is dharma, being patient is dharma, everything that puts the mind in a positive direction is dharma. We have many different instructions from the historical Buddha and from many of the lamas of our lineage - but the point is we need to put them into practice.

We say the Buddha is like the supreme doctor, the dharma is the medicine, and that the sangha, the spiritual community, that's all of us, are like the nurses, the assistants. We also take refuge in what's called sangha or the spiritual community because together we can grow. It's very difficult initially to practice by yourself. This is exactly why we have dharma centres, sangha groups, WhatsApp groups, youtube channels and all these kinds of things, so we can do things together because it's much easier together. Anyway, we take refuge in Guru Buddha, dharma and sangha.

Now we are all afraid of this sickness, and this fear which is building up every day is really harmful. Lama Gangchen Rinpoche in his book *Choose Peace*, says exactly this: if you go to the doctor and the doctor says you have a bad sickness, this news is like a gun pointing at you, the news of the sickness makes your mind go into complete fear. Before he was using the example of cancer but now let's say Covid. If we take a test and the doctor says: you have Covid, then automatically you have this incredible fear. This fear is bigger than the sickness.

Buddha Shakyamuni gave a very nice example, he said don't be shot by two arrows. We are all human beings, but actually we didn't read the contract of life very well did we? We didn't read the small print! This is how it is: sometimes we are going to suffer, sometimes things go well but sometimes things go badly, sometimes we're going to get sick, if we're lucky then we're going to get old and die. This is the small print we didn't read when we signed the contract of life! Sometimes these things happen - it's life isn't it. It's natural. Let's say we get one sickness, this means one of many kinds of physical discomfort, something's wrong, but on top of this we don't need to be shot by a second arrow - that means by fear, anxiety, stress. I honestly feel that most people if they get Covid can deal with the sickness, but the fear around it is so great that it becomes almost unbearable.

My first suggestion if you want to stay well during this crisis would be to stop reading the news all the time. Ok somehow we want to look, but maybe look just one time a day and not all the time, not every hour, not every half hour, because then it's just getting worse and worse and we enter into all these people's fears and anxiety and negativity. If you want to feel well then make some kind of digital detox, try and look at more positive news and positive information. Please don't follow all these conspiracy theories, all this kind of complaining about the government, or whatever, because it's useless. What we want to hear is some kind of positive ideas, some kind of positive information.

I'm seeing on my friends WhatsApp groups worldwide that some friends or some friends' relatives have got Covid. So let's pray and dedicate for them all. Please if this happens to you, or your relatives, don't be shot by two arrows, just deal with the actual sickness. Dharma practice will really, really help you if you are a practitioner.

Of course everyone is welcome to listen to these teachings, Buddhism is open to everybody. But, if you're not Buddhist then please follow anything that gives you some kind of inner peace. If you are a Christian, pray to your saints. For example, there is a saint in Napoli that protects from plagues and there are many forms of the Madonna for that. Whatever it is for you that gives you some peace, some emotional security - follow that! You're also welcome to also follow our Buddhist ideas.

So, first we take refuge in Buddha, Dharma, Sangha. Next we request our guru's blessing. Why do we request our guru's blessing? It's because we have an unbroken lineage of healing practices going back many centuries through the great lamas of Tibet and India. These things really work. It's like the Olympic torch where they pass it from one person to the next, so you're not the owner of the torch, it's passed from one Olympics to the next.

It's the same torch. Our lineage is a little bit like this. We have these incredible people who had these inner experiences and healing realisations, and then what did they do - they passed them on to other people. This was the Buddha's idea. The historical Buddha wanted everyone to find peace, happiness and healing. That was the Buddha's original idea. Then gradually Buddhism developed through the centuries, now we have many types. So the idea of our Guru, Lama Gangchen, is that anybody can use the NgalSo Self-Healing methods, because this is actually the intention of the historical Buddha Shakyamuni. So let's say you just happened to find this on Youtube, Lama Gangchen gives his permission for you to do our healing meditations. No problem.

We take refuge in Guru Buddha, dharma and sangha. We request our Guru's blessing. Next we imagine the blessings, all the transformative energy of our guru and all the lineage back to Shakyamuni Buddha, touching our heart. Then all of you in the NgalSo world who have the initiation of Parnashawari can do the practice one way. Somebody who never did the practice before, who just happens to be here, you imagine Parnashawari in-front of you.

If possible we have to do this practice with empathy for other people. But if you're just doing it for yourself or a friend it's also ok because it's suitable for all different kinds of people's experience. If you are afraid and you do this practice and you feel better - it's wonderful. However if possible, try to think of all the other people who are sick. I mean, for example, if you must look at the news, which I'm sure you can't resist at least once or twice a day, there are so many people suffering in the world right now. If you think about it, it's just awful. In England I've heard all these stories about old people who are going to the supermarket and there's no food because all the young people push them away and take everything. Even the basic things they can't get - this really makes us feel so bad. Think of all the people who are having some difficulty at this moment: weak people, old people, the people who are sick, also all the doctors and nurses, all the people who are making deliveries, all the people who are actually helping us to face this situation. Try and empathise with all of them, so we're not just doing this meditation for myself personally. We try to imagine around us as many people as we can. For example, now I'm here in North Italy so I can imagine Albagnano and Piedmont and Lombardy and Italy and Europe and the world - if possible. If not at least you can imagine when you're doing the practice, your friends, your family, your guru.

We're all very worried about our families, we're all locked down in the house and then: *ah what about my mother, my father, my family, my grandmother*. What we can do is meditate for them, because for most of us there is no chance that our mother, our father, our family, our grandmother is going to do this kind of practice. So we can do it for them as a kind of spiritual protection. If you have a friend or a family member who is sick you can imagine that they are in front of you and that you are sending the healing energy to them. Many of my friends in different countries have relatives who are sick, so you can imagine them and concentrate very strongly when you do the practice that all the healing energies are going towards them. Even though we are sat in our house on our sofa, we can still do something for others.

Who is Parnashawari? Let me explain what it says here in this retreat sadhana. There is one nice prayer here, it says:

Mother of all the conquerors, venerable Saraswati, with peaceful and wrathful manifestations like the grains of sand of the river Ganges, you who manifest as a wrathfully scowling Arya yogini, mountain hermitess Parnashawari with faith I offer praises to you.

I'm reading these instructions from the retreat manual. It says if you do this practice all the firewood of your disturbing emotions are burnt away. I can guarantee to you that this is true, because when I did this practice I actually felt very peaceful, I never felt afraid or anything. I think the problem is people are so afraid about the Covid virus that their minds are completely shaking. This practice is really helpful to give us a good feeling and pacify our emotions. We pacify the fire of disturbing emotions such as fear, anxiety, stress and also like attachment - because we also have many existential fears don't we, like for example will I have enough food, will I have enough money. All this kind of fear we didn't have before. All this kind of emotion, if we do this practice transforms into the great fire of love and compassion, and gradually epidemic sickness and negative condition are burnt up. Ok, this explains the benefits of doing this practice.

By the way, there are all kinds of conspiracy theories about how this sickness appeared. One thing from the scientific point of view is that actually in the last 2000 years human society has had epidemics - it's just the way it is, this is the small print of life. We have the plague of Justinian at the end of the Byzantine empire. We have had all kinds of sicknesses, we had of course the black death and so on. This puts Covid a little bit in proportion. Up to 1967, for the 100 years before that, 500 million people died from smallpox. That's 5 million people per year, every year, for a 100 years. That was the worst sickness in modern times. In 1967, the World Health Organisation found a vaccine for smallpox and it was eradicated from the world. Maybe our older family members remember this time, but most of us younger people don't - this is why we are a little bit shocked at the moment because we didn't have this experience before. Also since the early 1980s, 32 million people have died of AIDS and 75 million people are infected with it. Obviously we pray that fewer people get Covid and that the right medicine will soon be available for everyone. Anyway we're shocked because for us it's the first time we've faced this kind of epidemic sickness. Fortunately in Buddhism we have all kinds of healing methods since ancient times to deal with it.

Parnashawari is a form of Tara. What does Parnashawari mean? Parna means leaf, medicine leaf. Shawari means goddess, something like an Amazon - not Amazon the place but like an Amazon goddess from Greek mythology, a very powerful woman who can fight off things. Shawari also means she is like a kind of huntress. She is like Lara Croft - invincible, she will not be defeated! So she's covered in medicine leaves, she knows all about plants and medicine and the environment - no way is the sickness going to beat her. She is the one we definitely want on our side! She's like a tantric Lara Croft.

Here in the retreat manual it explains a little bit about the meaning of her mantra. Probably all of you have received the transmission of the mantra but just in case you didn't - we have this holy sound called a mantra which invokes the healing energy of Guru Buddha Parnashawari. If you didn't receive the mantra already, who likes to have it please repeat after me 3 times. What this means is that you can imagine Parnashawari like on a picture in-front of you and you can repeat the mantra and do this healing meditation. If you are not sick - wonderful - please do it for somebody else. Try as much as possible to use it, because this practice was made especially for this moment. It's like, for example, if you have medicine, let's say a cabinet full of medicine in your house, but you never take it, then it's kind of useless. If we have a healing method that was prepared especially for this moment and we don't use it then it's also useless. Please try and use it. If you didn't receive before please repeat the mantra after me:

om pishatsi parnashawari sarwa dzowari prashamanaye soha x 3

Later on I will explain what we have to imagine when we say this mantra. Mantra means a kind of tool to transform your mind and put it into a positive space, to change something, to create healing. *Man* means mind in Sanskrit, *tra* means a tool. So it's something to change your mind, your energy, in a positive way. Tibetan lamas also explain mantra as something that cuts off ordinary appearance, because we have wrong ways of seeing the world. For example, now everything is over-whelming, everything is wrong, everything is terrible - this we need to change, we need to change our mind into something positive, put the mind into a positive space so we can start healing. We can awaken the healing energy in us through this mantra.

What we are going to do is read from this booklet [NgalSo Tantric Self-Healing Practice of Parnashawari] which you can download from the ngalso.org website. I'm going to read the main practice, Self-generation as Supreme Healer Parnashawari. If you've received this empowerment you can imagine yourself as Parnashawari, if you've never received the empowerment you just imagine Parnashawari in front. Guru Buddha is in front sending you healing energy.

Self-generation as Supreme Healer Parnashawari

The lady or goddess who is covered in medicine leaves.

Out of emptiness arises Mount Meru. At the peak of this sacred mountain appears the seed syllable PAM 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 Area beings. This pure light heals the sicknesses and sufferings of all living beings and then returns back into the letter PAM and we transform into the golden coloured Supreme Healer Parnashawari.

First, what we have to do is change channels. We all have what we call our ordinary appearance of ourself. For example me: I'm a woman, I'm English, I'm 54 years old. We have this whole series of ideas about ourself based on our emotional experiences and our

life. We have all these feelings: *I'm too old, or I'm too young, I can't do this, I'm not good enough* - all this kind of stuff is going on in our mind. This negative way of thinking is like a negative mantra. We're limiting ourself. All the time we're like: *oh I can't do this because...* we have this whole mental blockage. We're creating what we call our own personal samsara by our negative way of seeing ourself, our negative way of thinking. People think Buddhists are kind of weird repeating mantras all the time, they think we're obsessive, but everybody is repeating some kind of negative mantra: *I want, I want, I want soha, you're horrible, you're horrible, you're horrible soha*. These obsessive thoughts that pass through people's minds are negative mantras. In Buddhist philosophy we have lots of explanations about this, but basically we see ourself in the wrong way. We have this feeling of separation from everything else and as a result we are never satisfied. All the time we feel like something is missing. We think: *if we had that thing, that car, that house, that relationship, money... I will be happy* and we get obsessed. Then we think: *that person is really horrible, he did this to me* and we start obsessing and it becomes a huge thing. Our mind is unbalanced. Because we see ourself in the wrong way, we're always oscillating between desire and hatred, and all kinds of other negative emotions. We're creating an emotional mess for ourself and others because of this.

So, the first point of the meditation is that we need to switch channels. You know like on the tv, you just press a button and go to another channel. Maybe the channel we're watching is very boring so now we want to see something more funny, more interesting, so we change channels. We have to think: *until now I tried to be happy but if I'm honest with myself I'm always a little uncomfortable, dissatisfied, I'm anxious, I'm stressed, really emotionally there's something missing so let me change channel, let's try a new me, a better me*. So we're going to change to a new channel that we're going to call Tara channel. For us older people, when we used to switch off the tv the image used to go down to a point - maybe for the younger people they can remember a tv from their grandparents or parents. When you switched off the channel the image used to go to one green point and switch off. Then it would grow from one point and appear again. We need to do like this. *I am fed-up of myself, suffering, complaining, anxious, fearful, miserable, this view of myself I need to switch off*. So we imagine that our normal limited reality switches off like switching off a tv channel. When we switch off the tv its like *puffffff* - inner space!

Now we are going to imagine a new us. So first we imagine a new environment, a very beautiful environment, a very healthy environment with pure elements. We imagine what's called Mount Meru, this is the centre of the world in Buddhist mythology, it's the cosmic mountain. We imagine that we're in the centre of a beautiful place, then on top appears one lotus. Why do we have this idea of lotus flowers in Buddhism? I don't know if you've ever seen lotuses, you have to plant the seed in the bottom of a lake where it's full of mud and then it grows up through the water and then pops out of the water where it opens. This symbolises that we need to grow-up like this. We have this mess of our emotions, but if we practice we can break through into let's say a more elevated state of being.

On top of the lotus appears a full moon. This full moon is our mind of empathy, love and compassion. Lama Gangchen always says something very nice, I've heard him say this many times: *you westerners have been to the moon but all you brought back were some*

rocks! We Tibetan lamas have been to the moon, the real moon of love and compassion, the full moon of peace. If you look at the moon in the summer, it's kind of cooling, there is this feeling that it cools down our negative emotions. It's like the feeling of peace, of empathy, of love. Also light. Honestly I think many people at the moment feel a little bit dark, there is a dark feeling - if we read the news all the time it's heavy and depressing. We need to recover our inner light. We imagine a full moon disc in the centre of this beautiful perfect environment. In the centre is a golden light. It says here that it has the sound, the vibration, of PAM. Why? Because her name Parnashawari begins with PA, so we always take the first part of the name PA and then we have the zero point which is the M sound. In Buddhist tantra, the M sound means zero. It means everything is unfindable if you search for it, things are not the way they appear, everything is inter-connected. Anyway, in Buddhist tantra everything starts from a thought, name and light.

This light goes out and touches all the holy beings. So, for example, if you're Christian or another religion, you imagine all the buddhas, all the saints, all the holy beings - everybody - all those with positive energy - and ask them: *please send me positive healing energy*. All this energy comes back. Then we resend it out to all the people who are sick. Today (April 4) they say 1 million people have got corona virus, actually that means many more, because that's just who got tested so maybe 10 or 20 million people have it. To all these people we send healing lights and medicine nectars. We imagine that they're cured from their sickness, that they are cured from their fear. They're healed. We imagine they all take the form of Guru Buddha Parnashawari or at least they get better. Then all this healing light comes back again and out of this we appear, if we have the initiation, as Guru Buddha Parnashawari. If you don't have the initiation then just imagine Parnashawari is appearing in front of you. But not just like in a picture, she's really there and is full of love, full of compassion, full of peace, full of healing energy, ready to help at any moment, day or night.

The Tibetan sadhanas basically describe what the Buddha looks like. This sadhana says that Parnashawari is a golden female Buddha. She has 3 heads and 6 arms which for many people is quite far out. Why in ancient India did they do like this? Nowadays we have photography so we take many photos and videos and are very used to them. When you take photos of the same person you can see different faces, many expressions, many moods. Somehow this image of Parnashawari is like an ancient photo. One face is very peaceful, one is smiling, the other is showing a wrathful face - it's like a series of photographs. Like a Picasso painting, showing many different faces at the same time. Gangchen Rinpoche says the reason why the buddhas have many faces, is because we have many faces. It's true. Everyday we are full of different faces like happy face, bad face, sad face, wrathful face, jealous face, dumb face, all kinds of face. So the buddhas have many faces because they are helping us to transform these emotions. It's not them that have many faces, it's showing us what we actually look like. These dharma pictures are like a mirror. The buddha shows us our higher self. Shows us how to transform all our emotions. Actually Parnashawari has got three faces because we need to transform our ignorance, desire and hatred.

Then she's got 6 arms. Imagine if you took three photos of someone holding different things and made a photo montage. All the things she's holding are symbolic. What's she holding? She's holding a bow and arrow. Why? Because she's an huntress. Why? Because she's going to hunt the virus and she's going to kill it. If you're a good archer, you want to hit the target, so what it mean is she's going to catch the virus and all the medicine we take is going to hit the target and get rid of the virus, the sickness. Then in another hand she's got many medicine leaves, this means she's got the remedy to our sickness, the solution. She's using these medicine plants like a fan. Why? Because she's curing fever, cooling it down. Epidemic sickness comes with fever, so she's cooling down our fever - like a fan made of leaves that they used in ancient India when there was no air conditioning. She has the medicine that we are going to need, the solution to the sickness. She's cooling down the fever.

What else does she have? Various weapons for catching and killing. Why? Because she's going to hunt and kill all the sickness. Ok we're Buddhists and we want to develop inner peace but sometimes we need this warrior feeling, for example when we're sick we need to fight with the virus. We need to overcome it. We don't want the virus to win - we want to win over the virus, over the sickness. This is why Parnashawari is like this. Lama Gangchen says you can just imagine that you have one face and 2 hands, there's no need to imagine 3 heads and 6 hands if that's a little complicated. But, what you can have is all these different things, like the bow and arrow, the medicine, fan and so on. The more you engage emotionally with this kind of visualisation, the stronger the meditation becomes. That's my experience from doing it. We imagine we are Parnashawari or at least like Parnasharvari. If you look she is sat in one yoga position called *mulabanda*, she's showing us that there are some healing yoga methods to take care of sickness as well.

Then what we need to do is recite the mantra. So there are many, many, many different mantra visualisations for the Parnashawari practice. I'm going to explain some that I got from this meditation manual. When we recite a mantra, if you like you can use a mala or rosary, but if you're sick and you don't feel like it, you can just lay there and say them. You don't need to count. If you can't breathe very well just think them, but do them because you'll feel better. So if you received the initiation, in your heart is the golden energy of Parnashawari. Otherwise imagine that the energy is flowing from her crown to yours and then flows down to your heart chakra and then going outwards to everyone else.

So we start reciting:

om pishatsi parnashawari sarwa zawari prashamanaye soha

What we visualise is that from the heart come out millions and billions of Parnashawaris and they go all through your body. Through your lungs, through your organs, blood, through your brain, everywhere, catching the virus inside your body. As I was saying Parnashawari is like Lara Croft, she's has a lasso and she's chasing the virus, going after the millions of viruses in your lungs and in your blood and everywhere in your body - she's catching them and she's destroying them. This is what it says.

As you say the mantra you imagine a wisdom fire going through you. If you're not sick then imagine doing it for everybody in the world who's sick. You imagine that their fever transforms into wisdom fire and it burns away their sickness, it's destroying the virus in their body and lungs, it is so burnt up with this wisdom fire that it becomes like dust and blows away into space and there is nothing left, zero. That's one thing we do when we say: **om pishatsi parnashawari sarwa zawari prashamanaye soha**

First visualisation

So the first visualisation is imagining that Parnashawari is going through all your atoms and cells and destroying the virus with wisdom fire, with the medicine blessing of all the buddhas so not even one atom of sickness is left.

Second visualisation

The second visualisation is like the 1980s pacman video game - millions and billions of Parnashawaris go out and like pacman they chase and eat the virus! I'm not making this up, this is what the instruction is. The pacman go through all the atoms and cells of our body, our blood and our lymph, eating up all the virus. As we say: **om pishatsi parnashawari sarwa zawari prashamanaye soha** - Parnashawaris are chasing and eating all the virus. They are busy eating up the millions of virus in the body, eating it all. If you're not doing it for yourself imagine the Parnashawaris are eating up all the sickness of the people requesting help in our prayer groups or the ones you see on tv or the internet. The more virus she eats, the more happy Parnashawari is. She eats everything - she's not on a diet!

Third visualisation

We imagine a stream of very cooling nectars flowing down through us. People who get this virus get a lot of fever so imagine this nectar is cooling down. It's kind of like a cooling inner shower washing inside our body energetically. We imagine that all our sickness, negativity and defilements go out. You know when we have a shower, there is a drain and all the water goes down there. We imagine that under our feet is one little hole and all the sickness and negativity goes down, down, down, into the earth and many levels down is Mr Death. All our sickness goes down to Mr Death. Mr Death is there and he eats all our sickness. Its perfect - Death gets what he wants, all our sickness, all our negativity, and we get better. So this is a win-win situation.

So we say the mantra: **om pishatsi parnashawari sarwa zawari prashamanaye soha** and imagine like an inner shower. All the sickness is going down and when we don't want to do that anymore - you know like we have a plughole in the bathroom - we put the plug in, but in this case it's a vajra. So then nothing can come up. Death is down there, we don't want him to come up through the plughole. It looks like I'm joking but I'm really not joking!

Fourth visualisation

There are three Parnashawaris. We are golden Parnashawari. At our throat is a red Parnashawari, she's healing the throat chakra, sore throat and emotions. On our heart and lungs is a black Parnashawari. For those people who do get this virus, there's an uncomfortable feeling of constriction in the chest and lungs. Visualising black

Parnashawari in this area is very relaxing. You feel the buddha is here on your chest, which is much better than thinking I'm sick and getting afraid. So we have this comfortable feeling and when we say the mantra we feel that black Parnashawari in our chest and lungs takes all the sickness, all the problems from there. So you feel really much better, and more relaxed.

om pishatsi parnashawari sarwa zawari prashamanaye soha

All the Parnashawaris are going through my lungs, going through my blood, going through my body, catching all the virus, getting rid of it, vaporising it.

If you get some uncomfortable feeling on your chest visualise black Parnashawari at your heart. She's a little bit wrathful looking. She's like a vacuum cleaner - she's sucking up all your sickness and taking it. Like we have the hoover for dirt, she's hoovering up all the sickness of your lungs, of your breathing. When we recite **om pishatsi parnashawari sarwa zawari prashamanaye soha** - she's hoovering. It's helping. With this kind of virus, you get breathing difficulties, you get coughing and difficulty in the lungs. If it's feeling uncomfortable here, something pressing in the chest visualise a black Parnashawari and gradually it will help you. If you get a sore throat, an uncomfortable feeling there - then visualise red Parnashawari at the throat. These meditations were made for a purpose, for exactly this moment, for exactly this kind of sickness.

Fifth visualisation

if you are hot with fever say **om pishatsi parnashawari sarwa zawari prashamanaye soha** - and visualise wisdom fire, not just for ourself but for everybody who's sick. Also it's very important to remember if you are sick that it's not just you - many people in the world have got this sickness. So if we know somebody else who's sick we put them in our heart and send them this energy. If we're healthy - perfect - put them into our heart and send them this energy. Especially put your mother in your heart and your father, your partner, your guru, your child, your uncle, your aunt, your friend. Everybody has some people who are more important emotionally for them. Put your whole family in there and send them healing energy. All of us are super worried about our mother, because we are all far away - most of us are not locked down with our mother, our father, our grandmother, our brother, our sister, children - so we can do this for them. Most probably they are not going to do this, but you can put them in your heart and it will help them for sure. When we recite the mantra **om pishatsi parnashawari sarwa zawari prashamanaye soha**, this energy is not just going to you, it's going to all the people in your heart. If you have a big feeling you can put everybody around you there, you can expand, you think of all your friends, our NgalSo sangha, all the people who are sick and suffering, so when you do the mantra you do it for all of them. Please really try: **om pishatsi parnashawari sarwa zawari prashamanaye soha** - send this healing energy to everybody.

Lama Gangchen is also suggesting that we do many other practices these days, so I'll explain them one-by-one. Please do Parnashawari if you can't do all the practices - at least do this one. This one is specifically for this kind of epidemic sickness. It was designed for now so please do it. It will help you if you get sick and it will also help the people you send healing energy to.

All mantras mean something. We're not just saying *om coca cola soha*. Mantras are written or spoken in Sanskrit.

Om means everything, **om** is the body, speech and mind of all the buddhas. It means the dharmakaya, the sambhogakaya, the nirmanakaya - the three bodies of a buddha.

Pishatsi means some kind of Amazon type figure, a female Amazon, it means if you have a difficulty you want Parnashawari on your side because she will win. In a normal situation maybe she would be a little bit scary, but now we want her on our side because we know she will win. Exactly the kind of person we want.

Parnashawari: **parna** means leaf in Sanskrit so it means she has all these medicine leaves. Why? Because it is the solution. For sure a solution for this sickness is going to come. We've got thousands and thousands of laboratories looking for it, but finally it will come out of something from nature. So she's already got the medicine leaves, she's got the remedy of the sickness. **Shawari** means something like mountain hermitess. It means she spent her whole life in a forest, in a rainforest, meditating so she understands very well about nature. She understands how to survive. She's a survivalist. She knows how to survive any kind of epidemic sickness.

Sarwa means all in Sanskrit.

Zawari means epidemic sickness. Precisely **Zawari** means fever in Sanskrit. So it means all fevers,

Prashamanaye means be pacified.

So the mantra means: ***Om Amazon Parnashawari, the mountain hermitess, the huntress, please pacify all epidemic sicknesses and fevers like Covid, may it be totally pacified for myself and all sentient beings.***

This is what we are saying when we are reciting this mantra, so it's very powerful and it's also something true.

Om Guru Buddha pishatsi, lady covered in the leaves of the medicine remedy please pacify all epidemic sickness like Covid. May it be totally pacified for myself and all other sentient beings soha.

Hopefully you're all very well, but Lama Gangchen suggests that we try and do this practice. Maybe some of you are very busy because you have to take care of your children or you have to work from home, you have different kinds of things to do, but those of you who have time, and some of you do, please spend some time doing this practice. Why? Because the more we do this practice, the more we connect with the energy. This is why we have this idea of doing a close retreat in Buddhism. It's so that when we do the practice the energy switches on immediately. If you're sick it will help. If you're not sick do it anyway because then you have more capacity to help others. This is really the most interesting practice for now because it's actually the most suitable practice, panacea, suitable for this time.

To summarise:

As we recite the mantra we visualise:

- 1) that millions and billions of Parnashawaris go out from our heart, if we are imagining ourself as Parnashawari, eating all the virus in our body and burning it away. Or we can imagine that from Parnashawari in front of us come nectars that pass through us and do the same, millions and billions of Parnashawari coming to ourself and to anybody who's sick or as a protection for our mother, father, our children, our friends, our family, for everybody. We can imagine all the people in the hospital who are sick, who are suffering, and send this energy to them. So please try.
- 2) that the Parnashawaris are catching the virus, killing the virus, burning the virus, they are eating the virus like pacman, apparently they find it very delicious!
- 3) medicine nectars, flowing through ourself, through the sick, through our mother, our father, our guru, through everybody, through the whole world. Medicine nectars that pacify the sickness all over the world. All the sickness and negativity go down the hole under our feet and there the negative and sickness goes down to the lord of death and we put the lid on.

For today that's enough mantra visualisations, I think it's already a lot. Actually there are more Parnashawari visualisations. But maybe if I tell them you all today it's too much. I will talk again about Parnashawari, I have a lot more things to say about her. I also want to talk about this astrologically, it's very interesting actually from the point of view of Kalachakra astrology, what's happening with the planets and all these things.

Now let's practice what we just heard because just to hear it and not do it there's no point. For the next 15 minutes let's say the mantra together. Put the image where you can see it. Sit comfortably, any position is fine, if you're laying down it's also fine. If you have a mala, a rosary, it's fine. If you don't have a rosary it's fine.

In front of you is Guru Buddha Parnashawari who is the essence of all the healing energy and of all medicine, she is the nature of all the holy beings, of all the saints, of all the buddhas, the essence of all the pure elements. As we say the mantra together we are going to do the first visualisation: we imagine that Parnashawari is going through our body and eating all the virus, burning all the virus, destroying all the virus. It's like an inner Shambala war and we're winning. The Parnashawaris are like our wisdom army, it's like having a million Lara Croft in our body and they are going to win. We're going to be victorious. If you like you can put through yourself, if not you can put through your mother, your father, your family, all those you can imagine. For example, now there are loads of people in hospital, there are sick people everywhere, and we can do this for them. Ok. So let's do this together. Each visualisation we can do 5 minutes.

We also have this very beautiful chakra - the protection circle of Parnashawari which you can download from our ngalso.org site. In the centre of this design is what we visualise in our heart, a Tibetan letter PAM. All around is the mantra **om pishatsi parnashawari sarwa zawari prashamanaye soha** and it's going in every direction, healing the sickness and suffering of all beings. Then around, in Tibetan, it says: **om ye dharma hetu prabhawa hetun teshan tathagato hyvadat teshan ca yo nirodha exam vadi maha sramanaye soha** which is what we call the dharani of interdependence. It means all phenomena depend on causes and conditions, the Tathagata, the Buddha, the truth telling spiritual wonderer - understood the cause of all phenomena and their cessation soha.

So, arising from the golden light in your heart or in front of you is Parnashawari. First visualisation: lights go out, the army of Parnashawari are capturing and killing all the virus and vaporising it. They eat it. There is not even a particle of dust left of this sickness.

om pishatsi parnashawari sarwa zawari prashamanaye soha recitation

If you have difficulty to breathe - I hope you don't but if you do - then you can say quietly under your breath like we do in retreat in the gumpa. Just say it very quietly so you can feel it in your heart. Also because if you have some breathing difficulty you may not be able to say it out loud. Feel it in your heart.

om pishatsi parnashawari sarwa zawari prashamanaye soha recitation

Second we visualise a fire, it's not a harmful fire it's a wisdom fire, a healing fire, burning away all sickness, also all the darkness, all the fear, all the anxiety, all this we call *namtok*, all these conspiracy theories, all this mental garbage that's going on at the moment, this mass hysteria. All of this is burnt away by the wisdom fire of Parnashawari.

om pishatsi parnashawari sarwa zawari prashamanaye soha recitation

Next, if possible, if you have a huge capacity, put everybody in the world at your heart. If not put the people who for you are the most important. For example, your guru and your mother or father. Your most close relatives. Me, for example, I would put Lama Gangchen and I would put my mother. Then of course all my friends are there too but on the right side of my heart I would put my guru and on the left side my mother. When we do this practice the mantra is going directly to them. It's not just going to me it's also going to my Guru Lama Gangchen Rinpoche so he stays well and has a long life, 102 years old like Gonsar Rinpoche says, and to my mother and of course to as many of my close relatives and sangha members as I can imagine. Put here in your heart your loved ones. I was imagining that they were in a kind of bubble, you know a rainbow bubble, one pure drop of protection, and all the positive energy of Parnashawari was going directly to them, they were receiving the healing energy. In your heart is your guru or your mother, your father, your loved ones and the mantra is going straight to them, healing them and protecting them from this sickness.

om pishatsi parnashawari sarwa zawari prashamanaye soha recitation

All of us need to feel like we're doing something. Some people have friends who are working in the health service, putting their lives on the line. Some people are working as doctors, some people are working on deliveries. Here in our AHMC centre we are doing a public service through streaming the dharma teachings and pujas. In this moment there are many, many different ways of helping others, some people organise the distribution of food. Please if somebody needs help, some neighbour, try and help. Please try and do something. If you can't do anything outside the house, please do this practice, this is helping. Sending positive energy. Everybody needs this energy, everybody needs an uplifting feeling at the moment, everybody needs lifting out of fear because everyone is feeling heavy at the moment - this is my feeling. We pray that as soon as possible this sickness ends. I did 2 and a half weeks of Parnashawari retreat, honestly it's really helping. I felt better, I was not afraid, I felt very comfortable. So please if you're sick do it, if you're not sick please do it. Do it for somebody else - you don't need to be sick. There are many benefits from doing this practice. It's for now. It's like if you have one super panacea medicine and you never use it, it's useless to have the medicine. The practice is free, it doesn't cost anything.

Lama Gangchen Rinpoche has been suggesting many practices to do, so now we have time I'd like to explain these practices and also honestly I think we need them. Let's say now we are all in retreat for some time, so we need to learn how to have a good time in retreat! We need to have some positive feeling about this time. I'd also like to share some spiritual teachings of Rinpoche. There is his book called *Choose Peace* and I thought this was extremely suitable for everybody for what we are all experiencing now because it's very easy, very simple and very true. Like, for example, it says: ***“there are many difficulties that we can experience in life, we can lose our health, our money, our business but these are only small difficulties, the main problem is if we lose our inner peace.”*** I think honestly this is what people are missing, we're not used to this situation and many people's minds are shaking. So I thought Rinpoche's teaching on peace is extremely useful. These days I have many things I'd like to share on NgalSo free tv. So if anybody would like to listen please join us. You have time - I have time.

Questions and Answers

Lama Gangchen suggests we do many different practices, Black Manjushri, Parnashawari, long-life mantras, how can I do all this combined with my own practice?

In my opinion one buddha is the essence of all the other buddhas. For example, now we need to do these special practices like Parnashawari and Black Manjushri, all the other practices we normally do we can do in a short way - so we have time to concentrate on these special Karuna practices. Atisha said many people try to practice 100 buddhas and they don't get any experience, it's better to practice one buddha and then you get the experience of all. Gangchen Rinpoche suggests we do these mantras: Black Manjushri, 3 long life mantras, Palden Lhamo, Parnashawari. We can try to recite them each day.

What I'm personally doing on top of that, is the retreat of each recommended practice - concentrating - trying to get the actual feeling of each one. I did a retreat of Parnashawari,

not 10 different practices. I did one. Why I do just one at a time is because then the healing energy is coming, the feeling, the dream. After the retreat you can quickly switch on the energy of the practice when you need it.

So now let's make a very strong dedication for the long life of our Guru, Lama Gangchen Rinpoche and all gurus and especially our mothers, all mothers, especially our present mother and our present father but all mothers, all mother beings, our friends, our family, everybody who's sick, everybody who is not sick. May they all be well, be healthy, may they all be happy, may everything return better than before.

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

Please everyone stay well and as Lama Gangchen says please don't lose your inner peace. Don't get shot by 2 arrows! Try and put your mind in a positive place. Thank you.