The Parnashavari Sadhana from the Collected Works of Kyobpa Jigten Sumgön
Liberating us from the diseases of inexhaustible samsara, with the ocean of great bliss of samsara and nirvana you guide us beings to the supreme awakening – glorious Phagmodrupa, I bow at your feet.

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

Those who have purified their mind stream with certainty at the beginning as described above, should engage in the approach, accomplishment, and activities of the deity: Having cleaned your perfectly secluded place well and sprinkled water, take great joy in arranging flowers and so forth. After placing images of the Goddess Parnashavari and others in the east and offering abundant gifts, sit on a comfortable seat facing eastwards. In the posture of meditative stability recite:

Refuge Prayer:

In the Buddha, Dharma, and supreme assembly, I take refuge until awakening. Through the merit of practicing generosity and the other pāramitās, may I attain buddhahood for the benefit of beings.
The Four Immeasurables:

Ma nam kha dang nyam pé sem chen tam ché de wa dang de wé gyu
dang den par gyur chik/ duk ngel dang duk ngel gyi gyu dang drel
war gyur chik/ duk ngel mé pé de wa dang mi drel war gyur chik/
nyé ring chak dang nyi dang drel wé tang nyom la né par gyur chik/
May all mother sentient beings, limitless as space, have happiness and
the causes of happiness.

May they be freed from suffering and the causes of suffering.
May they not be separated from the happiness that is free from suffering.
May they dwell in equanimity, free from any bias of attachment or
aversion.

The Seven Limbs:

Chak tsel wa dang chö ching shak pa dang/ jé su yi rang kül zhing
söl wa yi/ ge wa chung zé dak gi chi sak pa/ tam ché dzok pé jang
chup chir ngo/
Prostrating, offering, confessing,
rejoicing, beseeching, and supplicating –
I dedicate whatever slight virtue I have gathered
for the complete awakening of all.

Having cultivated bodhicitta and accumulated merit, recite the following:
This means that all phenomena are primordially completely pure by nature. Within the state of meditating on this, I imagine that my consciousness emerges as a yellow Pam syllable. From it, light rays radiate and purify the diseases and impairments of all beings in particular, as well as all their wrong doings and obscurations. Thereafter the light rays return and dissolve into the seed syllable, which fully transforms me instantly into the Illustrious One, Parnashavari, mother of the buddhas of the three times.