The Continuous Rain of Nectar that Nurtures the Sprouting of the Four Kayas

A Guru Yoga of the Sixteenth Lord, Rigpe Dorje

With Recitation by the Seventeenth Karmapa
Namo

Respectfully bowing to the guru, the guide,

Who in this degenerate time tames those difficult to train,

I will now impart a succession of drops of amrita to blossom

The waterlily grove minds of the fortunate.

Begin by generating a mind filled with awe towards, longing for, and firm trust in the collective Dharma. Pledge to abandon harm towards others together with its basis, and vow to cultivate altruism and its basis. Then, the actual practice:
As Recited by the Seventeenth Karmapa, Orgyen Trinley Dorje:

In the dharmadhatu, the unborn playful expanse free from elaboration,
From the very state of the expanse of the indestructible nada,
In the space in front, amid a sea of utterly excellent clouds of offerings,
Is a captivating lion-throne, a lotus, and a moon. Atop these,
Complete in an instant of recollection, is the three roots in one, the lord of victors,
བདེ་ལོང་གཉིས་མེད་དིངས་ལས་མ་གཡོས་པར།

He never wavers from the expanse of non-dual bliss-emptiness.

Adorned by the marks and signs, he appears blazing with splendor.

tsen pey gyen den si jin bar shin shuk

With a mind of unshakable trust in and reliance on the guru, recite this supplication:
Kyap né kun dü drin chen la ma la
Kind guru embodying all refuges,
Söl wa dep so dak sok dro wa nam
I supplicate you—grant your blessing that
Mong pay mün pa shi war jin gyi lop
The darkness of ignorance for me and all beings be dispelled.
Kye me ö sal char war dze du söl
Please cause unborn luminosity to dawn in our beings.

After repeating this a few times recite:
Pal den la may ne sum dru sum le
From the three syllables in the glorious guru’s three places
Ö ser kar mar ting sum chik char tro
Lights radiate—white, red, blue, and all three at once.
Rang gi go sum la tim wang shi top
Dissolving into my three places, I receive the four empowerments.
The afflictive, cognitive, absorptive, and habitual veils all removed,

Complete liberation, the essence kaya, is realized.

Rest at ease in the unaltered natural state.

Repeat this many times. The guru’s body, speech, and mind mix inseparably. Rest in equipoise in a state of non-conceptual threefold purity for as long as you are able. Finally, the dedication and aspiration to amplify the accumulated virtue:

By this virtue, may the misdeeds, downfalls, habitual tendencies,

And confusion of conceptual ascription that all groups of sentient beings filling space
kün tak trül pa lhak me rap sal te
Have accumulated since beginningless time be utterly dispelled, without remainder.

shi ying kün khyap rang ngo she par shok
May we realize our nature, the all-pervasive fundamental expanse.

lu me mön lam gya tsoy go tsen ching
These unfailing aspirations, an ocean of impenetrable armor,

ye né jang chup gya tsor yong ngö pe
Being fully dedicated to the ocean of primordial awakening

ngo ja ngo je gya tsoy ta dral kyang
Free of dedicated and dedicator, though the ocean is limitless,

khor way gya tso dong né truk gyur chik
May the depths of the ocean of samsara be emptied.

shi ying khyap dal ö sal dü ma je
The fundamental expanse is all-pervasive, luminous and non-composite.
ལམ་ིས་མངོན་ར་ཇི་ར་རབ་བོད་དེ།
By perfectly traveling the path that manifests it,

མཐར་ག་འས་་མངོན་སངས་ས་ར་ཅིག
May we attain the ultimate result, manifest buddhahood.

་བཞི་་མའི་གོ་འཕང་ཉིད་ཐོབ་ཤོག
May we attain the very state of the guru’s four kayas.

Jagöd Namgyal Dorje encouraged me to write this, augmenting his request with an auspicious silk scarf. Thus, the sixteenth one, who has merely been sprinkled by a few drops of the name ‘Karmapa’, has written this down just as it arose during the waxing phase of the sixth month in the earth-dog year. May virtue increase!
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