Karmapa Ogyen Trinley Dorje

THE GURU YOGA “SHOWERS OF BLESSINGS”

DHARMA EBOOKS
The Guru Yoga
“Showers of Blessings”

Gyalwang Karmapa Ogyen Trinley Dorje

Translated by Khenpo David Karma Choephel
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by the Gyalwang Karmapa Ogyen Trinley Dorje

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I prostrate to the lotus feet of glorious Düsum Khyenpa.

I and all other sentient beings throughout space go for refuge to the lamas, the precious buddhas who have the four kayas and five wisdoms.

I will fulfill all the commands the lamas, the buddhas, give, whatever they may be.

I will follow all those who assist the lamas, the buddhas, in accomplishing their intentions, whoever they may be.

Thus go for refuge three times.
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In order to bring my mothers, all sentient beings throughout space,

to the state of guru Vajradhara,

I will swiftly achieve the state of guru Vajradhara.

Recite three times to rouse bodhichitta.

I shall make it so my mothers, all sentient beings, have happiness and its causes.

I shall make it so my mothers, all sentient beings, are free of suffering and its causes.
I shall make it so my mothers, all sentient beings, have joy that is free of suffering.

I shall make it so my mothers, all sentient beings, live without bias toward those near or far.

Recite the four immeasurables three times.

If you wish to elaborate, take the vow of engaged bodhichitta:

Gurus, buddhas, and bodhisattvas,

I ask that you consider me.
Just as the sugatas of the past
Aroused the mind of bodhichitta;
Just as they followed step-by-step
The training of the bodhisattvas,
So, too, shall I, to benefit wanderers,
Arouse the mind of bodhichitta.
So, too, shall I follow step-by-step
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rim pa shin du lap par gyi (3x)
The bodhisattvas’ training.

Three times.

deng dü dak tse dre bu yö
My life has become fruitful now.

mi yi si pa lek par top
I’ve gained this human existence well.

de ring sang gye rik su kye
Now I’ve been born in the buddhas’ family

sang gye se su da gyur to
And have become the buddhas’ child.

da ni dak gi chi ne kyang
From now on I shall always act
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rik dang tün pay le tsam te
In ways that befit my family

kyön me tsün pay rik di la
So as to bring no blemish on

nyok par mi gyur de tar ja
This stainless venerable family.

These two verses are recited because the precepts of aspirational bodhichitta include the need to remember its benefits.

Purifying your being:

rang gi chi wor pe day den gyi teng
Above my crown upon a lotus and moon seat

Is Guru Vajrasattva, white, with ornaments,
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One face, two arms. His right hand holds a vajra;

His left, a bell. He sits in vajra posture.

Recite the hundred-syllable and six-syllable mantras as many times as you can. After that:

Protector, out of ignorant delusion,

I’ve broken and transgressed samaya.

Guardian lama, please protect me!

O vajra holder who in essence
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Is great compassion, foremost of

All beings, I ask you for protection.

I admit and confess all violations of the root and secondary samayas of body, speech, and mind.

I ask you to bless me so that all my misdeeds, obscurations, wrongs, and downfalls be cleansed and purified.

Vajrasattva grants me relief, melts into light,

And dissolves into me, becoming inseparable.
At this point, review the downfalls of the three vows.

If you have the lay precepts:

I'll keep the five lay precepts of

No killing, stealing, telling lies, adultery, or alcohol.

If you are a novice:

I shall observe the novice’s ten precepts —

Four root plus alcohol; untimely food;

Accepting gold and silver; great, high beds;
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དགེ་ཚུལ་སྤང་བྱ་བཅུ་པོ་བསྲུང་། །
ge tsul pang ja chu po sung
Dancing and so forth; jewelry and so forth.

If you are a bhikshu:

དགེ་སློང་ཡོིན་ན།
ge long pam shi lhak ma ni
The four defeats and the thirteen remainders

དགེ་སློང་ཕམ་བཞི་ལག་མ་ནི། །
ge long pam shi lhak ma ni
The four defeats and the thirteen remainders

As well as thirty forfeiting downfalls,

དཔལ་ིབས་དུ་བཅུ་གསུམ་ཡེང་དག་བསྲུང་། །
ba shik gu chu sor shak shi
The ninety mere, the four confessables,

And likewise the one hundred twelve infractions:

དེ་ཞིིཔ་ནང་གསུམ་ཡེང་དག་བསྲུང་། །
nyi ga nga sum yang dak sung
I'll properly keep two hundred fifty-three.
The root downfalls of bodhichitta:

To praise yourself and disparage others for gain,

Withhold the Dharma or wealth, or hold a grudge

Against even those who have apologized, spurn mahayana,

Seize the Three Jewels’ wealth, reject True Dharma,

Seize monastic robes, do heinous acts, hold wrong views, ravage towns

And so forth, teach the untrained emptiness,
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tong nyi ten dang dzok jang dok
Turn someone back from full enlightenment,

so tar pong dang nyen rang mö
Give up the pratimoksha vows, disparage the shravakas or the pratyekabuddhas,

sap dzün kor len trim ngen cha
Tell lies about the profound, seize offerings,

mön sem tong wa chob gye de
Make unjust rules, give up aspiring mind:

tek chen tsa tung mik shin sung
Just as I guard my eyes, I will keep from these eighteen downfalls of the mahayana.

The root downfalls of mantra:

lop pön nam sum mö dang nye
To disgrace or scorn the master in three ways,
 Reject the Sugata's words, strike vajra friends,

Give up love for a being, lose bodhichitta,

Disparage your own or others' schools,

Or let the unripened hear of secrets, scorn your body,

Reject profundity, befriend the wicked,

Forget the view, dishearten those with faith,

Reject samaya substance, or scorn women:
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Just as I guard my life, I will keep from the fourteen root downfalls of secret mantra.

Visualizing the field of merit:

Before me in the sky amid Samantabhadra’s offering clouds

Upon a throne of fearless lions with a lotus and a moon,

There is the Lord of Dharma Shakyamuni,

The lord of all the families Vajradhara,

And the glorious root lama, unified
As the actual protector of the Wheel —

The Karmapa who knows all in three times.

He appears in his old age with a black crown

Clear red, he wears three Dharma robes.

Two hands, one touching earth and one in equipoise;

He sits with his two legs in vajra posture.

His blessings, heaps of light, flash brilliantly —
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nyam dang tok pa sha ra ra
Experience and realization clear and free!

tuk je mö pay bu la gong
Think with compassion of your faithful child!

teng du ka gyü la may tsok
Above, a crowd of Kagyu lamas gathers

tuk jey jin lap trin tar tip
Like cloud banks of the blessings of compassion.

bar du yi dam lha ngay tsok
Around, the yidams of five deities,

shi troy nyam gyur ja tar shar
Expressing peace and wrath, appear like rainbows.

ok tu ma gön cham drel nam
Below, protectors and their consorts swirl
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In gales of miracles that have fierce strength.

Then rays of light from the three vajras call

Them and their retinues from the pure realms

Of Akanishta and so forth.

Invoke them with music.

Give rise to devoted longing:

All-embracing lord who is the nature of all things,
Like space, you do not stay, nor do you come, nor do you go.

You do not have the attributes of motion or of stillness

And yet appear wherever we look, just like a moon in water.

Glorious heruka who vanquishes the hordes of Mara,

You with your retinue of lamas, yidams, and dakinis:

Now that I make this prayer to you with faith, from the power

Of nonreferential compassion, become visible here.
It is due to his kindness that great bliss appears in just an instant.

His body is like the best of jewels:

I bow at the vajra bearer’s lotus feet.

OM I prostrate to the Bhagavan, the lord of heroes, HUM HUM PHAT

OM Who is like the conflagration at the end of a great aeon. HUM HUM PHAT
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ཨོཾཾ་རིལ་པའིི་ཚེོགསེ་ཀྱིི་ཅོད་པན་བཅིངསེ་པ་སྟེེ་ཧུྃྃ་ཧཱུྃྃ་ཕཊ། །

*om*  ral pay tsok kyi chö pen ching pa te  hūṃ hūṃ phaṭ

OM His masses of matted locks are bound up in a knot. HŪṂ HŪṂ PHAṬ

ཨོཾཾ་མཆེེ་གཙོིགསེ་དྲིག་ཅིང་འིཇིིགསེ་སུ་རུང་བའིི་ཞལ་ཧུྃྃ་ཧཱུྃྃ་ཕཊ། །

*om*  che tsik drak ching jik su rung way shal  hūṃ hūṃ phaṭ

OM His fangs bared wrathfully — his terrifying face! HŪṂ HŪṂ PHAṬ

ཨོཾཾ་ཕྱག་ནི་འོད་ཟེརི་སྟོང་ཕྲེག་འིབརི་བ་པོ་ཧུྃྃ་ཧཱུྃྃ་ཕཊ། །

*om*  chak ni ö ser tong trak bar wa po  hūṃ hūṃ phaṭ

OM His hands are all ablaze with thousands of light rays, HŪṂ HŪṂ PHAṬ

ཨོཾཾ་དགྲོ་སྟེ་ཞགསེ་འིཕྱརི་མདུང་དང་ཁ་ཊཱཾཾ་འིཛིན་ཧུྃྃ་ཧཱུྃྃ་ཕཊ། །

*om*  dra ta shak char dung dang kha tang dzin  hūṃ hūṃ phaṭ

OM Brandishing battle-axe and lasso, spear and trident. HŪṂ HŪṂ PHAṬ

ཨོཾཾ་སྟེག་གི་པགསེ་པའིི་ན་བཟའི་འིཆེང་བརི་མཛད་ཧུྃྃ་ཧཱུྃྃ་ཕཊ། །

*om*  tak gi pak pay na sa chang war dze  hūṃ hūṃ phaṭ

OM He is garbed in a robe made of a tiger skin. HŪṂ HŪṂ PHAṬ

ཨོཾཾ་དུ་བ་མུན་ཆེེན་མདོག་མཚུངསེ་སྐུ་ལ་འིདུད་ཧུྃྃ་ཧཱུྃྃ་ཕཊ། །

*om*  du wa mun chen dok tsung ku la dü  hūṃ hūṃ phaṭ

OM Like pitch-black smoke, his body’s hue: to him I bow. HŪṂ HŪṂ PHAṬ
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I prostrate to the Bhagavati Vajravarahi, HŪṂ HŪṂ PHAṬ

Invincible noble mother of three worlds, great lady of awareness, HŪṂ HŪṂ PHAṬ

Who brings down terror upon all the spirits, the great Vajra. HŪṂ HŪṂ PHAṬ

The Vajra Seat, unvanquished and invincible, wields power with flashing eyes. HŪṂ HŪṂ PHAṬ

She dries up even poisons; dreadful is her wrathful grimace. HŪṂ HŪṂ PHAṬ
The Guru Yoga “Showers of Blessings”

She frightens, kills, and tears asunder, triumphant over adversaries.

OM HŪṂ HŪṂ PHĀṬ

Victorious, she devours and paralyzes and bewilders.

OM HŪṂ HŪṂ PHĀṬ

I bow to Vajravarahi, great yogini, the lady of desire.

OM HŪṂ HŪṂ PHĀṬ

The praise Lord of Dharma Dusum Khyenpa composed for his lama, the Physician from Dakpo:

In the palace of dharma expanse in Akanishtha

Is the essence of all buddhas of the three times,
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rang sem chö kur ngön sum tön dze pa
Who directly reveals my mind as dharmakaya:

pal den la ma dam pa la chak tsal
I prostrate to the exalted, glorious guru.

lū dang long chö yi kyi trul pa yi
I offer you everything — my body, wealth,

chö pa kün gyi chö ching tō par gyi
And imagined offerings — and sing your praise.

ngar che dik pa ma lū shak par gyi
I confess every misdeed I have done;

dik pa shen yang len che mi gyi do
I’ll never do another one again.

dro kün ge wa kün la je yi rang
I rejoice in every virtue of all beings
The Guru Yoga “Showers of Blessings”

jang chup chok gi gyur ni ngo war gyi
And dedicate them as the cause of supreme bodhi.

nya ngen mi da shuk par söl wa dep
I pray you stay, not passing to nirvana,

tek chok la me chö khor kor war kül
And turn the wheel of the highest vehicle.

jam dang nying je chok me jong pa dang
Please grant your blessings that I may be fully trained

dön dam lhen chik kye pay ye she de
In loving-kindness and compassion without bias

gyal wa se che nam kyi tok pa tar
And that I realize ultimate, coemergent pristine wisdom

dak gi ngön sum tok par jin gyi lop
Directly, just as have the buddhas and the bodhisattvas.
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Bless me to realize the illusory body is nirmanakaya.

Bless me to realize that the life force is sambhogakaya.

Bless me to realize my own mind is dharmakaya.

Bless me that the three kayas arise inseparably.

Offerings:

To the gatherings of lamas who have perfected the three kayas

I make the outer, inner, secret, and suchness offerings.
dak lü long chö nang si yong she la
Accept my body and wealth as well as all that appears and exists.

la me chok gi ngö drup tsal du söl
Bestow on me the unexcelled supreme accomplishment —

chak gya chen poy ngö drup tsal du söl
Please grant the accomplishment of mahamudra.

Click to recite the offerings by H.E. Goshir Gyaltsab Rinpoche

sa shi pö chü juk shing me tok tram
The earth, perfumed with scented water, strewn with flowers,

ri rap ling shi nyi day gyen pa di
Graced with Mount Meru, the four lands, the sun and moon,

sang gye shing du mik te pul wa yi
I visualize to be a buddha realm and offer
So that all beings enjoy an utterly pure realm.

I pray and supplicate my precious lama.

Bless me to give up clinging to an ego.

Bless me to realize that I have no needs.

Bless me to stop having non-Dharmic thoughts.
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Bless me to realize that my mind is unborn.

Bless me that confusion naturally subside.

Bless me to realize everything is dharmakaya.

Repeat three times

Karmapa khyenno

Recite as many times as possible.

Recite other long or short supplications as appropriate.

Click here for the prayers by Shamar Könchok Yenlak and H.E. Tai Situ Rinpoche.
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kye ma sang gye dak po ka gyü
KYEMA! From the bottom of my heart, I supplicate the Dakpo Kagyu buddhas;

tar tuk kar ma kam tsang
Their pinnacle, the Karma Kamtsang;

khye par gyal wang kar ma pa
And especially the Gyalwang Karmapa

yi dam chö kyong gi tsok dang che pa la nying tak pa ne söl wa dep so
Along with the gathering of yidams and Dharma protectors.

dak sok trul pa gya jam kyi wang du
For me and others under the control of overwhelming confusion,

song wa nam la re sa khye rang le me do
there is no other hope but you.
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Bless me that my mind become one with yours.

Bless me to achieve clear appearance in the great yoga, the unified body.

Bless me to know adversity as siddhi and see all that appears as the dharmakaya.

Bless me that the afflicted appears as wisdom and I gain mastery.

Over the wheel of ornaments, the inexhaustible body, speech, mind, qualities,
The Guru Yoga “Showers of Blessings”

The impure stains are purified. Inside the wisdom bhandha

The offerings of the feast become an ocean of inseparable
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dö yön nam pa pak me char wa yi
Samaya and wisdom amrita — innumerable sense pleasures:

la me la may kyil khor nye che gyur
May they delight the mandala of unsurpassable lamas!

Descent of blessings:

ne rang shin nam dak cho kyi ying
You are the nonconceptual radiance of dharmakaya

yül ngö dzin dral way shing kham ne
That shines out of the naturally pure place, the dharma expanse,

dön chö ku trö dang dral way dang
The realm free of fixation on the reality of objects.
Lord Karmapa who knows all in three times,

The father Kagyu lamas, yidam deities,

The mother dakinis of the three places,

And dharmapalas: I, your child, call you

With longing and devotion to this feast hall of pure samaya.

Clear empty bodies, rainbow lights, scintillate;

The songs of vajra speech reverberate;
tuk de tong ting dzin ya la la  
The mind, samadhi’s empty bliss, amazes.

chok tün mong ngö drup sha ra ra  
Supreme and ordinary siddhi unleashed,

chok ye she jin chen tip se tip  
Great power of supreme wisdom swirls about —

tsok khor loy du wa shek su söl  
Come to this ganachakra gathering!

chi ne khang ok min kha chö shing  
Outside, the hall is the realm of Khechari in Akanishta;

nang che cham pa wo nal jor ma  
Inside, the brothers and sisters are all heroes and yoginis.

chü sak me ye she dü tsi che  
The elixir is great amrita of undefiled wisdom.
The meaning is the naked, coemergent dharmakaya.

Bless us that it be so right now and on this very seat.

Divide the feast offerings into three parts and place the choice portion in front of the guru mandala:

I offer to the guardian of beings, to the union

Of all the sources of refuge, him who knows all in three times,

The Karmapa, as well as to the yidam deities,

The heroes, yoginatis, and the samaya-bound protectors
The Guru Yoga “Showers of Blessings”

This offering of the feast, an ocean of undefiled nectar,

A cloud of offerings of the display of pristine wisdom.

Be pleased, you ocean of the Kagyu siddhas:

Make me completely awaken in one life!

Be pleased, you yidams of four classes of tantra:

Bestow supreme and ordinary siddhis!

Be pleased, heroes and dakinis of the three places:
Perform the four activities free of hindrance!

Be pleased, Dharma protectors and your retinues:

Purge the enemies who harm the teachings!

May broken and impaired commitments be restored

And unborn dharmakaya become manifest!

Enjoy the middle portion as a samaya substance.
ho  rang lü den sum tsang way lhar

By offering this inner blazing and melting

nang gi sek luk pul wa yi

To the deities of the three seats in my body,

nyur du dor jey lam drö ne

May I go swiftly down the vajra path,

chak gya chen po drup gyur chik

And then may I accomplish the great seal.

Bless the leftovers with:

Oṃ āḥ hūṃ

Then:

tsok lhak ye she dü tsiy gya tso di

To those who roam the world, its countries, sites, and charnel grounds,
Guarding the teachings and protecting yogis,

I give this ocean of wisdom amrita remaining from the feast.

Do not forget your promise; be a friend to yogis.

Glorious exalted lamas, I ask that you

Grant me the four empowerments that ripen.

Bless me to ripen my four streams of being.
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Please grant the siddhi of the four activities.

The instant that I make this prayer, the retinue

Melts into light, dissolves into the principal,

The very embodiment of all the Jewels

Actually visible in the lama’s form.

White light that shines forth from his brow dissolves into my forehead,

Thus purifying the obscurations of body. I receive
The vase empowerment to practice the creation stage

And have the fortune to achieve the result, nirmanakaya.

Red light that shines forth from his throat dissolves into my throat,

Thus purifying the obscurations of speech. I receive

The secret empowerment to meditate on channels and winds

And have the fortune to achieve the result, sambhogakaya.

Blue light that shines forth from his heart dissolves into my heart,
rang gi nying gar tim pay yi drip dak
Thus purifying the obscurations of mind. I receive

sher wang top ching nyom juk gom la wang
The wisdom empowerment to meditate on the absorption

dre bu chö ku drup pay kal den gyur
And have the fortune to achieve the result, the dharmakaya.

ne sum ö ser kar mar ting sum trö
White, red, and blue light from his three places shines to my three places

ne sum la tim go sum dri ma dak
Thus purifying my three gates’ obscurations. I receive

shi pay wang top chak chen gom la wang
The fourth empowerment to meditate on mahamudra
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ངོ་བོ་ཉིད་སྐུ་འིི་སྐལ་ལྡན་གྱི། །
ngo wo nyi ku drup pay kal den gyur
And have the fortune to achieve the result, the essence kaya.

dེ་ནསེ་བླ་མ་འོད་ཞུ་རིང་ལ་ཐིམ། །
de ne la ma ö shu rang la tim
The lama, melting into light, dissolves in me.

རང་གི་ལུསེ་ངག་ཡེིད་གསུམ་བླ་མ་ཡེི། །
rang gi lü ngak yi sum la ma yi
My body, speech, and mind become inseparable

dོོ་རྗེེ་གསུམ་པོ་དབྱེརི་མེད་རིོ་གཅིག་ཅིང་། །
dor je sum po yer me ro chik ching
From the three vajras of the lama, one in taste:

ཁྱེརི་སེོ་གསུམ་ལྡན་ལྷུན་གྲུབ་རིོ་གྲོོལ་ལོ། །
khyer so sum den lhün drup rang dröl lo
Body as kaya, speech as mantra, mind as wisdom — the natural, spontaneously present liberation.

རིོ་གཅིག་ཅིང་། །
Relax a short while into the unaltered, natural state.
The aspiration:

diy ṭsön dü sum ge wa chi sak tü
Through this, which represents all virtue that has been performed

pal den kar ma pa yi ku sung tuk
In the three times, may I swiftly achieve the mastery of

yön ten trin le dak nyi nyur drup ne
The body, speech, mind, qualities, as well as activity

dro nam de yi sa la drö che shok
Of the glorious Karmapa and bring all beings to his state.

lo gyü le rung sap moy lam la shuk
May I go down the profound path with workable mind and being,

dam chö drup la bar che mi jung war
And may there be no obstacles to practicing true Dharma.
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Quickly perfecting the great power of emptiness and compassion,

May I achieve the unified state of mighty Vajradhara.

The declaration of auspiciousness:

Your orb of wisdom fills the space of all that can be known;

The thousand rays of your deeds strike the lands of those to tame,

Clearly illuminating all the teachings of the Buddha.

May there be the auspiciousness of the precious Kagyu gurus.
ka gyü la may jin lap nying la shuk
May I receive the blessings of the Kagyu gurus in my heart.

yi dam lha tsok lü dang drip shin drok
May the yidam deities accompany me as a shadow follows a body.

chö kyong sung may bar che kün sal ne
May the Dharma protector guardians dispel all obstacles,

chok tün ngö drup drup pay ta shi shok
And may there be the auspiciousness of the supreme and ordinary siddhis.

dü shi le gyal gyal way trin le pa
May the essence of the teachings, the teachings of the Karmapa,

kar ma pa ten ten pay nying po ni
The activity of the victors, victorious over the four maras,

chok tar kün khyap khyap ching gyün mi che
In uninterrupted fullness fill all directions to their ends,
tak par rap pel pel way ta shi shok
And may this always flourish — may this flourishing be auspicious!

The monk Lhatruk from Tsurphu had requested long ago that I write such a guru yoga for the glorious Düsum Khyenpa, but someone like me knows nothing about composition, so out of laziness it remained undone for a while. Later the Kagyu monasteries unanimously and earnestly requested this during a meeting about the celebration of the Karmapa’s nine hundredth anniversary, and I was unable to refuse.

I used the words of earlier masters, leaving them as they were, and then decorated them with supplementary texts that are the unaltered words of the Heart Sons. Other than a few notations and the enumeration of the three vows, there is very little of my ignorant composition. If doing so was respectful, I dedicate this virtue so that all my parents, living and deceased, may move down the path from happiness to happiness, and that it be a cause for them to be cared for by the noble Three Jewels and the lord of Dharma, the glorious Karmapa.

May virtue flourish!
Prayers to the Karmapa by the Heart Sons

Alas! Father, venerable precious lama,

Though you’re inseparable from all the buddhas,

Out of compassion for us faithful children

You took the form of a great bodhisattva

Just for a time, then purposely took birth —

You became greatly famed as the Karmapa.
Lord, though your blessings are not slight, our beings

Have been completely seized by strong afflictions.

Negative acts are widespread. From their power,

Beings in times of the five degenerations

Can only fall down chasms to lower realms.

Look with compassion, Father, O Karmapa!

Acts we have done before have missed the point.
The Guru Yoga “Showers of Blessings”

Dharma we’ve done before has been mixed with worldly concerns.

The one thing we’ve forgotten has been to practice the path naturally.

Now but for you, there is no hope for us.

Look with compassion, Father, O Karmapa!

Yama’s lieutenants have prevailed and hound us,

Coming to get us by the year, month, day.

Yet all the while, diversions still seduce us.
There is a danger we’ll be fooled, unknowing.

Look with compassion, Father, O Karmapa!

When we are young and sharp, our minds are childish.

When we are in our prime, we are too busy.

Now that we’re aged and decrepit, Dharma genuinely comes to mind, but it’s too late.

Look with compassion, Father, O Karmapa!
rang dö par dö kyang dö wang me
Though we might want to stay, we’ll have no choice.

nor khyer war dö kyang khyer mi tup
Though we might want to take our wealth, we can’t.

drok drok par dö kyang rang chik pur
Want as we might companions, all alone

sang jik ten pa rol dro war nge
Soon we will surely go to the next world.

pa tuk je sik shik kar ma pa
Look with compassion, Father, O Karmapa!

tse di yi bak chak pen pay tü
Thrust by the imprints of this life,

lam bar doy trang ne chi dra jung
Impelled onto the bardo’s treacherous path,
pe dang sum nal way mi lam shin
Whatever happens is like a dream from last night’s sleep —

lar rang wang top pa shin tu ka
It will be very hard to regain control.

pa tuk je sik shik kar ma pa
Look with compassion, Father, O Karmapa!

chir khor way chö la nying po me
Things of samsara in general have no essence.

gö mi tak lü la nying po me
This transient body, especially, has no essence.

di nam khar shar way ja tsön dra
It's like a rainbow shining in the sky —

de den par sung yang yal ne dro
Clung to as real, yet it will fade and go.
pa tuk je sik shik kar ma pa
Look with compassion, Father, O Karmapa!

yar sang gye nam la de pa me
We have no faith for buddhas up above

mar sem chen nam la nying je chung
And scant compassion for the beings below.

chö tö pa mang yang ne ma tröl
Though we have studied much, we missed the point.

kha she pa che yang gyü ma dül
Our words are great, but we’ve not tamed our beings.

ne ri trö drim kyang khyim la se
We keep to mountain caves but crave the home.

mik ta tang che kyang nyam nyong me
We do the gaze but have no experience.
Look with compassion, Father, O Karmapa!

We know of others’ tiniest secret faults

But do not sense the rot in our own breast.

We may have fooled and deceived others, yet

Have we not purchased our own grief and pain?

Look with compassion, Father, O Karmapa!

Without a thought of how the Buddha’s words
In their entirety would help our minds,

We studied only to gain fame and profit.

Can that bring us along the path to freedom?

Look with compassion, Father, O Karmapa!

Though you pretend to practice Dharma, you

Do worldly things while taking people’s gifts,

Wasting your life in a distracted state.
What will it be like when your last breath rasps?

Look with compassion, Father, O Karmapa!

Thinking of this, from deep within I feel

Greatly depressed, so I supplicate the buddhas.

Look at the beings of degenerate times,

Specially us who seem to practice Dharma;

Look with compassion, Father, O Karmapa!
For me as your child there is no other hope.

You know the joys and pains of yogic life.

In the expanse of undefiled great bliss,

May I be inseparable from you, one taste.

Written by Shamar Könchok Yenlak in the glorious Silchen Cave at Tsaridra.
NAMO ŚHRĪ KARMAKĀYE

gang tse dro nam khor way duk ngel chu wo shi le drö kay dü
At a time when it was difficult for beings to flee from the four rivers of samsara’s suffering,

gan den gön po dam pa tok kar tuk kye dü su min pa nyi
The glorious protector in Tushita great Shvetaketu's bodhichitta ripened timely.

sik pa nga yi nam dren shi par chu nyi dze pay ö tong shin
He then examined the five traits and cast the thousand lights of the Fourth Guide’s twelve deeds.

dam pa khyö kyi sang sum nyi ma dzam ling yang tsey tsuk na shar
Just so, exalted one, the sun of your three secrets arose above the apex of the world.

tön pa nyam me bu ram shing pay do gyü du mar ka tsal shing
The peerless Teacher Shakyamuni spoke often of you in sutras as well as in tantras.
The second buddha, Lotus of Uddiyana, praised you repeatedly in many scriptures.

I supplicate the open-eyed dance and song of the great, unsurpassable noble beings,

The activity of infinite sugatas renowned in countless realms as the Karmapa.

While taking all the reaches of existence solely as realms of beings for your play to tame,

The dance the Bhagavan emanated here took birth in Treshö in the Land of Snows.
Holding Gampopa and Gomtsul above your crown, you spread the meaning lineage to Drogön and so forth.

I bow to you who made the three seats and limitless Wheels of Dharma spread in all directions.

At a time when the five darknesses eclipsed the light of the excellence of the three worlds,

Like heralds of the sun and lotus gardens, as moonbeams cause night-blooming lilies to blossom,

You aroused the bodhichitta that all your mothers may realize the ultimate suchness of existence.
I prostrate to the knower of all three times, sole father who has gone to bliss, and to your heirs.

You demonstrate to every childish being the relative truth empty of existence

And manifest to all those free of desire the ultimate truth empty of nothingness.

You bring the noble gatherings to realize the profound unity beyond extremes.

I bow my crown to mighty Vajradhara, whose nature is the way all things appear; Whose nature is the way things truly are.
Although they are ultimately the supreme noble being Padmopani, the sole father of all the victors, they appear in terms of the guiding meaning as lamas for wandering beings in an inconceivable number of bodily forms and realms until samsara is emptied. Among them, the first incarnation in this world of the one known as the Karmapa, the embodiment of the activity of infinite victors predicted in many sutras and tantras, was Dusum Khyenpa. It is now exactly nine hundred years since he took birth within the fence of snow mountains in Treshö in Dokham, eastern Tibet. For the virtuous anniversary of this occasion, His Holiness the glorious Seventeenth Karmapa made the precious request that I write five stanzas. I have the faith and samaya that this lord is never apart from the center of my heart, present above the crown of my head. The Shakyan bhikshu called Pema Donyö Nyinche, who bears the weighty title of Kenting Tai Situ, wrote this at a meditation hut above the monastery of Palpung Sherap Nampar Gyalway Ling in the Noble Land between sessions of a meditation retreat on the fourth day of the sixth month of the Iron Tiger Year of the seventeenth cycle. I pray with the pure bodhichitta resolve that there be clouds of offerings to please the victors and that this become a circumstance that will help bring all beings to the level of liberation and omniscience. May virtue flourish!
The Guru Yoga “Showers of Blessings”

Auspicious verses:

Freeing myself by properly realizing the harms of existence,

May I rely on the infallible three refuges

As an inseparable adornment; may the illumination

Of the true path grow brighter, and may this make all auspicious!

Cherishing, treasuring each being with affectionate love,

May I take on as mine the vast resolve of bodhichitta
The Guru Yoga “Showers of Blessings”

men pay gol sa dral way tek chok lam
And traverse swiftly, irreversibly the supreme path

dok me nyur du drö pay ta shi shok
That has no lesser sidetracks, and may this make all auspicious!

lü sem ngö poy ne luk rap tok ne
May I realize in full the nature of the body and mind’s being,

nö chü kyil khor she pay dak nang gi
And through the pure perception that knows the world is a mandala,

nga tsen nga yi yi dam rap nyen ching
May I approach the five fivefold yidams; may there blaze in glory

chok tün ngö drup pal bar ta shi shok
Supreme and ordinary siddhi. May this make all auspicious!

de tar drup la tsul shin tsön pa yi
As I strive properly at practice, may oath-bound protectors
Be a friend to me like a body and its shadow, triumphing

In battle over obstacles through the activity

Of smashing Mara’s hordes to dust. May this make all auspicious!

Knowing that each and every peaceful and wrathful mandala

Is the display of the guru, through the blessings of this devotion

May I realize the four empowerments in a single stroke

And perfect the state of the four kayas. May this make all auspicious!
Although I am young and lack ability, there appeared a jewel, the word of him who is the vajra of supreme power, saying that auspicious verses equal in number to the five paths were needed as a supplement to the guru yoga. I was unable to refuse, and so I, the respectful subject Jamgön Chökyi Lodrö Nyima, wrote this on the fifteenth of July, 2010.
I offer to the glorious lord guru
Who knows all in all times and the two truths
This fruit born of the virtue of pure practice —
Great medicines that soothe all pangs of cold.
I offer with respect an ocean of
The supreme remedies arisen from
Virtues from all directions, filling the sky
The Guru Yoga “Showers of Blessings”

གུསེ་པའིི་ངང་ཚུལ་རྒྱ་མཚེོསེ་འིབུལ་བརི་བགྱིི། །
gü pay ngang tsul gya tsoy bul war gyi
With draughts that quench the agonies of heat.

ཇིི་སྙོད་ལེགསེ་པརི་སྤྱིད་པ་ཕུལ་བྱུང་གི། །
ji nye lek par che pa pul jung gi
I offer the result of every act

དགེ་བའིི་འིབྲསེ་བུ་རྣམ་སེད་ཡེོངསེ་ཀྱིི་དཔལ། །
ge way dre bu nam se yong kyi pal
Of perfect virtue, glory of the gods:

རྣམ་པརི་རྒྱལ་དང་འིཇིིགསེ་པ་མེད་བྱེད་པའིི། །
nam par gyal dang jik pa me che pay
The myrobalan and the divine nectar

ཨོཾ་རུ་རི་དང་སྐབསེ་གསུམ་བདུད་རྩིསེ་མཆེོད། །
a ru ra dang kap sum dü tsi chö
Which triumph and eliminate all fear.

འིཇིིག་རྟོེན་ཀུན་ཁྱབ་འིབྱུང་བ་བཞི་ཡེི་བཅུད། །
jik ten kün khyap jung wa shi yi chü
Respectfully, I give the essence of

ཛ་ཏོི་གུརི་གུམ་ལ་སེོགསེ་སྨོན་གྱིི་དངོསེ། །
dza ti gur gum la sok men gyi ngö
The elements that permeate the world,
And nutmeg, saffron, and medicinals

That heal the body, heaped up like Mount Meru.

I offer various medicines as well

Of elephant, peacock, savage carnivore,

Rohita fish, and also mountain herbs.

May the illnesses of countless beings be cured!

Click here to return to the sadhana.
The Twelfth Gyaltsab wrote this at the bidding of the Seventeenth Gyalwang Karmapa and offered it to him.

*The Guru Yoga “Showers of Blessings” and its supplementary texts were translated by David Karma Choephel and edited by Michele Martin and Tracy Davis.*