The Continuous Rain of Nectar that Nurtures the Sprouting of the Four Kayas – A Guru Yoga of the Sixteenth Lord, Rigpey Dorje

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:

Oṃ svabhāva śuddhāḥ sarva dharmāḥ svabhāva śuddho’ ham

嗡 梭巴瓦 誕達 萨瓦 達瑪 梭巴瓦 誕多 杭
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,
Smiling peacefully, radiant like the autumn moon, and wearing the gold-blazed black crown—

Tong Dröl Sha Nak Ser Dong Bum Shu Söl
The hair of one hundred thousand dakinis—
that bestows liberation upon sight.

Chak Nyi Tap She Sung Juk Dor Dril Dzin
His two hands, the union of means and prajna,
hold a vajra and a bell.

De Tong Nyi Me Ying Lé Ma Yó Par
He never wavers from the expanse of nondual bliss-emptiness.
Adorned by the marks and signs, he appears blazing with splendor.

層貝堅典希欽巴欣淑
相好莊嚴威光熾然住

With a mind of unshakable trust in and reliance on the guru, recite this supplication:

對上師以至誠之虔信與「所做您悉知」之依止，誦此祈請文：

Kind guru embodying all refuges,

總攝一切皈依恩師前

I supplicate you—grant your blessing that

祈請加持我等諸眾生

The darkness of ignorance for me and all beings be dispelled.

淨除愚蒙無知之黯鈍

Please cause unborn luminosity to dawn in our beings.

祈令無生淨光得顯明
After repeating this a few times recite:

複誦數次後念誦：

PAL DEN LA MAY NE SUM DRU SUM LE
From the three syllables in the glorious guru’s three places
包典拉美內松主松雷
尊榮上師三處三種字

Ö SER KAR MAR TING SUM CHIK CHAR TRÖ
Lights radiate—white, red, blue, and all three at once.
娥雖嘎瑪亭松吉恰車
同時射出白紅藍三光

RANG GI GO SUM LA TIM WANG SHI TOP
Dissolving into my three places, I receive the four empowerments.
攘給勾松拉亭王希透
融己三門即獲四灌頂

NYÖN SHE NYOM JUK BAK CHAK KÜN JANG NE
The afflictive, cognitive, absorptive, and habitual veils all removed,
年協紐句帕恰渾江內
煩惱、所知、定障、習氣除

NAM DRÖL NGO WO NYI KU NGÖN DU JE
Complete liberation, the essence kaya, is realized.
南綽諾沃尼古嫩突切
現証圓滿解脫體性身
Rest at ease in the unaltered natural state.

Repeat this many times. The guru’s body, speech, and mind and your 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:

And confusion of conceptual ascription that all groups of sentient beings filling space

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.
滚大初巴拉美惹雖碟
迷惑妄念盡淨除無餘

ZHI YING KÜN KHYAP RANG NGO SHE PAR SHOK
May we realize our nature, the all-pervasive fundamental expanse.
希英滚恰攘諾協巴修
願識本界遍滿之本面

LU ME MÖN LAM GYA TSÖ GO TSEN CHING
These unfailing aspirations, an ocean of impenetrable armor,
陸美門藍佳策叩增京
真實願海之堅固鎧甲

YE NÉ JANG CHUP GYA TSOR YONG NGÖ PE
Being fully dedicated to the ocean of primordial awakening
耶內強初佳措永娥貝
圓滿迴向本初菩提海

NGO JA NGO JE GYA TSOY TA DRAL KYANG
Free of dedicated and dedicator, though the ocean is limitless,
諾恰諾切佳策塔超江
超越能迴所迴之大海
འཁོར་བའི་རྒྱ་མཚོ་དོངས་ནས་སྤྲུགས་གྱུར་ཅིག

KHOR WAY GYA TSO DONG NÉ TRUK GYUR CHIK
May the depths of the ocean of samsara be emptied.

擴威佳措同内主久吉
願輪迴海深淵盡乾枯

ZHI YING KHYAP DAL Ö SAL DÜ MA JE
The fundamental expanse is all-pervasive, luminous and noncomposite.

希英恰道娥雖讀瑪切
本界遍滿光明無為法

LAM GYI NGÖN GYUR JI TAR RAP DRÖ DE
By perfectly traveling the path that manifests it,

藍其嫩句其大惹哲帖
以道彰顯如實甚奮進

TAR TUK DRE BU NGÖN SANG GYE GYUR CHIK
May we attain the ultimate result, manifest buddhahood.

塔突錐普嫩桑給久吉
願証究竟佛陀之果位

KU SHI LA MAY GO PANG NYI TOP SHOK
May we attain the very state of the guru’s four kayas.

古希拉美叩旁尼透修
願獲上師四身之果位
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!

因恰格南嘉獻吉祥哈達敦請之故，僅受數滴噶瑪巴名號澆灑的十六世，暢直寫於地狗年箕宿月（六月）上旬。

*English translation by Lama Eric Trinlé Thaye*

*Chinese translation by Lama Lodro Lhamo*

*Lama Eric Trinle Thaye* 英譯，喇嘛洛卓拉嫫中譯

By placing this 26-syllable mantra in the text, even if one steps over it, there is no fault. This was taught in the *Manjushri Root Tantra.*

《文殊根本密續》云，置此26字咒於經書中，可滅謬跨之罪。