



RAINFALL OF NECTAR

His Holiness the 16th Gyalwang Karmapa's Guru Yoga

KARMAPA CENTER 16

RAINFALL OF NECTAR

The Guru Yoga of the Sixteenth Lord Rigpe Dorje
that Brings to Season the Sprouts of the Four Kāyas

NAMO

To the one who tames the difficult-to-tame in the polluted age—

To the guru, perfect guide, I respectfully bow.

Here I will set in motion a stream of nectar drops

That brings the water lilies of fortunate ones' minds to blossom.

With the common qualities of the three kinds of faith—trust, longing, and lucidity—and an attitude completely free of intent to harm others, establish first the oaths of practice, with the wish to benefit others at their very base. Then, for the main practice, purify with:

OM SVABHĀVA ŚUDDHĀḤ SARVADHARMĀḤ SVABHĀVA ŚUDDHO 'HAM

From the space of dharmadhātu, unborn simplicity,

And the space of indestructible nāda,

In the sky in front, in the center of an ocean of Samantabhadra offerings,

On an alluring lion throne and a lotus and moon, complete in an instant's recollection,

There appears the kāya that embodies the three roots:

The lord of victorious ones, peaceful and smiling.

He has the color of an autumn moon

And wears the shining gold and black crown of one hundred thousand ḍākinīs,
which liberates upon seeing.

His hands hold a vajra and bell, the union of prajna and upāya.

He wears the three dharma robes and is seated with legs crossed. Inseparable from the
space of nondual bliss and emptiness,

And adorned with the major and minor marks, he blazes with splendor.

Then, casting away all other objects of reliance, completely entrust yourself to him and supplicate as follows:

Kind guru, embodiment of all refuges, I supplicate you.

Grant your blessing that the darkness of ignorance,

My own and that of all beings, be pacified.

Please cause the dawning of unborn luminosity.

Repeat that a few times. When finished:

All at once, light rays of white, red and blue
Radiate from the three syllables in the three places of the glorious guru.
They dissolve into my three gates and I attain the four abhiṣekas.
They purify all obscurations of kleśas, cognition, absorption and habitual tendencies, And
bring about the realization of the liberated essence kāya.
I rest loosely within the unaltered, innate nature.

KARMAPA KHYEN-NO

Recite that many times.

Having mixed the body, speech and mind of the guru inseparably with your body, speech and mind, rest evenly, not conceptualizing the three spheres, for as long as you can.

The concluding dedication and aspiration for the further increase of virtue:

By this virtue, may the misdeeds, downfalls, habitual tendencies,
And deluded imputations, accumulated by all sentient beings since beginningless time,
Be dispelled without remainder.
May all beings unerringly realize the all-pervading basic space of their true nature.

By the armor of an ocean of unerring aspirations
Fully dedicated to the ocean of primordial enlightenment,
Though free from extremes of the oceans of those who dedicate and their objects,
May the ocean of samsara be shaken from its depths.

May the unconditioned, pervasive and luminous space of the *ground*
Be realized just as it is through excellently traversing the *path*.
May we attain the final *fruition* of buddhahood,
The four kāyas of the guru.

At the request of Jagö Tashi Namgyal, which was ornamented by an auspicious scarf, this was written spontaneously in the earth-dog year, at the beginning of the sixth month, by the sixteenth of those who have been sprinkled with the dew of the name Karmapa.

Translated under the guidance of Dzogchen Ponlop Rinpoche by Tyler Dewar of the Nitartha Translation Network.
© 2016 Dzogchen Ponlop Rinpoche and Tyler Dewar.