

THE GURU YOGA WHICH CONTINUOUSLY WATERS THE SEEDLINGS OF THE FOUR BODIES OF THE BUDDHA

This Prayer-Puja was written by He who is called His Holiness Rangjung Rikpi Dorje, the Sixteenth Karmapa, at the request of Namgyal Dorje, the late Head of the Bir Settlement in the Kangra Valley in India. It was written in Tibet itself in the eighth month of the Earth Dog Year.

NAMO: At this time of the Dark Age
 when men are undisciplined and hard to control,
 before the great Lama, the saviour of all,
 I bow with the uttermost devotion.

 That the night-flowering lotus, the Kumudini, of the mind
 may open in pupils with aptitude,
 the auspicious vessels,
 the nectar drops of the moon fall upon it.

First the preparatory or basic Dharma has to be thought about carefully.
Give up all actions of body, voice and mind that harm others, and keep the
vow that you will benefit others.
Both of these must first be accomplished. Then comes the fundamental meditation,
the real practice.

ALL IS IN THE VOIDNESS

The Puja and Sadhana

From the Divine Play, the *leela* of the Dharmadhatu, the sphere that is
unborn, away from extremes, completely fearless,
in the wave of bliss that slips into the voidness
emerges in the sky before us a cloud of offerings
as the Bodhisattva Kuntuzangpo made them, the All-Good,
vast as an ocean.

On the lion throne, charming to the heart, is a lotus
and within it is the moon disc
In the flash of a second we call to our Lama to be seated on it:
He who is the Three Roots, all concentrated
in one supremely holy form
in which the activities of the Jinas is manifest.

Peaceful, smiling
with the radiance of the autumn moon.
He is wearing the black Vajra Crown, whose very sight

item nr 21

brings liberation.

Bordered with lines of gold
made of the hair of one hundred thousand *dakinis*
the Heavenly Mothers of Space.
Two-armed, symbolic of the union of wisdom and means
holding the vajra and bell;
wrapped in the three Dharma robes
sitting in the Vajra asana (lotus pose)

Never stirring from the mood of the great bliss
the Maha Ananda.

Adorned with the signs of a Buddha
and the attributes of the Enlightened Ones
He is sitting in a glory of light.

Keep your mind firm (*ling gel*) wholly undistracted. Think, addressing the lama,
"You know all my troubles and I am praying to you with my whole heart."

My Lama, greatly merciful one,
in whom I always take refuge
you I am beseeching.
of myself and all men
by your blessing
remove the fog of delusion, the clouds of ignorance
calm this mind in the gloom of delusion.

Show me I beg of you
the unborn light-void:
may it arise in me.

Repeat this as many times as you can

From the Three Sacred Letters OM AH HUM on the body of the Lama
the white red and blue rays of light stream out
singly, and all together.

They are absorbed in the Three sacred places
in my body:
the four initiations have been fulfilled,
All impurities in our knowledge are washed away
and the bad tendencies that spoil the equanimity of our mind
are completely removed.

The essential body of liberation is born.

Remain in that meditation that arises naturally:

spontaneous, complete.

KARMAPA CHEN NO

(untranslatable, but meaning: O my Guru, you who know everything, look towards me. Keep me in your mind,)

Say this mantra many times.

The lama's body, voice and mind and my body, voice and mind are one and indivisible. Consciously think of them as one. Lose consciousness of self and lama, be away from duality and this idea of mixing.

Remain in the state away from extremes, without thought, in deep meditation. After that all virtues and good qualities will increasingly arise in you.

THE PRAYER OF SHARING THE MERIT WHICH MAY BE FOLLOWED BY TASHI PRAYERS

By this act of merit, may the sins and failing of all beings
a multitude, vast as the heavens, and all bad tendencies
accumulated since beginningless time,
be ended.

May all our illusions of the permanence of everything
all wrong ideas, to the very last one,
be cleared away.

That natural Dharmadhatu, unmade (by man)
the voidness permeating all, in everything,
may I understand its essence to be the same
as the essence of my own mind.

By these sincere prayers of mine, like an ocean,
may we be protected against harm.

When I share the merit of this ocean
of enlightenment that arises
the sharer and the thing shared become a limitless ocean
away from extremes:
the very pit of existence is stirred to the depths.

It arises spontaneously, that Dharmadhatu,
covering all
the radiant light void:
towards this, the unborn,

may our footsteps go.

The liberation, the fruit, the real
enlightenment: of this
may the realization come:
really
may we reach the attainment of the
four bodies of the Lama.

Mangalam May all that is good arise. *Geho.*

Sadhu sadhu sadhu

This prayer and sadhana was translated in the Dharma Chakra Centre "the Monastery Wreathed in a Thousand Rays of Rainbow Lights" before the beginning of the Retreat of the Rains, in Rumtek, Sikkim, in the year of the Iron Pig, 1971. It is offered in devotion to His Holiness the Gyalwa Karmapa by his pupils and translators, the Anila Karma Khechog Palmo, the Lama Tengah Rinpoche, Vajra Lobpon of Rumtek, and Ayang Rinpoche of Bylekuppe in Mysore, South India.