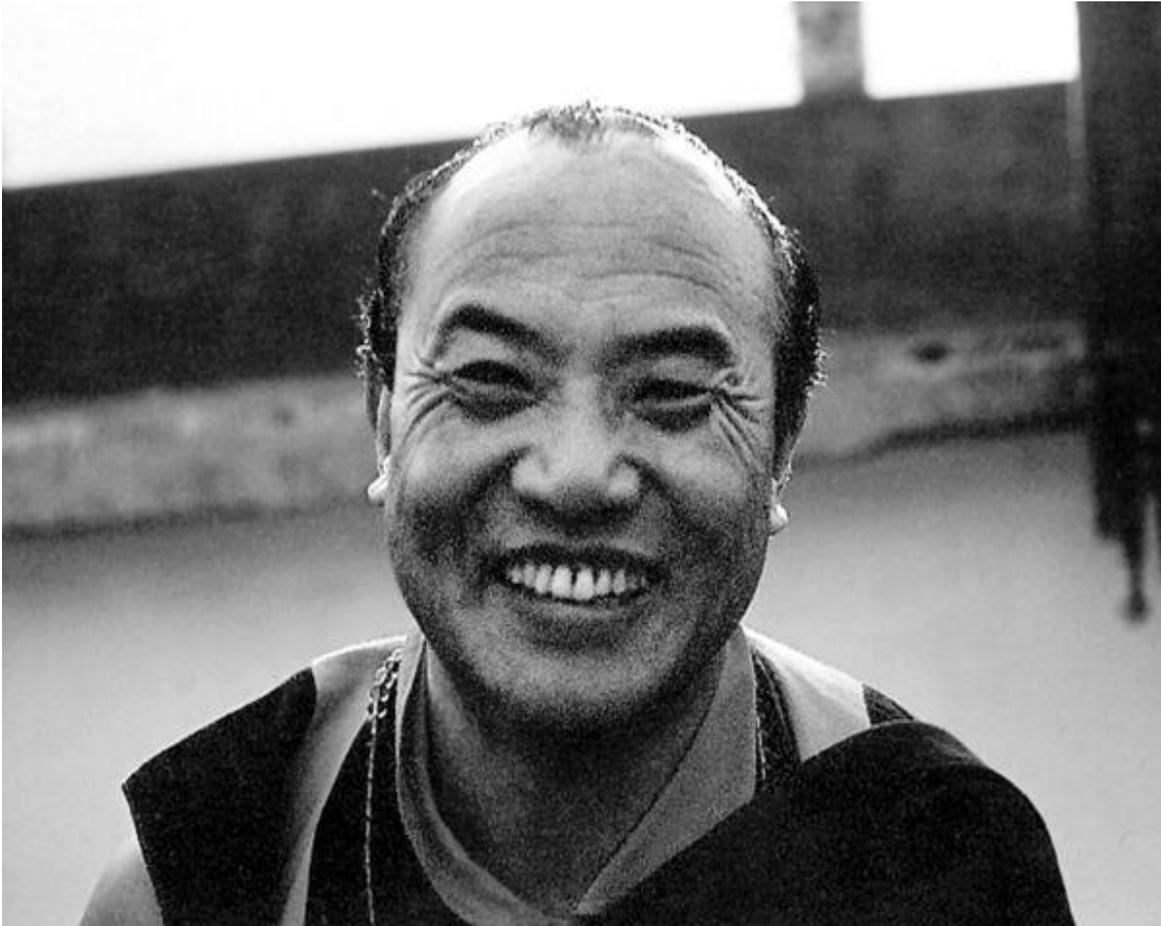


SHOWER OF SIDDHIS OF THE PROFOUND PATH GURU YOGA

BY 16TH KARMAPA, RANGJUNG RIGPE DORJE

ཟབ་ལམ་སླ་མའི་རྣལ་འབྱོར་དངོས་གྲུབ་ཆར་འབེབས།།

ཀམ་པ་བཅུ་དྲུག་རང་བྱུང་རིག་པའི་ཚོ་རྗེ།།



INTRODUCTION

Here is the first translation and publication of a short Guru Yoga composed by the 16th Karmapa, Rangjung Rigpe Dorje (1924-1981), *Shower of Siddhis of the Profound Path Guru Yoga*. It is a very short, yet profound, Guru Yoga practice, useful for those who are limited for time but want to do a quick daily practice.

The 16th Karmapa's *Collected Works* have recently been published by Amnye Institute ¹. I recently wrote about this and translated into English the Second Volume, which is a record of his transmissions given and received (see [here](#)). Recently, a devoted follower of 16th Karmapa, asked me to translate and make an outline/catalogue of the Third Volume of the Works and pull together what has already been translated from it. While reading that volume, I noticed this much shorter Guru Yoga practice than another one, *The Continuous Rain of Nectar that Nurtures the Sprouting of the Four Kayas: A Guru Yoga of the 16th Lord, Rigpe Dorje* (which has already been translated and is available for free download [here](#)).

The *Shower of Siddhis of the Profound Path Guru Yoga*, was written by the 16th Karmapa:

“At the request of Bhutanese son, Karma Tenzin and daughter, Konchog Wangmo, of the King of Bhutan on offering gold and a katag scarf, it was composed on a virtuous day and month by the 16th holder of the name Karmapa.”

It is not clear where it was composed and who these people are. According to some online sources, in 1967, the 16th Karmapa, accompanied by a party of ninety-five followers, visited Thimphu, the capital of Biutan, at the request of His Majesty the King. During the course of his stay in Bhutan he visited Tak Tsang, the Tiger's Nest cave-monastery. He also travelled to the Kyichu temple in Paro, there performing special rites for peace and tranquility in the world and for the preservation and propagation of the Dharma everywhere. His Royal Highness the King and Her Royal Highness the Queen Mother most generously presented the Tashi Cho Ling palace at Bumthang, together with its entire landed property, to the 16th Karmapa.

May all who practice and read this 'unearthed treasure' bathe in the shower of siddhis and may it be of benefit to all sentient beings, the lineage of Karmapas and the teachings, activities and long-life of HH 17th Gyalwang Karmapa.

Adele Tomlin, 8th October 2020.

Shower of Siddhis of the Profound Path Guru Yoga

by 16th Karmapa, Rigpe Dorje

དང་པོའི་འཇུག་སྒོ་དང་པ་དང་པོའི་འབྱུང་གིས་རྒྱད་བརྒྱལ་ཏེ།
བཙུག་མེན་གྱི་མོས་གུས་དྲག་པོས་དཀོན་མཆོག་ཀུན་འདུས་རྩ་བའི་སྣ་མ་ལ་སྒོ་ལིང་གིས་བཀལ་ཏེ།

First, mentally inspire the ‘three doors’ with confidence and wishing to emerge from samsara. With unfabricated intense faith and devotion, rely with a sparkling mind on the root lama, embodiment of the three rare, supreme ones.

Going for refuge

ཐོག་མར་སྐྱབས་སུ་འགོ་བ་ནི།

མཚོག་གསུམ་འདུས་ཞལ་དཔལ་ལྡན་སྣ་མ་ལ།

མི་ཕྱེད་སྒོ་གསུམ་གུས་བས་སྐྱབས་སུ་མཆོ།

chok sum dü zhal palden lama la

miché go sum güpé kyab su chi

འགོ་ཀུན་བྱང་རྒྱུ་སྣོང་པོ་མ་ཐོབ་བར།

ཚད་མེད་འགོ་བ་གོལ་བར་སེམས་བསྐྱེད་དོ།

dro kün changchub nyingpo ma thob bar

tsemé drowa drolwar semkyé do

To the three supreme ones, epitomised in the face of the glorious guru,

With undivided devotion of the three doors, I go for refuge!

Until all wanderers attain the essence of awakening

Generate the mind that liberates immeasurable beings!

Recite three times. ལན་གསུམ་བྲ།

Main Yoga Practice

དེ་ནས་དངོས་གཞིའི་རྣལ་འབྱོར་ནི།

རང་ཉིད་རྣམ་འབྱོར་མར་གསལ་སྦྱི་གཙུག་ཏུ།

rangnyi naljormar sal chitsuk tu

སྤང་སྟོང་རྣམ་དག་འོད་ཟླ་འབར་བའི་སྟོང་།

nangtong namdak ö nga barwé long

ཚོས་གོས་གསུམ་གསོལ་ལྷ་ནག་ཚད་པན་བཅིངས།

chögö sum sol zha nak chöpen ching

འགོ་ལ་རྗེས་བཅའི་འོད་ཟེར་ཕྱོགས་མཐར་ཁུབ།

dro la jé tsé özer chok thar khyab

རྩ་གསུམ་དཔའ་བོ་དུ་གེ་སྦྱིན་བཞིན་འཁྲིགས།

tsa sum pawo da ki trin zhin trik

སེང་མི་པར་རྩ་བའི་གདན་སྟེང་དུ།

seng thri pema dawé den tengdu

རྒྱལ་ཀུན་འདུས་ཞལ་རིག་པའི་དོ་རྗེ་ནི།

gyal kündü zhal rigpé dorjé ni

ཐབས་ཤེས་བདེའ་མཚན་དོར་དྲིལ་ཐུགས་ཀར་བསྐྱེལ།

thabshé da tsön dordril tukkar nol

ཚོས་ཉིད་མི་འགྱུར་དོ་རྗེ་སྦྱིལ་ཀུང་བཞུགས།

chönyi mingyur dorjé kyiltrung zhuk

མཚན་མཐུན་དངོས་གྲུབ་བྱིན་ཆཔས་འོད་དུ་འབར།

chok tün ngödrub jinlab ö du bar

Oneself dazzling as a yogini, at the crown of your head,

On a lion throne, lotus, moon seat,

A blazing expanse of five lights, completely pure, empty-appearance,

The visage of all the victors, Rigpe Dorje,

Wearing three Dharma robes and a black crown.

Symbolising method and wisdom, a bell and vajra crossed at the heart.

Light of love and affection for beings, pervades to the far reaches.

Abiding in the vajra posture, unchanging Dharmadhātu.

The three roots, heros, dakinis surround him like clouds,

Blazing with lights of blessings in accord with the supreme siddhi.

The Supplication

ཞེས་གསལ་བཏབ་པས་གསོལ་བ་འདེབས་བ་ནི།

ན་མོ་གུ་ཅུ། རྒྱལ་ས་ཡུལ་ཀུན་འདུས་རྩ་བའི་སླ་མ་ནི།།

namo guru kyabyul kündü tsawé lama ni

བདག་སོགས་དང་མོས་གསོལ་འདེབས་ཀྱི་བྱ་སློབ།།

dak sok dang mö sol deb kyi bulob

གངས་གུབ་ཀྱི་ཟེལ་ཆར་མཚོག་ཏུ་སྦྱེལ་དང།།

ngö drub kyi zil char chok tu tsol dang

ལྷན་ཐོག་འདི་ཅུ་གྲོལ་བར་མཛོད་ཅིག།།

ten thok diru drolwar dzö chik

Embodiment of the refuge objects, root lama!

Please bestow the supreme shower of sparkling siddhis!

May this supplication of myself and disciples,

Liberate us here on this very seat!

Supplicate one-pointedly. ཅེས་གསོལ་བ་རྩེ་གཅིག་ཏུ་བཏབ་ནས།

ཀམ་པ་མཁྱེན་ལོ།།

Karmapa Khyenno

Recite this. ཞེས་བར་ཏུ་བསྒྲུ་མོད།

སློན་དབང་བཞིའི་དམིགས་པ་བྱས་མཐར།

tro na wang zhi mikpa jé tar

མ་བཅོས་སློས་བྲལ་བདེ་ཆེན་ངང་གནས་ཤིང་།།

machö trödral dechen ngang né shing

དོན་དམ་ཚོས་སྐྱེ་ངོ་བོ་རང་སར་བཞག།

döndam chöku ngowo rang sar zhak

If one likes, visualize the four empowerments,

Then, the lama melting into light and merging inseparably with you.

སླ་མ་འོད་ལྷུ་རང་དང་དབྱེར་མེད་འདྲེས།།

lama ö zhu rang dang yermé dré

སྤར་རགས་ཀུན་རྟོག་མ་སྐད་གཞུག་མའི་སློང་།།

thra rak küntok ma lé nyukmé long

Within the abode of great bliss, uncontrived and free from complexity,
Gross and subtle conceptualizations, unpolluted in the ultimate primordial expanse,
Naturally abide as the essence of the ultimate Dharmakāya.

ཅེས་བསྐྱོད་མེད་ཤིས་བརྗོད་སྤྱི་ལྟར་གྱ།

Recite the words of dedication and aspiration as usual.

ཞེས་པ་འདི་འང་འབྲུག་རྒྱལ་ཁབ་ཀྱི་འཕམ་པ་ལྷན་འཛིན་མེད་ལམ་དང་སྐུ་མོ་དཀོན་མཆོག་དབང་མོ་གཉིས་ནས་བཟླ་ཤིས་པའི་ཁ་བཏགས་ཉེན་མོ་བདེ་ལེགས་ཀྱིས་སྐྱབས་ཏེ་རིན་ཆེན་དང་པོ་བཅས་བསྐྱུལ་དོན་ཤིང་སྤེལ་བླ་ཆོས་དགེ་བའི་ཉེན་ཀྱིས་པའི་མཚན་འཛིན་བཅུ་དྲུག་པས་བྲིས་པ་དགོ།

At the request of the King of Bhutan's son Karma Tenzin Trinley and daughter Konchog Wangmo² on offering gold and a katag scarf, this was composed on a virtuous day and month by the 16th holder of the name Karmapa.

Translated and edited by Adele Tomlin, 8th October 2020.

¹ Title of the text in Tibetan is Zab lam bla ma'i rnal 'byor dngos grub char 'bebs/ in the *Collected Works of 16th Karmapa Ranjung Rigpe Dorje*; collected and compiled by Tashi Tsering Josayma. 3 volumes; TBRC W8LS18007. Tsurphu Labrang and The Amnye Machen Institute, Dharamsala. 2016 (gsung 'bum/ karma pa bcu drug rang byung rig pa'i rdo rje/).

² It is not clear where this was composed and who these people are. According to some online sources, In 1967, the 16th Karmapa, accompanied by a party of ninety-five followers, visited Thimphu, the capital of Biutan, at the request of His Majesty the King. During the course of his stay in Bhutan he visited Tak Tsang, the Tiger's Nest cave-monastery, famous for having been visited by Guru Rinpoche (Padmasambhava). He also travelled to the Kyichu temple in Paro, there performing special rites for peace and tranquility in the world and for the preservation and propagation of the Dharma everywhere. His Royal Highness the King and Her Royal Highness the Queen Mother most generously presented the Tashi Cho Ling palace at Bumthang, together with its entire landed property, to the 16th Karmapa.