Calling the Guru from Afar
(Extensive and Brief Versions)
Technical Note:
Instructions or advice by Lama Zopa Rinpoche are marked by the symbol ❖. For example:

❖ Then recite the following verses and meditate on the guru entering your heart.
Calling the Guru from Afar

A Tormented Wail, Quickly Drawing Forth the Blessing of the Guru, the Inseparable Three Kayas

(Extensive Version)

LA MA KHYEN
Guru, think of me.
LA MA KHYEN
Guru, think of me.
LA MA KHYEN
Guru, think of me.

SANG GYÄ KÜN GYI YE SHE DE CHHEN CHHÖ KUR RO CHIG
The transcendental wisdom of all buddhas, one taste in the great bliss dharma kaya,
DE NYI DRIN CHÄN LA MA KÜN GYI RANG ZHIN THAR THUG
Is itself the ultimate nature of all kind gurus.
LA MA CHHÖ KYI KU LA NYING NÄ SÖL WA DEB SO
I beseech you, guru, dharma kaya,
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG
Please guide me always without separation, in this life, future lives, and the bardo.

YE SHE GYU MÄI RANG NANG GYÄL WA YÄN LAG DÜN DÄN
Wisdom’s own illusory appearance, the conqueror with seven branches,
DE NYI DRIN CHÄN LA MA KÜN GYI TRÜL ZHI THAR THUG
Is itself the ultimate basis of emanation of all kind gurus.
I beseech you, guru, sambhogakaya,
Please guide me always without separation, in this life, future lives, and the bardo.

The play of various emanations, suiting the dispositions of the many to be subdued,
Is itself the behavior of the sambhogakaya of the kind gurus.

I beseech you, guru, nirmanakaya,
Please guide me always without separation, in this life, future lives, and the bardo.

The play of the inseparable three kayas, appearing in the form of the guru,
Is itself one with the very essence of all kind gurus.

I beseech you, guru, who comprises all yidams,

All the infinite peaceful and wrathful yidams are also the guru’s nature
And since no yidam exists apart from the kind guru,
Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Sang gyä kün gyi chi zug la mäi nam par shar wä
The ordinary form of all buddhas arises in the aspect of the guru,

Drin chän la ma nyi lā sang gyä log su mi mig
Therefore, no buddhas are observed apart from the kind guru.

Sang gyä kün dü la mar nying nā söl wa deb so
I beseech you, guru, who comprises all buddhas,

Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Gyäl kün khyen tse nū päi rang zug la mar shar wä
The very form of all conquerors’ wisdom, compassion, and power arises as the guru,

Phag chhog rig sum gön kyang drin chän la ma nyi yin
Therefore, the supreme arya saviors of the three types¹ are also the kind guru.

Rig sum chig dü la mar nying nä söl wa deb so
I beseech you, guru, who combines the three types in one,

Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Rig gya rig nga rig sum ji nye tro yang la ma
The hundred, five, and three types, however many elaborated, are the guru.

De kün gang du du wāi khyab dag nyi kyang la ma
The pervasive master in whom they are all included is also the guru.
La ma rig kün dag por nying nä söl wa deb so
I beseech you, guru, as master of all the types of buddhas,
Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Sang gyä chhö dang gen dün kün gyi je po la ma
The creator of all buddhas, Dharma, and Sangha is the guru.
Chig chhog kyab sum kün dü drin chän la ma nyi yin
The one who combines all three refuges is the kind guru.
Kyab kün dü zhäl la mar nying nä söl wa deb so
I beseech you, guru, whose presence combines all refuges,
Di chhi bar do kün tu dräl me je su zung shig
Please guide me always without separation, in this life, future lives, and the bardo.

Sang gyä kün gyi rang zug la mäi nam par shar nä
Thinking of how the actual form of all buddhas arises in the aspect of the guru
Tse wä je su dzin tshüül sam kyin la ma drän no
And mercifully guides me—reminds me of you, guru.

Sang gyä kün gyi pang päi käl chhä nyam thag dag la
Thinking of how you show the excellent unmistaken path to me,
Ma nor lam zang tän tshüül sam kyin la ma drän no
An unfortunate wretched being, abandoned by all the buddhas—reminds me of you, guru.

Nye ka dön chhei ten zang khe nyen kyi dug dam ga
Thinking of this excellent body, highly meaningful and difficult to obtain,
Ma nor nying po len dö sam kyin la ma drän no
And wishing to take its essence with unerring choice
between gain and loss, happiness and suffering—reminds me of you, guru.

Lo bur chhi wäi jig chhen rang gi thog tu bab nä
Thinking of the experience of not knowing what to do when the great fear of death
Chì ja töl me ngang tshül sam kyin la ma drän no
Suddenly descends upon me—reminds me of you, guru.

Tshe dii phün tshog kün dang da ta lo bur dräl nä
Thinking of the experience of just now suddenly separating from all the perfections of this life
Chig pur dro wäi ngang tshül sam kyin la ma drän no
And going on alone—reminds me of you, guru.

Jig rung nyäl wäi me nang rang lü jen par lhung nä
Thinking of the experience of my naked body falling into the terrifying fires of hell
Zö lag me pïi ngang tshül sam kyin la ma drän no
And being unable to bear it—reminds me of you, guru.

Käl chhä yi dag nä su zä kom chhu thig me päï
Thinking of how the suffering of hunger and thirst, without a drop of water,
Dug ngäl ngön sum nyong tshül sam kyin la ma drän no
Is directly experienced in the unfortunate preta realm—reminds me of you, guru.

Lün mong dü dror gyur nä shin tu mi dug käl ngän
Thinking of how very repulsive and wretched it is to become a foolish stupid animal
De dra rang thog nyong tshül sam kyin la ma drän no
And what it would be like to experience it myself—reminds me of you, guru.
Nyam thag ngän song nā der da ta lhung la nye wā
Thinking of a refuge to protect me from this,
Dī lā kyob pāi kyab shig sam kyin la ma drān no
Since I am now about to fall into the wretched states of bad
migration—reminds me of you, guru.

Kar nag lā kyi nyong wa zhib ching thra wāi jug dog
Thinking of how white and black actions are experienced
Jī zhīn lag len deb tshūl sam kyin la ma drān no
And of how to practice thorough and precise engagement
and restraint—reminds me of you, guru.

Tha me sī pāi tson khang dug ngāl kūn gyi Jung khung
Thinking of a method to escape this prison of endless
existences,
Dī lā thar pāi thab shig sam kyin la ma drān no
The source of all suffering—reminds me of you, guru.

Jig rung sī tshōi long du kha khyab nyam thag ma gān
Thinking of the plight of my pitiful old mothers, pervasive
as space,
Lhung zhing nar wāi ngang tshūl sam kyin la ma drān no
Fallen amidst the fearful ocean of samsara and tormented
there—reminds me of you, guru.

De chhir lam tso sum dang rim nyi zab möi nyam nyong
Therefore, guru, please bless me to generate in my mental
continuum
Tsöl me gyü la kye war la mā jin gyi lob shig
Effortless experience of the profound three principles of
the path and the two stages.

Shug drag nge jung sam pā thar pāi tsān sa zin chhir
Please bless me to strive in one-pointed practice of the three
trainings with the intense thought of renunciation
Lab sum tse chig drub la tsön par jin gyi lob shig
In order to reach the secure state of liberation.

dro kün rang nyi chig pū dröl wāi lhag sam khur gyi
Please bless me to train in the precious supreme bodhichitta
with the special attitude,
rin chhen jang chhub sem chhog jong par jin gyi lob shig
Taking responsibility to liberate all migrators by myself
alone.

Lab chhen gyāl sā chō pāi pha thar drō pāi nyīng tob
Please bless me to follow after the ocean of conquerors with
the will to cross
gyāl wa gya tshöi je su jug par jin gyi lob shig
To the very end of the great waves of deeds of
the conquerors’ sons.

tong dang ten jung nang tong chig drog chig tu chhar wāi
Please bless me to realize the supreme view, free of
extremes,
tha drāl ta wāi yang tse tog par jin gyi lob shig
In which emptiness and dependent arising, appearance and
emptiness, complement each other.

zhi yi kye chhi bar do ku sum lam du khyer wāi
Please bless me quickly to generate the experience of taking
the three kayas into the path,
min je nyam nyong nyur du kye war jin gyi lob shig
Ripening the bases of birth, death, and bardo.

lung sem u mar thim pāi ga zhi tong zhī röl wāi
Please bless me to arise as the illusory divine body itself,
the play of the four joys and four emptinesses
GYU MĀI LHA KU NYI DU CHHAR WAR JIN GYI LOB SHIG
   Of the wind and mind absorbed in the central channel.

ZUNG DZIN SHÜN PA BŪ PĀI NYUG MĀI RANG ZHĀL JEN PA
   Please bless me to meet the ultimate guru—the bare face
    of my innate mind
NĀ LUG DÖN GYI LA MA JĀL WAR JIN GYI LOB SHIG
   With the covering of perception of true existence and
    perceiving it as true removed.

DRIB NYI TRÖ PA ZĀ PĀI DE CHHEN CHHÖ KŪI LONG DU
   Please bless me to be one with your three secrets, guru, in
    the vast dharmakaya of great bliss,
RANG DANG LA MĀI SANG SUM CHIG TU JIN GYI LOB SHIG
   Which has exhausted the elaborations of the two
    obscurations.

DOR NA JANG CHHEN BAR DU NYING Ü DRĀL ME ZHUG NĀ
   In short, please abide inseparably in the center of my heart
    until the great enlightenment
PHA JE BU YI ZIN PAR TSE WĀ JIN GYI LOB SHIG
   And mercifully bless me, the child, to follow after you,
    the father.

LA MA KHYEN
   Guru, think of me.
LA MA KHYEN
   Guru, think of me.
LA MA KHYEN
   Guru, think of me.

To conclude, go to page 13 and recite the two verses found there.
Calling the Guru from Afar

(Brief Version)

La ma khyen
Guru, think of me.
La ma khyen
Guru, think of me.
La ma khyen
Guru, think of me.

Ma rig mün sel päl dän la ma
Magnificently glorious guru, dispelling the darkness of ignorance;
Thar päi lam tôn päl dän la ma
Magnificently glorious guru, revealing the path of liberation;
Khor wäi chu dröl päl dän la ma
Magnificently glorious guru, liberating from the waters of samsara;
Dug ngäi nÄ sel päl dän la ma
Magnificently glorious guru, eliminating the diseases of the five poisons;
Yi zhin nor bu päl dän la ma
Magnificently glorious guru, the wish-granting jewel;
Kye la söl deb jin gyi lob shig
I beseech you, please bless me.
Mi tag chi wa nying nÄ dren pa
Magnificently glorious guru, please bless me
Päl dän la mÄ jin gyi lob shig
To remember impermanence and death from my heart.
Magnificently glorious guru, please bless me
To generate the thought of no-need in my mind.
Magnificently glorious guru, please bless me
To abide one-pointedly in practice in isolated places.
Magnificently glorious guru, please bless me
To not have any hindrances to my practice.
Magnificently glorious guru, please bless me
To realize, without error, the view of the fundamental nature of reality.
Magnificently glorious guru, please bless me
So that all bad conditions appear as a support.
Magnificently glorious guru, please bless me
To accomplish effortlessly the two works of self and others.

Please bless me now, quickly.
Please bless me quickly, very quickly.
Please bless me on this very cushion.
Please bless me in this very session.
After reciting either the extensive or brief version of *Calling the Guru from Afar*, recite the following request:

**Päl dän la mäi nam par thar pa la**

May I not give rise to heresy for even a second

**Kä chig tṣam yang log ta mi kye shing**

In regard to the actions of the glorious guru.

**Chi dzä leg par thong wäi mö gü kyi**

May I see whatever actions are done as pure.

**La mäi jin lab sem la jug par shog**

With this devotion, may I receive the guru’s blessings in my heart.

Then recite the following verse and meditate on the guru entering your heart.

**Päl dän tsa wäi la ma rin po chhe**

Magnificent and precious root guru,

**Dag gi nying khar pä möi teng zhug la**

Please abide on the lotus seat at my heart,

**Ka drin chhen pöi go nä je zung te**

Guide me with your great kindness,

**Ku sung thug kyi ngö drub tsäl du söl**

And grant me the realizations of your holy body, speech, and mind.
Colophons:

Colophon for Calling the Guru from Afar (Extensive Version):

Original Colophon:
Composed by Phabongkha Tulku at the great insistent request, and with the offering of three hundred silver coins, of Gelong Losang Rabyä of Bompa in the faraway area of Tsawa. The scribing was done by the monk Losang Dorje from the area of Den.

Publisher’s Colophon:
This translation of Phabongkha Dechen Nyingpo’s Calling the Guru from Afar: A Tormented Wail, Quickly Drawing Forth the Blessings of the Guru, the Inseparable Three Kayas (bla ma rgyang 'bod sku gsum dbyer med bla ma'i byin rlabs byung 'dren gdung dbyangs) was translated by Ven. George Churinoff and extracted from Nyung Nā: The Means of Achievement of the Eleven-Faced Great Compassionate One, Avalokiteshvara, Boston: Wisdom Publications, 1995. Permission kindly granted by the translator to replace “lama” with “guru,” and “families” with “types,” 2016. First line revised by Lama Zopa Rinpoche, 2014 and 2018.

Colophon for Calling the Guru from Afar (Brief Version):
Translated by Lama Zopa Rinpoche in 1985, transcribed and edited by Ven. Thubten Dondrub. Lama Zopa Rinpoche thinks that this version of Calling the Guru from Afar (bla ma rgyang 'bod) was composed by Kyabje Trulshik Rinpoche’s root guru, Rongphu Sanggye (Ngawang Tenzin Norbu, 1867–1940/42).

Colophon for the final two verses:

Colophon for this compilation: Phonetics checked and amended by Ven. Joan Nicell, FPMT Education Services, June 2016.

Notes:

1 Lama Zopa Rinpoche prefers to translate rig (Tib. rigs) in rig sum (Tib. rigs gsum), rig nga (Tib. rigs Inga), and rig gya (Tib. rigs brgya) as “types” rather than as “families” or as “lineages.”
Care of Dharma Materials

Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ཨ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite ОṂ ĀḤ HŪṂ or the Heart Sutra, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.