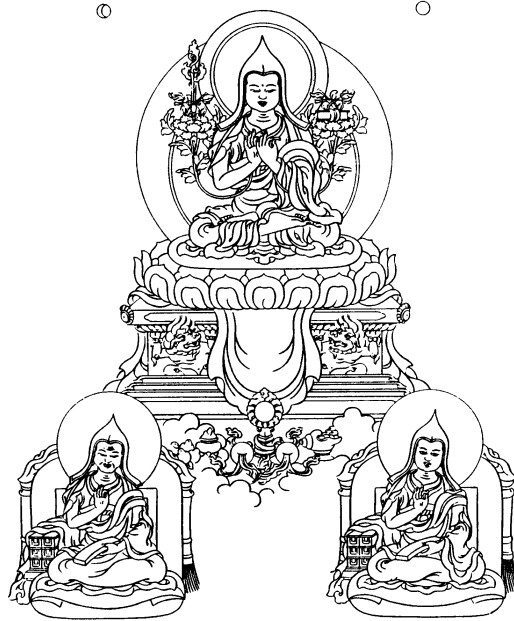


*Calling the Guru From Afar
and
Practicing Guru Devotion with
the Nine Attitudes*



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Calling the Guru from Afar

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

LA MA KHYEN

Lama, think of me.

LA MA KHYEN

Lama, think of me.

LA MA KHYEN

Lama, think of me.

SANG GYÄ KÜN GYI YE SHE DE CHHEN CHHÖ KUR RO CHIG

**The wisdom of great bliss of all buddhas, one taste with the
dharmakaya,**

DE NYI DRIN CHÄN LA MA KÜN GYI RANG ZHIN THAR THUG

Is itself the ultimate nature of all kind lamas.

LA MA CHHÖ KYI KU LA NYING NÄ SÖL WA DEB SO

I beseech you, Lama, dharmakaya,

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 lamas.

LA MA LONG CHÖ DZOG KUR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, sambhogakaya,

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.

JI NYE DÜL JÄI KHAM ZHIN NA TSHOG TRÜL PÄI RÖL GAR

The play of various emanations, suiting the dispositions of the many to be subdued,

DE NYI DRIN CHÄN LA MA LONG CHÖ DZOG KÜI NAM GYUR

Is itself the behavior of the sambhogakaya of the kind lamas.

LA MA TRÜL PÄI KU LA NYING NÄ SÖL WA DEB SO

I beseech you, Lama, nirmanakaya,

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.

KU SUM YER ME RÖL PA LA MÄI ZUG SU SHAR WA

The play of the inseparable three kayas, appearing in the form of the lama,

DE NYI DRIN CHÄN LA MA KÜN GYI NGO WO CHIG NYI

Is itself one with the very essence of all kind lamas.

KU SUM YER ME LA MAR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, the inseparable three kayas,

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.

YI DAM ZHI THRO RAB JAM KÜN KYANG LA MÄI RANG ZHIN

All the infinite peaceful and wrathful yidams are also the lama's nature,

DRIN CHÄN LA MA NYI LÄ YI DAM LOG SU ME PÄ

And since no yidam exists apart from the kind lama himself,

YI DAM KÜN DÜ LA MAR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, who comprises all yidams,

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 lama,

DRIN CHÄN LA MA NYI LÄ SANG GYÄ LOG SU MI MIG

Therefore no buddhas are observed apart from the kind lama himself.

SANG GYÄ KÜN DÜ LA MAR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, 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 NÜ PÄI RANG ZUG LA MAR SHAR WÄ

The very form of all conquerors' wisdom, compassion, and power arises as the lama;

PHAG CHHOG RIG SUM GÖN KYANG DRIN CHÄN LA MA NYI YIN

Therefore, the supreme arya lords of the three types are also the kind lama himself.

RIG SUM CHIG DÜ LA MAR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, who combines three families 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 lama.

DE KÜN GANG DU DU WÄI KHYAB DAG NYI KYANG LA MA

The pervasive master himself in whom they are all included is also the lama.

LA MA RIG KÜN DAG POR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, as master of all the types,

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 GE DÜN KÜN GYI JE PO LA MA

The creator of all buddhas, Dharma, and Sangha is the lama.

CHIG CHHOG KYAB SUM KÜN DÜ DRIN CHÄN LA MA NYI YIN

The one who combines all three refuges is the kind lama himself.

KYAB KÜN DÜ ZHÄL LA MAR NYING NÄ SÖL WA DEB SO

I beseech you, Lama, 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 lama

TSE WÄ JE SU DZIN TSHÜL SAM KYIN LA MA DRÄN NO

And mercifully guides me – reminds me of you, Lama.

SANG GYÄ KÜN GYI PANG PÄI KÄL CHHÄ NYAM THAG DAG LA

Thinking of how you show the excellent unmistakable path to me,

MA NOR LAM ZANG TÄN TSHÜL SAM KYIN LA MA DRÄN NO

An unfortunate wretched being, abandoned by all the buddhas – reminds me of you, Lama.

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, Lama.

LO BUR CHHI WÄI JIG CHHEN RANG GI THOG TU WÄ NÄ

**Thinking of the experience of not knowing what to do when
the great fear of death**

CHI JA TÖL ME NGANG TSHÜL SAM KYIN LA MA DRÄN NO

Suddenly descends upon me – reminds me of you, Lama.

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, Lama.

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 PÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO

And being unable to bear it – reminds me of you, Lama.

KÄL CHHÄ YI DAG NÄ SU ZÄ KOM CHHU THIG ME PÄI

**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, Lama.**

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, Lama.**

NYAM THAG NGÄN SONG NÄ DER DA TA LHUNG LA NYE WÄ

Thinking of a refuge to protect me from this,

DI LÄ KYOB PÄI KYAB SHIG SAM KYIN LA MA DRÄN NO

**Since I am now about to fall into the wretched states of bad
migration – reminds me of you, Lama.**

KAR NAG LÄ KYI NYONG WA ZHIB CHING THRA WÄI JUG DOG

Thinking of how white and black actions are experienced

JI ZHIN LAG LEN DEB TSHÜL SAM KYIN LA MA DRÄN NO

And of how to practice thorough and precise engagement and restraint – reminds me of you, Lama.

THA ME SI PÄI TSÖN KHANG DUG NGÄL KÜN GYI JUNG KHUNG

Thinking of a method to escape this prison of endless existences,

DI LÄ THAR PÄI THAB SHIG SAM KYIN LA MA DRÄN NO

The source of all suffering – reminds me of you, Lama.

JIG RUNG SI TSHÖI LONG DU KHA KHYAB NYAM THAG MA GÄN

Thinking of the plight of my pitiful old mothers, pervasive as space,

LHUNG ZHING NAR WÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO

Fallen amidst the fearful ocean of samsara and tormented there – reminds me of you, Lama.

DE CHHIR LAM TSO SUM DANG RIM NYI ZAB MÖI NYAM NYONG

Therefore, Lama, please bless me to generate in my mental continuum

TSÖL ME GYÜ LA KYE WAR LA MÄ JIN GYI LOB SHIG

Effortless experience of the profound three principles of the path and the two stages.

SHUG DRAG NGE JUNG SAM PÄ THAR PÄI TSÄN 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 PÜ DRÖL WÄI 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 GYÄL SÄ CHÖ PÄI PHA THAR DRÖ PÄI NYING TOB

**Please bless me to follow after the ocean of conquerors with
the will to cross**

GYÄL WA GYA TSHÖI JE SU JUG PAR JIN GYI LOB SHIG

**To the very end of the great waves of deeds of the conquerors'
children.**

TONG DANG TEN JUNG NANG TONG CHIG DROG CHIG TU CHHAR
WÄI

**Please bless me to realize the supreme view, free of
extremes,**

THA DRÄL TA WÄI 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 WÄI

**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 PÄI GA ZHI TONG ZHII RÖL WA

**Please bless me to arise as the illusory divine body itself, the
play of the four joys and four emptinesses**

GYU MÄI LHA KU NYI DU CHHAR WAR JIN GYI LOB SHIG

The wind and mind absorb in the central channel.

ZUNG DZIN SHÜN PA BÜ PÄI NYUG MÄI RANG ZHÄL JEN PA

**Please bless me to meet the ultimate lama – the bare face of
my innate mind**

NÄ LUG DÖN GYI LA MA JÄL WAR JIN GYI LOB SHIG

**With the covering of perception (of true existence) and per-
ceiving (it as true) removed.**

DRIB NYI TRÖ PA ZÄ PÄI DE CHHEN CHHÖ KÜI LONG DU

Please bless me to be one with your three secrets, Lama, in the vast dharmakaya of great bliss,

RANG DANG LA MÄI 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 DRÄL ME ZHUG NÄ

In short, please abide inseparably in the center of my heart until the great enlightenment,

PHA JE BU YI ZIN PAR TSE WÄ JIN GYI LOB SHIG

and mercifully bless me, the child, to follow after you, the father.

LA MA KHYEN

Lama, think of me.

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Calling the Guru from Afar

(abbreviated version)

LA MA KHYEN

Lama, think of me!

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Lama, think of me!

LA MA KHYEN

Lama, think of me!

MA RIG MÜN SEL PÄL DÄN LA MA

**Magnificently glorious Guru, dispelling the darkness of
ignorance;**

TAR PÄI LAM TÖN PÄL DÄN LA MA

Magnificently glorious Guru, revealing the path of liberation;

KOR WÄI CHU DRÖL PÄL DÄN LA MA

**Magnificently glorious Guru, liberating from the waters
of samsara;**

DUG NGÄL 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 who is 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 MÄI JIN GYI LOB SHIG

To remember impermanence and death from my heart.

GÖ ME LO NA GYU LA KYE PA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To generate the thought of no-need in my mind.

BEN PAR TSE CHIG DRUB LA NÄ PA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To abide one-pointedly in practice in isolated places.

DRUB LA BAR CHE GANG YANG ME PA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To not have any hindrances to my practice.

KYEN NGÄN TAM CHÄ DROG SU CHAR WA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

So that all bad conditions appear as a support.

DAG ZHEN DÖN NYI LHÜN GYI DRUB PA

Magnificently glorious Guru, please bless me

PÄL DÄN LA MÄI JIN GYI LOB SHIG

To accomplish effortlessly the two works of self and others.

DAN TA NYUR DU JIN GYI LOB SHIG

Magnificently glorious Guru,

NYUR WA NYUR DU JIN GYI LOB SHIG

Please bless me soon, very soon.

DEN TOG DIR RU JIN GYI LOB SHIG

Please bless me on this very cushion.

TÜN TOG DIR RU JIN GYI LOB SHIG

Please bless me in this very session.

After reciting these verses, recite any requesting prayers to your own guru that you wish.

PÄL DÄN LA MÄI NAM PAR TAR PA LA

May I not arise heresy even for a second

KÄ CHIG TSAM YANG LOG TA MI KYE SHING

In the actions of the glorious Guru.

CHI DZE LEG PAR TONG WÄ MO GO KYI

May I regard whatever actions are done as pure.

LA MÄI JIN LAB SEM LA JUG PAR SHOG

[With this devotion] may I receive the blessings of the Guru in my heart.

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

PÄL DÄN TSA WÄI LA MA RIN PO CHE

Magnificent and precious root Guru,

DAG GI NYING KAR PA MÖI TENG ZHUG LA

Please abide on the lotus and moon seat at my heart.

KA DRIN CHEN PÖI GO NÄ JE ZUNG TE

Guide me with your great kindness,

KU SUNG TUG KYI NGÖ DRUB TSÄL DU SÖL

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

Colophon:

His Eminence Shyalpa Rinpoche informed us that the original text for “Calling the Lama From Afar” was composed by Zarongfu Sangyā Ngawang Tenzin Rinpoche, who His Eminence thinks “must have been very close to the previous reincarnation of Lama Zopa Rinpoche.”

Translated by Lama Zopa Rinpoche in 1985. Transcribed and edited by Ven. Thubten Dondrub. The two final verses following the main prayer were also translated by Lama Zopa Rinpoche. Lightly edited by Venerable Constance Miller. Revised January 2003 by Kendall Magnussen, FPMT Education Department.



Practicing Guru Devotion with the Nine Attitudes

Words in parentheses are not to be read aloud. They are added to clarify the text and should be kept in mind, but not recited.

I am requesting the kind lord root Guru,
Who is more extraordinary than all the buddhas:
Please bless me to be able to devote myself to the qualified lord
Guru with great respect in all my future lifetimes.

By realizing that correctly devoting myself to the kind lord Guru –
who is the foundation of all qualities – is the root of happiness
and goodness, I shall devote myself to him with great respect,
not forsaking him even at the cost of my life.

Thinking of the importance of the qualified Guru, may I allow
myself to enter under his control.

May I be like an obedient son, acting exactly in accordance with
the Guru's advice.

Even when maras, evil friends, and the like try to split me from
the Guru, may I be like a vajra, inseparable forever.

When the Guru gives me work, whatever the burden, may I be
like the earth, carrying all.

When I devote myself to the Guru, whatever suffering occurs (hardships or problems) may I be like a mountain, immovable. (The mind should not be upset or discouraged.)

Even if I have to perform all the unpleasant tasks, may I be like a servant of the king, with a mind undisturbed.

May I abandon pride, holding myself lower than the Guru. May I be like a sweeper.

May I be like a rope, joyfully holding the Guru's work, no matter how difficult or heavy a burden.

Even when the Guru provokes, criticizes, or ignores me, may I be like a dog without anger, never responding with anger.

May I be like a ferry boat, never upset at any time to come and go for the Guru.

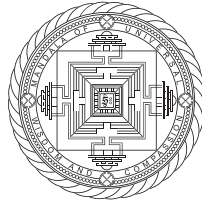
O glorious and precious root Guru,
please bless me to be able to practice in this way.
From now on, in all my future lifetimes,
May I be able to devote myself to the Guru in this way.

By reciting these words aloud and reflecting on their meaning in your mind, you will have the good fortune to be able to devote yourself correctly to the precious Guru, from life to life in all your future lifetimes. If you offer service and respect and make offerings to the precious Guru with these nine attitudes, even if you do not practice intentionally, you will develop many good qualities, collect extensive merit, and quickly achieve full enlightenment.

Colophon:

Written by the highly attained lama, Shabkar Tsokdrug Rangdrol. Translated by Lama Zopa Rinpoche at Aptos, California, in February 1999. Edited by Lama Yeshe Wisdom Archive. Editing Group at Land of Medicine Buddha, March 1999. Revised February 2005, December 2005.

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