

# *Calling the Guru from Afar*

*(Extensive and Brief Versions)*

**FPMT**



Lama Zopa Rinpoche  
Practice Series

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Set in Calibri 12/15, Century Gothic, and Lydian BT.

### *Technical Note:*

Instructions or advice by Lama Zopa Rinpoche are marked by the symbol ❖. For example:

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

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The *Lama Zopa Rinpoche Practice Series* is a special collection of practice materials that serves to present and preserve Rinpoche's lineage of practice, oral instructions, and translations.

# Calling the Guru from Afar

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

*(Extensive Version)*

LA MA KHYEN / LA MA KHYEN / LA MA KHYEN

**Guru, think of me. Guru, think of me. Guru, think of me.**

SANG GYÄ KÜN GYI YE SHE DE CHHEN CHHÖ KUR RO CHIG  
DE NYI DRIN CHÄN LA MA KÜN GYI RANG ZHIN THAR THUG  
LA MA CHHÖ KYI KU LA NYING NÄ SÖL WA DEB SO  
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The transcendental wisdom of all buddhas, one taste in  
the great bliss dharmakāya,  
Is itself the ultimate nature of all kind gurus.  
I beseech you, guru, dharmakāya,  
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  
DE NYI DRIN CHÄN LA MA KÜN GYI TRÜL ZHI THAR THUG  
LA MA LONG CHÖ DZOG KUR NYING NÄ SÖL WA DEB SO  
DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**Wisdom's own illusory appearance, the conqueror with  
seven branches,  
Is itself the ultimate basis of emanation of all kind gurus.  
I beseech you, guru, sambhogakāya,  
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  
 DE NYI DRIN CHÄN LA MA LONG CHÖ DZOG KÜI NAM GYUR  
 LA MA TRÜL PÄI KU LA NYING NÄ SÖL WA DEB SO  
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The play of various emanations, suiting the dispositions of  
 the many to be subdued,  
 Is itself the behavior of the sambhogakāya of the kind gurus.  
 I beseech you, guru, nirmāṇakāya,  
 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  
 DE NYI DRIN CHÄN LA MA KÜN GYI NGO WO CHIG NYI  
 KU SUM YER ME LA MAR NYING NÄ SÖL WA DEB SO  
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The play of the inseparable three *kāyas*, appearing in  
 the form of the guru,  
 Is itself one with the very essence of all kind gurus.  
 I beseech you, guru, the inseparable three *kāyas*,  
 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  
 DRIN CHÄN LA MA NYI LÄ YI DAM LOG SU ME PÄ  
 YI DAM KÜN DÜ LA MAR NYING NÄ SÖL WA DEB SO  
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**All the infinite peaceful and wrathful *yidams* are also  
 the guru's nature  
 And since no *yidam* exists apart from the kind guru,  
 I beseech you, guru, who comprises all *yidams*,  
 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  
 DRIN CHÄN LA MA NYI LÄ SANG GYÄ LOG SU MI MIG  
 SANG GYÄ KÜN DÜ LA MAR NYING NÄ SÖL WA DEB SO  
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The ordinary form of all buddhas arises in the aspect of  
 the guru,**

**Therefore, no buddhas are observed apart from the kind  
 guru.**

**I beseech you, guru, who comprises all buddhas,  
 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  
 PHAG CHHOG RIG SUM GÖN KYANG DRIN CHÄN LA MA NYI YIN  
 RIG SUM CHIG DÜ LA MAR NYING NÄ SÖL WA DEB SO  
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The very form of all conquerors' wisdom, compassion, and  
 power arises as the guru,**

**Therefore, the supreme *ārya* saviors of the three types<sup>1</sup> are  
 also the kind guru.**

**I beseech you, guru, who combines the three types in one,  
 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  
 DE KÜN GANG DU DU WÄI KHYAB DAG NYI KYANG LA MA  
 LA MA RIG KÜN DAG POR NYING NÄ SÖL WA DEB SO  
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The hundred, five, and three types, however many  
 elaborated, are the guru.**

**The pervasive master in whom they are all included is also  
 the guru.**

**I beseech you, guru, as master of all the types of buddhas,  
 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  
 CHIG CHHOG KYAB SUM KÜN DÜ DRIN CHÄN LA MA NYI YIN  
 KYAB KÜN DÜ ZHÄL LA MAR NYING NÄ SÖL WA DEB SO  
 DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**The creator of all buddhas, Dharma, and Saṅgha is the guru.  
 The one who combines all three refuges is the kind guru.  
 I beseech you, guru, whose presence combines all refuges,  
 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  
 TSE WÄ JE SU DZIN TSHÜL SAM KYIN LA MA DRÄN NO

**Thinking of how the actual form of all buddhas arises in  
 the aspect of the guru  
 And mercifully guides me—reminds me of you, guru.**

SANG GYÄ KÜN GYI PANG PÄI KÄL CHHÄ NYAM THAG DAG LA  
 MA NOR LAM ZANG TÄN TSHÜL SAM KYIN LA MA DRÄN NO

**Thinking of how you show the excellent unmistakable path  
 to me,  
 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  
 MA NOR NYING PO LEN DÖ SAM KYIN LA MA DRÄN NO

**Thinking of this excellent body, highly meaningful and  
 difficult to obtain,  
 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  
 CHI JA TÖL ME NGANG TSHÜL SAM KYIN LA MA DRÄN NO

**Thinking of the experience of not knowing what to do when  
 the great fear of death  
 Suddenly descends upon me—reminds me of you, guru.**

T̄SHE DII PHÜN TSHOG KÜN DANG DA TA LO BUR DRÄL NÄ  
 CHIG PUR DRO WÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO

**Thinking of the experience of just now suddenly separating  
 from all the perfections of this life  
 And going on alone—reminds me of you, guru.**

JIG RUNG NYÄL WÄI ME NANG RANG LÜ JEN PAR LHUNG NÄ  
 ZÖ LAG ME PÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO

**Thinking of the experience of my naked body falling into  
 the terrifying fires of hell  
 And being unable to bear it—reminds me of you, guru.**

KÄL CHHÄ YI DAG NÄ SU ZÄ KOM CHHU THIG ME PÄI  
 DUG NGÄL NGÖN SUM NYONG TSHÜL SAM KYIN LA MA DRÄN NO

**Thinking of how the suffering of hunger and thirst, without  
 a drop of water,  
 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  
 DE DRA RANG THOG NYONG TSHÜL SAM KYIN LA MA DRÄN NO

**Thinking of how very repulsive and wretched it is to become  
 a foolish stupid animal  
 And what it would be like to experience it myself—reminds  
 me of you, guru.**

NYAM THAG NGÄN SONG NÄ DER DA TA LHUNG LA NYE WÄ  
 DI LÄ KYOB PÄI KYAB SHIG SAM KYIN LA MA DRÄN NO

**Thinking of a refuge to protect me from this,  
 Since I am now about to fall into the wretched states of bad  
 migration—reminds me of you, guru.**

KAR NAG LÄ KYI NYONG WA ZHIB CHING THRA WÄI JUG DOG  
 JI ZHIN LAG LEN DEB TSHÜL SAM KYIN LA MA DRÄN NO

**Thinking of how white and black actions are experienced  
And of how to practice thorough and precise engagement  
and restraint—reminds me of you, guru.**

THA ME SI PÄI TSÖN KHANG DUG NGÄL KÜN GYI JUNG KHUNG  
DI LÄ THAR PÄI THAB SHIG SAM KYIN LA MA DRÄN NO

**Thinking of a method to escape this prison of endless  
existences,  
The source of all suffering—reminds me of you, guru.**

JIG RUNG SI TSHÖI LONG DU KHA KHYAB NYAM THAG MA GÄN  
LHUNG ZHING NAR WÄI NGANG TSHÜL SAM KYIN LA MA DRÄN NO

**Thinking of the plight of my pitiful old mothers, pervasive  
as space,  
Fallen amidst the fearful ocean of saṃsāra and tormented  
there—reminds me of you, guru.**

DE CHHIR LAM TSO SUM DANG RIM NYI ZAB MÖI NYAM NYONG  
TSÖL ME GYÜ LA KYE WAR LA MÄ JIN GYI LOB SHIG

**Therefore, guru, please bless me to generate in my mental  
continuum  
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  
LAB SUM TSE CHIG DRUB LA TSÖN PAR JIN GYI LOB SHIG

**Please bless me to strive in one-pointed practice of the three  
trainings with the intense thought of renunciation  
In order to reach the secure state of liberation.**

DRO KÜN RANG NYI CHIG PÜ DRÖL WÄI LHAG SAM KHUR GYI  
RIN CHHEN JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB SHIG

**Please bless me to train in the precious supreme bodhicitta  
with the special attitude,  
Taking responsibility to liberate all migrators by myself alone.**



LAB CHHEN GYÄL SÄ CHÖ PÄI PHA THAR DRÖ PÄI NYING TOB  
 GYÄL WA GYA TSHÖI JE SU JUG PAR JIN GYI LOB SHIG

**Please bless me to follow after the ocean of conquerors with  
 the will to cross  
 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 WÄI  
 THA DRÄL TA WÄI YANG TSE TOG PAR JIN GYI LOB SHIG

**Please bless me to realize the supreme view, free of  
 extremes,  
 In which emptiness and dependent arising, appearance and  
 emptiness, complement each other.**

ZHI YI KYE CHHI BAR DO KU SUM LAM DU KHYER WÄI  
 MIN JE NYAM NYONG NYUR DU KYE WAR JIN GYI LOB SHIG

**Please bless me quickly to generate the experience of taking  
 the three kāyas into the path,  
 Ripening the bases of birth, death, and bardo.**

LUNG SEM U MAR THIM PÄI GA ZHI TONG ZHII RÖL WA  
 GYU MÄI LHA KU NYI DU CHHAR WAR JIN GYI LOB SHIG

**Please bless me to arise as the illusory divine body itself,  
 The play of the four joys and four emptinesses of the wind  
 and mind absorbed in the central channel.**

ZUNG DZIN SHÜN PA BÜ PÄI NYUG MÄI RANG ZHÄL JEN PA  
 NÄ LUG DÖN GYI LA MA JÄL WAR JIN GYI LOB SHIG

**Please bless me to meet the ultimate guru—the bare face  
 of my innate mind  
 With the covering of perception of true existence and  
 perceiving it as true removed.**

DRIB NYI TRÖ PA ZÄ PÄI DE CHHEN CHHÖ KÜI LONG DU  
RANG DANG LA MÄI SANG SUM CHIG TU JIN GYI LOB SHIG

**Please bless me to be one with your three secrets, guru,  
in the vast dharmakāya of great bliss,  
Which has exhausted the elaborations of the two  
obscurations.**

DOR NA JANG CHHEN BAR DU NYING Ü DRÄL ME ZHUG NÄ  
PHA JE BU YI ZIN PAR TSE WÄ JIN GYI LOB SHIG

**In short, please abide inseparably in the center of my heart  
until the great enlightenment  
And mercifully bless me, the child, to follow after you,  
the father.**

LA MA KHYEN / LA MA KHYEN / LA MA KHYEN

**Guru, think of me. Guru, think of me. Guru, think of me.**

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To conclude, go to page 13 and recite the two verses found there.

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# Calling the Guru from Afar

(Brief Version)

LA MA KHYEN / LA MA KHYEN / LA MA KHYEN

**Guru, think of me. Guru, think of me. Guru, think of me.**

MA RIG MÜN SEL PÄL DÄN LA MA

THAR PÄI LAM TÖN PÄL DÄN LA MA

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

**Magnificently glorious guru, revealing the path of liberation;**

KHOR WÄI CHHU DRÖL PÄL DÄN LA MA

DUG NGÄI NÄ SEL PÄL DÄN LA MA

**Magnificently glorious guru, liberating from the waters of  
saṃsāra;**

**Magnificently glorious guru, eliminating the diseases of  
the five poisons;**

YI ZHIN NOR BU PÄL DÄN LA MA

KHYE LA SÖL DEB JIN GYI LOB SHIG

**Magnificently glorious guru, the wish-granting jewel;**

**I beseech you, please bless me.**

MI TAG CHHI WA NYING NÄ DRÄN PA

PÄL DÄN LA MÄ JIN GYI LOB SHIG

**Magnificently glorious guru, please bless me**

**To remember impermanence and death from my heart.**

GÖ ME LO NÄ GYU LA KYE PA

PÄL DÄN LA MÄ JIN GYI LOB SHIG

**Magnificently glorious guru, please bless me**

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

EN PAR TSE CHIG DRUB LA NÄ PA  
PÄL DÄN LA MÄ JIN GYI LOB SHIG

**Magnificently glorious guru, please bless me  
To abide one-pointedly in practice in isolated places.**

DRUB LA BAR CHHÄ GANG YANG ME PA  
PÄL DÄN LA MÄ JIN GYI LOB SHIG

**Magnificently glorious guru, please bless me  
To not have any hindrances to my practice.**

THRÜL ME NÄ LUG TA WA TOG PA  
PÄL DÄN LA MÄ JIN GYI LOB SHIG

**Magnificently glorious guru, please bless me  
To realize, without error, the view of the fundamental nature  
of reality.**

KYEN NGÄN THAM CHÄ DROG SU CHHAR WA  
PÄL DÄN LA MÄ JIN GYI LOB SHIG

**Magnificently glorious guru, please bless me  
So that all bad conditions appear as a support.**

DAG ZHÄN DÖN NYI LHÜN GYI DRUB PA  
PÄL DÄN LA MÄ JIN GYI LOB SHIG

**Magnificently glorious guru, please bless me  
To accomplish effortlessly the two works of self and others.**

DA TA NYUR DU JIN GYI LOB SHIG  
NYUR WA NYUR DU JIN GYI LOB SHIG  
DÄN THOG DIR RU JIN GYI LOB SHIG  
THÜN THOG DIR RU JIN GYI LOB SHIG

**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.**

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❖ After reciting either the extensive or brief version of *Calling the Guru from Afar*, recite the following request:

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PÄL DÄN LA MÄI NAM PAR THAR PA LA  
 KÄ CHIG TSAM YANG LOG TA MI KYE SHING  
 CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI  
 LA MÄI JIN LAB SEM LA JUG PAR SHOG

**May I not give rise to heresy for even a second  
 In regard to the actions of the glorious guru.**

**May I see whatever actions are done as the stainless [actions  
 of a buddha].**

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

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

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PÄL DÄN TSA WÄI LA MA RIN PO CHHE  
 DAG GI NYING KHAR PÄ DÄI TENG ZHUG LA  
 KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE  
 KU SUNG THUG KYI NGÖ DRUB TSÄL DU SÖL

**Magnificent and precious root guru,  
 Please abide on the lotus and moon at my heart,  
 Guide me with your great kindness,  
 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 Nyungpo's *Calling the Guru from Afar: A Tormented Wail, Quickly Drawing Forth the Blessings of the Guru, the Inseparable Three Kāyas (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 Nä: 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:*

Translated by Lama Zopa Rinpoche. Lightly edited by Ven. Constance Miller. Revised January 2003 by Kendall Magnussen, FPMT Education Services. Lightly revised based on the Tibetan by Ven. Joan Nicell, FPMT Translation Services, 2015. First verse revised by Lama Zopa Rinpoche, July 2020.

*Colophon for this compilation:* Phonetics checked and amended by Ven. Joan Nicell, June 2016. Sanskrit terms transliterated by FPMT Education Services, December 2020.

**Notes:**

- 1 Lama Zopa Rinpoche prefers to translate *rig* (Tib. *rigs*) in *rig sum* (Tib. *rigs gsum*), *rig nga* (Tib. *rigs lnga*), and *rig gya* (Tib. *rigs brgya*) as "types" rather than as "families" or as "lineages."

# Appendix

## A Guide to Pronouncing Sanskrit

The following points will enable you to easily learn the pronunciation of most transliterated Sanskrit terms and mantras:

1. Ś and Ṣ produce sounds similar to the English “sh” in “shoe.” The difference between the two is where the tongue is positioned in the mouth.
2. C is pronounced similarly to the “ch” in “chap.” CH is similar but is more heavily aspirated.
3. Ṭ, ṬH, Ḍ, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue towards the front section of the palate. They correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (ṬH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an H are aspirated: KH, GH, CH, JH, TH, DH, PH, BH. Note that TH and ṬH are pronounced like the “t” in “target” and “tr” in “trap” respectively, not like the “th” in “the.” The PH is pronounced like the “p” in “partial,” not like the “ph” in “pharaoh.”
5. Long vowels with a dash above them (Ā, Ī, Ū, Ṛ, and Ṝ) and take approximately double the amount of time to pronounce versus their short counterparts (A, I, U, Ṛ, and Ṝ).
6. Ṃ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. Ṛ is pronounced similar to the “ri” in “cringe.” Ṇ is pronounced similar to the “ng” in “king.”

For more information, please consult the FPMT Translation Services’ *A Guide to Sanskrit Transliteration and Pronunciation*, available online: [https://fpmt.org/wp-content/uploads/education/translation/guide\\_to\\_sanskrit\\_transliteration\\_and\\_pronunciation.pdf](https://fpmt.org/wp-content/uploads/education/translation/guide_to_sanskrit_transliteration_and_pronunciation.pdf)



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