Calling the Lama from Afar
Calling the Lama from Afar
Namo Guruve. Prayers calling the lama from afar are known to everyone. The key to invoking blessing is devotion, motivated by repentance of old ways and renunciation of samsara. This devotion is not a mere repetition of empty words, but it comes from the depth of our heart, from the marrow of our bones, and from the conviction that there is no other Buddha apart from the lama.

<table>
<thead>
<tr>
<th>LAMA KHYEN NO</th>
<th>DRIN CHEN TSA WAY LA MA KHYEN NO</th>
<th>DÛ SUM SANG GYE KI NGO WO</th>
<th>LUNG</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lama, think of us.</td>
<td>Kind root lama think of us.</td>
<td>Essence of the Buddhas of the three times, source of</td>
<td></td>
</tr>
</tbody>
</table>

With this complete certainty we chant:

<table>
<thead>
<tr>
<th>TOK DAM CHÖ KYI JUNG NE</th>
<th>PAK TSOK GEN DÜN GYI NGA DAK</th>
<th>TSA WAY LA MA KYE KHYEN NO</th>
<th>CHIN LAB TUK JEY YI TER CHEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>genuine Dharma in scripture and realization,</td>
<td>master of the noble gathering of sangha,</td>
<td>root lama, may you think of us.</td>
<td>Great treasure of blessing and compassion,</td>
</tr>
</tbody>
</table>
NGÖ DRUB NAM NYI KYI JUNG NE
source of the two siddhis,
Buddha activity that grants whatever is desired,
root lama, may you think of us.
Lama Amitabha, think of us.

TRÔ DREL CHÖ KU LONG NE ZIK SHIK
Behold us from the expanse of dharmakaya, free of fabrication.
We wander in samsara through the force of negative karma;
bring us to rebirth in your pure land of bliss.

DÆK SOK LE NGEN KHOR WAR KHYAM NAM
We are your servants, pray for us.

LA MA O PAK ME PA KHYEN NO
Lama Chenrezik, think of us.
WA DONG NE TRUK DZÖ  
the three realms of samsara.

LA MA PE MA JUNG NE KYEN NO  
Lama Padmasambhava, think of us.

NGA YAB PE MA Ō NE ZIK SHIK  
Behold us from the luminous lotus of Nga Yab Ling.  
In these dark times, swiftly protect with your

NYIK DŪ KYAB ME BŌ BANG  

NYAM TAK  
compassion, Tibetan disciples,  
all those who are destitute and without refuge.

TUK JE NYUR WA NYI DU KYOB DZŌ  
LA MA YE SHE TSO GYEL KYHEN NO  
Lama Yeshe Tsogyal, think of us.

KHA CHŌ DE CHEN TRONG NE ZIK SHIK  
Behold us from the dakinis’ city of great bliss.

DIK DEN DAK SOK SI PAY TSO LE  
Bring us who have committed negative actions

TAR PAY DRONG KHYER CHEN POR DRŌL DZŌ  
across the ocean of samsara to the great city of liberation.

KA TER GYŪ PAY LA MA KYHEN NO  
Lamas of the oral transmission and terma lineages, think of us.
ZUNG JUK YE SHE LONG NE ZIK SHIK
Behold us from the expanse of primordial wisdom, the union [of appearance and emptiness].

DAG YÜ TRÜL PAY MÜN KHANG TOL NE
Break through the dark prison of our confused mind and make the sun of

TOK PAY NYI MA SHAR
realization shine. Omniscient Drone Ozer, think of us. Behold us from the expanse of the five spontaneous lights. Help us to perfect the great display of mind, primordially pure,

WAR DZÖ CHIK
NANG ZHI TA RU CHIN PAR DZÖ CHIK
and to complete the four stages of ati yoga.

KÜN KHYEN DRI ME Ö ZER KHYEN NO
Incomparable Atisha and your heart son amidst hundreds of deities, behold us from Tushita. Bring about the birth in our mindstream

LHÜN DDrö Ö NGAY LONG NE ZIK SHIK

KA DAG GONG PAY TSEL CHEN DZOK NE
CHEN GYI JANG SEM GYU LA KYE WAR DZO CHIK
of bodhicitta, the essence of emptiness and compassion.

DRUB CHOK MAR MI DAK SUM KYEN NO
Supreme siddhis, Marpa, Milarepa, and Gampopa, think of us.

DE CHEN DOR JE YING NE ZIK SHIK
Behold us from the space of great vajra bliss.

DE TONG CHAK CHEN CHOK NGO DRUB CHING
Enable us to attain the supreme siddhi of Mahamudra; bliss and emptiness inseparable;

CHÖ KU NYING Ù SE PAR DZO CHIK
awaken the dharma-kaya in our heart of hearts. Lord of the world, Karmapa, think of us.

JIK TEN WANG CHUK KAR MA PA KYEN NO

KHA KHYAB DRO DÜL YING NE ZIK SHIK
Behold us from the space where all beings, in numbers as vast as the sky, are trained.

CHÖ KÜN DEN ME GYU MAR TOK NE
Bring us to see that all phenomena are like an illusion, without any true existence,
NANG SEM KU SUM CHAR WAR DZÖ CHIK
and to realize appearance and mind arising as the three kayas.

KA GYÜ CHE ZHI CHUNG GYE KHYEN NO
Lamas of the four great and eight lesser Kagyu lineages, think of us.

RANG NANG DAK PAY
Behold us from the realm of pure

ZHING NE ZIK SHIK
appearances that naturally arise.

NE KAB ZHI YI TRÜL PA SANG NE
Clear away the confusion of the four situations,

NYAM TOK TA RU CHIN PAR DZÖ CHIK
and bring us to the perfection of experience and realization.

JE TSÜN GONG MA NAM
Five Sakya forefathers,

NGA KHYEN NO
think of us.

KHOR DE YER ME LONG NE ZIK SHIK
Behold us from the expanse of samsara and nirvana inseparable.

NAM DAK LHA GOM CHÖ SUM DREL NE
Help us to blend together pure view, meditation, and action;

SANG WAY LAM
take us along the supreme
CHOK DRÖ PAR DZÖ CHIK
path of the secret vajrayana.
Lamas of the unequalled Shangpa Kagyu, think of us.

NYAM ME SHANG PA KA GYÜ KHYEN NO
NAM DAK SANG GYE ZHING NE ZIK SHIK
Behold us from the totally pure realm of Buddhas.

TAB DRÖL NYAM LEN
Train us correctly in the methods

TSÜL ZHIN JONG NE
of practice that bring liberation;
lead us to discover the path of no more learning, the ultimate union.

MI LOB ZUNG JUK NYE PAR DZÖ CHIK
DRUB CHEN TANG TONG GYEL PO KHYEN NO
Great siddha, Tanglong Gyalpo, think of us.

TSÜL ME TUK JEY
Behold us from the expanse

LONG NE ZIK SHIK
of effortless compassion.
Enable us to attain the discipline that brings realization of ultimate non-existence, and to master prana and mind.

DEN ME TOK PAY TÜL ZHUK DRUB NE
LUNG SEM RANG WANG DU WAR DZÖ CHIK
PA CHIK DAM PA SANG GYE

Only father, Dampa Sangye,
KHYEN NO
KHYEN NO
LE Rab Drub Pay Ying Ne Zik Shik
think of us. Behold us from the space of the accomplishing supreme activity.
GYÜ Pay Jin Lab Nyin La Zhuk Ne
Bring into our hearts the blessing of the lineage, and make auspicious signs arise in all directions.
TEN Drel Chok Me Char War Dzö Chik
MA Chik Lab Kyi Drön Mä Khyen No
Only mother, Labkyi Dronma, think of us. Behold us from the space of prajnaparamita.
SHE Rab Par Chin Long Ne Zik Shik
Enable us to uproot ego-clinging, the source of pride, and to see the truth of egolessness.
Dak Dzin Nyem Je Tse Ne Chö Ching
Tong Dzö Chik
Kün Khyen Döl Po Sang Gye Khyen No
beyond conception. Omniscent Dolpo Sangye, think of us. Behold us from the space endowed with all supreme aspects.
Nam Kün Chok Den Ying Ne Zik Shik
PO Way UG Nam U Mar Gak Ne
Help us to bring into the central channel, the
PO DREL DOR JEY KU THOB DZÖ CHIK
prana of transference and to attain the immovable vajra body.

JE TSÜN TA RA NA TA KHYEN NO
Jetsun Taranatha, think of us.

NAM SUM PO NYAY YING NE ZIK SHIK
Behold us from the space of the three mudras.

DOR JEY SANG
Help us to travel without

LAM GEK ME DRÖ NE
obstacle, the secret vajra path, and bring us to the attainment of a rainbow body, the enjoyment of all space.

JA LÛ KHA CHÖ DRUB PAR DZÖ CHIK
Jamyang Khyentse Wangpo, think of us.

JAM YANG KHYEN TSE WANG PO KHYEN NO
Behold us from the space

KHYEN NYI

YE SHE YING NE ZIK SHIK
of primordial wisdom that knows [phenomena in their simplicity and vast extent].

MI SHE LO YI MÜN PA SANG NE
Clear away the mental darkness of ignorance;

KHYEN RAB NANG WA GYE PAR DZÖ CHIK
increase the luminosity of our supreme intelligence.
Ö SEL DRÜL PAY DOR JE KHYEN NO  
JA ZER Ö NGAY LONG NE ZIK SHIK  
TIK LUNG SEM KYI DRI MA DAK NE  
ZHÖN NU BUM KUR JANG

Osel Tulpay Dorje, think of us.
Behold us from the expanse of the five rainbow lights.
Purify the stains from bindu, prana, and mind, and bring us to the enlightenment of

CHUB DZÖ CHIK  
PE MA DO NGAK LING PA KHYEN NO  
DE TONG GYUR ME LONG NE ZIK SHIK  
GYEL DANG GYEL SE GONG PA TA DAK

the youthful vajra body.
Pema Do Ngak Lingpa, think of us.
Behold us from the expanse of unchanging bliss and emptiness inseparable.
Enable us to fulfill perfectly all the

DAK GI YONG SU KONG NÛ DZÖ CHIK  
NGAK WANG YÖN TEN GYA TSO KHYEN NO  
YING YE ZUNG JUK LONG NE ZIK SHIK  
NANG WAY DEN

intentions of the Buddhas and bodhisattvas.
Ngakwang Yonten Gyamtso, think of us.
Behold us from the expanse of space and primordial wisdom in union.
May we stop
Calling the Lama from Afar

Dzin Hrül Gyi Zhik Ne

Gang Jang Lam Du Khyer Nü Dzö Chik

Gyel Se Lo Drö Ta Ye Khyen No

Jam Dang Nyin Jey Ngang
taking appearances to be real; and develop our ability to carry on the path whatever arises.

Bochisa Tatha Lodro Thaye, think of us. Behold us from your state of loving-kindness

Ne Zik Shik

Dro Kun Drin Chen Pa Mar She Ne

Zhen Pen Nyin Ne Drub Nü Dzö Chik

Pe Ma Gar Gyi Wang Chuk Khyen No

and compassion. Enable us to recognize all beings as our kind parents; develop our ability to benefit others from the depth of our hearts.

Pema Gargyi Wangchuk, think of us.

De Chen Ö Sel Ying Ne Zik Shik

Duk Nga Ye She Nga Ru Dröl Ne

Pang Tob Nyi Dzin Zhik Par Dzö Chik

Ten Nyi

Behold us from the expanse of great bliss and luminosity. Liberate the five poisons into the five wisdoms.

May our dualistic clinging to loss and gain disappear.

Tenyi Yungdrung
Yung Drung Ling Pa Khyen No
Lingpa, think of us.

Si Zhi Nyam Nyi Ying Ne Zik Shik
Behold us from the space where samsara and nirvana are equal.

Mö Gü Nel Ma Gyü La Kye Ne
Engender genuine devotion in our mind; bring us to

Dü Nyam Chen Por Dzö Chik
Simultaneous realization and liberation.

Drin Chen Tsay La Ma Khyen No
Kind root lama, think of us.

Chi Tsuk De Chen Ne Zik Shik
Behold us from the place of great bliss on the crown of our head.

Rang Rik Chö Kuy Rang ZHEL Jel Ne
Bring us to meet the face of the dharma-kaya,

Tse Chik Sang Gye Drub Par Dzö Chik
The awareness of our true nature; in this very life, bring us to complete enlightenment.
KYE MA DAK DRAY SEM CHEN LE NGEN DIK TO CHEN
TOK ME DÜ NE KHOR WAR YÜN RING KHYAM
DA DUNG DUK NGEL TA ME NYONG GYUR WAY
Alas, sentient beings like ourselves, who have committed negative actions, wander in samsara from beginningless time.

Still experiencing endless suffering;

KYO SHE KE CHIK TSAM YANG MA KYE PAY
LAMA KYHEN NO TUK JERY NYUR DU ZIK
NGE JUNG TING NE KYE WAR JIN GYI LOB
DAL JOR
we do not feel even an instant of repentance. Lama, think of us, behold us swiftly with compassion. Bless us that renunciation arise from the depth of our heart. Although we

TOB KYANG MI TSE TONG ZE KHEN
DÓN ME TSE DI JA WAY TAK TU YENG
DÓN CHEN TAR PA DRUB LA LE
have attained a precious human birth with leisure and resources, we waste it in vain, constantly distracted by the activities of this hollow life. When it comes to accomplishing the
LÖ KYER

NOR BUY LING NE LAK TONG LOK GYUR PAY

great goal of liberation, we are overcome
by laziness and return empty-handed from a land filled with jewels.

LA MA KHYEN NO TUK JEU NYUR DU ZIK

MI LÜ

Lama, think of us, behold us swiftly with compassion. Bless us that

DÖN DEN DRUB PAR JIN GYI LOB

MI SHI SA TENG LÜ PA CHIK KYANG ME.

we make this life meaningful.

There is no one on this earth who will not die. Even now, people are passing away, one after the other. We also soon must die,

YÜN RING DÖ DRAB JE PAY NYING RÜL PO

LA MA KHYEN NO TUK JEU NYUR DU ZIK

but like a fool, we plan to live long.

Lama, think of us, behold us swiftly with compassion.

LONG ME LO NA TUNG WAR JIN GYI LOB

NYING DU DUK PAY

Bless us that we curtail all of our scheming. We will be separated from
DZA SHE SO SOR DREL  
our closest friends.

SER NAY SAK PAY NOR DZE ZHEN GYI CHÖ  
Others will enjoy the wealth we as misers kept.

CHE PAY LÜ KYANG SHÜL DU BOR NE SU  
Even our body we hold so dear will be left behind, and our consciousness will wander

NAM SHE BAR DOR

TÖL ME KHOR WAR KHYAM  
without direction in the bards of samsara.

LA MA KYHEN NO TUK JEY NYUR DU ZIK  
Lama, think of us, behold us swiftly with compassion.

CHI KYANG GÖ ME TOK PAR JIN GYI LOB  
Bless us that we realize the futility of this life.

JIK PAY MÜN  
In front, the black darkness

PA NAK PÖ NGON NE SU  
of fear waits to take us in;

LE GYI LUNG MAR DRAK PÖ GYAB NE DE  
from behind, we are chased by the fierce red wind of karma.

MI DUK SHIN JE PO NYAY DEK CHING TSOK  
The hideous messengers of the lord of death beat and stab us, so we must experience the

ZÖ KA NGEN
DROY DUK NGEL NYONG GÖ NA
LA MA KYHEN NO TUK JEF NYUR DU ZIK
unbearable sufferings of the lower realms.
Lama, think of us, behold us swiftly with compassion.
Bless us that we are liberated from the chasms of lower realms.
We conceal within

NGEN SONG YANG NE TAR WAR JIN GYI LOB
RANG KYÖN

RI WO TSAM YANG KONG DU BE
ZHEN KYÖN TIL DRU TSAM YANG DROC CHING MÔ
ourselves a mountain of faults; yet we put down others and broadcast their shortcomings, though they may be minute as a sesame seed.
Though we have not the slightest good

KYANG ZANG POR LOM
CHÖ PAY MING TAK CHÖ MIN KHO NAR CHÖ
qualities, we boast, saying how great we are.
We have the label of Dharma practitioners, but we practice only non-Dharma.
Lama, think of us, behold us swiftly with compassion.
RANG DÖNGA GYAL ZHI WAR JIN GYI LOB
TEN PUNG DAK DZIN GONG PO KHONG DU CHUK
SAM TSE TAM CHE NYÖN MONG PEL WAY GYU
Bless us that we lose our pride and self-centeredness. We conceal within the demon of ego-clinging that always brings us to ruin. All of our thoughts cause kleshas to increase.

JE TSE TAM CHE MI GE DRE BU CHEN
TAR PAY LAM DU CHOK TSAM MA CHIN PAY
LA MA KHYEN NO TUK JE NYUR DU ZIK
NGAR DZIN
All of our actions have non-virtuous results. We have not even turned towards the path of liberation. Lama, think of us, behold us swiftly with compassion. Bless us that

TSE NE CHÖ PAR JIN GYI LOB
TÖ ME TSAM LA GA DANG MI GA KYE
TSIK NGEN TSAM LA ZÖ PAY GO CHA SHOR
NYAM TAK TONG
grasping onto a self be uprooted. A little praise makes us happy, a little blame makes us sad. With a few harsh words, we lose the armor of our patience. Even if we see those who
YANG NYING JEU SEM MI KYE
are destitute, no compassion arises.

JIN YUL JUNG DU SER NAY DU PAY CHING
When there is an opportunity to be generous, we are tied in knots by greed.

LA MA KYHEN NO TUK JEU NYUR DU ZIK
Lama, think of us, behold us swiftly with compassion. Bless us that

SEM GYU

CHOK DANG DRE PAR JIN GYI LOB
our mind be one with the Dharma.

KHOR WA NYING PO ME LA NYING POR ZUNG
We think samsara is worthwhile, when it is not.

TO GO CHIR DU TEN DUN LING GI BOR
We give up our higher vision for the sake of food and clothes.

KHO GU TSANG YANG
Although we have all that

GOGO CHIR MANG
is needed, we constantly want more.

MI DEN GYU MAY CHOGYI RANG SEM LU
Our minds are deceived by unreal, illusory phenomena.

LA MA KYHEN NO TUK JEU NYUR DU ZIK
Lama, think of us, behold us swiftly with compassion. Bless us that

TSE DI LO YI TONG
we let go of
WAR JIN GYI LOB

attachment to this life.

Not able to endure the merest physical or mental pain,

with blind courage, we do not hesitate to fall into lower realms. Although we see directly the

NGON SUM TONG ZHIN DU

unfailing law of cause and effect,

we do not act virtuously, but increase our unvirtuous activity.

LA MA KHYEN NO TUK JE NYUR DU ZIK

Lama, think of us, behold us swiftly with compassion. Bless us that we come to

WAR JIN GYI LOB

trust completely the laws of karma.

We hate our enemies and cling to friends.

LANG DOR NE LA TI MUK MUN TAR TOM

Lost in the darkness of ignorance, we do not know what to accept or reject. When practicing
<table>
<thead>
<tr>
<th>CHÖ TSE JING MUK NYI WANG SHOR</th>
<th>CHÖ MIN CHÖ TSE WANG PO SEL CHING DRUNG</th>
<th>LA MA KYEN NO TUK JE NYUR DU ZIK</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dharma, we fall into dullness, drowsiness, and sleep.</td>
<td>When not practicing Dharma, we are clever and our senses are clear.</td>
<td>Lama, think of us, behold us swiftly with compassion.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>NYÓN MONG DRA WO CHOM PAR JIN GYI LOB</th>
<th>CHI NE TE NA YANG DAK CHÖ PAY ZUK</th>
<th>NANG DU RANG SEM CHÖ DANG MA DRE PAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bless us that we overcome our enemy, the kleshas.</td>
<td>From the outside, we appear to be genuine Dharma practitioners; on the inside, our minds have not blended with the Dharma.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DRUL DUK ZHIN DU NYÓN MONG KONG NA BE</th>
<th>KYEN DANG TRE TSE CHÖ PAY TSANG TAK TÓN</th>
<th>LA MA KYEN NO TUK JEH</th>
</tr>
</thead>
<tbody>
<tr>
<td>We conceal our kleshas inside like a poisonous snake, yet when difficult situations arise, the hidden faults of a poor practitioner come to light.</td>
<td></td>
<td>Lama, think of us, behold us swiftly</td>
</tr>
</tbody>
</table>
NYUR DU ZIK  RANG GYÜ RANG GI TÜL WAR JIN GYI LOB
with compassion. Bless us that we ourselves are able to tame our mind.

RANG KYÖN NGEN PA RANG GI MA TOK PAY
Not recognizing our own faults, we take the form of a Dharma practitioner,

CHÖ PAY ZUK ZUNGR
while engaging in non-

CHÖ MIN NA TSOK CHÖ  NYÖ MONG MI GEY LE LA SHUK KYI GOM
Dharmic pursuits. We are habituated to kleshas and non-virtuous activity.

GE LO YANG YANG KYE KYANG YANG YANG CHE
Again and again virtuous intentions arise; again and again they are cut off.

LA MA KYHEN NO TUK
Lama, think of us,

JEY NYUR DU ZIK  RANG KYÖN RANG GI TONG WAR JIN GYI LOB
behold us swiftly with compassion. Bless us that we see our own faults.

ZHAK RE SONG ZHIN CHI LA PAR PAR NYE
With the passing of each day, we come closer and closer to death.

NYIN RE LÖN ZHIN RANG
As each day arrives, our mind
GYÜ CHI CHR GYONG
LA MA TEN ZHIN MÖ GÜ RIM GYI DRIB
gets more and more rigid. Though we serve the lama, our devotion is gradually obscured.

CHE LA TSE DUNG DAK NANG JE CHUNG SONG
LA MA
Our love, affection, and pure outlook towards our Dharma friends diminishes.

KHYEN NO TUK JE NYUR DU ZIK
MU GÖ RANG GYÜ TÜL WAR JIN GYI LOB
think of us, behold us swiftly with compassion. Bless us that we tame our obstinate mind.

KHYAB DRO SEM KYE SÖL DEB JE NA YANG
MÖ GÜ
Although we have taken refuge, engendered bodhicitta, and made prayers, devotion

NYING JE TING NE MA KYE PAY
TSIK TSAM WANG GYUR CHÖ CHÖ GE JOR NAM
and compassion have not arisen in the depth of our being. Dharma activity and the practice of virtue have turned into hollow words; our empty achievements are many, but none
MA KHEL WAY  
LA MA KHYEN NO TUK JEF NYUR DU ZIK  
CHI JE CHÖ SU DRO WAR JIN GYI LOB  
DAK DE DÖ LE DUG NOGEL

have moved our mind. Lama, think of us, behold us swiftly with compassion. Bless us that whatever we do is in harmony with the Dharma. All suffering arises from wanting

TAM CHE JUNG  
ZHEN PEN SEM GYI SANG GYE DRUB SUNG KYANG  
SEM CHOK KYE CHING RANG DÖ PUK TU CHUK

happiness for ourselves. Although it is taught that enlightenment is attained through benefiting others. We engender bodhicitta, while secretly cherishing our own desires.

ZHEN PEN TA CHI ZHEN NÖ ZHOR LA DRUB  
LA MA KHYEN NO TUK JEF NYUR DU ZIK  
DAK ZHEN JE PAR NÜ BAR JIN GYI LOB

We do not benefit others, and further, we unconsciously harm them. Lama, think of us, behold us swiftly with compassion. Bless us that we are able to exchange self for other.
SANG GYE NGO NANG LA MA MI RU ZUNG

Our lama is actually the appearance of Buddha himself, but we take him to be an ordinary being. We come to forget the lama's kindness in giving us profound instructions.

DAM ZAB TÖN PAY KA DRIN NGANG GI JE

RANG ĐÔ MA JUNG TSE NA YI CHE GOM

We are upset if we do not get what we want. We see the lama's activity and behavior through a veil of doubts and wrong views. Lama, think of us, behold us swiftly with compassion.

DZE CHÔ NAM LA TE TSOM LOK TE DRIB

LA MA KYHEN NO TUK JEU NYUR DU ZIK

MÖ GU DRIB ME PEL WAR JIN GYI LOB

Bless us that, free of obscurations, our devotion increases. Our own mind is the Buddha, but we do not recognize it. All concepts are the dharmakaya, but we do not realize it.

RANG SEM SANG GYE YIN KYANG NGO MA SHE

NAM TOK CHÔ KU YIN KYANG ĐÔN MA TOK

25
MA CHÖ NYUK MA YIN KYANG KYONG MA NÜ
This is the true nature of the mind, settled into itself, but we are unable to believe it.

RANG BAE NE LUK YIN KYANG YI MA CHE
Lama, think of us, behold

LA MA KHYEN NO TUK

That is the uncontrived natural state, but we cannot sustain it.

JE NYUR DU ZIK
us swiftly with compassion.

RANG RIK RANG SAR DRÖL WAR JIN GYI LOB
Bless us that self-awareness be liberated into its ground.

YONG NGE CHI WA NYING NE DREN MA TUB
Death is certain to come, but we are unable to take this to heart.

PEN NGE DAM
Genuine Dharma

CHÖ TSŪL ZHIN DRUB MA NÜ
is certain to benefit, but we are unable to practice correctly.

DEN NGE LE DRE LANG DOR TSŪL ZHIN ME
The truth of karma, cause and effect, is certain, but we do not decide correctly what to give up and accept.
GÖ NGE DREN SHE MA TEN YENG WAY KHYER

It is certainly necessary to be mindful and alert, but these qualities are not stable within, and we are carried away by distraction.

LA MA KYHEN NO TUK JEY NYUR DU ZIK

Lama, think of us, behold us swiftly with compassion.

YENG ME DREN PAY ZIN PAR JIN GYI LOB

Bless us that we stay mindful with no distractions.

NGÖN LE NGEN PAY NYIK MAY DÛ TAR KYE

Out of previous negative karma, we are born at the end of this degenerate time.

NGAR JE TAM CHE DUK NGEL GYU

All our previous actions have become the

RU SONG

cause of suffering.

DROK NGEN NAM KYI DIK PAY DRIB MAY YOK

Bad friends cast over us the shadow of their negative actions.

DÖN ME LENG MÖ GE JOR YENG WAY KHYER

Our practice of virtue is corrupted by meaningless gossip.

LA MA KYHEN NO TUK JE

Lama, think of us, behold us
NYUR DU ZIK
swiftly with compassion.
Bless us that we take Dharma deep to heart.
At first, there is nothing but Dharma on our mind,
but at the end, the result is the cause of samsara

CHÖ LA NYING RÜ NÜ PAR JIN GYI LOB

DANG POR SAM GYU CHÖ LE ME PA LA

TA MA DRUB DRE KHOR WA NGEN

SONG GYU
TAR PAY LO TOK MI GEY SE KYI CHOM
and lower realms. The harvest of liberation is destroyed
by the frost of unvirtuous activity.

TEN DÜN NYE PAY MU GÖ DAK DRA NAM
We, like wild savages, have lost our ultimate vision.

LA MA KYHEN NO
Lama, think of us, behold

TUK JEY NYUR DU ZIK
us swiftly with compassion.
Bless us that within we bring the genuine Dharma to perfection.

DAM CHÖ TA RU JIN PAR JIN GYI LOB

KYO SHE TING NE KYE WAR JIN GYI LOB
Bless us that repentance arises deep from within.

LONG ME LO NA TUNG WAR
Bless us that we curtail all
JIN GYI LOB  
CHI WA NYING NE DREN PAR JIN GYI LOB  
LE LA YI CHE KYE WAR JIN GYI LOB  
LAM LA BAR CHE ME PAR

our scheming.  
Bless us that from the depth of our heart, we remember death.  
Bless us that we develop certainty in the laws of karma.  
Bless us that our path is free of

JIN GYI LOB  
DRUB LA TSÖN DRU NÚ PAR JIN GYI LOB  
KHYEN NGEN LAM DU LONG WAR JIN GYI LOB  
NYEN PO RANG TSUK TUB

obstacles.  
Bless us that we are able to exert ourselves in practice.  
Bless us that we bring difficult situations onto the path.  
Bless us that antidotes, through their own

PAR JIN GYI LOB  
CHÔ MIN MÔ GÜ KYE WAR JIN GYI LOB  
NE LUK RANG ZHEL JEL WAR JIN GYI LOB  
RANG RIK NYING Ü SE

power, are completely effective.  
Bless us that genuine devotion arise.  
Bless us that we see the very face of the mind’s true nature.  
Bless us that self-awareness awaken
PAR JIN GYI LOB
in the center of our heart. Bless us that delusive appearances are completely eliminated.

TRUL NANG ZHI TSA CHÖ PAR JIN GYI LOB

TSE CHIK SANG GYE DRUB PAR JIN GYI LOB
Bless us that we achieve enlightenment in one lifetime.

SÖL WA DEB SO LA MA RIN PO CHE
We pray to you, precious lama.

DUNG WAY BÖ DO DRIN CHEN CHÖ KYI JE
Kind lama, lord of Dharma, we call out to you with longing.

KAL ME DAK LA RE SA KHYE LE ME
For us unworthy ones, you are the only hope.

TUK YI YER ME DRE PAR JIN GYI LOB
Bless us that your mind blends with ours.

Previously, some devoted monks had asked me to write a prayer like this, but time slipped away, and then recently, Samdrub
Dronma, a lady practitioner from a noble family, and Deva Rakshita, earnestly requested me to compose this text, and so I, Lodro Thaye, who in this degenerate time is the mere reflection of a lama,

写道 this prayer at the great retreat place of Dzongsho Deshek Dupa. May virtue and goodness increase.

Translated by Dzogchen Ponlop Rinpoche and Michele Martin

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