CALLING THE LAMA FROM AFAR

JAMGÖN KONGTRUL LODRÖ THAYE
Calling the Lama from Afar

A Supplication That Pierces the Heart with Devotion

Jamgön Kongtrul Lodrö Thaye

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Lodrö Chökyi Nyima

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Namo Guruve. Supplications that call the lama from afar are well known to everyone. The key that unlocks all blessings is devotion, strengthened by disillusionment with samsara, which leads to renunciation. The words are not empty but born in the core of one’s heart and the marrow of one’s bones. With total confidence that there is no other buddha greater than your lama, chant this in melodic tones:

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ལམ་མེན་ནོ།  
la ma khyen no  
Lama, think of us.

ིན་ཅན་ཞི་བའི་ལམ་མེན་ནོ།  
drin chen tsa way la ma khyen no  
Kind root lama, think of us.

ས་གམ་སངས་ས་ི་ངོ་བོ།  
du sum sang gye kyi ngo wo  
Essence of the buddhas of the three times

ངོས་དམ་ཆོས་ི་འང་གནས།  
lung tok dam chö kyi jung ne  
Source of the sublime Dharma of scripture and realization,

པར་མདོགས་གཞན་ལུ་ཚེའི་དཔལ་བདག  
pak tsok gendun gyi nga dak  
Sovereign of the Sangha, assembly of the noble ones,
Root lama, think of us.

Great treasure of blessing and compassion,

Source of the two siddhis,

Buddha activity bestowing all that is desired,

Root lama, think of us.

Lama Amitabha, think of us.
trö dral chö kuy long ne sik shik
Behold us from the expanse of the dharmakaya, free of elaboration.

dak sok le ngen khor war khyam nam
Lead us who wander samsara due to our negative deeds

de chen dak pay shing du drong dzö
To rebirth in your pure land of bliss.

la ma chen re sik wang khyen no
Lama Avalokiteshvara, think of us.

ö sal long kuy long ne sik shik
Behold us from the expanse of the sambhogakaya, radiant clarity.

rik druk duk ngal tse ne shi shing
Pacify every suffering of the six kinds of beings,²

kham sum khor wa dong ne truk dzö
And empty completely the three realms of samsara.
Lama Padmasambhava, think of us.

Behold us from the Lotus Light of Chamara.

In dark times, protect with your swift compassion

Your Tibetan disciples, all those who lack wealth and refuge.

Lama Yeshe Tsogyal, think of us.

Behold us from the celestial city of great bliss.
bring those like us who have done many harmful things

over the ocean of samsara to liberation’s great city.

lineage lamas of the kama and terma, think of us.

behold us from the expanse of the wisdom of union.

penetrate the dark cavern of our confusion

and let the sun of realization dawn.
Omniscient Drime Özer, think of us.

Behold us from the expanse of the five lights, naturally present.

Having achieved the great power of realizing primordial purity,

Help us to reach the pinnacle of the four visions.

Peerless Lord Atisha and your heart sons, think of us.

Behold us from Tushita while encircled by hundreds of deities.
Cause bodhichitta, the heart of emptiness and compassion,

To arise within our minds.

Supreme siddhas, Marpa, Milarepa, and Gampopa, think of us.

Behold us from the space of great vajra bliss.

Cause bliss-emptiness, the supreme siddhi of mahamudra, to arise,

And awaken the dharmakaya in our heart of hearts.
Lord of the World,\textsuperscript{12} Karmapa, think of us.

Behold us from the expanse of training beings who pervade all space.

Bring us to see all things as illusory and unreal

So we know all appearances to be mind, dawning as the three kayas.

Kagyu lamas of the four elder and eight younger lineages,\textsuperscript{13} think of us.

Behold us from the pure realm of appearances naturally arising.
Clear away the confusion of the four different states

And bring us to ultimate experience and realization.

Five Sakya forefathers, think of us.

Behold us from the expanse of samsara and nirvana inseparable.

Help us to connect pure view, meditation, and action.

Bring us along the supreme path of the secret vehicle.
Lamas of the unequaled Shangpa Kagyu, think of us.

Behold us from the utterly pure realm of the buddhas.

By properly training in the practices of method and liberation,

Lead us to discover the unity beyond all learning.

Great siddha, Thangtong Gyalpo, think of us.

Behold us from the state of effortless compassion.
Realizing the unreality of all things through yogic discipline,

Enable us to master prana and mind.\textsuperscript{19}

Only father, Dampa Sangye,\textsuperscript{20} think of us.

Behold us from the expanse where supreme activity is accomplished.

Once the blessings of the lineage have entered our hearts,

Let auspicious connections appear throughout space.
-only mother, Lapkyi Drönma, think of us.

Behold us from the space of perfect wisdom.

Enable us to eradicate the pride of clinging to a self

And to see beyond concepts to the truth of freedom from self.

Omniscient Dölpo Sangye, think of us.

Behold us from the space endowed with the supreme aspect.
འཕོ་བའི་དགས་མས་ད་མར་འགགས་ནས།
po way uk nam u mar gak ne
Help us to bring shifting breath into the central channel

འཕོ་ལ།ོ་ེའི་་ཐོབ་མཛད་ཅིག
po dral dor jey ku top dzö chik
And thus attain the immovable vajra body.

Jetsun Taranatha,25 think of us.

Behold us from the space of the three messengers.

Help us to travel the vajrayana path free of obstacles

And attain a rainbow body in the celestial realm.
Jamyang Khyentse Wangpo, think of us.

Behold us from wisdom’s space of twofold knowing.

Clear away the mental darkness of our ignorance

And expand the vision of our supreme knowing.

Ösel Trulpay Dorje, think of us.

Behold us from the expanse of the five rainbow lights.

Purify the flaws from prana and bindu so that mind becomes pure
shön nu bum kur jang chup dzö chik
And bring us to awakening as the youthful vase body.²⁸

pema do ngak ling pa khyen no
Pema Do Ngak Lingpa, think of us.

de tong gyur me long ne sik shik
Behold us from the expanse of blissful emptiness free of change.

gyal dang gyal se gong pa ta dak
Enable us to fulfill all the intentions

dak gi yong su kong nu dzö chik
Of the Victorious Ones and their heirs.

ngak wang yön ten gya tso khyen no
Ngagwang Yönten Gyalpo,²⁹ think of us.
དིངས་ཡེ་ང་འག་ོང་ནས་གཟིགས་ཤིག
ying ye sung juk long ne sik shik
Behold us from the expanse of space and wisdom in union.

ང་བའི་བདེན་འཛན་ལ་ིས་ཞིག་ནས།
nang way den dzin hrul gyi shik ne
Once clinging to things as real has fallen apart,

གང་ང་ལམ་་འེར་ས་མཛད་ཅིག
gang jung lam du khyer nu dzö chik
Enable us to carry whatever happens onto the path.

ལ་ས་ོ་ོས་མཐའ་ཡས་མེན་ནོ།
gyal se lo drö ta ye khyen no
Bodhisattva Lodrö Thaye, think of us.

སས་དང་ིང་ེའི་ངང་ནས་གཟིགས་ཤིག
jam dang nying jey ngang ne sik shik
Behold us from your state of love and compassion.

འོ་ན་ིན་ཅན་ཕ་མར་ཤེས་ནས།
dro kun drin chen pa mar she ne
Enable us to see all beings as our kind parents

གཞན་ཕན་ིང་ནས་བ་ས་མཛད་ཅིག
shen pen nying ne drup nu dzö chik
And to benefit others from the depth of our hearts.
Pema Gargyi Wangchuk, think of us.

Behold us from the expanse of luminous great bliss.

Enable us to liberate the five poisons as the five wisdoms.

And shatter the duality of loss and gain.

Tennyi Yungdrung Lingpa, think of us.

Behold us from the expanse where existence and peace are equal.
Once natural devotion has dawned in our being,

Bring us great realization and liberation arising together.

Kind root lama, think of us.

Behold us from the crown of our head, the abode of great bliss.

Once we’ve seen dharmakaya’s true face, natural awareness,

Bring us to complete awakening in this very life.
 kyai ma / dak dray sem chen le ngen dik to chen
Alas! Beings like ourselves with negative karma and bad deeds

tok me du ne khor war yun ring khyam
Have wandered for ages in samsara without beginning.

da dung duk ngal ta me nyong gyur we
Even now we know misery without end,

kyo she ke chik tsam yang ma kye pe
But not a moment of regret do we feel.

la ma khyen no tuk je nyur du sik
Lama, think of us, see us swiftly with compassion.

nge jung ting ne kye war jin gyi lop
Bless us that renunciation come from deep within.
Our freedoms and resources we foolishly squander,

Distracted again and again by this trivial life.

We seek the goal of liberation, and laziness carries us away.

From a land of jewels, we return with empty hands.

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

Bless us that our lives be filled with meaning.
No one on this earth can escape their death.

People are dying right now, one after the other.

Our death will also come and soon,

But we fools are planning to live on and on.

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

Bless us to know our life here is brief with little time for plans.
We will separate from the friends and relatives we deeply love.

Others will enjoy the wealth that we as misers kept.

Even the body we cherish will be left behind;

Stranger in the wardo, our consciousness will wander aimlessly through samsara.

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

Bless us that we realize the futility of this world.
In front, the thick darkness of fear waits to take us in;

Behind, the raging storm of karma drives us on.

Hideous messengers of the Lord of Death beat and stab us—

We know the intolerable sufferings of the lower realms.

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

Bless us that we be liberated from the lower realms’ abyss.
Concealing within ourselves a mountain of faults,

We broadcast those of others, be they tiny as a sesame seed.

We trumpet our greatness though lacking the least of qualities.

We call ourselves Dharma practitioners, yet our practice is not Dharmic.

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

Bless us to subdue our self-centered pride.
We harbor the demon of ego-fixation that will only bring us to ruin.

Every one of our thoughts causes afflictions to grow.

Every one of our actions brings unvirtuous results.

We have not even turned to the path of liberation.

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

Bless us that grasping to self be severed at its root.
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 salarié་དང་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིས་བྱེད་ཀྱིς།

tö me tsam la ga dang mi ga kye
A bit of praise makes us happy, a bit of blame makes us sad.

ཚག་ངན་ཙམ་ལ་བཟོད་པའི་གོ་ཆ་ཤོར། །

tsik ngen tsam la sö pay go cha shor
A few harsh words and the armor of our patience falls away.

ཉམ་ཐག་མཐོང་ཡང་ིང་ེའི་སེམས་མི་ེ། །

nyam tak tong yang nying jey sem mi kye
Seeing the destitute, we feel no compassion.

ིན་ལ་ང་ས་སེར་འི་མད་པས་བཅིང༌། །

jin yul jung du ser nay du pe ching
When we could be generous, our miserly hands are tied.

་མ་མེན་ནོ་གས་ེས་ར་་གཟིགས། །

la ma khyen no tuk je nyur du sik
Lama, think of us, see us swiftly with compassion.

སེམས་ད་ཆོས་དང་འེས་པར་ིན་ིས་ོབས། །

sem gyu chö dang dre par jin gyi lop
Bless us that our minds be blended with the Dharma.
We think samsara’s worthwhile but it’s not.

For food and clothes we abandon our ultimate goal.

Though having all we need, we constantly seek more.

Our minds are deceived by phenomena, illusory and unreal.

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

Bless us that we let go of attachment to this life.
Unable to bear the least physical or mental pain,

With blind courage, we have no fear of falling to the lower realms.

Though cause and effect is unfailing and obvious to all,

We shirk off good actions and let the bad ones thrive.

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

Bless us that we fully believe in the laws of karma.
dra la dang sem nyen la chak sem kye
We hate our enemies and cling to our friends.

lang dor ne la ti muk mun tar tom
We’re lost in the dark, not knowing what to adopt or reject.

chö shin chö tse jing muk nyi wang shor
When practicing Dharma, we fall into dullness and sleep.

chö min chö tse wang po sal ching drung
At other times, we’re clever and our senses are clear.

la ma khyen no tuk je nyur du sik
Lama, think of us, see us swiftly with compassion.

nyön mong dra bo chom par jin gyi lop
Bless us that we conquer the enemy, these afflictions of ours.
Outwardly we appear as honest practitioners;

Inwardly our minds have not mingled with Dharma.

Like a poisonous snake, we conceal our afflictions within.

When difficulties arise, all our faults come to light.

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

Bless us that we are able to tame our own minds.
Not realizing all the bad faults we have,

In the guise of a practitioner, we engage in non-dharmic pursuits.

We’re addicted to afflictions and unvirtuous activity.

A virtuous mind is born again and again, and just as often dies away.

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

Bless us that we come to see our own faults.
shak re song shin chi la par par nye
With the passing of each day, death draws ever near;

nyin re lön shin rang gyu chir chir gyong
With the coming of each day, our mind hardens even more.

la ma ten shin mö gu rim gyi drip
As we serve our lama, our devotion slowly dims.

che la tse dung dak nang je chung song
Our fondness and pure vision of Dharma friends decrease.

la ma khyen no tuk je nyur du sik
Lama, think of us, see us swiftly with compassion.

mu gö rang gyu tul war jin gyi lop
Bless us that we tame our unruly and obstinate minds.
kyap dro sem kye söl dep je na yang
Though we’ve taken refuge, roused bodhichitta, and prayed,

mö gu nying je ting ne ma kye pe
Our devotion and compassion do not spring from deep within;

tsik tsam wang gyur chö chö ge jor nam
Our Dharma activity and practice remain just words.

je lo tsam le gyu tok ma khel we
We go through the motions but remain untouched.

la ma khyen no tuk je nyur du sik
Lama, think of us, see us swiftly with compassion.

chi je chö su dro war jin gyi lop
Bless us that all we do is in harmony with Dharma.
Suffering comes from wanting happiness for ourselves;

Awakening is attained through helping others, so it is taught.

We engender bodhichitta and harbor our secret desires.

Not to mention benefitting others, we even do them harm.

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

Bless us that we are able to exchange ourselves for others.
sang gye ngö nang la ma mi ru sung
We see our lama—the Buddha in truth—as ordinary.

dam sap tön pay ka drin ngang gi je
The kindness of giving us key instructions fades from our mind.

rang dö ma jung tse na yi che gom
Not getting what we want, we are lost in despair.

dze chö nam la te tsom lok te drip
We view their conduct through the veil of doubt and wrong view.

la ma khyen no tuk je nyur du sik
Lama, think of us, see us swiftly with compassion.

mö gu drip me pel war jin gyi lop
Bless us that our devotion will flourish unobscured.
Our mind is the Buddha and we fail to see this.

Concepts are the dharmakaya and we do not realize it.

The natural state is uncontrived and we cannot sustain it.

The abiding nature is naturally settled and we are not convinced.

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

Bless us that self-awareness is released in its ground.
ylong nge chi wa nying ne dren ma tup
Though death is sure to come, we cannot take this to heart.

pen nge dam chö tsul shin drup ma nu
Though genuine Dharma is sure to benefit, we cannot practice correctly.

den nge le dre lang dor tsul shin me
Though karma is certainly true, we do not know what to give or take up.

gö nge dren she ma ten yeng we khyer
Though we need to rely on being mindful and alert, we are carried away by distractions.

la ma khyen no tuk je nyur du sik
Lama, think of us, see us swiftly with compassion.

yeng me dren pe sin par jin gyi lop
Bless us that we remain mindful and free of distraction.
Through negative karma, we’ve been born in the dregs of a degenerate time.

All our previous actions are causes for suffering.

Bad friends cast the shadow of their negative deeds.

Meaningless talk distracts us from our spiritual practice.

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

Bless us that we persevere in the practice of Dharma.
At first nothing but Dharma is on our mind,

Yet the final result is a cause for samsara and the lower realms.

The frost of nonvirtue lays waste to the harvest of liberation.

Our ultimate aim is defeated by our untamed faults.

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

Bless us that we perfect the genuine Dharma.
Bless us that disenchantment arise from deep within.

Bless us that we know time is short and curtail our scheming.

Bless us that we remember death from the depth of our heart.

Bless us that we come to believe in the laws of karma.

Bless us that our path is free of obstacles.

Bless us that we exert ourselves in practice.

Bless us that we bring hard times onto the path.
nyen po rang tsuk tup par jin gyi lop
Bless us that we are self-reliant in using the remedies.

chö min mö gu kye war jin gyi lop
Bless us that genuine devotion is born within.

ne luk rang shal jal war jin gyi lop
Bless us that we see the true face of mind’s nature.

rang rik nying wu se par jin gyi lop
Bless us that self-awareness awaken in the center of our heart.

trul nang shi tsa chö par jin gyi lop
Bless us that delusive appearances be severed at their root.

tse chik sang gye drup par jin gyi lop
Bless us that we achieve enlightenment in a single lifetime.

söl wa dep so la ma rin po che
We supplicate you, precious lama.
Kind one, Lord of Dharma, we call out to you from our longing hearts.

For us unworthy ones, you are the only hope.

Bless us that our minds blend together with yours.

Previously, several devoted practitioners had asked me to write a prayer like this, but time slipped away. Then recently Samdrup Drönma, a lady practitioner of a noble family, and Deva Rakshita earnestly requested me to compose this text, so I, Lodrö Thaye, the mere reflection of a lama in this degenerate time, wrote this supplication at the great retreat place of Dzongshö Deshek Dupa. May virtue and goodness increase.

This present translation by Michele Martin is based on an earlier one printed in His Eminence Jamgön Kongtrul Rinpoche: In Memory (Jamgön Kongtrul Labrang, Rumtek, Sikkim, 1992). Appreciation is due to Gen Nyima Tsering and Khenpo Sherap Phuntsok for sharing their knowledge and to previous versions of the text by the Nalanda Translation Committee and Erik Pema Kunsang.

1 Often translated as “accomplishments,” the two refer to (1) the eight ordinary, or worldly, siddhis, such as becoming invisible, and (2) the supreme, or supramundane, siddhi, which is full awakening.

2 The gods, demigods, humans, animals, hungry ghosts, and hell beings.

3 Chamara is the name of one of the two islands on either side of the southern Continent
of the Rose Apple in this universe. Lotus Light is the name of the palace where Guru Rinpoche (Padmasambhava) resides.

4 Consort and disciple of Guru Rinpoche, she was responsible for concealing his terma, the teachings to be discovered in the future when the time was right.

5 Within the Nyingma tradition, “kama” refers to the oral tradition that has been passed down in a continuous lineage starting with Vajradhara and coming through to one’s present lama. “Terma” refers to a lineage of teachings and special objects that were hidden by Guru Rinpoche and others to be discovered at a later time when they would be especially useful.

6 “Union” can be interpreted in many ways, often referring to two terms, which are seen as separate from a relative perspective and never separate from an ultimate one. Examples are the pairs of samsara and nirvana, the relative truth and ultimate truth, the development stage and completion stage, and so forth.

7 A name given to the great Nyingma master Longchen Rabjam.

8 This refers to the four stages of a profound practice that brings a deepening realization of mind’s nature as taught in the tradition of the Great Perfection: revelation of the dharmata, increasing experience, awareness reaching fullness, and the exhaustion of all phenomena in the dharmata.

9 The two heart sons are Ngok (Ngok Legpay Sherap, eleventh century) and Dromtön (Drom Gyalway Jungne, 1004–1063). The two together with Atisha (Jowo Je, 982–1054) are often referred to as jo ngok drom sum.

10 Tushita (Ganden, the Realm of Joy) is one of the god realms located within the realm of desire. It is here that future buddhas wait to take rebirth in the human realm.

11 Marpa (Marpa the Translator, 1012–1097) made three arduous trips to India and brought back numerous teachings, including those on mahamudra and thirteen major tantras. These form the backbone of practice in the Kagyu lineage to this day. Milarepa (1052–1135) is the spiritual heir of Marpa and Tibet’s great yogi. He is especially famous for his perseverance in practice and his inspiring spiritual songs, known all over Tibet and translated into dozens of languages. Gampopa (1079–1153), the sun-like heir of Milarepa, was first a doctor and then became a monk studying extensively in the Kadampa tradition. Subsequently, he met Milarepa and combined the two streams of Kadampa and mahamudra into one lineage, practiced to this day. Gampopa’s most famous text was The Jewel of Precious Liberation, a foundation for study in the Kagyu tradition.

12 Another name for Avalokiteshvara, the embodiment of compassion, of whom the Karmapa is an emanation.

13 The four elder lineages refer to the first generation of disciples of Gampopa (1079–1153): Karma Kagyu or Karma Kamtsang, Tsalpa Kagyu, warom Kagyu, and Phakmo Drupa Kagyu. The eight younger lineages refer to disciples of Phakmo Drupa (1110–1170) and constitute the second generation: Drikung, Taklung, Drukpa, Trophu, Yelpa, Martsang,
Yamsang, and Shugsep.

14 Being awake, dream, deep sleep, and coitus.

15 These five are the early great masters of the Sakya lineage: Kunga Nyingpo (1092–1158), Sonam Tsemo (1142–1182), Trakpa Gyaltsen (1147–1216), Sakya Pandita (1182–1251), and Chögyal Phakpa (1235–1280).

16 An important Kagyu lineage, founded by warapa Gyaltsen Palzang (1310–1391).

17 Or the fifth path of no more learning, which comes after the four paths of accumulation, joining, seeing, and cultivation.

18 Thangtong Gyalpo (1361–1485) was a great Shangpa master and also builder of iron bridges throughout Tibet, thereby facilitating pilgrimage and commerce. He is also responsible for inaugurating the famous Dege Monastery and printery as well as creating Tibetan opera.

19 Prana, or “wind,” refers to the energy that moves through the channels (nadis) of the illusory or vajra body.

20 Padampa Sanggye (d.1117) was a siddha from south India who visited Tibet several times and introduced the practice of pacification (zhije).

21 Machik Lapdrön (Machik Lapkyi Drönma 1055–1149) was the progenitor of the practice of chö, or cutting through, the only practice to pass from Tibet back to India.

22 “Self” here refers to what seems to be an independent, permanent, and self-generating entity that we take to be who we are. Upon analysis, however, it collapses.

23 Dölpopa (Dölpopa Sherap Gyaltsen 1292–1361) was a great scholar and practitioner of the Kalachakra Tantra and also of the Jonang tradition, whose teachings emphasize the luminous nature of mind and buddha nature, found equally in all living beings.

24 In the singular, “aspect” usually refers to radiant clarity inseparable from emptiness. In the plural (“all the supreme aspects”), “aspects” refer to all the qualities of the Buddha. Both interpretations are possible.

25 Taranatha (1575–1635) received many tantric transmissions from India and translated texts from Sanskrit. He held the zhantong (empty of other) view of Dölpopa, and among other texts, he wrote the famous History of India.

In the line below, “the three messengers” refer to outer, inner, and secret yoginis, who have different stages of realization. Each type is further divided into lower, average, and superior levels. For example, the three levels of the outer yogini refer to yoginis arisen from mantra, from a pure field, and to those who are spontaneously arisen.

26 The next three verses relate to Jamyang Khyentse Wangpo (1820–1892), who was a leading figure of the nonsectarian (rimé) movement in nineteenth-century Tibet.
Knowing things are they are (ultimately) and as they manifest (relatively).

In Great Perfection teachings, this is attained when the impure nadi, prana, and bindu are purified or transformed, and the dharmakaya becomes manifest. It is also explained that the “kaya” refers to awakening and the “vase” to the fact that this contains all phenomena, which arise from it.

The next four verses are related to Jamgön Kongtrul Lodrö Thaye (1813–1899), a brilliant scholar of the nonsectarian (rimé) movement. He is the author of this text and of the famous Five Treasuries, which preserve essential teachings of the Tibetan spiritual tradition.

A precious human birth is taught to have eight freedoms and ten leisures, the qualities needed for practicing Dharma.

The state between death and birth, when we have a mental body that is driven by the positive and negative actions we have done.
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