

༄༅། །ལུམ་པ་ལོ་རྒྱ་བའི་སྒོ་སྤྱང་སྒྲན་བརྒྱད་གྱི་
སྒྲ་མ་བརྒྱད་པའི་གསོལ་འདེབས།

Lineage Prayer to the Teachers of Sumpa Lotsāwa's Ear-Whispered Mind Training

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

sum pa lo tsA ba'i blo sbyong snyan brgyud kyi bla ma brgyud pa'i gsol 'debs

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This text is a supplication prayer in verse, addressed to the lineage masters of Sumpa Lotsāwa's twelfth-century *Ear-Whispered Mind Training*, beginning with the two divine progenitors of the teaching, the deity Vajravārāhī and the female bodhisattva Tārā. The original version of the prayer was composed by Gyalse Togme Zangpo (1295–1369),¹ ending with an homage to Togme Zangpo's teacher. It was supplemented by Jamyang Khyentse Wangpo, who added the succession of masters up to Shalu Losal Tenkyong (1804–1864), from whom Khyentse Wangpo received this teaching.² Khyentse Wangpo concludes with a final aspiration, invoking the blessings of the lineage to put into practice the four vajra statements, the heart of Sumpa Lotsāwa's instruction.

The Transmission of the Ear-Whispered Mind Training

The historical introduction to Khyentse Wangpo's *Guide to Sumpa Lotsāwa's Ear-Whispered Mind Training* indicates that material related to Sumpa Lotsāwa's mind training appears in Kunga Drölchok's (1507–1566) *One Hundred and Eight Teaching Manuals of Jonang*.³ This anthology includes a text compiled from a guidebook on Sumpa Lotsāwa's mind training by Lama Dampa Sönam Gyaltzen (1312–1375),⁴ along with a prayer to its lineage masters,⁵ and anecdotes about its history.⁶ Kunga Drölchok's anthology can be found in volume 18 of Jamgön Kongtrül's (1813–1899) *Treasury of Precious Instructions*.⁷

Khyentse Wangpo's biography contains an extensive list of teachings he received from Losal Tenkyong.⁸ Kunga Drölchok's Teaching Manuals is one of them. Sumpa Lotsāwa's mind training is not explicitly mentioned, but as it is a part of those manuals, we can assume that Losal Tenkyong gave Khyentse Wangpo the transmission of Sumpa Lotsāwa's mind training in the context of Kunga Drölchok's anthology.⁹ Other

teachings that Khyentse Wangpo received from Losal Tenkyong include biographies of the Tsarpa lineage masters Kunpang Doringpa¹⁰ (1449–1524), Tsarchen Losal Gyatso (1502–1566), and Jamyang Khyentse Wangchuk (1524–1568), who were all lineage holders of Sumpa Lotsāwa’s mind training.¹¹

Khyentse Wangpo considered Losal Tenkyong to be one of his primary teachers.¹² The latter was abbot of Shalu Monastery in Tsang, which maintained the tradition of Butön Rinchen Drub (1290–1364) and was famous for its exegesis of the Kālacakra tantra. Losal Tenkyong was hailed as a great Kālacakra master and referred to as the “second Butön.” The Abbatial Successions of Shalu Monastery is probably his most famous work.¹³ His efforts to aid in the preservation and transmission of different Tibetan lineages, in the spirit of what is often referred to as *rimé* (“impartial” or “unbiased”), are illustrated in the nonsectarian rhetoric of the Abbatial Successions.¹⁴ Moreover, Losal Tenkyong played a major role in the preservation and transmission of the Shangpa Kagyu teachings, which Khyentse Wangpo received from him.¹⁵ He also contributed to the preservation of Tibetan literary heritage by helping organize the reopening of the printing house at the Jonang monastery Tagten Puntsogling in Tsang, which was founded by Tāranātha (1575–1634). This enabled the works of the Jonang masters to be reprinted for the first time in more than two centuries, the publication and circulation of these works having been banned under the rule of the Ganden Podrang.¹⁶ Some of Losal Tenkyong’s works feature in the Compendium of Tantras¹⁷ and the Compendium of Sādhana.¹⁸

སྒོ་སྤྱོད་སྙན་བརྒྱུད་ཀྱི་སྒྲ་མ་བརྒྱུད་པའི་གསོལ་འདེབས།

Lineage Prayer to the Teachers of the Ear-Whispered Mind Training

Homage to the teacher and the Three Jewels!

Homage to Vajravārāhī,
Illusory embodiment of unsullied great bliss.
Homage to the noble lady Tārā,
Epitome of the enlightened activities of the victors. [21]

Homage to Sumpa Lotsāwa,
Who achieved both learning and accomplishment.
Homage to Sakya Paṇchen,
Lord of the doctrine and savant of the five sciences.

Homage to Chögyal Pagpa,
Holder of boundless precious qualities.
I bow to Zhangtön Könchok Pal,
Pure practitioner of the sublime doctrine.

I bow to Chöje Dragpugpa,
Who after striving in practice found accomplishment.
Homage to Sönam Gyaltsen,
Unequaled lord of the doctrine.

The Supplement

I bow to Togme Zangpo Pal,
Son of the Victor, Avalokiteśvara in person.
Homage to Jangchub Tsemo,
Kabzhipa, and Palden Zangpo.

I bow at the feet of Neten Sampen,¹⁹
Yönten Pal,²⁰ and Kunga Chogdrub.²¹
Homage to Jamyang Drölchok,
Lhawang Drak, and Kunga Nyingpo.

I bow at the feet of Trinle Wangmo, who bears the name Rinchen,
And at the feet of Nyingpo Taye.
Homage to Vidyādhara Kunzang Wangpo,
And to Tsewang Norbu.

I bow at the feet of Ngawang Namgyal,
Chöjor Pal, and Lobzang Tutob.
Homage to the mahāsattva Nyima Chöpel,
And to Losal Tenkyong. [22]

I bow at the feet of the spiritual masters
Who have passed on the kind gift of this path.
May I and all migrating beings, as infinite as the sky,
By dint of this supplication prayer,
Be taken under the wing of an authentic master
Throughout all our future lives.

May we in this very life attain a mind at ease, content with whatever happens,
And the ability to utilize our mind,
Resulting in mind and Dharma being fused—
The great immortal trust.²²

In short, may all times and occasions,
Whether happiness or suffering or gain or loss befall us,
Turn into the path of enlightenment
By means of the practice of profound mind training.

This homage to the lineage masters of Sumpa Lotsāwa's Ear-Whispered Mind Training was put into writing at Ngulchu Chödzung by the venerable monk and teacher of the doctrine, Togme, who had been requested to do so by Geshe Śākya Yeshe from Minyak. The supplement and three verses of aspiration were composed by Khyentse Wangpo. May it be virtuous!

NOTES

1. The main part of the text, until the supplement added by Khyentse Wangpo, can be found in Gyalse Togme's collected works under the title *sum pa lo tsA ba'i snyan brgyud kyi brgyud pa'i bla ma rnams la phyag 'tshal ba* (see bibliography).
2. For more details on the history, circumstances, and content of this teaching, see my introduction and translation of Khyentse Wangpo's *Nectar of the Heart: A Guide to Sumpa Lotsāwa's Ear-Whispered Mind Training*, also published by Khyentse Vision Project.
3. *sum pa lo tsA ba'i blo sbyong snyan brgyud kyi khrid yig snying gi bdud rtsi*, 25.
4. *zab khrid brgya dang brgyad kyi yi ge*, 137–38. English translation in Dorje, *Jonang*, 230.
5. *khrid brgya'i brgyud 'debs brtsod bde brgyud pa'i mtshan sdom cung zad gsal bar bkod pa*, 4. English translation in Dorje, *Jonang*, 10–11.
6. *khrid brgya'i brgyud pa'i lo rgyus*, 73–74. English translation in Dorje, *Jonang*, 161–62.
7. This volume has been translated in its entirety by Gyurme Dorje in *Jonang: The One Hundred and Eight Teaching Manuals*. Khyentse Wangpo's biography tells us that he devoted a three-year retreat to Kunga Drölchok's Jonang anthology; see Akester, *Life of Jamyang Khyentsé Wangpo*, 123. The anthology is also referred to as *One Hundred Instructions of Jonang* (*jo nang khrid brgya*).
8. See Akester, *Life of Jamyang Khyentsé Wangpo*, 68–69 and 84–86.
9. Two texts in Kunga Drölchok's anthology were added by Losal Tenkyong himself, one of them being composed at the behest of Khyentse Wangpo (Dorje, *Jonang*, 123–24, and 521–25).
10. See Stearns, *Luminous Lives*, 41.
11. Khyentse Wangpo, *Nectar of the Heart*, 25. For the transmission lineage of Sumpa Lotsāwa's mind training until Jamyang Khyentse Wangchuk, see the introduction to my translation of Khyentse Wangpo's *Nectar of the Heart*.
12. Akester, *Life of Jamyang Khyentsé Wangpo*, 277n115, 282n159.

13. It was the Geluk master Könchok Tenpa Rabgye (1801–1866) who requested Losal Tenkyong to write the *zhwa lu gdan rabs* (see Losal Tenkyong, *History of the Monastery of Zhwa-lu*, introduction, 1, and Akester, *Life of Jamyang Khyentsé Wangpo*, 284n179). Könchok Tenpa Rabgye was himself another important teacher of Khyentse Wangpo. Among the large number of teachings he received from him—of which many are related to mind training and the Kadam tradition—is the *Succinct Notes on the Eight Sessions Mind Training* (*blo sbyong thun brgyad ma'i zin bris nyung gsal*). For more information on Könchok Tenpa Rabgye, see my introduction to and translation of this text, also published by Khyentse Vision Project.
14. Wood, *The Jeweled Fish Hook*, 21, 56–58.
15. Zangpo, *Timeless Rapture*, 345–46. For Khyentse Wangpo's relationship with the Shangpa tradition, see Zangpo, *Timeless Rapture*, 347–49. Note that Khyentse Wangpo quotes Niguma's *Vajra Lines of the Six Dharmas* (*chos drug rdo rje'i tshig rkang*)—which also appears in the *Treasury of Precious Instructions*—in his *Nectar of the Heart: A Guide to Sumpa Lotsāwa's Ear-Whispered Mind Training*, 38.
16. Losal Tenkyong, *History of the Monastery of Zhwa-lu*, introduction, 2.
17. *rgyud sde kun btus*.
18. *sgrub thabs kun btus*.
19. Interpolated note in the text: “Although he is called Neten Sampenpa Namkha Dorje in the list of teachings Kunga Drölchok received, the name by which he is normally called appears in the lineage prayer in Kunga Drölchok's *One Hundred Instructions*.”
20. See Heimbels, *Vajradhara in Human Form*, 272, 335n526, and 364n667.
21. See Heimbels, *Vajradhara in Human Form*, 337–38n542.
22. This verse alludes to the four vajra statements (*rdo rje'i tshig*), the center of Sumpa Lotsāwa's mind training. The four statements are as follows: (1) If you're content with whatever happens, whatever you do brings happiness. (2) If your mind rests where it's placed, even traveling elsewhere will be okay. (3) If your mind is turned to Dharma, even dying will be easy. (4) If you have recognized your mind as unborn, there will be no death. The translation of the four vajra statements follows that of Thupten Jinpa in *Sumpa Lotsāwa's Ear-Whispered Mind Training* (Jinpa, *Mind Training*, 215–16 and 604n338) with adjustments according to the context of Khyentse Wangpo's commentary *Nectar of the Heart*.

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GLOSSARY

Butön Rinchen Drub

བུ་སྟོན་རིན་ཆེན་གྲུབ། • *bu ston rin chen grub*
1290–1364

Chöje Dragpugpa

ཆོས་རྩེ་བྲག་ཕུག་པ། • *chos rje brag phug pa*

Namsa Dragpugpa Sönam Palwa (1277–1350) was a lineage holder of the Lamdre teachings. See [Treasury of Lives](#).

Chöjor Pal

ཆོས་འབྱོར་དཔལ། • *chos 'byor dpal*

Also known as Wön Dzalongkar Lama Kunzang Chöjor.

five sciences

གནས་ལྔ་རིག་པ། • *gnas lnga rig pa*

These are the five major fields into which Sakya Paṇḍita formalized the classification of knowledge in Tibet. These are: (1) arts and crafts (*bzo rig pa*); (2) medicine (*gso ba rig pa*); (3) linguistics (*sgra rig pa*); (4) logic and epistemology (*gtan tshigs rig pa*); and (5) the inner science of Buddhist thought (*nang don rig pa*).

Geshe Śākya Yeshe

དགེ་བཤེས་ལྷུ་ཡེ་ཤེས། • *dge bshes shAkya ye shes*

Jamgön Kongtrul

འཇམ་མགོན་ཀོང་སྟུལ། • *'jam mgon kong sprul*
1813–1899.

Jamyang Drölchok

འཇམ་དབྱངས་གྲོ་ལ་མཆོག། • *'jam dbyangs grol mchog*

Kunga Drölchok (1507–1566) was an important figure in the Jonang tradition and compiler of the anthology *jo nang khrid brgya*. Kunga Drölchok was born in Lo Mönthang, the capital of the Mustang region of present-day Nepal. He studied, practiced,

and taught many different teachings from various lineages, but especially those of the Sakya, Shangpa, and Jonang traditions. His exemplary life of nonsectarian study and practice, and his many written works, later became an inspiring example for the great Jamgön Kongtrül, who is considered to be one of his later incarnations. During the last two decades of his life, he served as the abbot of Jonang Monastery. See [Treasury of Lives](#). For another biographical sketch of Kunga Drölchok, see Dorje, *Jonang*, xvi–xix.

Jamyang Khyentse Wangchuk

འཇམ་དབྱངས་མཁྱེན་བརྩེ་དབང་ཕྱུག་ • *'jam dbyangs mkhyen brtse'i dbang phyug*

Nesarwa Jamyang Khyentse Wangchuk Tenpai Gyaltsen (1524–1568) was a previous incarnation of Khyentse Wangpo. He was born into the Nesar family lineage, named after the Tsi Nesar temple they established in the Nyang valley in the 11th century, and eventually became a great master of the Sakya tradition and important lineage holder of the esoteric lamdre teachings known as Explication for Disciples (*slob bshad*). On account of several visions and his activities as a minor treasure revealer he also became affiliated with the Nyingma tradition.

Jangchub Tsemo

བྱང་ཅུབ་རྩེ་མོ། • *byang chub rtse mo*

Lotsāwa Jangchub Tsemo (1303–1380) wrote a biography of Lama Dampa Sönam Gyaltsen (see Gyurme, *Jonang*, 180), who acted as preceptor during his ordination at Sakya Monastery. Being a prominent master of his time, he interacted with eminent figures such as Dölpopa Sherab Gyaltsen (1292–1361), Butön Rinchen Drub, and Je Tsongkhapa (1357–1405), etc. See [Treasury of Lives](#).

Kabzhipa

བཀའ་བཞི་པ། • *bka' bzhi pa*

Hor Kabzhipa Senge Gyaltsen (fl. late fourteenth–early fifteenth centuries).

Könchok Tenpa Rabgye

དཀོན་མཆོག་བསྟན་པ་རབ་རྒྱལ། • *dkon mchog bstan pa rab rgyas*

Kunga Chogdrub

ཀུན་དགའ་མཆོག་གྲུབ། • *kun dga' mchog grub*

Kunga Chogdrub (1454–1526) was the uncle and teacher of Kunga Drölchok (1507–66). He studied under masters such as Śākya Chogden (1428–1507) and the Ngor abbots Jamyang Sherab Gyatso and Kunga Wangchuk. Also at Ngor Monastery, he received ordination from Gorampa Sönam Senge (1429–1489).

Kunga Nyingpo

ཀུན་དགའ་སྙིང་པོ། • *kun dga' snying po*

Kunga Nyingpo is another name of the eminent Jonang master Tāranātha (1575–1634).

Kunpang Doringpa

ཀུན་སྤང་རོ་རིང་པ། • *kun spang rdo ring pa*

Kunpang Doringpa (1449–1524) was a major lineage holder of the Explication for Disciples (*lam 'bras slob bshad*), which he taught to Tsarchen Losal Gyatso.

Kunzang Wangpo

ཀུན་བཟང་དབང་པོ། • *kun bzang dbang po*

Dzalongkar Lama Drubwang Kunzang Wangpo (fl. early eighteenth century) gave transmissions of the teachings of Jonang to Tsewang Norbu. See [Treasury of Lives](#).

Lhawang Drak

ལྷ་དབང་གྲགས། • *lha dbang grags*

Draktöpa Chöku Lhawang Drakpa (fl. sixteenth century) was an eminent lineage holder of the Kālacakra and Shangpa Kagyu teachings, see Dorje, *Jonang*, 630n2.

Lobzang Tutob

བློ་བཟང་མཐུ་སྟོབས། • *blo bzang mthu stobs*

Drinchen Lobzang Tutob (fl. late eighteen–early nineteenth centuries) was the vajra master of Jonang Puntsogling Monastery, see Dorje, *Jonang*, 631n6.

Losal Tenkyong

བློ་གསལ་བསྟན་སྟོང་། • *blo gsar bstan skyong*

1804–1864

Minyak

མི་ཉག ། • *mi nyag*

Neten Sampen

གནས་བརྟན་བསམ་འཕམ། • *gnas brtan bsam 'phan*

Neten Sampenpa Jangsem Jinpa.

Ngawang Namgyal

ངག་དབང་རྣམ་རྒྱལ། • *ngag dbang rnam rgyal*

Ngawang Nampar Gyalwa, also known as Trulshik Kunzang Chöying Rangdröl.

Ngulchu Chödzong

དངུལ་ཚུའི་ཆོས་རྫོང་། • *ngul chu'i chos rdzong*

A hermitage in western Tsang, where Togme Zangpo spent extended periods in retreat. See [Treasury of Lives](#).

Nyima Chöpel

ཉི་མ་ཆོས་འཕེལ། • *nyi ma chos 'phel*

Also known as Chagzam Tulku Nyima Chöpel. Khyentse Wangpo himself received teachings on Dölpopa Sherab Gyaltzen's (1292–1361) *ris chos nges don rgya mtsho* and other teachings of the Jonang tradition from Nyima Chöpel, see Akester, *Life of Jamyang Khyentse*, 110 and 289n214.

Nyingpo Taye

སྟིང་པོ་མཐའ་ཡས། • *snying po mtha' yas*

Nyingpo Lodrö Taye (fl. seventeenth century).

Palden Zangpo

དཔལ་ལྷན་བཟང་པོ། • *dpal ldan bzang po*

Dulzin Palden Zangpo (1402–1473), who served as the abbot of Narthang Monastery, was a student of the first Dalai Lama Gendun Drub (1391–1474) and Khedrub Je (1385–1438) and received many instructions from the Kadam tradition. See *History of Narthang*, 54–55.

Sakya Paṇchen

ས་སྐྱ་པན་ཆེན། • *sa skya pan chen*

Sakya Paṇḍita Kunga Gyaltsen (1182–1251).

Shalu

ཞལ་ལུ། • *zhwa lu*

Sönam Gyaltzen

བསོད་ནམས་རྒྱལ་མཚན། • *bsod nams rgyal mtshan*

Lama Dampa Sönam Gyaltzen (1312–1375) was the fourteenth Sakya throne holder and author of the *Clear Mirror on Royal Genealogy* (*rgyal rabs gsal ba'i me long*). His students included prominent masters such as Gyalse Togme, Je Tsongkhapa (1357–1419), Longchen Rabjam (1308–1364), and Rendawa Shönu Lodrö (1349–1412).

Sumpa Lotsāwa

སུམ་པ་ལོ་ཙ་པ། • *sum pa lo tsA ba*

Tagten Puntsogling

རྟག་པན་ཕུན་སྐྱོང་གས་གླིང་། • *rtag brtan phun tsbogs gling*

Togme Zangpo Pal

ཐོགས་མེད་བཟང་པོ་དཔལ། • *thogs med bzang po dpal*

Ngulchu Togme Zangpo (1295–1369) was a principal custodian of the mind training teachings in the fourteenth century and author of the famous *Thirty-Seven Practices of a Bodhisattva*.

Trinle Wangmo

ཐྲིན་ལས་དབང་མོ། • *phrin las dbang mo*

Jonang Jetsunma Kunga Trinle Palwangmo (1585–1668) was a disciple and consort of Tāranātha. Her secret name was Ratnavajrīnī (Rinchen Dorjema), see Dorje, *Jonang*, 631n3. For a short biography, see [Treasury of Lives](#).

Tsang

གཙང་། • *gtsang*

Tsarchen Losal Gyatso

ཆེན་ཆེན་བློ་གསལ་རྒྱ་མཚོ། • *tshar chen blo gsal rgya mtsho*

Tsarchen Losel Gyatso (1502–1566) was arguably the most prominent figure in the Explication for Disciples tradition, whose lineage diverged from the Sakya mainstream into a distinct school bearing his name. Tsarchen became abbot of Shalu Monastery in 1555, a position that Khyentse Wangchuk took over in 1559. Tsarchen, in turn, was the main disciple of Kunpang Doringpa (1449–1524), another major lineage holder of the

Explication for Disciples. It was mostly Jamyang Khyentse Wangchuk and Mangtö Ludrub Gyatso (1523–1596) who recorded Tsarchen’s teachings.

Tsewang Norbu

ཚེ་དབང་ནོར་བུ། • *tshe dbang nor bu*

Katok Rigzin Tsewang Norbu (1698–1755), an influential Nyingma master of his time, is said to have revived the teachings of the Jonang tradition in eastern Tibet. In particular due to involvement in politics, Tsewang Norbu traveled widely throughout Tibet until Nepal and Ladakh. See [Treasury of Lives](#).

Yönten Pal

ཡོན་ཏན་དཔལ། • *yon tan dpal*

Ratön Yönten Palzang (d. 1509), a member of the family lineage of Ra Lotsāwa (1016–1128?), was a student of Ngorchon Kunga Zangpo (1382–1456) and the Ngor abbots Jamyang Sherab Gyatso (1396–1474, third abbot) and Kunga Wangchuk (1424–78, fourth abbot), on all of whom he wrote biographies.

Zhangtön Könchok Pal

ཞང་སྟོན་དཀོན་མཆོག་དཔལ། • *zhang ston dkon mchog dpal*

Zhangtön Könchok Pal (1240–1317) was a lineage holder of the Lamdre teachings. See [Treasury of Lives](#).