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གསོལ་འདེབས།

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

Jamyang Khyentse Wangpo



KHYENTSE VISION  
PROJECT

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

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This text was translated by Jamie Gordon Creek. The translation was completed under the patronage and supervision of Khyentse Vision Project.

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**Khyentse Vision Project:** Translating the collected works of  
Jamyang Khyentse Wangpo

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# 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),<sup>1</sup> 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.<sup>2</sup> 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*.<sup>3</sup> This anthology includes a text compiled from a guidebook on Sumpa Lotsāwa's mind training by Lama Dampa Sönam Gyaltzen (1312–1375),<sup>4</sup> along with a prayer to its lineage masters,<sup>5</sup> and anecdotes about its history.<sup>6</sup> Kunga Drölchok's anthology can be found in volume 18 of Jamgön Kongtrul's (1813–1899) *Treasury of Precious Instructions*.<sup>7</sup>

Khyentse Wangpo's biography contains an extensive list of teachings he received from Losal Tenkyong.<sup>8</sup> 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.<sup>9</sup>

Other teachings that Khyentse Wangpo received from Losal Tenkyong include biographies of the Tsarpa lineage masters Kunpang Doringpa (1449–1524), Tsarchen Losal Gyatso (1502–1566), and Jamyang Khyentse Wangchuk (1524–1568), who were all lineage holders of Sumpa Lotsāwa’s mind training.<sup>10</sup>

Khyentse Wangpo considered Losal Tenkyong to be one of his primary teachers.<sup>11</sup> 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.<sup>12</sup> 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*.<sup>13</sup> Moreover, Losal Tenkyong played a major role in the preservation and transmission of the Shangpa Kagyu teachings, which Khyentse Wangpo received from him.<sup>14</sup> 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.<sup>15</sup> Some of Losal Tenkyong’s works feature in the *Compendium of Tantras*<sup>16</sup> and the *Compendium of Sādbhanas*.<sup>17</sup>

ལྷོ་སྤྱོད་སྣམ་བརྒྱད་ཀྱི་སྣ་མ་བརྒྱད་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 Paṅchen,  
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 Gyaltzen,  
Unequaled lord of the doctrine.

*The Supplement:*

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

I bow at the feet of Neten Sampen,<sup>18</sup>  
Yönten Pal, and Kunga Chogdrub.  
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 Chöpal,  
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.<sup>19</sup>

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 Chözong 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 tsā 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 tsā ba'i blo sbyong snyan brgyud kyi kbrid yig snying gi bdud rtsi*, 25.
4. *zab kbrid brgya dang brgyad kyi yi ge*, 137–38; English translation in Dorje, *Jonang*, 230.
5. *kbrid 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. *kbrid 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*, 123. The anthology is also referred to as *One Hundred Instructions of Jonang (jo nang kbrid 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. 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*.
11. Akester, *Life of Jamyang Khyentsé Wangpo*, 277, n. 115, and 282, n. 159.
12. 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*, 284, n. 179).



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 on Notes on the Eight Sessions Mind Training* (*blo sbyong thun bryad 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.

13. Wood, *The Jeweled Fish Hook*, 21 and 56–58.
14. 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.
15. Losal Tenkyong, *History of the Monastery of Zhwa-lu*, introduction, 2.
16. *rgyud sde kun btus*.
17. *sgrub thabs kun btus*.
18. 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*.”
19. 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 604, n. 338) with adjustments according to the context of Khyentse Wangpo's commentary *Nectar of the Heart*.

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