

Supplicationⁱ to the Learned Siddha Denmaⁱⁱ

Supplication Prayer for the 1st Sangye Nyenpa Rinpoche

Composed by the 8th Karmapa, Mikyo Dorje

བཙུན་འདན་མ་གྲུབ་ཐོབ་ལ་གསོལ་བ་འདེབས་པ་ནི།



First Sangye Nyenpa Rinpoche, Tashi Paljorⁱⁱⁱ

རྗེད་བཀུར་ཚོས་བརྒྱད་གྲག་པའི་རོ་ན་མས་ལ། །
རི་དྲགས་དགྲ་ལ་འཇིགས་བཞིན་རབ་ཏུ་བློས། །
མཚོག་ཚུང་ཚོ་འདིས་བསྐྱ་བར་མ་རྣམ་པའི། །
སངས་རྒྱས་མཉན་པའི་ཞབས་ལ་གསོལ་བ་འདེབས། །

nye kur cho gye drag pa'i ro nam la

ri dag dra la jig zhin rab tu drö

nog chung tshe di lu war ma nu pai

sang gye nyen pai zhab la sol wa deb

Having utterly fled the corpse of the 'eight attachments', honour and gain,

Like deer^{iv} fleeing in fear of a hunter.

Unable to be misled by the trivialities of this life,

Sangye Nyenpa, I supplicate at your feet!

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ལས་དང་ཉོན་མོངས་འཁོར་བའི་རྒྱ་རྣམས་ལ། །
སྐྱུལ་ཚེན་དུག་བཞིན་སྐྱར་དུ་སྤང་བར་མཛད། །
སྐྱག་བསྐྱེལ་རྩ་བ་བདེ་བར་མ་འབྱུལ་བའི། །
སངས་རྒྱས་མཉམ་པའི་ཞབས་ལ་གསོལ་བ་འདེབས། །
le dang nyön mong khor wai gyu nam la
trul chen dug zhin nyur du pang war dze
dug ngal tsa wa de war ma thrul pai
sang gye nyen pai zhab la sol wa deb

Having swiftly discarded karma and afflictions, the causes of samsara,
Like discarding a large, poisonous snake.
Unconfused by the root of suffering as happiness,
Sangye Nyenpa, I supplicate at your feet!

ཁམས་གསུམ་འཁོར་བའི་བདེ་འགྱོར་ཐམས་ཅད་ལ། །
ཚབ་ཚེན་ནད་ཀྱིས་གདུངས་བཞིན་ངེས་པར་འབྱུང་། །
ལྟར་སྤང་བདེ་བས་འབྲིད་པར་མ་རུས་པའི། །
སངས་རྒྱས་མཉམ་པའི་ཞབས་ལ་གསོལ་བ་འདེབས།
kham sum khor wai de jor tham che la
tshab chen ne kyi dung zhin nge par jung
tar nang de we dri par ma nu pai
sang gye nyen pai zhab la sol wa deb

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Having completely emerged^v from all wealth and pleasures of samsara's three realms,

Like emerging from the torment of a severe sickness.

Unable to be cheated by pleasure-like appearances,

Sangye Nyenpa, I supplicate at your feet!

ལྷག་པར་སྐྱེ་རྒྱ་ན་འཆིའི་སྐྱུག་བསྐྱེལ་ལ། །

རི་དྲགས་འཇུག་ཕྱལ་ལྷ་བྱ་རབ་ཏུ་སྒྲངས། །

སྤང་ཅམ་ཏྟག་འཛིན་དབང་དུ་མ་སོང་བའི། །

སངས་རྒྱས་མཉན་པའི་ཞབས་ལ་གསོལ་བ་འདེབས

lhag par kye ga na chi dug ngel la

ri dag thum phrel ta bu rab tu dang

nang tsam tag dzin wang du ma song wai

sang gye nyen pai zhab la sol wa deb

Moreover, having fully woken up in terror of the suffering of birth, aging, sickness and death,

Like a deer who suddenly wakes up in fright^{vi}.

Not controlled by holding mere appearances as permanent,

Sangye Nyenpa, I supplicate at your feet!

ཡོངས་འཛིན་དམ་ཚིས་བཅས་པའི་བསྐྱུབ་པ་ལ། །

སྐྱོམ་པ་ཁུ་ལ་སྐྱེག་བཞིན་ལེགས་པར་བསྐྱེན། །

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བྱ་བ་པལ་པས་སྤྱགས་ཡིད་མ་འཕྲོགས་པའི། །
སངས་རྒྱས་མཉན་པའི་ཞབས་ལ་གསོལ་བ་འདེབས།
yong dzin dam chö che pai drub pa la
kom pa chu la nyeg zhin leg par ten
ja wa phel pe thug yi ma throg pai
sang gye nyen pai zhab la sol wa deb

Having completely relied on the teacher^{vii} and practise of sacred Dharma,
Like a striving, thirsty person totally relies on water.
Not mentally robbed by ordinary activities,
Sangye Nyenpa, I supplicate at your feet!

རང་གི་དོན་དང་ལེ་ལོའི་རྣམ་རྟོག་ལ། །
སྤྱིར་སྐྱོལ་གཤེད་མ་ལྟ་བུར་ལེགས་པར་གཟིགས། །
ཚོས་ལྟར་བཅོས་པའི་དབང་དུ་མ་སོང་བའི། །
སངས་རྒྱས་མཉན་པའི་ཞབས་ལ་གསོལ་བ་འདེབས། །
rang gi don dang le lo'i nam tog la
chir göl she ma ta bu leg par zig
chö tar che pai wang du ma song wai
sang gye nyen pai zhab la sol wa deb

Having excellently 'identified' lazy and self-centred thoughts,

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Like spotting a murderous attacker^{viii} .

The one who is not influenced by fabricated, seeming Dharma,
Sangye Nyenpa, I supplicate at your feet!

དཔལ་ལྷན་ལྷ་མ་བྱིད་སྐྱེ་ཅི་འདྲ་བ། །
འཁོར་དང་སྐྱེ་ཚེ་ཚད་དང་ཞིང་ཁམས་དང་། །
བྱིད་ཀྱི་མཚན་མཚོག་བཟང་པོ་ཅི་འདྲ་བ། །
དེ་འདྲ་ཁོ་ནར་བདག་སོགས་འགྱུར་བར་ཤོག །

palden lama khye ku chi dra wa

khor dang ku tshe tshe dang zhing kham dang

khyö kyī tshen chog zang po chi dra wa

de dra kho nar dag sog gyur war shog

Glorious Lama, whatever is like your form,
Retinue, life-span and pure realm, and
Whatever is like your supreme, excellent attributes,
May I and others become only like that!

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Eighth Karmapa, Mikyo Dorje

ⁱ *gsol ba debs* is a supplication, not a long-life prayer. Apparently, the *zhab ten* (zhabs brtan) kind of prayer did not exist in Tibet until early in the eighteenth century. Even the oldest examples of style "pre-shab ten" (brtan zhugs) date from the late 16th to early 17th century, like the one composed for the Dalai-lama by his tutor Panchen Lama, see : "Firm Feet and Long Lives: The Zhabs brtan Literature of Tibetan Buddhism" José Cabezón, in *Tibetan Literature: Studies in Genre*. Thanks to Karma Sangye Tenzin for this information. This text is in the *kam tshang chos spyod*, but is also in the *bka' brgyud mgur mtsho*, TBRC W3JT13338.

ⁱⁱ Denma ('*dan ma*) here is the name of the first Sangye Nyenpa, Tashi Paljor, (*sangs rgyas mnyan pa bkra shis dpal 'byor*), (1457-1525). Denma Drubchen was born in the Denma area of Derge, in eastern Tibet. When he was five, upon hearing only the name "Karmapa," he showed great devotion. A year later, he met the Seventh Karmapa, who bestowed upon him the name Tashi Paljor. He studied in Denma with the scholar Sangye Pal. At sixteen, Tashi Paljor decided to follow the Karmapa, and for the next seven years he studied with the Karmapa and received the full transmission of the Kagyu lineage. Afterwards, under the guidance of the Karmapa, he went to the mountains of Kham and Central Tibet to practice, following the example of Milarepa's life. After practicing twenty years in solitary retreat, he attained full realisation, and became known as the first Sangye Nyenpa Rinpoche. He became the principal teacher of, and passed on the full lineage transmissions to, the Eighth Karmapa, Mikyo Dorje.

ⁱⁱⁱ The picture shows a precious silver statue of Tashi Paljor that is kept in Tsurphu, the Karmapa's seat in Central Tibet, known as "the silver statue [that floated] in midair", (*dnagul sku bar snang ma*). It was made by the 8th Karmapa and is said to have floated in the air for seven days after the Karmapa had consecrated it. It contains some hair, bone fragments, pieces of the clothes and relic pills (*ring sel*) of Sangye Nyenpa Tashi Paljor and is said to have great blessings and powers. Ven. Benchen Tenga Rinpoche says that often rituals for the sick are performed in front of this statue. If the sick person will live, the eyes of the statue will look upwards into the sky. If the person will die, then the statue's eyes will look downwards. During the destruction of Tsurphu the statue was saved and buried on the mountain behind the monastery by one of the Tsurphu monks. Decades later, after the Tsurphu monastery was rebuilt, the same monk searched for a long time and eventually found the statue again. It is now enshrined in Tsurphu in a large silver reliquary (*ga'u*) as one of the most precious relics of the Karma Kagyu lineage (source http://rywiki.tsadra.org/index.php/Sangye_Nyenpa_Tashi_Paljor).

^{iv} *ri dwags* (the Tibetan term) is normally translated as 'wild animal' but here Rinpoche explained it means 'deer'.

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^v *nges 'byung*, is often translated as 'renunciation' but this does not get across the meaning that well in English. HH 17th Karmapa recommended in a teaching that it is better translated as 'having definitely emerged from' or 'seeking to emerge from' suffering and samsara as a translation closer to the etymology in Tibetan.

^{vi} *'thum phral*, Rinpoche explained that Tibetans use this term to describe how wild animals sleep in constant fear of being attacked and so keep waking up.

^{vii} *yongs dzin* is the designation given to the lama/teacher of incarnate lamas and here refers to the 7th Karmapa, Chodrak Gyatso (1454-1506) who was the main teacher of the 1st Sangye Nyenpa.

^{viii} The Tibetan words, *phyir rgol gshed ma* Rinpoche explained means a 'murderous attacker'.