

ཐཱ་མ་རྒྱུང་འཕོད་ལྷགས་དྲག་དང་པའི་གདུང་དབྱངས་

Calling the Lama from Afar: A Song of Intense Longing and Devotion

Composed by HE 10th Sangye Nyenpa Rinpoche for HE 12th Kenting Tai Situ Rinpoche



རིཌ་ཀུན་ཁྱབ་བདག་དོ་རྗེ་འཆང་ཆེན།།
རྒྱལ་བའི་རྒྱལ་ཚབ་ཆེན་པོར་དབང་བསྐྱར།།
གདུལ་བྱའི་མགོན་དུ་རྒྱལ་སྐུ་ཚུལ་བཟུང།།
བ་རྣམ་དབང་མཚན་རྒྱལ་པོ་མཁྱེན་ལོ།།

Great Vajradhara, Lord of all familiesⁱ
Empowered great regent master of the Victorsⁱⁱ,
Showing the Bodhisattva way that protects disciples
Pema Wangchog Gyalpoⁱⁱⁱ, think of us!

ཕྱི་རུ་ཚུལ་བྲིམས་བསྐྱབ་བས་སྤྲོས་ཤིང་།།
ནང་དུ་རྒྱལ་སྐུ་སྤྱོད་བ་མངོས་པ།།
གསང་བ་རིམ་གཉིས་རྣལ་འབྱོར་བརྟན་པ།།
བ་རྣམ་དོན་ཡོད་ཉིན་བྱེད་མཁྱེན་ལོ།།

Externally, adorned with training in ethical discipline,^{iv}
Internally, beautified with Bodhisattva conduct,
Secretly, steadfast with the two-stage yoga,^v
Pema Donyo Nyije^{vi}, think of us!

ཚོས་ཉིད་གཟིགས་པ་མ་ལུས་མཐར་ཕྱིན།།
ཞལ་མཐོང་ཚམ་གྱིས་ཡང་དག་ལམ་བེན།།
རྒྱལ་བསྟན་གཙུག་གི་རྒྱན་གཅིག་གྲུབ་པ།།
པ་རྣམ་ཏོན་ཡོད་ཉིད་བྱེད་མཁུན་ལོ།།

You accomplished 'viewing' the whole ultimate Dharmata,
Merely seeing your face, captures the genuine path.
Sole crown ornament of the Victor's teachings,
Pema Donyo Nyinje, think of us!

རབ་འབྱམས་རྒྱལ་བའི་ཡོན་ཏན་གཅིག་འདུས།།
བདེ་ཆེན་སྐྱུ་བཞིའི་བདག་ཉིད་ཆེན་པོ།།
ཉམ་ང་བྲལ་བའི་བེལ་གཞོན་དབང་ལྷུག།
པ་རྣམ་ཏོན་ཡོད་ཉིད་བྱེད་མཁུན་ལོ།།

Embodiment of the qualities of the infinite Victor,
Mahātmā of the four kāyas great bliss,
Fearless, all-powerful subjugator,^{vii}
Pema Donyo Nyije, think of us!

ཆེ་བ་དཔའ་བོ་མཁའ་འགོ་མ་ལུས།།
གང་གི་ཡོན་ཏན་མཐོང་ཐོས་གྲོལ་ཞིང།།
སྟན་པའི་བ་དོན་ཕྱོགས་ཀུན་བསྐྱབས་པ།།
པ་རྣམ་ཏོན་ཡོད་ཉིད་བྱེད་མཁུན་ལོ།།

The great dakas and dakinis, without exception,
Are liberated by seeing or hearing your qualities, and
Proclaim your glory in all directions.
Pema Donyo Nyije, think of us!

ⁱ The word *rigs* here is referring to the five Buddha families.

ⁱⁱ The term *rgyal ba* in this supplication means 'Buddha'.

ⁱⁱⁱ According to the biography on https://www.palung.org/english/lineage/tai_11.htm: "Pema Wangchok, the 11th Kenting Tai Situpa (1886-1952) was born in the male fire dog year in Lithang. There were many unusual and highly auspicious signs at that time. The 15th Gyalwa Karmapa drew a map describing the place Kenting Tai Situpa reborn. The map was so detailed that even a dog tethered in front of the house was drawn. Pema Wangchog was found absolutely accurate according to the prediction of the Gyalwa Karmapa. At the age of four years, he was recognized by the Gyalwa Karmapa and taken to the great Palung monastery. From Khakyab Dorje, the fifteenth Karmapa, he received ordination and teachings. The second Jamgon Kongtrul Rinpoche also taught and bestowed many empowerments on him."

^{iv} This means the conduct of the vinaya.

^v This is referring to the generation stage and completion stage in Vajrayana practice.

^{vi} The 12th Tai Situ Rinpoche, Pema Donyo Nyingche Wangpo (pad+ma don yod nyin byed) was born in the male wood-horse year (1954) in the village of Palmey of Palyul section of the Derge province. On the day of his birth, the entire region witnessed two solar orbs illuminating the sky. The details of his birth were completely in accordance with the prediction of the 16th Gyalwa Karmapa. He was taken to Palung monastery and at eighteen months was enthroned there by the 16th Gyalwa Karmapa, also the King of Dege with his ministers, representative of His Holiness Dalai lama and all the Kagyu Rinpoches and representative of China were joined. At that time it was acknowledged that he clearly recognized his old attendants and disciples. At the age of five years old, Kenting Tai Situpa went to Tsurphu. For the first time, Kenting Tai Situpa assisted by 9th Sangye Nyenpa Rinpoche performed the ceremony of the Red Vajra Crown at the chamber of His Holiness 16th Karmapa. At the age of six years old, for the political conditions and on the advice of the 16th Gyalwa Karmapa, he fled historic Tibet. He traveling first to Bhutan, and later joining the Gyalwa Karmapa in Rumtek Monastery, Sikkim, India.

^{vii} This means 'subjugating' or 'subduing' the afflictive mental states.

^{viii} This means that being completely free from dualistic mind.

^{ix} This is the long name that was given to the 10th Sangye Nyenpa Rinpoche by HH 16th Karmapa, Rigpe Dorje.