

༄༅། །འཆི་མེད་པདྨ་ཀ་རའི་རྣལ་འབྱོར་དང་འབྲེལ་བའི་
གསོལ་འདེབས་སྟོན་ལམ་དང་བཅས་པ་གྲུབ་གཉིས་དགའ་སྟོན།

**A Celebration of the Two Accomplishments:
A Supplication with Aspiration Prayer
Connected to the Yoga of Immortal
Padmākara**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text includes Vajrayāna content. Please be aware that some Vajrayāna texts may only be fully understood and appreciated through receiving the necessary empowerments, transmissions, or practice instructions from a qualified teacher.

'chi med pad+mA ka ra'i mal 'byor dang 'brel ba'i gsol 'debs smon lam dang bcas pa grub gnyis dga' ston

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Jamyang Khyentse Wangpo

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TRANSLATOR’S INTRODUCTION

This is a heartfelt supplication to the root guru in the form of Padmākara, who represents the *nirmāṇakāya*, the dimension of physical emanation. Jamyang Khyentse Wangpo wrote this supplication as a companion to the guru yoga sādhana entitled *The Excellent Path of the Vidyādhara: A Guru Yoga Based on Lord Padmākara*, which he revealed in a pure vision.

This prayer to Padmākara includes an impassioned plea seeking his protection for beings born at the end of the degenerate age. It requests his compassionate guidance on the path to buddhahood, which is outlined in the body of the prayer, and concludes with an aspiration for the flourishing of the world and its beings.

As with the guru yoga sādhana, Khyentse Wangpo signs this text with the name Youthful Abhāya (“Youthful Fearless One”), which suggests that he was quite young when he wrote it.

གྲུབ་གཉིས་དགའ་སྟོན།

A Celebration of the Two Accomplishments

Homage to Guru Padmākara!

མཆོག་ཏུ་མི་འགྱུར་འདྲ་གསལ་རྫོགས་པའི་དབྱིངས།།

chog tu migyur ösal dorjé ying

You are the supremely unchanging expanse of vajra luminosity,

ཟུང་འདུག་སྐྱུ་འཕུལ་བྲ་བའི་རྣམ་རྩལ་ཅན།།

zungjuk gyutrül drawé namröl chen

With manifold emanations of union's magical net—

སྐུ་གསལ་མ་རིགས་འདུས་པུ་ཐོད་ཐོད་དང་།།

ku sum rik dü pema tötreng dang

Pema Tötreng, embodiment of the three-kāya families,

དབྱིར་མེད་བྱིན་ཆེན་སྐྱེ་མ་གསོལ་བ་འདེབས།།

yerme drin chen lama sölwa deb

Indivisible from my own kind guru, to you I pray.

མཁའ་འབྱུང་རྒྱལ་བ་ཀུན་གྱི་ཡེ་ཤེས་ནི།།

kha khyab gyalwa kün gyi yeshé ni

The wisdom of all the victorious ones throughout space

གང་འདུལ་ཅིར་ཡང་འཆར་བའི་མིག་འཕྲུལ་ལས།
gang dül chiryang charwé migtrül lé
Arises as myriad magical appearances to tame beings.

དེང་འདིར་མཆོག་གི་སྤུལ་སྤྱིའི་ཆོས་གར་ཅན།
deng dir chok gi tülkü dögar chen
Supreme nirmāṇakāya emanation of our times,

ཨོ་སྐུན་སངས་སྐུས་གཉིས་པར་གསོལ་བ་འདེབས།
orgyen sangyé nyipar sölwa deb
Second Buddha, Master of Oḍḍiyāna, to you I pray.

ཁྱོད་ནི་སྐུབས་གནས་ཀྱན་འདུས་ཟླ་མ་སྟེ།
khyö ni kyabné kün dü lama té
You are the guru who embodies all refuges, [218]

དངོས་གྲུབ་ནམ་གཉིས་ཆར་འབབས་ཡི་དམ་ལྷ།
ngödrub nam nyi char bebyidam lha
The yidam deity who rains down the two accomplishments,

གནས་ཡུལ་དཔའ་བོ་མཁའ་འགྲོའི་ཆོག་གི་རྗེ།
neyül pawo khandrö tsok kyi jer
Chief among the hosts of ḍākas and ḍākinīs of the sacred places and countries—

ཡོངས་ཤར་རིགས་བརྒྱའི་དོ་བོར་གསོལ་བ་འདེབས།
yong shar rik gyé ngowor sölwa deb
Fully manifest essence of the hundred families, to you I pray.

ཀྱེ་མ་སྟིགས་མའི་ཡང་མཐར་སྐྱེས་པ་ཡི།
kyema nyigme yang tar kyepa yi
Alas, I and wretched beings like me,

བདག་དང་བདག་འདྲའི་མགོན་མེད་ཉམས་ཐག་འགྲོ།
dak dang dak dré gönme nyamtak dro
Born at the very end of the degenerate age,

བཟོན་དཀའ་སྤྱད་བསྐྱེད་གསུམ་གྱིས་མནར་བ་ལ།།

zöke dugngal sum gyi narwa la

Are tormented by the three unbearable sufferings and lack a protector.

མྱེད་བྱུང་བྱུགས་རྗེ་ཆེན་པོས་ཉེར་དགོངས་ནས།།

mejung tugjé chenpö nyer gong né

Think of me with your sublime great compassion,

རྩལ་བྱལ་ཐམས་ཅད་གཟེགས་པའི་ཡེ་ཤེས་སྒྱ།།

düldral tamché zigpé yeshé ku

And reveal your stainless, all-seeing wisdom form,

མངོན་སུམ་མིག་གི་དབྱིད་དུ་བསྟན་ནས་ཀྱང་།།

ngönsum mik gi chi du ten né kyang

So that I may feast my eyes upon you!

སྒྲིན་གྲོལ་བདུད་ཅིས་བརྒྱན་པའི་དགེ་མཚན་གྱིས།།

min dröl dütsi lenpé getsen gyi

By auspiciously drenching me with ripening and liberating nectar,

དོན་བརྒྱད་བྱིན་རྒྱབས་པཱོ་འཛུམ་པར་མཛོད།།

dön gyü jinlab pemo dzumpar dzö

Make the lotus of ultimate lineage blessings fully blossom!

དེ་མཐུས་སྲིད་ལས་ངས་པར་འབྱུང་བ་དང་།།

dé tū si lé ngepar jungwa dang

By this power, may I renounce saṃsāra,

དད་དང་སྣིང་རྗེའི་སྒོ་གོས་ཕུན་ཚོགས་ཤིང་།།

dé dang nyingjé lodrö püntsok shing

Have excellent faith and compassionate intelligence,

ནམ་དག་བསྟན་ལ་རིམ་བཞིན་བསྐྱབ་དང་བཅས།།

nam dak ten la rimzhin lab dang ché

Train step-by-step in the pure teachings,

རབ་ཞི་ཁོར་བུའི་གླིང་དུ་བསྟེན་གྱུར་ཅིག།

rab zhi norbū ling du nyen gyur chik

And approach the jeweled land of perfect peace.

ཁྱད་པར་མཚན་ཉིད་ཀྱན་ལྷན་སྤྲུལ་མ་མཚོག།

khyepar tsenyi kün den lama chok

In particular, may I excellently attend a fully qualified supreme guru

མ་ཉེས་པ་གསུམ་གྱི་བྱ་བས་ལེགས་བསྐྱེན་ནས།།

nyepa sum gyi jawé lek ten né

Through the three kinds of pleasing actions

ངེས་དོན་རིག་པ་འཛིན་པའི་སྡེ་སྡོད་ལ།།

ngedön rigpa dzinpé denö la

And thoroughly master the study, contemplation, and cultivation

ཐོས་བསམ་བསྒྲོམ་པའི་པ་མཐར་སོན་པར་ཤོག།

tö sam gompé patar sönpar shok

Of the vidyādhara piṭaka of definitive meaning.

སྡོད་བཅུད་པདྨ་འོད་གྱི་དཀྱིལ་འཁོར་དུ།།

nöchü pema ö kyi kyilkhör du

Without fixation, may I always clearly perceive the universe and its beings

རྟག་པར་ཞེན་མེད་གསལ་བཏབ་སྤྱར་གསལ་ཀུན།།

tagpar zhenmé saltab drar drak kün

As the maṇḍala of Lotus Light, where all sounds

སྒྲགས་གྱི་འོལ་མོར་འཁྲོལ་ཞིང་རྟོག་པའི་འགྲོས།།

ngak kyi rölmor tröl zhing togpé drö

Are the music of mantra, the movement of thoughts

གང་ཤར་རང་གྲོལ་དབྱིངས་སུ་ཐིམ་གྱུར་ཅིག།

gang shar rangdröl ying su tim gyur chik

Dissolves into the ultimate sphere, and whatever arises self-liberates.

ནམ་ཞིག་འདིར་སྤང་རྩབ་པར་གྱུར་པའི་མོད།།

namzhik dir nang nubpar gyurpé mö

One day, when the appearances of this life subside, [219]

ནང་གསལ་ཀ་དག་དོན་གྱི་མཚོ་སྤྱེས་རྩེ།།

nang sal kadak dön gyi tsokyé jé

May I recognize inner luminosity as primordial purity—the ultimate Lake-Born Guru.

ངོ་ཤེས་ཐག་ཆོད་བརྟན་པ་ཐོབ་པའི་མཐུས།།

ngoshé tagchö tenpa tobpe tü

By deciding upon and stabilizing that recognition,

འཆི་སྲིད་ཆོས་ཀྱི་སྐུ་རུ་རོ་གཅིག་ཤོག།

chi si chö kyi ku ru ro chik shok

May the death state and dharmakāya become of one taste.

གཤམ་ཏེ་གཉིས་འཛིན་བྲ་བས་བཅིངས་པ་ལས།།

galté nyi dzin drawé chingpa lé

If I become entangled in a web of dualistic grasping,

ལྷུན་གྲུབ་སྐུ་མའི་སྣང་ཆ་འཆར་སྲིད་ན།།

lhündrub gyumé nangcha char si na

And the illusory apparent aspect of spontaneous presence dawns,

འགག་མེད་པདྨ་ཐོད་ཐོད་རྩེད་པ་རུ།།

gagmé pema tötreng rôlpa ru

May I accomplish the unified sambhogakāya

བུང་འཇུག་ལོངས་སྤྱོད་རྫོགས་སྐུ་འགྲུབ་གུར་ཅིག།

zungjuk longchö dzogku drub gyur chik

As the unceasing display of Pema Tötreng.

དེར་ཡང་མཆོག་གི་གོ་འཕང་མ་ཐོབ་ན།།

der yang chok gi gopang ma tob na

If, even then, I fail to attain the supreme state,

ནམ་དག་སྤོན་ལམ་བྱགས་རྗེའི་འཕེན་པ་ལ།།

namdak mönlam tugjé penpa la

By relying upon my pure aspirations and the propelling force of the guru's
compassion,

བརྟན་ནས་རང་བཞིན་སྐུལ་པའི་ཞིང་ཁམས་ཆེ།།

ten né rangzhin trülpé zhingkham ché

May I travel to the great, natural nirmāṇakāya buddha field,

ང་ཡབ་ཟངས་མདོག་དཔལ་རིར་བགྲོད་པར་ཤོག།
ngayab zangdok palrir dröpar shok
The Copper-Colored Mountain of Cāmara.

དེ་ཆོ་གཟོད་ནས་སྒྲོམ་པ་ལས་འདས་ཀྱང་།།
dé tsé zö né tröpa lé dé kyang
At that moment, may I behold Padmākara,

འགག་མེད་སྤིང་རྩེ་ཆེན་པོའི་ཡེ་ཤེས་དང་།།
gagmé nyingjé chenpö yeshé dang
Whose very essence, while primordially beyond elaboration,

མི་ཐྱེད་བདེ་ཆེན་དོ་རྩེའི་རོ་བོ་ཉིད།།
miché dé chen dorjé ngowo nyi
Is the wisdom of unceasing great compassion,

ཟུང་འཇུག་པར་སྒྲུ་ཀ་ར་མཐོང་བྱུར་ཅིག།
zungjuk pemakara tong gyur chik
Inseparable from indestructible great bliss.

དེ་མཐུས་སྒྲོ་བྱུར་བསལ་རུང་སྒྲིབ་གཉིས་ཚོགས།།
dé tü lobur sal rung drib nyi tsok
By this power, may the two obscurations, which are adventitious and removable,

ཟབ་ཞི་སྒྲོམ་བྲལ་གྲོང་དུ་ཐིམ་པ་ལས།།
zab zhi trödral long du timpa lé
Dissolve into the profound, peaceful, unelaborate expanse,

ཟག་མེད་དག་ཚོགས་ཀྱི་མཚོའི་འདུ་བྱེད་ཀྱིས།།
zagmé gé tsok gyatsö dujé kyi
And through the causal factor of an ocean of stainless merit,

ལས་ལྔ་ས་བཅུ་ཟུར་དུ་ཐོབ་པར་ཤོག།
lam nga sa chu nyur du tobpar shok
May I swiftly traverse the five paths and ten levels.

གཞན་ཡང་གནས་སྐབས་མི་མཐུན་ཕྱོགས་ཀྱན་ནི།

zhenyang nekab mitün chok kün zhi

Moreover, in the short term, may all unfavorable conditions be pacified;

ཆོ་བསོད་དཔལ་འབྱོར་ལུང་རྟོགས་ཡོན་ཏན་གྱས།

tsé sö paljor lung tok yönten gyé

May longevity, merit, wealth, and the fine qualities of learning and realization increase;

སྒྲ་སེམས་དབང་འདུས་གཟུང་འཛིན་དབྱ་བགལས་ཚོགས།

nang sem wang dü zung dzin dra gek tsok

And through mastery over mind and appearances, may the enemy hordes of subject-object grasping

སིད་ནི་དབྱེར་མེད་གྲོང་དུ་སྦྱོལ་གྱུར་ཅིག།

si zhi yermé long du dröl gyur chik

Be liberated into the expanse of indivisible existence and peace.

ཕྱི་སྦྱོད་འབྱུང་བའི་དབྱིད་དཔལ་ངང་གིས་སྦྱོམས།

chi nö jungwé chipal ngang gi nyom

May glorious auspiciousness forever envelop me,

ནང་བཅུད་འགོ་རྣམས་དགེ་བཅུད་སྦྱོད་པས་འཛོ།

nang chü dro nam gé chü chö pé tso

Such that the outer world of elements enjoys a glorious springtime in natural balance,

རྩོགས་ལྡན་གསར་པའི་དགའ་སྟོན་དར་བབས་པའི།

dzok den sar pé gatön dar bab pé

The inner world of beings is nourished by tenfold virtuous conduct, [220]

བཀྲ་ཤིས་དཔལ་གྱིས་རྟག་དུ་ཁྱབ་པར་ཤོག།

tashi pal gyi tak tu khyabpar shok

And the celebration of a new golden age bursts forth!

མཐར་ཐུག་སྐྱུ་དང་ཡེ་ཤེས་ཤིན་ལས་རྣམས།

tartuk ku dang yeshé triné nam

Ultimately, may I become indivisible from you, protector,

མགོན་པོ་ཁྱོད་དང་རྣམ་དབྱེར་མི་ཕྱེད་པས།
gönpo khyö dang namyer michepé
And your kāyas, wisdom, and activities,

མཁའ་མཉམ་ཡིད་ཅན་སྲིད་པའི་ཚུ་གཏེར་ལས།
kha nyam yi chen sipé chuter lé
Such that I become a great sea captain,

སྦྱོལ་བའི་དོད་དཔོན་ཆེན་པོར་བདག་གྱུར་ཅིག།
drölwe depön chenpor dak gyur chik
Rescuing infinite beings from the ocean of existence.

མདོར་ན་ཅེ་གཅིག་གསོལ་བཏབ་སྦྱོན་པའི་མཐུས།
dorna tsé chik söl tab mönpé tü
In short, by the power of my one-pointed aspiration prayer,

ཚ་གསུམ་ཀུན་འདུས་པ་རྒྱ་འབྱུང་གནས་དང་།
tsa sum kün dü pema jungné dang
And through the compassion of the Lotus-Born, embodiment of the Three Roots,

དབྱེར་མེད་དཔལ་ལྷན་སྦྲེལ་པའི་བླ་མ་རྣམས་མེ་ཡིས།
yermé pal den lamé tugjé yi
Indivisible from my glorious guru,

དོན་གཉིས་ལྷུང་དུ་འབྲུབ་པར་བྱིན་གྱིས་སྦྱོབས།
dön nyi nyur du drubpar jin gyi lob
May I swiftly accomplish the twofold benefit—please grant your blessings!

This was composed by Youthful Abhāya, the jewel of the vidyādhāras, who supplicated with deep, heartfelt devotion and said whatever came to mind. Siddhir astu! May it be so!

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GLOSSARY

Cāmara

རྩ་ཡབ། • *rnga yab* • cāmara

Cāmara Island, a land of cannibals. According to traditional Indian cosmology, this is one of the eight smaller continents surrounding Mount Meru.

degenerate age

སྡིག་མ་འི་དུས། • *snyigs ma'i dus*

The current age of spiritual and moral decline in Buddhist cosmology, which is characterized by five kinds of degeneration of dregs: lifespan, views, afflictions, beings, and time.

existence and peace

སྤྱིད་ཞི། • *srid zhi*

The state of conditioned existence characterized by suffering and dissatisfaction, and its transcendence into unconditional peace.

five paths

ལམ་ལྔ། • *lam lnga* • pañcamārga

The paths of accumulation, joining, seeing, cultivation, and no-more-learning. These five paths cover the entire process from sincerely beginning Dharma practice to attaining complete awakening.

hundred families

རིག་མ་བརྒྱ། • *rigs brgya*

The hundred buddha families. According to tantra, each of the five buddha families has five buddha families, making twenty-five, and each of these has three kāyas and four wisdoms.

kāya

སྐུ། • *sku* • kāya

A body or dimension of a buddha. The five kāyas are the svabhāvakāya, jñānadharmakāya, dharmakāya, saṃbhogakāya, and nirmāṇakāya. A kāya can also refer to a manifestation of enlightenment equated with the wisdoms of the five buddha families.

Lake-Born Guru

མཚོ་སྐུ་རྗེ། • *mtsbo skyes rje*

Epithet of Guru Rinpoche. Padmasambhava in the form of Guru Tsokye Dorje, the Lake-Born Vajra. This is the first of Guru Rinpoche's eight manifestations, which he assumed when Buddha Amitābha beamed a golden vajra from his heart into a lotus flower on a lake in Oḍḍiyāna. The vajra transformed into a beautiful, eight-year-old child, who became known as the Lake-Born Vajra.

Lotus Light

པདྨ་འོད། • *pad+ma 'od*

The name of the palace in Guru Rinpoche's buddha field.

magical net

སྐུ་འཕྲུལ་བྲ་བ། • *sgyu 'phrul drwa ba* • *māyājāla*

(1) The maṇḍala of peaceful and wrathful deities, (2) the unity of appearance and emptiness, and (3) the name of an important tantra.

nirmāṇakāya

སྐུ་སྤྱུ་ • *sprul sku* • *nirmāṇakāya*

The emanation body of a buddha. One of the three kāyas.

Oḍḍiyāna

ཨ་རྒྱུན། • *o rgyan* • *oḍḍiyāna*

Oḍḍiyāna is both a historical and a mythical place, usually associated with the Swat Valley in modern-day Pakistan. It is most significantly known as the birthplace of the great Indian Buddhist master Padmasambhava.

one taste

རོ་གཅིག་ • *ro gcig* • *ekarasa*

This refers to the experience of perceiving all phenomena with equanimity, recognizing their fundamental sameness as nondual awareness.

Padmākara

པདྨ་ཀ་ར། • *pad+mA ka ra* • *padmākara*

Literally, "Lotus-Born." An epithet for Guru Padmasambhava.

Pema Tötreng

པདྨ་ཐོད་འབྲེང་། • *pad+ma thod 'pbreng*

Literally, "Lotus Skull Garland." The secret name of Guru Padmasambhava.

ripening and liberating

སྒྲིན་གྲོལ། • *smin grol*

Ripening empowerments and liberating guidance.

sacred places and countries

གནས་ཡུལ། • *gnas yul*

A system of sacred pilgrimage places with particular significance in tantric Buddhism. The twenty-four places and thirty-two countries, along with eight charnel grounds for a total of

sixty-four, exist both outwardly in various geographic locations in India and Nepal and inwardly inside the body maṇḍala of Vajrayoginī.

ten levels

ས་བརྒྱུ། • *sa bcu* • daśabhūmi

The ten bodhisattva levels represent the progressive stages of spiritual development that a bodhisattva traverses on the path to buddhahood. Each level marks a distinct level of realization, ethical purification, and accumulation of merit and wisdom.

tenfold virtuous conduct

དགེ་བཅུའི་སྦྱོད་པ། • *dge bcu'i spyod pa*

Conducting oneself according to the ten virtuous actions: the three of the body (not killing, stealing, or engaging in sexual misconduct), the four of speech (not lying, abusing, slandering, or engaging in worthless chatter), and the three of mind (not being covetous, not being malicious, and not holding wrong views).

three kāyas

སྐྱེ་གསུམ། • *sku gsum* • trikāya

The three dimensions or bodies of awakening: dharmakāya is the truth body; sambhogakāya is the enjoyment body; and nirmanakāya is the emanation body.

three kinds of pleasing actions

མཉེས་པ་གསུམ། • *mnyes pa gsum*

The three ways of delighting the guru, through material offerings, service, and practice.

Three Roots

རྩ་བ་གསུམ། • *rtsa ba gsum*

Guru, deva, ḍākinī. The guru is the root of blessings, the deva (yidam deity) is the root of accomplishment, and the ḍākinī is the root of activity.

three sufferings

སྦྱུག་བསྐྱེད་གསུམ། • *sdug bsngal gsum* • triduhkhata

The suffering of pain, the suffering of change, and pervasive suffering.

two accomplishments

དངོས་ཟུབ་རྣམ་གཉིས། • *dnegos grub rnam gnyis*

The supreme and common siddhis.

two obscurations

སྦྱིབ་གཉིས། • *sgrib gnyis* • āvaraṇadvaya

Emotional and conceptual obscurations.

twofold benefit

དོན་གཉིས། • *don gnyis*

The attainment of the dharmakāya for one's own benefit, and the attainment of the rupakāya for others' benefit.

vidyādhara piṭaka of definitive meaning

རིག་པ་འདོན་པའི་སྡེ་སྣང། • *rig pa 'dzin pa'i sde snod* • vidyādharapiṭaka

The collection or basket of teachings on the ultimate meaning, rather than the relative meaning, regarding the true empty nature of phenomena, taught to disciples of the highest capacity.

Youthful Abhāya

གཞན་ཁུ་ཨ་ཡ། • *gzhon nu a b+ha ya*

A name used by Jamyang Khyentse Wangpo in his youth.