

༄༅། ཁྲིའི་དཔོན་ཅིན་པོ་ཆེ་པ་རྒྱ་འབྱུང་གནས་ཀྱི་ཐུགས་དམ་གནད་
ནས་བསྐྱེལ་བའི་གསོལ་འདེབས་བསམ་དོན་མུར་འགྲུབ།

**Swiftly Fulfilling Our Wishes: A Prayer to
Recall the Vows of the Precious Master
Padmākara**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

slob dpon rin po che pad+ma 'byung gnas kyi thugs dam gnad nas bskul ba'i gsol 'debs bsam don myur 'grub

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Jamyang Khyentse Wangpo

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EDITOR'S INTRODUCTION

This supplication to Padmasambhava is a popular type of wish-fulfilling prayer from the Nyingma tradition that focuses on invoking Guru Rinpoche's blessings and fulfilling disciples' aspirations. This concise version resembles the famous *Prayer That Spontaneously Fulfills All Wishes* (*Sampa Lhundrubma*), considered part of the *Seven-Chapter Prayer to Padmasambhava*, and closely related to other works such as *Swiftly Fulfilling Our Wishes* by Jigme Lingpa and Longchenpa.

Jamyang Khyentse Wangpo composed this prayer at Namkha Ding, Guru Rinpoche's practice place at Chuwori mountain in Tibet, while making offerings and aspirations for the benefit of the teachings and beings throughout the Tibetan regions. Later, while supplicating with single-pointed devotion at practice caves in upper Tsang, he aspired that this prayer would bring Padmasambhava's blessings into the mindstreams of all practitioners connected to it, spontaneously accomplishing their dharmic intentions.

In this prayer, Khyentse Wangpo invokes twelve different manifestations of Padmasambhava, each granting blessings to fulfill aspirations related to different aspects of spiritual and worldly life. Each name is preceded by "Orgyen," a title carrying both geographical and spiritual weight that evokes not only Padmasambhava himself but also the potency of Oḍḍiyāna—the land where he arose, itself a wellspring of Vajrayāna teachings. In addition to the standard group of eight emanations, Khyentse Wangpo includes lesser-known manifestations such as Orgyen Khandro Norlha and Orgyen Dusum Khyenpa. These inspiring verses present Guru Rinpoche as the supreme refuge and source of blessings for beings in degenerate times.

བསམ་དོན་ལྷུང་འགྲུབ།

Swiftly Fulfilling Our Wishes

བདེ་ཆེན་ཆོས་སྐུ་འཛིན་ན་སྣང་མཐའ་ཡས།།

dechen chökü zhing na nangtayé

In Sukhāvātī, the dharmakāya realm, you are Amitābha;

དཔལ་ལྷན་གྱ་འཛིན་རི་བོར་སྐྱོན་རས་གཟིགས།།

palden druzin riwor chenrezik

On the Glorious Potala Mountain, you are Avalokiteśvara;

ང་ཡབ་དཔལ་རིར་མཆོ་སྐྱེས་ཐོད་ཐྱང་ཕུལ།།

ngayab palrir tsokyé tötrengetsal

On the Glorious Mountain Cāmara, you are the Lake-Born Tötrenḡ Tsāl.

སྐུ་གསུམ་དབྱེར་མེད་མཆོག་ལ་གསོལ་བ་འདེབས།།

ku sum yermé chok la sölwa deb

The supreme inseparable three kāyas—to you I pray!

མགོན་ཁྱེད་སྐུ་མ་མཆོག་གསུམ་ཡི་དམ་དང་།།

gön khyö lama chok sum yidam dang

Knowing you, the protector guru, as the essence that embodies all refuges—

དཔའ་བོ་མཁའ་འགྲོ་ཆོས་སྐུ་དོར་ལྷར་བཅས།།

pawo khandro chösong norlhar ché

The Three Jewels, the yidam deity,

སྐྱལས་གནས་ཀྱན་འདུས་དེ་བཅས་པའི་སྒྲོམ།

kyabné kün dü ngowor shepé lö

Dākas and ḍākinīs, Dharma protectors, and wealth deities—

སྙིང་ནས་འབོད་དོ་བྱུགས་ཇེ་འུ་གྱིས་གཟིགས།

nying né bö do tugjé chen gyi zik

Our hearts call to you, gaze upon us with your compassionate eyes! [255]

བདག་དང་བདག་འདྲའི་མགོན་མེད་སྟིགས་མའི་འགྲོར།

dak dang dak dré gönme nyigme dror

For me and beings like me, who lack a protector in these degenerate times,

གང་ལ་གང་འདུལ་སྤུལ་པའི་སྐྱར་བཞེངས་ནས།

gang la gang dü l trülpé kur zheng né

Arise in whatever nirmāṇakāya form is needed to tame beings.

གནས་སྐྱབས་མཐར་ཐུག་བསམ་པའི་དོན་རྣམས་ཀྱན།

nekab tartuk sampé dön nam kün

May all our temporary and ultimate wishes and goals

ཆོས་བཞིན་འབྲུག་པར་མཛོད་ཅིག་པདྨ་འབྲུང་།

chözhin drubpar dzö chik pemajung

Be accomplished in accordance with the Dharma—O Lotus Born!

ཁྱད་པར་ནད་གདོན་བྲག་པོས་གཟིར་བའི་ཆོ།

khyepar né dön dragpö zirwé tsé

Particularly when we are oppressed by intense illness or negative forces,

ཨོ་གྱེན་སྤྲན་གྱི་སྒྲ་མའི་སྐྱར་བཞེངས་ལ།

orgyen men gyi lamé kur zheng la

Arise as Orgyen Menla,

བྱིན་རྒྱབས་དཔག་བསམ་རྒྱས་པའི་གྲིབ་བསིལ་དུ།

jinlab pagsam gyepé drib sil du

And in the vast shade of your wish-fulfilling blessings,

ངལ་བསོའི་དབྱགས་འབྱིན་མཛོད་ཅིག་པདྨ་འབྱུང་།།

ngal sö uk jin dzö chik pemajung

Let us sigh with relief—O Lotus-Born!

ནམ་མང་དུས་མིན་འཆི་བས་འཇིགས་པ་ན།།

nam mang dü min chiwé jigpa na

When we are terrified by the many causes of untimely death,

ཨོ་གྲོན་ཆེ་དཔག་མེད་མགོན་སྐར་བཞེངས་ལ།།

orgyen tsepagmé gön kur zheng la

Arise as Orgyen Tsepagme,

འཆི་མེད་ཆེ་དང་ཡེ་ཤེས་མཆོག་འབྱུང་པའི།།

chimé tsé dang yeshé chok drubpé

And bestow the manifest good fortune

སྐལ་བཟང་མངོན་སུམ་སྤྱུལ་ཅིག་པདྨ་འབྱུང་།།

kal zang ngönsum tsöl chik pemajung

To accomplish deathless life and supreme wisdom—O Lotus-Born!

སྤྱོད་བརྒྱུད་སྤྱད་པའི་གདུང་བས་ཉམ་ཐག་ཆོ།།

nö chü güpé dungwé nyamtak tsé

When the environment and beings are overwhelmed by the torment of degeneration,

ཨོ་གྲོན་མཁའ་འགོ་མོར་ལྷའི་སྐར་བཞེངས་ལ།།

orgyen khandro norlhé kur zheng la

Arise as Orgyen Khandro Norlha,

དཔལ་འབྱོར་ལོངས་སྤྱོད་ལྷགས་ལྷན་སྤྱིན་ཆེན་ལས།།

paljor longchö dzogden trin chen lé

And from vast clouds of abundance and perfect enjoyment,

འདོད་སྤྱི་བྱ་ཆར་ཕོབས་ཤིག་པདྨ་འབྱུང་།།

dögü druchar pob shik pemajung

Send forth a wish-fulfilling monsoon—O Lotus-Born!

ལུང་རྟོགས་ཚེས་ཀྱི་དགའ་སྟོན་ཉམས་པའི་ཚོ།

lung tok chö kyi gatön nyampé tsé

When the Dharma feast of scripture and realization is depleted,

ཨོ་གྲུན་ཤུག་སང་གའི་སྐར་བཞེངས་ལ།

orgyen shakya sengé kur zheng la

Arise as Orgyen Śākya Senge

བསྟན་འཛིན་ཞབས་བརྟན་བཤད་དང་སྦྱབ་པ་ཡི།

tenzin zhabten shé dang drubpa yi

To secure the lives of the holders of the teachings

བསྟན་པ་རྒྱས་པར་མཛོད་ཅིག་པདྨ་འབྱུང་།

tenpa gyepar dzö chik pemajung

And foster the flourishing of study and practice—O Lotus-Born!

མྱོངས་དང་མ་རིག་འཐིབ་བྱས་ལོན་པའི་ཚོ།

mong dang ma rik tib bü nönpe tsé

When we are oppressed by the weight of stupidity and ignorance,

ཨོ་གྲུན་ལོད་ལྷན་མཆོག་སྲེད་སྐར་བཞེངས་ལ།

orgyen loden chogsé kur zheng la

Arise as Orgyen Loden Chogse,

ཇི་ལྟ་ཇི་སྟེད་ཤེས་བྱ་ཀུན་མཁྱེན་པའི།

jita jinyé sheja kün khyenpé

And grant us the light of wisdom

ཡེ་ཤེས་སྣང་བ་སྦྱུང་ཅིག་པདྨ་འབྱུང་།

yeshé nangwa tsöl chik pemajung

That knows both the nature and the diversity of phenomena—O Lotus-Born!

རང་དང་གཞན་གྱི་དོན་གཉིས་སྦྱབ་པའི་ཚོ།

rang dang zhen gyi dön nyi drubpé tsé

When accomplishing the two benefits—our own and others’ — [256]

ཨོ་གྲོན་པ་རྒྱ་སྤྱི་སྐྱུར་བཞེངས་ལ།
orgyen pemasambhé kur zheng la
Arise as Orgyen Padmasambhava,

འཇིག་རྟེན་འཇིག་རྟེན་འདས་པའི་དངོས་སྤྱབ་གྱི།
jigten jigten depé ngödrub kyi
And increase the auspicious signs of the siddhis,

དག་མཚན་རྒྱས་པར་མཛོད་ཅིག་པ་རྒྱ་འབྱུང་།
gé tsen gyepar dzö chik pemajung
Both worldly and transcendent—O Lotus-Born!

མཁའ་ཁྱབ་འགྲོ་བའི་དོན་ལ་སྦྱོད་པའི་ཚེ།
kha khyab drowé dön la chöpe tsé
When we are acting for the sake of all beings pervading space,

ཨོ་གྲོན་ཉི་མ་འོད་ཟེར་སྐྱུར་བཞེངས་ལ།
orgyen nyima özer kur zheng la
Arise as Orgyen Nyima Özer,
མཐོང་ཐོས་བྲན་རེག་གཏུལ་བྱའི་ཚོགས་རྣམས་ཀུན།
tong tö dren rek düljé tsok nam kün
And through sight, sound, memory, or touch,

སླིན་ཅིང་གྲོལ་བར་མཛོད་ཅིག་པ་རྒྱ་འབྱུང་།
min ching drölwar dzö chik pemajung
Mature and free all those to be tamed—O Lotus-Born!

ལྷབས་ཆེན་བསྐྱར་འགྲོའི་ཕན་བདེ་སྤེལ་བའི་ཚེ།
lab chen ten drö pen dé pelwé tsé
While spreading great waves of benefit and happiness for beings and the teachings,

ཨོ་གྲོན་པ་རྒྱ་ཁྱུ་པའི་སྐྱུར་བཞེངས་ལ།
orgyen pema gyalpö kur zheng la
Arise as Orgyen Pema Gyalpo,

ཁམས་གསུམ་སྲིད་ཞིའི་ལེགས་ཚོགས་ཇི་སྟེད་ཀྱན།།

kham sum si zhi lek tsok jinyé kün

And bring all the excellences and perfections of the three realms, and saṃsāra and nirvāṇa,

འབད་མེད་དབང་དུ་སྤྱུ་ཤིག་པདྨ་འབྱུང་།།

bemé wang du dü shik pemajung

Effortlessly under your power—O Lotus-Born!

ཕས་སྒོལ་གཟའ་ཁྱ་འབྱུང་པོས་འཆོ་བའི་ཆོ།།

pegöl za lu jungpö tsewé tsé

When enemies, planetary influences, nāgas, and elemental spirits cause harm,

ཨོ་རྒྱལ་སང་གེ་སྤྱོད་སྤྱར་བཞེངས་ལ།།

orgyen sengé dradrok kur zheng la

Arise as Orgyen Senge Dradrok,

མཐུ་སྟོབས་ཕྱག་ན་རྡོ་རྗེ་འབར་བ་ཡིས།།

tutob chak na dorjé barwa yi

And with a powerful, blazing vajra in your hand,

མིང་གི་ལྷག་མར་མཛོད་ཅིག་པདྨ་འབྱུང་།།

ming gi lhagmar dzö chik pemajung

Eradicate them so they remain in name only—O Lotus-Born!

མཐའ་དམག་དུས་འབྱུགས་རྒྱལ་འགོད་འཆོ་བའི་ཆོ།།

ta mak dütruk gyalgong tsewé tsé

When foreign invasions, turmoil, and malevolent spirits cause harm,

ཨོ་རྒྱལ་རྡོ་རྗེ་གོ་ལོད་སྤྱར་བཞེངས་ལ།།

orgyen dorjé drolö kur zheng la

Arise as Orgyen Dorje Drolö,

གཟུགས་ཅན་གཟུགས་མེད་དམ་སྲིའི་ཚོགས་རྣམས་ཀྱི།།

zugchen zukmé damsi tsok nam kyi

And rip out the hearts and innards of all demons, both with and without form,

དོན་སྤྱིང་ལྷོག་མར་ཕྱངས་ཤིག་པར་འབྱུང་།།
dön nying kogmar chung shik pemajung
Through their gullets—O Lotus-Born!

ཅུག་ཅིག་ཟབ་མའི་རྣལ་འབྱོར་བསྐྱོམ་པའི་ཚེ།།
tsé chik zabmö naljor gompé tsé
When engaged in one-pointed cultivation of the profound yoga,

ཨོ་གྲུན་རྡོ་རྗེ་འཆང་གི་སྐྱར་བཞེངས་ལ།།
orgyen dorjé chang gi kur zheng la
Arise as Orgyen Dorje Chang,

བསྐྱེད་རྫོགས་རྫོགས་པ་ཆེན་པོའི་གསེང་ལམ་ནས།།
kyé dzok dzogpa chenpö seng lam né
And on the swift path of creation, completion, and great perfection,

ཟུང་འབྲུག་འབྲུབ་པར་མཛོད་ཅིག་པར་འབྱུང་།།
zungjuk drubpar dzö chik pemajung
Let us accomplish union—O Lotus-Born!

གལ་ཏེ་ཚེ་འདིར་བརྟན་པ་མ་ཐོབ་ན།།
gal té tsé dir tenpa ma tob na
Should we fail to attain stability in this lifetime,

ཨོ་གྲུན་སྐྱར་བ་མཐའ་ཡས་སྐྱར་བཞེངས་ལ།།
orgyen nangwatayé kur zheng la
Arise as Orgyen Nangwa Taye,

འཆི་ཁར་གནད་གཅོད་སྤྱུག་བསྐྱེད་ཞི་བ་དང་།།
chikhar né chö dugngal zhiwa dang
Pacify the intense suffering of the moment of death, [257]

བདེ་ཆེན་ཞིང་དུ་འཁྲིད་ཅིག་པར་འབྱུང་།།
dechen zhing du tri chik pemajung
And lead us to Sukhāvātī—O Lotus-Born!

དེར་ཡང་འབྲུལ་ནས་བར་དོར་འབྲུམས་སྲིད་ན།།

der yang trül né bardor khyam si na

Even if we get confused and wander in the intermediate state,

ཨོ་གྲུན་དུས་གསུམ་མཁུན་པའི་སྐར་བཞེངས་ལ།།

orgyen düsum khyenpé kur zheng la

Arise as Orgyen Dusum Khyenpa

འཇིགས་སྐྱག་འབྲུལ་སྒྲུང་རང་སར་གྲོལ་བ་དང་།།

jik trak trülnang rangsar drölwa dang

To liberate fearful and terrifying illusions on the spot,

དག་པའི་ཞིང་དུ་རྩོད་ས་ཤིག་པདྨ་འབྱུང་།།

dagpé zhing du drong shik pemajung

And lead us to the pure realm—O Lotus-Born!

མདོར་ན་འདི་ནས་བྱང་ཆུབ་སྤྱིང་པོའི་བར།།

dor na di né jangchub nyingpö bar

From now until the heart of awakening,

སྤྱིད་སྐྱག་ལེགས་ཉེས་བཟང་དན་ཅི་བྱང་ཡང་།།

kyi duk lek nyé zang ngen chi jung yang

Whatever circumstances arise, happy or sad, fortunate or not, good or bad,

མགོན་པོ་ཁྱེད་ལས་སྐྱབས་གཞན་མ་མཆིས་པས།།

gönpo khyö lé kyab zhen ma chipé

Since we have no other refuge or protection,

འབལ་མེད་བྱིན་གྱིས་རྫོབས་ཤིག་པདྨ་འབྱུང་།།

dralmé jin gyi lob shik pemajung

Bless us so that we may never be separated from you—O Lotus-Born!

On the tenth day of the waxing moon, in the fifth month of the Male Iron Dog year of the fourteenth cycle (June 15, 1850), at the Tibetan holy place of Chuwori,¹ the Guru's hermitage of Namkha Ding,² I, Daridrā Jamyang Khyentse Wangpo, the vidyādhara monk who roams the kingdom, was making a feast offering with aspirations for the benefit and happiness of the teachings and beings of Tibet, when these words arose in my mind.³ They arose again while I was praying one-pointedly with devotion at the Rulak Drampa Gyang⁴ cave in upper Tsang. Through this, may the blessings of the Dharma King of Oḍḍiyāna instantly enter the minds of all those

connected with him, and may this become a cause for all their aspirations to be accomplished as wished and in accordance with the Dharma.

NOTES

1. See Jamgön Kongtrul, *The Life of Jamyang Khyentsé Wangpo*, 242–44.
2. See Jamgön Kongtrul, *The Life of Jamyang Khyentsé Wangpo*, 246–48.
3. See Jamgön Kongtrul, *The Life of Jamyang Khyentsé Wangpo*, 197.
4. An alternative and more common spelling is Drompa Gyang, the name of an ancient temple (one of the ru gnon gyi lha khang) in Rulak (one of the two districts of Tsang). This likely refers to the famous Guru Rinpoche cave Yönpolung, which is located at the same site, above Drompa Gyang. Jamyang Khyentse Wangpo went there in 1850/51. It is also where Zangpo Dragpa revealed the *gsol 'debs le'u bdun ma*, and where Khyentse Wangpo revealed the *Sampa Lhundrub*. See Jamgön Kongtrul, *The Life of Jamyang Khyentsé Wangpo*, 605–7.

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GLOSSARY

Avalokiteśvara

སྤྱན་རས་གཟིགས། སྤྱན་རས་གཟིགས་དབང་ཕྱུག ་ *spyān ras gzigs, spyān ras gzigs dbang phyug*
• avalokiteśvara

One of the “eight close sons of the Buddha,” he is known as the bodhisattva who embodies compassion. In certain tantras, he is also the lord of the three families (Vajra, Padma, and Tathāgata), where he embodies the compassion of the buddhas. He attained great significance as a special protector of Tibet. In China, the bodhisattva appears in female form as Guanyin.

Chuwori

ལྷ་པོ་རི། ་ *chu bo ri*

A sacred mountain in Central Tibet along the Yarlung Tsangpo River housing cave hermitages associated with Guru Padmasambhava’s activities during King Trisong Deutsen’s reign, and site of Tangtong Gyalpo’s iron chain bridge (constructed in 1430) and accompanying monastery.

Dharma King of Oḍḍiyāna

ཨ་རྒྱན་ཆོས་ཀྱི་རྒྱལ་པོ། ་ *o rgyan chos kyi rgyal po*

An epithet of Padmasambhava.

dharmakāya

ཆོས་སྐུ ་ *chos sku* • dharmakāya

Literally, “dharma body,” dharmakāya refers to the perfectly accomplished wisdom mind of a buddha, free of the two veils of mental afflictions and cognitive obscurations. Often mentioned in tandem with the rūpakāya, or two types of form bodies, which are the physical manifestation of a buddha.

Glorious Mount Cāmara

རྩ་ཡབ་དཔལ་རི། ་ *nga yab dpal ri* • cāmara

An epithet for the Glorious Copper-Colored Mountain, referred to as Zangdok Palri in Tibetan, located on the island of Cāmara, southeast of the Jambu Continent, amid a

configuration of nine islands inhabited by malignant cannibalistic spirits (rākṣasas). At the center lies a majestic red mountain with the magical Palace of Lotus Light at its summit. Here, Padmasambhava resides in an indestructible form, transcending birth and death, continuously benefiting beings through his magical emanations.

intermediate state

བར་དོ། • *bar do* • antarabhava

This term generally refers to the transitional state between one situation and the next, such as the interval between death in one life and birth in another. There are several classifications of bardo. The four bardos are (1) the bardo of this life, (2) the bardo of dying, (3) the bardo of dharmatā or reality, and (4) the bardo of becoming. The six bardos include the four above, plus (5) the bardo of dreams and (6) the bardo of meditation. Each of these states presents unique opportunities for attaining liberation.

Lotus-Born

པདྨ་འབྲུང་གནས། • *pad+ma 'byung gnas* • padmākara

See “Padmasambhava.”

nāga

ལྲུ། • *klu*

Beings of the water and the underworld, in serpent form, who are considered to possess great intelligence and powers. They are able to cause illnesses and obstruction to those who disregard them and bestow an abundance of positive circumstances for those who propitiate them. They are included in the eight classes of gods and demons.

Namkha Ding

ནམ་མཁའ་འཁྱིང་། • *nam mkha' lding*

A cave hermitage located on Chuwori mountain in Central Tibet, near Samye Monastery. It is associated with Padmasambhava, who meditated and practiced tantric rituals at this site. One of Tibet's significant sacred sites, it forms part of a network of caves and meditation retreats linked to Padmasambhava's activities of establishing Buddhism in Tibet.

nirmāṇakāya

སྤྱུལ་པའི་སྤྱུ། • *sprul pa'i sku* • nirmāṇakāya

One of the three bodies or dimensions of a buddha, it can be translated as “emanation body” and understood as the tangible presence of the buddha's wisdom that appears to ordinary beings.

Oḍḍiyāna

ཨ་ཏྲི་ན། • *o rgyan* • oḍḍiyāna

A region of primary importance in tantric Buddhism, possessing both historical and mythical dimensions. Geographically, it is most commonly identified with the Swat Valley in modern-day Pakistan. It is celebrated as the birthplace of Padmasambhava, who is frequently called the Precious One or Master of Oḍḍiyāna.

Orgyen Dorje Chang

ཨ་རྒྱན་རྡོ་རྗེ་འཆང་། • *o rgyan rdo rje 'chang*

Literally, “Vajra Holder.” A manifestation of Padmasambhava representing Vajradhara, the primordial buddha in his most pure and enlightened state. While appearing in some sets of Padmasambhava’s eight manifestations, it is not included in the most-known formulations.

Orgyen Dorje Drolö

ཨ་རྒྱན་རྡོ་རྗེ་གྲོ་ལོ། • *o rgyan rdo rje gro lod*

Literally, “Vajra Full-Belly.” This form evokes enlightened wrathful activity and the complete abandonment of conventional restraint, embodying ungirdled ferocity. An epithet of Padmasambhava.

Orgyen Khandro Norlha

ཨ་རྒྱན་མཁའ་འགྲོ་རྣམ་ལྷ། • *o rgyan mkha' 'gro nor lha*

Padmasambhava manifesting as the deity of wealth, Jambhala. The practice of Khandro Norlha, which features predominantly in the Nyingma tradition, fosters material and spiritual wealth.

Orgyen Loden Chogse

ཨ་རྒྱན་བློ་ལྡན་མཆོག་མེད། • *o rgyan blo ldan mchog sred*

Literally, “Wise Seeker of the Sublime.” One of the eight manifestations of Padmasambhava, representing his mastery of the teachings.

Orgyen Menla

ཨ་རྒྱན་སྤྲལ་གྱི་བླ་མ། • *o rgyan sman gyi bla ma*

Padmasambhava in his Medicine Buddha form. Visualized with a deep blue complexion and a lotus hat.

Orgyen Nangwa Taye

ཨ་རྒྱན་སྒྲུང་བ་མཐའ་ཡས། • *o rgyan snang ba mtha' yas*

Guru Rinpoche in the form of Buddha Amitābha.

Orgyen Nyima Özer

ཨ་རྒྱན་ཉི་མ་འོད་ཟེ། • *o rgyan nyi ma 'od zer*

Literally, “Rays of the Sun.” One of the eight manifestations of Padmasambhava. This form represents him subjugating demons.

Orgyen Pema Gyalpo

ཨ་རྒྱན་པདྨ་རྒྱལ་པོ། • *o rgyan pad+ma rgyal po*

Literally, “Lotus King.” One of the eight manifestations of Padmasambhava. This form represents his kingship.

Orgyen Śākya Senge

ཨ་རྒྱན་ཤཱཀ་སེང་གེ། • *o rgyan shAkya seng ge*

Literally, “Lion of the Śākyas.” One of the eight manifestations of Padmasambhava, representing his renunciation and ordination as a monk.

Orgyen Senge Dradrok

ཨ་རྒྱལ་སང་གེ་སྒྲུག་ * *o rgyan seng ge sgra sgrog*

Literally, “Lion’s Roar.” One of the eight manifestations of Padmasambhava.

Orgyen Tsepagme

ཨ་རྒྱལ་ཚེ་དཔག་མེད། * *o rgyan tshé dpag med*

Guru Rinpoche in the form of Amitāyus representing infinite life.

Padmasambhava

པདྨ་འབྲུང་གནས། * *pad+ma ’byung gnas* * padmasambhava

Literally, “Lotus-Born.” Padmasambhava is one of the most revered figures in Tibetan Buddhism, having played an early role in converting the local gods and demons of the Tibetan landscape to Buddhism. Also known as Guru Rinpoche, he is particularly important to followers of the Nyingma tradition, who sometimes refer to him as “the second buddha,” and largely credit him with bringing the Dzogchen teachings to Tibet. He has acted through visions and concealed texts as the inspirational source for many of the Nyingma tradition’s treasure revelations.

Potala Mountain

པོ་ཏ་ལ། གུ་འཛིན། * *po ta la, gru ’dzin* * potalaka, potala

The mythical abode of Avalokiteśvara. Its exact geographical location is subject to considerable speculation. It is variously identified as being in South India, on an island in the Indian Ocean, or on an island called Mount Putuo in the East China Sea. It served as the namesake and inspiration for the palace built by the Fifth Dalai Lama in Lhasa, reinforcing his status as an emanation of Avalokiteśvara.

pure realm

དག་པའི་ཞིང་། * *dag pa’i zhing*

An abode of enlightened beings beyond saṃsāra.

Rulak Drampa Gyang

རུ་ལག་གྲམ་པ་རྒྱལ། * *ru lag gram pa rgyang*

Located in central Tibet, this sacred cave is renowned for its association with Padmasambhava.

siddhi

དངོས་གྲུབ། * *ngos grub* * siddhi

Accomplishment gained through tantric practice. Two types of siddhis are distinguished: the supreme siddhi, which is perfect awakening, and common siddhis, which are various types of accomplishment, such as supernatural abilities.

Sukhāvati

བདེ་བ་ཅན། * *bde ba can* * sukhāvati

Literally, “Endowed with Bliss.” The western pure land of Buddha Amitābha, described in the *Sukhāvativyūha Sūtra*. The special feature of this buddha field is that, given the right conditions—most significantly single-minded devotion to Amitābha—even ordinary beings can be reborn there to practice the Dharma under ideal circumstances, ensuring their swift progress toward enlightenment.

two benefits

དོན་གཉིས། • *don gnyis*

The twin objectives of benefiting oneself and others.

union

ཟུང་འཇུག། • *zung 'jug* • *yuganaddha*

This term generally denotes the union of two components, such as conventional and ultimate reality, or skillful means and wisdom. It can also designate tantric practice of uniting luminosity with the illusory form of the deity generated through the generation stage practice. It is the fifth and last stage of the completion stage according to the Guhyasamāja system.