

༄༅། །སྒྲ་མའི་བྱ་གས་སྒྲུབ་ཡིད་བཞིན་མོར་བྱ་ལས།
གསོལ་འདེབས་བསམ་པ་ལྷན་གྱུབ།

The Prayer That Spontaneously Fulfills Wishes

Sampa Lhundrubma

Tugdrub Yizhin Norbu

The Guru's Heart Practice: The Wish-Fulfilling Jewel

Chokgyur Dechen Lingpa



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.

bla ma'i thugs sgrub yid bzbin nor bu las/ gsol 'debs bsam pa lbun grub

D98

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Jamyang Khyentse Wangpo

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EDITOR'S INTRODUCTION

Known in Tibetan as the *Sampa Lhundrubma*, this supplication is considered particularly potent for fervently invoking Guru Rinpoche's blessings to overcome obstacles, fulfill aspirations, and provide protection from various calamities. Invoking thirteen different emanations of Guru Padmasambhava who is in a standing posture ready to act, it is said to be exceptionally effective in this degenerate age, offering practitioners a means to dispel both temporary and ultimate fears.

This famous prayer to Padmasambhava belongs to the Lamé Tugdrub Yizhin Norbu terma cycle,¹ which was revealed by Chokgyur Dechen Lingpa (1829–1870) on the tenth day of the tenth month in 1858 at Drak Rinchen Barwa, Tsike Norbu Punsum, in southern Nangchen, eastern Tibet. It was composed in accordance with the visions of Jamyang Khyentse Wangpo.² While the *Sampa Lhundrubma* forms an integral part of the outer section of this cycle, it also closely resembles the final chapter of the renowned *Le'u Dunma*, or *Prayer in Seven Chapters*,³ revealed by Tulku Zangpo Dragpa in the fourteenth century and written down by Rigdzin Gödem. The discovery of the terma itself was accomplished in an extraordinary manner, with Chokgyur Lingpa recovering it from the rock and Khyentse Wangpo at a distance having a revelation of the same treasure.⁴ Orgyen Tobgyal Rinpoche gives the following account of the discovery:

Chokgyur Lingpa once had a vision of Jamyang Khyentsé as inseparable from Guru Rinpoche. Light came blazing forth from his eyes to touch a rock in Kela called Norbu Pünsum. A big image of Guru Rinpoche appeared on the rock, together with seven letters in symbolic script. Meanwhile, Jamyang Khyentsé was having a vision of Guru Rinpoche pointing at the same rock in Kela. He sent a man to Chokgyur Lingpa with the message that a terma was concealed there and asked him to bring it back to him. This terma was the Sampa Lhundrub, and with it was a small statue called Glorious Blazing

Siddhi (Ngödrub Palbar). Even someone who has committed one of the five inexpiable evil deeds will be liberated upon seeing it. Chokgyur Lingpa gave it to Khyentsé, since he was the rightful owner. Also revealed were seven symbolic letters, from which he wrote down the Tukdrup Yizhin Norbu Sampa Lhündrup. The sixth of these symbolic letters was an inexhaustible source of terma teachings. The statue, terma box and symbolic letters remain in Bir, in India, and can still be seen today.⁵

Khyentse Wangpo himself provides a more detailed description of the discovery in *A Brief Account of the Revelation of the Guru's Heart Practice*. According to the *Lamrim Yeshe Nyingpo*, also discovered by Chokgyur Lingpa and Khyentse Wangpo, this prayer represents the inner level of the guru sādhanas on the Lotus-Born. As such, it comprises one of the “Four Guru Sādhana Cycles.”⁶ The other three feature twelve vidyādhara manifestations around Nangsi Zilnön (Tugdrub Barche Kunsel) as the outer level, the single form of Tsokye Dorje Chang (Tsokye Nyingtik) as the secret level, and the single form of Vidyādhara Dorje Dragpo Tsal (Tugdrub Dorje Dragtsal) as the innermost secret level.⁷

གསོལ་འདེབས་བསམ་པ་ལྷན་གྱུབ།

The Prayer That Spontaneously Fulfills Wishes

ཨ་མ་ཧྲེ།

e ma ho

Emaho! མེ

ནུབ་ཕྱོགས་བདེ་བ་ཅན་གྱི་ཞིང་ཁམས་སུ།

nubchok dewachen gyi zhingkhamsu

In the western pure realm of Great Bliss, མེ

སྣང་བ་མཐའ་ཡས་སྤྲུགས་ཆེན་གྱི་རྒྱབས་གཡོས།

nangwatayé tugjé jinlab yö

Amitābha's compassionate blessing was aroused, མེ

སྤུལ་སྦྱ་པ་དྲུག་པུང་གནས་བྱིན་བརྒྱབས་ཏེ།

tulku pema jungné jinlab té

Manifesting his emanation Guru Padmasambhava མེ

འཛམ་བུའི་གླིང་དུ་འགོ་བའི་དོན་ལ་བྱོན།

dzambüling du drowé dön la jön

To come to Jambudvīpa to bring benefit to beings. མེ

འབྲོད་ཀྱི་རྒྱ་ཆད་མེད་པའི་བླ་མ་མེ་ཅན་མཆོད་པའོ།

drodön gyün ché mepé tugjechen

O Compassionate One, you ceaselessly benefit beings— མཆོད་པའོ།

ཨོ་རྒྱུ་པ་རྒྱ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས་པའོ།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! མཆོད་པའོ།

བསམ་པ་ལྷན་གྱིས་འབྲུབ་པར་བྱིན་གྱིས་སྒྲོ་བས་པའོ།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! མཆོད་པའོ།

རྒྱལ་པོ་ཁྱིམ་སྲོང་ལྷེ་འུ་བཙན་མན་ཆད་ནས་པའོ།

gyalpo trisong deutsen men ché né

All the way from King Trisong Deutsen མཆོད་པའོ།

ཆོས་རྒྱལ་གདུང་བརྒྱུད་མཐའ་ལ་མ་སྟོངས་བར་པའོ།

chögyal dungyü ta la ma tongwar

To the end of the royal lineage of Dharma kings, མཆོད་པའོ།

དུས་གསུམ་རྒྱ་ཆད་མེད་པར་བྱིན་གྱིས་སྒྲོ་བས་པའོ།

düsum gyün ché mepar jin gyi lob

Throughout the three times, your blessings are unceasing; མཆོད་པའོ།

བོད་ཀྱི་ཆོས་སྦྱོར་རྒྱལ་པོའི་གཉེན་གཅིག་པའོ།

bö kyi chökyong gyalpö nyen chigpu

Sole friend of the kings of Tibet, who protect the Dharma, མཆོད་པའོ།

རྒྱལ་པོ་ཆོས་སྦྱོར་སྦྱོང་བའི་བླ་མ་མེ་ཅན་མཆོད་པའོ།

gyalpo chöchö kyongwé tugjéchen

O Compassionate One, you safeguard kings who practice the Dharma— མཆོད་པའོ།

ཨོ་རྒྱུ་པ་རྒྱ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས་པའོ།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! མཆོད་པའོ།

བསམ་པ་ལྷན་གྱིས་འབྲུབ་པར་བྱིན་གྱིས་སྒྲོ་བས་པའོ།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! མཆོད་པའོ། [231]

སྐུ་ནི་ལྷོ་རུབ་སྤྲིན་པོའི་ཁ་གཞོན་མཛད་ཅེ།

ku ni lhonub sinpö kha nön dzé

While your wisdom body subjugates the rākṣasas in the southwest, ॐ

སྤྱགས་རྗེས་བོད་ཀྱི་སེམས་ཅན་ཡོངས་ལ་གཟིགས་ཅེ།

tugjé bö kyi semchen yong la zik

You look on the beings of Tibet with compassion; ॐ

མ་རིག་ལོག་པའི་སེམས་ཅན་འདྲེན་པའི་དཔལ་ཅེ།

ma rik logpé semchen drenpé pal

Magnificent guide for beings led astray by ignorance, ॐ

ཉོན་མོངས་གདུལ་དཀའི་སེམས་ཅན་ཐབས་གྱིས་འདུལ་ཅེ།

nyönmong dül ké semchen tab kyi dül

Skillfully you discipline beings with emotions so difficult to tame. ॐ

བཙེ་གདུང་རྒྱུན་ཆད་མེད་པའི་སྤྱགས་རྗེ་ཅན་ཅེ།

tsedung gyün ché mepé tugjechen

O Compassionate One, your love and affection are unceasing— ॐ

ཨོ་རྒྱན་དཔྱེ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས་ཅེ།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! ॐ

བསམ་པ་ལྷན་གྱིས་འབྲུབ་པར་བྱིན་གྱིས་རྫོབས་ཅེ།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! ॐ

དུས་ངན་སྒྲིགས་མའི་མཐའ་ལ་སྤྱག་པའི་ཆེ་ཅེ།

düngen nyigme ta la tugpé tsé

When we reach the end of the degenerate dark age, ॐ

ནང་རེ་དགོང་རེ་བོད་ཀྱི་དོན་ལ་བྱོན་ཅེ།

nang ré gong ré bö kyi dön la jön

At dawn and at dusk you come for the sake of Tibet, ॐ

ཉི་ཟེར་འཆར་སྤྱད་མདངས་ལ་ཆིབས་ཏེ་བྱོན་ཅེ།

nyizer char dü dang la chib té jön

Riding on the rays of the rising and setting sun; ॐ

On the tenth day of the waxing moon, you come in person. 8

O Compassionate One, you act with great power to benefit beings—

Lotus-Born Guru of Oḍḍiyāna, to you we pray! ॐ

Grant your blessing so that our wishes may be spontaneously fulfilled! : [232]

In the degenerate age of conflict, the final era of five hundred years, ³⁰

The five poisonous emotions will become more coarse in all beings; ⁹

When our mind streams indulge in the five poisonous emotions, ३

At times like this, through your compassion protect us. ☩

O Compassionate One, you lead those with devotion to the higher realms—ॐ

Lotus-Born Guru of Oḍḍiyāna, to you we pray! ॐ

བསམ་པ་ལྷན་གྱིས་འབྲུག་པར་བྱིན་གྱིས་རྫོབས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! བྷ

ཧྲོ་སོག་འཛིགས་པའི་དམག་གིས་མཐའ་བསྐྱོར་ནས།

hor sok jigpé mak gi ta kor né

When terrifying armies of barbarians* encircle us, བྷ

ཆོས་འཁོར་གཉན་པོ་འཛིག་ལ་བྱག་པའི་ཆེ།

chökhör nyenpo jik la tugpé tsé

Menacing the great centers of the Dharma with destruction, བྷ

ཡིད་གཉིས་ཐེ་ཆོས་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. བྷ

གུ་རུ་ལྷ་སྲིན་སྡེ་བརྒྱད་འཁོར་དང་བཅས།

guru lhasin degyé khor dang ché

O Guru Rinpoche,⁹ with your retinue of eight classes of gods and rākṣasas,¹⁰ བྷ

ཧྲོ་སོག་དམག་དཔུང་བསྐྱོག་པར་ཐེ་ཆོས་མེད།

hor sok magpung dogpar tetsom mé

You will repel the barbarian armies—of this we have no doubt! བྷ

ཨོ་གྲུན་པདྨ་འབྲུང་གནས་ལ་གསོལ་བ་འདེབས།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! བྷ

བསམ་པ་ལྷན་གྱིས་འབྲུག་པར་བྱིན་གྱིས་རྫོབས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! བྷ

སེམས་ཅན་སྤྱུ་ལུས་འཛིག་པའི་ནད་བྱང་ཆེ།

semchen gyulü jigpé né jung tsé

When beings' illusory bodies are ravaged by disease, བྷ

མི་བཟོད་སྤྱག་བསྐྱེད་ནད་ཀྱིས་ཉེན་པ་ནུ།

mi zö dugngal né kyi nyenpa na

And when through sickness they endure unbearable suffering, མེ

ཡིད་གཉིས་ཐེ་ཚོམ་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. མེ

གུ་རུ་སྤྲེན་གྱི་སྒྲ་དང་དབྱེར་མེད་པས།

guru men gyi la dang yermepé

O Guru Rinpoche,¹¹ inseparable from the Medicine Buddha, མེ [233]

ཚོ་ཟད་མ་ཡིན་བར་ཆད་ངེས་པར་སེལ།

tsézé ma yin barché ngépar sel

You will surely remove the obstacles that bring untimely death! མེ

ཨོ་གྲུན་པ་རྒྱ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! མེ

བསམ་པ་ལྷུན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་སྒྲོ་བས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! མེ

འབྱུང་བ་དགྲར་ལངས་ས་བརྩུད་ཉམས་པའི་ཚེ།

jungwa drar lang sachü nyampé tsé

When nature turns against us and earth's resources fail, མེ

སེམས་ཅན་སྤྱ་གའི་ནད་ཀྱིས་ཉེན་པ་ནུ།

semchen muge né kyi nyenpa na

When beings are tormented by plagues and famine, མེ

ཡིད་གཉིས་ཐེ་ཚོམ་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. མེ

གུ་རུ་མཁའ་འགྲོ་འོ་ལྷ་འོ་ཚོགས་དང་བཅས།

guru khandro norlhé tsok dang ché

O Guru Rinpoche,¹² with all your ḍākinīs and deities of prosperity, མེ

དབྱེལ་པོངས་བཀའ་སྐྱོམ་སེལ་བར་གྲེ་ཚྲོམ་མེད།

ülpong trekom selwar tetsom mé

You will dispel poverty, hunger, and thirst—of this we have no doubt! མ

ཨོ་གྲུན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! མ

བསམ་པ་ལྷུན་གྱིས་འབྲུབ་པར་བྱིན་གྱིས་རྒྱ་བས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! མ

ལས་ཅན་འགྲོ་བའི་དོན་དུ་གཏེར་འདོན་ན།

lechen drowé dön du ter dön na

When the destined ones retrieve hidden treasures for the benefit of beings, མ

དམ་ཚིག་ཟོལ་ཟོག་མེད་པའི་དཔའ་གདིང་གིས།

damtsik zölkok mepé pa ding gi

With the courage and confidence of a samaya-holder free of pretense, མ

ཡིད་གཉིས་གྲེ་ཚྲོམ་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. མ

གུ་རུ་ཡི་དམ་ལྷ་དང་དབྲེར་མེད་པས།

guru yidam lha dang yermepé

O Guru Rinpoche, inseparable from our yidam deity, མ

པ་ནོར་བུ་ཡིས་ལོན་པར་གྲེ་ཚྲོམ་མེད།

pa nor bu yi lönpar tetsom mé

You will ensure that children inherit their parents' treasure—of this we have no doubt! མ

ཨོ་གྲུན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! མ

བསམ་པ་ལྷན་གྱིས་འབྲུབ་པར་བྱིན་གྱིས་རྫོབས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! བྷ

སྤུལ་ཡུལ་ནགས་ཁྲོད་དབེན་ས་སྟོགས་པའི་ཆོ།

beyül nagtrö ensa nyogpé tsé

When traveling through hidden lands, forests, and deserted places, བྷ

ལ་ཆར་བྱ་ཡུག་འཛུབས་ཤིང་ལམ་འགགས་ན།

khachar buyuk tsub shing lam gak na

When storms and blizzards rage and our way is blocked, བྷ

ཡིད་གཉིས་ཐེ་ཆོམ་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. བྷ

གུ་རུ་གཞི་བདག་གཉན་པོའི་འཁོར་དང་བཅས།

guru zhidak nyenpö khor dang ché

O Guru Rinpoche, surrounded by mighty local spirits, བྷ

ཆོས་མཛད་ལམ་སྤྱ་འདྲན་པར་ཐེ་ཆོམ་མེད།

chödze lamna drenpar tetsom mé

You will lead Dharma practitioners on the path—of this we have no doubt! བྷ

ཨོ་གྲན་པ་རྒྱ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! བྷ

བསམ་པ་ལྷན་གྱིས་འབྲུབ་པར་བྱིན་གྱིས་རྫོབས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! བྷ

སྟག་གཟིག་དོམ་བྲེད་དུག་སྤུལ་མཆེ་བ་ཅན།

tagzik dom dré dugdrül chewachen

When traveling through treacherous passes and frightening desolate places བྷ

འབྲོག་ཆེན་འཛིགས་པའི་འཕྲང་ལ་འགྲིམ་པའི་ཆེ།

drok chen jigpé trang la drimpé tsé

With dangerous beasts—tigers, leopards, bears, and fanged serpents—

ཡིད་གཉིས་ཐེ་ཆོམ་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. མཎྜ

གུ་རུ་དཔའ་བོ་གིང་དང་སྤྱང་མར་བཅས།

guru pawo ging dang sungmar ché

O Guru Rinpoche, along with heroes, kiṅkaras, and protectors, མཎྜ

གདུག་པའི་སེམས་ཅན་སྒྲོད་པར་ཐེ་ཆོམ་མེད།

dugpé semchen tröpar tetsom mé

You will drive off these ferocious creatures—of this we have no doubt! མཎྜ

ཨོ་གྲུན་པ་རྒྱ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! མཎྜ

བསམ་པ་ལྷན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་སྒྲོབས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! མཎྜ

ས་ཆུ་མེ་རླུང་འབྱུང་བའི་བར་ཆད་ཀྱིས།

sa chu mé lung jungwé barché kyi

When obstacles of earth, water, fire, and air arise, མཎྜ [234]

སྤྱུ་ལུས་གཡར་པོ་འཛིག་ལ་སྤུག་པའི་ཆེ།

gyulü yarpo jik la tugpé tsé

Threatening these illusory, borrowed bodies with destruction, མཎྜ

ཡིད་གཉིས་ཐེ་ཆོམ་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. མཎྜ

གུ་རུ་འབྱུང་བ་བཞི་ཡི་ལྷ་མོར་བཅས།

guru jungwa zhi yi lhamor ché

O Guru Rinpoche, with the goddesses of the four elements, མཎྜ

འབྱུང་བ་རང་སར་ཞི་བར་ཐེ་ཚོམ་མེད།

jungwa rangsar zhiwar tetsom mé

You will pacify the elements into their natural state—of this we have no doubt! མེ

ཨོ་ཁྱེན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! མེ

བསམ་པ་ལྷུན་གྱིས་འབྲུབ་པར་བྱིན་གྱིས་སྒྲོ་བས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! མེ

ལས་སྲང་འཛིགས་པའི་འཕྲང་ལ་འགྲིམ་པའི་ཚེ།

lamsang jigpé trang la drimpé tsé

When traveling on treacherous paths and dangerous routes, མེ

བསད་བྱེར་ཇག་པ་ཚོམ་པོས་ཉེན་པ་ན།

sé khyer jagpa chompö nyenpa na

If we are threatened by murderous bandits and robbers, མེ

ཡིད་གཉིས་ཐེ་ཚོམ་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. མེ

གུ་རུ་ཕྱག་ཁྱ་བཞི་ཡི་དགོངས་པར་ལྷན།

guru chakgya zhi yi gongpar den

O Guru Rinpoche, through your realization of the four mudrās, མེ

ཙོ་ར་མི་རྩོད་རྩམ་སེམས་སྒྲག་པར་བྱེད།

tsaura migö ngam sem lagpar jé

You will bring the plans of savage and greedy thieves to ruin. མེ

ཨོ་ཁྱེན་པདྨ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! མེ

བསམ་པ་ལྷུན་གྱིས་འབྲུབ་པར་བྱིན་གྱིས་སྒྲོ་བས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! མེ

གང་ཞིག་གཤེད་མའི་དམག་གིས་མཐའ་བསྐོར་ནས།

gang zhik shemé makgi ta kor né

When surrounded by gangs of murderers on all sides, §

མཚོན་ཆ་རྩོད་པོས་འདེབས་ཤིང་ཉེན་པ་ན།

tsöncha nönpo deb shing nyenpa na

If we are threatened and struck with deadly weapons, §

ཡིད་གཉིས་ཐེ་ཚཱ་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. §

གུ་རུ་དོ་རྗེའི་གུར་དང་ལྷན་པ་ཡིས།

guru dorjé gur dang denpa yi

O Guru Rinpoche, the protection of your vajra tent §

གཤེད་མ་བྱེད་ཅིང་མཚོན་ཆ་འཐོར་བར་འགྱུར།

shema dré ching tsöncha torwar gyur

Will cause attackers to panic and their weapons to be scattered. §

ཨོ་གྲུན་པ་རྒྱ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! §

བསམ་པ་ལྷན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! §

ནམ་ཞིག་ཆེ་ཟད་འཆི་བའི་དུས་བྱུང་ཆེ།

namzhik tsezé chiwé dü jung tsé

When this lifespan is exhausted and it is time to die, §

གནད་གཅོད་སྤྱད་བསྐྱུ་ལ་འདུ་འཕྲོད་ཉེན་པ་ན།

né chö dugngal dütrö nyenpa na

If we are racked by the intense suffering of life being severed, §

ཡིད་གཉིས་ཐེ་ཚཱ་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. §

གྲུ་རུ་སྒྲུང་བ་མཐའ་ཡས་སྤྱལ་པ་སྟེ།

guru nangwa ta yé trülpa té

O Guru Rinpoche, you are the emanation of Buddha Amitābha; §

བདེ་བ་ཅན་གྱི་ཞིང་དུ་ངེས་པར་སྟེ།

dewachen gyi zhing du ngepar kyé

It is certain we will be born in the pure realm of Great Bliss. §

ཨོ་གྲུན་པ་དྲུག་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! § [235]

བསམ་པ་ལྟུན་གྱིས་འབྲུབ་པར་བྱིན་གྱིས་སྒྲོ་བས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! §

སྒྱུ་ལུས་གཡེར་པོ་ཞིག་པའི་བར་དོ་རུ།

gyulü yarpo zhigpé bardo ru

In the bardo, when the illusory, borrowed body has been destroyed §

འབྲུལ་སྒྲུང་ཉིང་འབྲུལ་སྤྱུག་བསྐྱེད་པ་ན།

trül nang nyingtrül dugngal nyenpa na

If we are afflicted with the suffering of deluded perceptions and further delusions, §

ཡིད་གཉིས་ཐེ་ཚོམ་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. §

གྲུ་རུ་དུས་གསུམ་མཁྱེན་པའི་བླགས་རྩེ་ཡིས།

guru düsum khyenpé tugjé yi

O Guru Rinpoche, through your compassion and knowledge of the three times, §

འབྲུལ་སྒྲུང་རང་སར་གྲོལ་བར་ཐེ་ཚོམ་མེད།

trül nang rangsar drölwar tetsom mé

Deluded perceptions will be liberated in their natural state—of this we have no doubt! §

Lotus-Born Guru of Oḍḍiyāna, to you we pray! ॐ

Grant your blessing so that our wishes may be spontaneously fulfilled! ☸

Furthermore, when we are overwhelmed by karma and circumstances, ¹⁰

And suffer due to grasping at deluded perceptions as real, ॐ

With no doubt or hesitation we pray. ☩

O Guru Rinpoche, King of Great Bliss,¹³ ཨོཾ་

You will destroy at the root the delusions that bring suffering. ॐ

Lotus-Born Guru of Oḍḍiyāna, to you we pray! ॐ

Grant your blessing so that our wishes may be spontaneously fulfilled! ☸

འགོ་བླ་སྤྱུག་བསྐྱེད་ཆེན་པོ་ཉེན་པ་དང་།

dro druk dugngal chenpö nyenpa dang

When beings of the six realms are tormented by immense pain, §

ཁྱེད་པར་བོད་ཀྱི་རྗེ་འབངས་སྤྱུག་བསྐྱེད་ན།

khyepar bö kyī jebang dugngal na

And especially when our leaders and people are suffering,¹⁴ §

དད་གུས་མོས་པའི་གདུང་ཤྱགས་བྲག་པོ་ཡིས།

degü mö pé dungshuk dragpo yi

With intense longing and devoted faith, §

ཡིད་གཉིས་ཐེ་ཚོམ་མེད་པར་གསོལ་བ་འདེབས།

yinyi tetsom mepar sölwa deb

With no doubt or hesitation we pray. §

གུ་རུ་འཇི་ཐུགས་རྗེས་འཕོ་འགྱུར་མེད་པར་གཟིགས།

gurü tugjé pogyur mepar zik

O Guru Rinpoche, with your unwavering compassion—watch over us! §

ཨོ་གྲོན་པ་རྣམ་འབྱུང་གནས་ལ་གསོལ་བ་འདེབས།

orgyen pema jungné la sölwa deb

Lotus-Born Guru of Oḍḍiyāna, to you we pray! §

བསམ་པ་ལྷན་གྱིས་འབྲུབ་པར་བྱིན་གྱིས་རྫོབས།

sampa lhün gyi drubpar jin gyi lob

Grant your blessing so that our wishes may be spontaneously fulfilled! §

The great treasure revealer Orgyen Chokgyur Dechen Lingpa, who manifested ¹⁵ at the indisputably right time, extracted from the slope of Drak Rinchen Barwa in Norbu Punsum in Dokham [236] the Thirteen Pith Instructions,¹⁶ the guidelines for The Guru's Heart Practice: The Wish-Fulfilling Jewel, from which this sādhana in the form of an outer supplication was excerpted. May this spontaneously bring about all desired happiness and benefits for beings and the teachings, without distinction! Maṅgalaṃ!¹⁷

NOTES

1. *bla ma'i thugs sgrub yid bzhin nor bu*.
2. Khyentse Wangpo recounts multiple visions of this special treasure text. In 1834, at the age of fifteen he received a mind terma of daily practice that he describes as “principally identical” to the present text. In 1851, he located this text and its instructions, as well as the Guru Rinpoche statue found with it, but did not remove them. In 1858, at the age of thirty-nine, he had a vision of them from afar, which he shared with Chokgyur Lingpa. Five months later, that great treasure revealer (*gter chen*) brought them forth, and they then deciphered them together. For the complete account, see Jamyang Khyentse Wangpo, *thugs sgrub yid bzhin nor bu bsam pa lhun grub ma'i bka' babs tshul gyi lo rgyus mdo tsam*.
3. *gu ru'i gsol 'debs lam zab le'u bdun ma*.
4. Akester, *The Life of Jamyang Khyentsé Wangpo*, 7.
5. Tulku Jigmey Khyentse and Erik Pema Kunsang, *The Life of Chokgyur Lingpa as told by Orgyen Tobgyal Rinpoche*.
6. *bla sgrub skor bzhi*.
7. Erik Pema Kunsang, *Lamrim Yeshe Nyingpo*.
8. The Tibetan word translated as “barbarian” is *hor sog*, which refers to two different Mongolian groups (Tucci, *Tibetan Painted Scrolls*, 256n128). This cultural context is relevant for the fourteenth-century period in which Tulku Zangpo Dragpa discovered *The Supplication in Seven Chapters* (*gsol 'debs le'u bdun ma*), when Tibet belonged to the khanate of the Yüan Dynasty.
9. This wrathful form of Guru Rinpoche appears as the heruka Chemchok (che mchog). In Bhutan, this aspect is known as Orgyen Lhasinde (o rgyan lha srin sde).
10. Early Dunhuang texts alternatively mention a set of eight gods and nāgas (*lha klu sde brgyad*); the idea of eight gods and demons (*lha 'dre sde brgyad*) was also current in Ancient Tibet. In the fourteenth century, Orgyen Lingpa presented three different groups of eight, depending on their exoteric, esoteric, or secret aspects. Their codification in connection with Guru Rinpoche in the form of Orgyen Lhasin Degye (o rgyan lha srin sde brgyad) is especially important in Bhutan, in which context they include a warrior god (*lha*), king (*rgyal po*), nāga (*klu*), “harm-bringer” (*snod sbyin*), māra (*bdud*), wrathful “mother” spirit (*ma mo*), and evil spirits that cause diseases (*btsan* and *dmu*). For more detail, see Françoise Pommaret, “Etres soumis, Etres protecteurs.”
11. This aspect of Guru Rinpoche is known as Orgyen Menla (o rgyan sman bla).

12. This aspect of Guru Rinpoche is known as Orgyen Khandro Norlha (o rgyan mkha' 'gro nor lha) or Guru Jambhala.
13. According to Tulku Urgyen Rinpoche's commentary on the *Tugdrub Barche Kunsel* (*thugs sgrub bar chad kun sel*), this manifestation of Guru Rinpoche (bde chen rgyal po) is connected to Sangye Lingpa's Lama Gongdü terma and also Cakrasaṃvara. See Erik Pema Kunsang, *Dispeller of Obstacles*, xviii.
14. Literally, "the leaders and people of Tibet" (*bod kyi rje 'bangs*).
15. This reflects Chokgyur Lingpa's common attribution as "emanated great treasure revealer" (*sprul pa'i gter chen*).
16. The full title of this text, found in the Kabab Dun, is *yid bzhin nor bu lta bu'i man ngag bcu gsum*.
17. "Auspiciousness!"

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GLOSSARY

Amitābha

ལྷ་བ་མཐའ་ཡས། • *snang ba mtha' yas* • amitābha

The buddha of the western realm of Sukhāvātī, known as Dewachen (*bde ba can*) in Tibet. In the five buddha families, Amitābha belongs to the Padma family.

Chokgyur Dechen Lingpa

མཚོག་གུར་བདེ་ཆེན་གླིང་པ། • *mchog gyur bde chen gling pa*

The great tertön Chokgyur Dechen Lingpa (1829–1870) was a contemporary of Jamyang Khyentse Wangpo and Jamgön Kongtrul Lodrö Taye, who also received the Seven Transmissions (Kabab Dun).

ḍākinī

མཁའ་འགྲོ། • *mkha' 'gro* • ḍākinī

In the context of Vajrayāna teachings, ḍākinīs are female embodiments of enlightened wisdom or female practitioners who have attained accomplishment through the tantric path.

Dokham

མདོ་ཁམས། • *mdo khams*

This term refers to the two Tibetan regions of Amdo (*a mdo*) and Khams (*khams*).

Dorje Dragpo Tsal

རྡོ་རྗེ་བླ་པོ་རྩ་ལ། • *rdo rje drag po rtsal*

Guru Rinpoche assumed this wrathful heruka form at Samye when bestowing empowerments and oral instructions.

Drak Rinchen Barwa

བླ་ག་རིན་ཆེན་འབར་བ། • *brag rin chen 'bar ba*

Literally, “Blazing Jewel Cliff.” At this special location at Norbu Punsum, Chokgyur Dechen Lingpa revealed the Tugdrub Yizhin Norbu (*thugs sgrub yid bzhin nor bu*) terma cycle.

final five hundred years

ལྷ་བརྒྱའི་ཐ་མ། • *lnga brgya'i tha ma*

Longchenpa explains that there are different systems of calculating how long the Dharma will remain. According to Kamalaśīla's *Commentary on the Diamond Sūtra* (*Vajracchedikāṭīkā*; *rdo rje gcod pa'i rgya cher 'grel pa*), the Dharma will remain for five intervals of five hundred years after the Buddha. According to the *Commentary on the Perfection of Wisdom Sūtra in 100,000 Lines* (*Śatasāhasrikāprajñāpāramitābrhṭṭīkā*; *'bum ṭikā*), it will remain for ten such intervals, totaling five thousand years. The last of these is said to be a degenerate age, with people just "holding onto the sign" rather than engaging in practice.

five poisonous emotions

ཉོན་མོངས་དུག་ལ། • *nyon mongs dug lnga*

The five mental factors, or states, that afflict the mind and distort perception, inciting unwholesome actions, include attachment, aversion, ignorance, pride, and jealousy.

four elements

འབྲུང་བ་བཞི། • *'byung ba bzhi*

Earth, water, fire, and air.

four mudrās

ཕྱག་རྒྱ་བཞི། • *phyag rgya bzhi*

The four mudrās are associated with the four empowerments: vase, secret, wisdom, and word.

Great Bliss

བདེ་བ་ཅན། • *bde ba can* • *sukhāvātī*

The pure land of Sukhāvātī, known in Tibet as Dewachen, is the western buddha field of Amitābha.

hero

དཔའ་པོ། • *dpa'bo* • *vīra*

The name for an accomplished male tantric practitioner and male counterpart of the ḍākinī.

hidden lands

སྤུངས་ཡུལ། • *sbas yul*

Places prophesied by Guru Rinpoche as a safe haven for the Dharma during times of conflict. They are believed to be located in the Himalayan areas of Sikkim, Bhutan, and Tibet in particular.

Jambudvīpa

འཛམ་བུའི་གླིང་། • *'dzam bu'i gling* • *jambudvīpa*

In Buddhist cosmology, the triangular-shaped "Jambu Continent" located to the south of Mount Sumeru is understood to include the world where we reside.

kiṅkara

གིང་། • *ging* • kiṅkara

A lesser deity who attends the main deity in certain wrathful maṇḍalas.

Lotus-Born Guru of Oḍḍiyāna

ཨ་རྒྱལ་པད་མ་ཡུལ་གནས། • *o rgyan pad+ma 'byung gnas*

Literally, “Lotus-Born.” An epithet of Padmasambhava.

mighty local spirits

གཞི་བདག་གཉན་པོ། • *gzhi bdag gnyan po*

Literally, “lords of the earth” (see also *sa bdag*). Inspiring awe, such chthonian spirits are called “mighty” (*gnyan po*). However, this term also carries a malevolent connotation of haunting spirits or spirits that can cause disease.

Nangsi Zilnön

སྔ་སྲིད་ཟེའ་གཞིན། • *snang srid zil gnon*

Literally, “Prevailing Over All That Appears and Exists.” This aspect of Guru Rinpoche manifests his power of subjugation.

Norbu Punsum

ནོར་བུ་སྦུ་གསུམ། • *nor bu spun gsum*

Also known as Tsike Norbu Punsum, or “The Three Brothers of the Kela Clan.”

Padmasambhava

པད་མ་ཡུལ་གནས། • *pad+ma 'byung gnas*

Padmasambhava (eighth century), also known as Guru Rinpoche and the Lotus-Born from the land of Oḍḍiyāna, was one of the primary figures who introduced Buddhism to Tibet, particularly contributing to the spread of the Vajrayāna. He is often referred to as the “second Buddha” due to his significant contributions and enlightened activities.

protector

སྦྱང་མ། • *srung ma*

A deity that has made a pledge to uphold and guard the teachings of the Dharma.

rākṣasa

སྲིན་པོ། • *srin po* • rākṣasa

A malignant flesh-eating spirit belonging to the eight classes of gods and demons. Rākṣasas inhabit the southwestern continent of Cāmara, the location of Zangdok Palri, the pure realm of Guru Rinpoche.

Rigdzin Gödem

རིག་འཛིན་གྲོད་ཀྱི་ལྷེམ། • *rig 'dzin rgod kyi ldem*

The Nyingma tertön Rigdzin Gödem (1337–1408) was a key figure in the Northern Treasures (*byang gter*) tradition, as well as the revealer of the *Prayer of Samantabhadra* (*kun bzang smon lam*). He is also known for setting to paper the *Seven Chapters* (*le'u bdun ma*) revealed by Tulku Zangpo Dragpa in the fourteenth century.

six realms

འགྲོ་བླ་གྲག་ • *'gro drug*

The six types of beings in the six realms are the hell-beings, pretas, animals, humans, asuras, and gods.

tenth day of the waxing moon

ཡར་ངོ་ཚེས་བཅུ། • *yar ngo tshes bcu*

The tenth day of the waxing moon, celebrated as “Guru Rinpoche Day,” is associated with significant aspects of Padmasambhava’s life and teachings.

three times

དུས་གསུམ། • *dus gsum*

Past, present, and future.

Trisong Deutsen

ཁྲི་སྲོང་ལྷེ་བུ་བཙུན། • *khri srong lde'u btsan*

King Trisong Deutsen (742–797) sponsored the spread of Buddhism in Tibet and was himself a devoted disciple of Padmasambhava.

Tsokye Dorje Chang

མཚོ་སྐྱེས་རྡོ་རྗེ་འཆང་། • *mtsho skyes rdo rje 'chang*

Literally, “Lake-Born Vajra Holder.” This form of Guru Rinpoche symbolizes all Three Roots condensed into one.

Tsokye Nyingtik

མཚོ་སྐྱེས་སྡིང་ཐིག་ • *mtsho skyes snying thig*

A mind terma revealed by Jamyang Khyentse Wangpo on the sambhogakāya form of Guru Rinpoche.

Tugdrub Barche Kunsel

ཐུགས་སྒྲུབ་བར་ཆད་ཀླན་སེལ། • *thugs sgrub bar chad kun sel*

This terma cycle discovered by Jamyang Khyentse Wangpo and Chokgyur Lingpa focuses on Amitāyus, Ngensong Dongtruk (ngan song dong sprug, a form of Avalokiteśvara), and Padmasambhava together with the twelve emanations of Guru Rinpoche.

Tugdrub Dorje Dragtsal

ཐུགས་སྒྲུབ་རྡོ་རྗེ་བླ་མ། • *thugs sgrub rdo rje drag rtsal*

This terma cycle revealed by Chokgyur Lingpa and decoded by Jamyang Khyentse Wangpo contains a sādhana of Guru Rinpoche manifesting as Guru Dorje Dragtsal and the root text of the Lamrim Yeshe Nyingpo (*lam rim ye shes snying po*).

Tugdrub Yizhin Norbu

ཐུགས་སྒྲུབ་ཡིད་བཞིན་ནོར་བུ། • *thugs sgrub yid bzhin nor bu*

This terma discovered by Jamyang Khyentse Wangpo and Chokgyur Dechen Lingpa focuses on Guru Rinpoche in the form of Guru Dewa Chenpo (*gu ru bde ba chen po*, Guru of Great Bliss), along with thirteen manifestations of the Guru who are all in a standing posture, ready to act. Along with seven syllables of symbolic script, an extraordinarily

sacred representation of Guru Rinpoche's awakened body (*sku tshab*) was also revealed, which remains in the keeping of Dzongsar Khyentse Rinpoche.

vajra tent

རྡོ་རྗེ་གྲུ་ • *rdo rje'i gur*

Also known as a “vajra dome” or “vajra canopy,” the protective sphere erected during sādhana practice is intended to serve the apotropaic function of keeping out negative influences. Though forms differ, it is commonly made up of a double vajra and countless smaller vajras, which render it impenetrable.

yidam

ཡི་དམ། • *yi dam* • iṣṭādevatā

As the focus of one's tantric practice, the yidam deity is included in the “Three Roots” along with the guru and dākinī.

Zangpo Dragpa

བཟང་པོ་གྲགས་པ། • *bzang po grags pa*

Tulku Zangpo Dragpa (fourteenth century) was the treasure revealer who revealed the *Seven Chapters* (*le'u bdun ma*), a famous prayer to Guru Rinpoche. His revelations were promulgated by Rigdzin Gödem as part of the Northern Treasures (*byang gter*) tradition.