

༄༅། །ཀླན་མཁུན་ཆོས་ཀྱི་རྒྱལ་པོ་དྲི་མེད་འོད་ཟེར་གྱི་དེ་ཁོ་ན་ཉིད་ཀྱི་
རྣམ་པར་ཐར་པ་ལ་བསྐྱགས་པའི་དོ་རྗེའི་ཐོལ་སྤྱུ་ཕྱིན་དུག་རོལ་མོ།

**Music of the Six Perfections:
A Spontaneous Vajra Song in Praise of the
Ultimate Liberation of the Omniscient King
of Dharma, Drime Özer**

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.

*kun mkhyen chos kyi rgyal po dri med 'od zer gyi de kbo na nyid kyi rnam par thar pa la bsngags pa'i rdo rje'i
tbol glu phyin drug rol mo*

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Translated by Heidi Nevin, based on explanations from Lama Tsering Gyaltzen. Reviewed by Zack Beer. Edited by Charles Hastings. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

Longchen Rabjam Drime Özer was a great Nyingma scholar, meditation master, and treasure revealer. He famously systematized the teachings of the Great Perfection and composed more than 250 works, the most well known of which are his Seven Treasuries (Dzö Dun), Trilogy of Rest (Ngalso Khorsum), and Four-Part Heart Essence (Nyingtik Yabzhi). His immense contributions to the Nyingma tradition earned him the honorific title of Kunkhyen Chökyi Gyalpo, “Omniscient King of Dharma.”

Over the course of his life, Jamyang Khyentse Wangpo had several visionary encounters with Longchenpa. In one vision, Khyentse Wangpo traveled to Samye Chimpu and received the entire oral transmission of the Nyingtik Yabshi from Longchenpa directly. Khyentse Wangpo was considered to be an emanation of Longchenpa, and Dza Patrul Rinpoche once told his students,

[Khyentsé] is actually the omniscient Longchenpa in person. He is the greatest among the living. Just to see his face once will make it meaningful to have eyes in your forehead.¹

In 1840, at the age of twenty-one, Khyentse Wangpo journeyed to the sacred mountain of Gangri Tökar in Central Tibet, where he visited Longchenpa's famous hermitage. During his stay, he had a vision of Longchenpa, which is described in his biography:

In the second half of the fourth month of that year, while visiting Kangri Tökar, he had a vision of Longchenpa's 'wisdom-body' placing a hand on his head and saying “Son”, conferring his grace, as well as granting the empowerment for the *Tiklé gyachen* Guru-yoga and so on, and once this emerged in the treasury of his awareness, he committed it to writing. In the printing colophons of some of his works, he describes himself as ‘the servant

who pleases the omniscient Lama’, and he said that he wrote that with this episode in mind.²

Khyentse Wangpo also visited the mountain known as the Five-Peaked Mountain (Mount Wutai) of Tibet, next to Gangri Tökar, where Guru Rinpoche meditated and concealed treasures. Halfway up the south side of that mountain is a retreat cave known as Lhari Longchen Drak, which Longchenpa restored and reconsecrated at the request of the ḍākinīs and dharmapālas. It was here that Khyentse Wangpo, filled with faith and devotion, sang this spontaneous vajra song to Longchenpa in celebration of his enlightened life.

The bodhisattva practices of the six perfections, or *pāramitās*, are the foundation and the core of Mahāyāna Buddhism. The Sanskrit term *pāramitā*, which means “to cross to the other shore,” refers to the transcendence of habitual cyclic existence. In the Mahāyāna context, each of the six perfections—generosity, discipline, patience, diligence, concentration, and wisdom—counteracts one of the poisons of the ordinary, deluded mind. The first five perfections are compassionate skillful means connected to the accumulation of merit, and the sixth is the accumulation of primordial wisdom.

In this vajra song, Khyentse Wangpo uses a special poetic meter popular with Tibetan *gur* singers. Each four-line stanza is made up of eight-syllable lines, each line with four feet, with a catalexis in the first foot and a dactyl in the fourth foot. An example in English might be, “Mark, jumping, jumping, went to town.” Khyentse Wangpo praises Longchenpa’s ultimate liberation through his mastery of the six perfections, which are approached from the extremely subtle perspective of inner Vajrayāna. Given the many layers and levels of meaning concealed within these lines, readers are encouraged to seek guidance and clarification on this text from a master of the lineage.

ཕྱིན་རྒྱལ་རྣམ་མོ།

Music of the Six Perfections

ཨ་ཧྲོ།

a ho

Abo!

མཆོག་མི་འགྱུར་འབར་བའི་ཅན་ལྷིས།

chok mi gyur barwé tsandali

With the supreme, unchanging fire of caṇḍālī,

ཐབས་བདེ་ཆེན་དམ་ཚིག་བསྐྱེད་པའི་ཕུལ།

tab dechen damtsik sek zhü pül

You offered blazing and melting, the samaya of great bliss, on the path of method.

བདེ་སྤྱང་གི་སྤྱིང་པོས་ཆོས་པ་ཅན།

detong gi nyingpö tsimpa chen

You who were satisfied by the essence of bliss-emptiness,

རྗེ་སྤྱིན་པའི་པ་རྣམ་ཕྱིན་ལ་འདུད།

jé jinpé paröl chin la dü

Lord of perfect generosity, to you I bow.

ཁམས་ལུགས་འབྱུང་རྣམ་བཞིའི་འཕོ་ཆགས་རྒྱུ།

kham lugjung nam zhi po chak gyün

When the element that seeks release flowed down through the four places,

གནས་ཇི་ལ་རྩ་རར་འཆིང་བ་ལས།།

né dzalandhar chingwa lé

You bound it within the abode of Jālandhara.

ཟག་བྲལ་གྱི་བརྟུལ་བྱགས་སྲུབ་པ་ཅན།།

zak dral gyi tülzhuk drubpa chen

You who accomplished faultless yogic conduct,

རྗེ་ཚུལ་ཁྲིམས་པ་ལོ་ཕྱིན་ལ་འདྲད།།

jé tsültrim paröl chin la dü

Lord of perfect discipline, to you I bow.

དོན་མཛོན་སྤུམ་རིག་པའི་སྤྲོབས་པ་ཡིས།།

dön ngönsum rigpé pobpa yi

Through the confidence of directly perceiving reality,

ཟབ་དོན་ལ་འཇིགས་པ་མེད་བརྟེན་པས།།

zab dön la jigpamé nyepé

You had no fear of the profound meaning.

ཡིད་དཔྱད་གྱི་འཕྲང་ལས་བརྒལ་བ་པོ།།

yichö kyi trang lé galwapo

You who crossed over the perilous path of mental speculation,

རྗེ་བཟོད་པའི་པ་ལོ་ཕྱིན་ལ་འདྲད།།

jé zöpe paröl chin la dü

Lord of perfect patience, to you I bow.

དབྱིངས་གྲོང་ཆེན་འི་མེད་དགོངས་པའི་མཛོད།།

ying longchen drimé gongpé dzö

By encompassing the vast expanse of space, the treasury of stainless mind,

འོད་གསལ་གྱི་བྱ་བར་བརྒྱུམས་པ་ལས།།

ösal gyi dra bar dumpa lé

Within the net of luminosity,

བུང་འབྲུག་གི་ཡེ་ཤེས་མཆོག་བརྟེན་པ།

zungjuk gi yeshé chok nyepa

You attained the supreme wisdom of union. [400]

ཇེ་བཙོན་འགྲུས་པ་རོལ་ཕྱིན་ལ་འདུད།

jé tsöndrö paröl chin la dü

Lord of perfect diligence, to you I bow.

ལྷུང་སེམས་ཀྱི་གར་མཁན་གཡོ་འཕྲུལ་པོ།

lung sem kyi garkhen yotrülpo

Taking the deceptive dancers of the winds and mind as the path,

ལམ་བྱེད་པ་བཙུངས་པའི་ཐབས་མཁས་ཀྱིས།

lam jepa chingpé tabkhé kyi

You skillfully bound and sealed them

ཙ་ཨ་ཝ་རྩུ་ཏིར་རྒྱས་བཏབ་པའི།

tsa awadhuti gyetabpé

Within the central channel.

ཇེ་བསམ་གཏན་པ་རོལ་ཕྱིན་ལ་འདུད།

jé samten paröl chin la dü

Lord of perfect concentration, to you I bow.

ལམ་སྒྲུང་བ་རྣམ་བཞིའི་དོ་ར་རུ།

lam nangwa nam zhi do ra ru

In the playground of the path's four visions,

ཆོས་འབྲུལ་སྒྲུང་རགས་པ་ཀྱན་ཟད་པས།

chö trül nang ragpa kün zepé

You exhausted all phenomena of gross, illusory perception

དཔལ་སོ་སོར་རྟོག་པའི་ཞལ་སྐྱིན་ཅན།

pal sosor togpé zhalkyin chen

And became the glorious regent of discernment.

རྗེ་ཤེས་རབ་པ་ཐོལ་ཕྱིན་ལ་འདུད།།

jé sherab paröl chin la dü

Lord of perfect wisdom, to you I bow.

རང་གཞན་གྱི་གྲུབ་མཐའ་རྒྱ་མཚོ་རྟོགས།།

rang zhen gyi drubta gyatso tok

By fathoming the ocean of your own and others' views,

མཚོག་གསང་བའི་དགོངས་དོན་སྤྲིང་ལ་ཤར།།

chok sangwé gong dönying la shar

The supreme, secret intended meaning dawned in your heart,

འཁོར་འདས་ཀྱི་པ་མཐར་མི་གནས་པ།།

khordé kyi patar mi nepa

And you dwelled neither in saṃsāra nor in nirvāṇa.

རྗེ་ཀུན་མཁྱེན་ཚོས་ཀྱི་རྒྱལ་པོར་འདུད།།

jé künkhyen chö kyi gyalpor dü

Lord, Omniscient King of Dharma, to you I bow.

བདག་མཐའ་འཁོབ་སྐྱེས་པའི་དལ་འབྱོར་པ།།

dak takhob kyepé daljorpa

When I, a person of leisure and fortune born in the borderlands

སློ་གཏད་མེད་བདེན་པ་མཐུ་ཆེ་བས།།

lo temé denpa tu chewé

With no fixed aim, was drawn by the power of truth

ཕོགས་མེད་ཀྱི་རི་ལ་སྟེགས་ཅ་ན།།

chogmé kyi ri la nyek tsana

To the mountains, in no particular direction,

རྗེ་ཁྱེད་ཀྱི་སྐྱབ་གནས་འདི་འདྲ་སྟེབས།།

jé khyé kyi drubné diru leb

I found myself here at your retreat place, Lord.

དུས་དེ་ཚེ་བཟོན་མེད་དད་པ་ཡིས།།

dü dé tsé zömé depa yi

Upon arriving, I was overcome with faith and offered this song to you,

ངེས་དོན་གྱི་རྟགས་པ་བརྗོད་པའི་གླུ།།

ngedön gyi togpa jöpe lu

Extolling your realization of the ultimate meaning.

དཔལ་ཡེ་ཤེས་སྐྱུ་ཅན་བྱེད་ལ་འབྱུང།།

pal yeshé ku chen khyé la büi

O Glorious Embodiment of Wisdom,

རྒྱུད་བྱིན་གྱིས་བརྒྱབ་པའི་བཀའ་རིན་སྦྱུང།།

gyü jin gyi labpé kadrin tsöl

Kindly grace my mind with your blessings!

སློ་བུ་ལ་གྱི་རིག་པའི་གཤེས་ལུགས་ལ།།

lo dral gyi rigpé shiluk la

Within the basic nature of nonconceptual awareness,

ངེས་དོན་གྱི་གྲུབ་མཐའ་རབ་རྟོགས་ཤིང་།།

ngedön gyi drubta rab nyok shing

Through fully realizing the view of the ultimate meaning

སྒྲུང་བཞི་ཡི་པ་རོལ་སོན་པ་ལས།།

nang zhi yi paröl sönpa lé

And reaching the perfection of the four visions,

བྱུང་འབྱུག་གི་གོ་འཕང་འབྲུབ་པར་ཤོག།

zungjuk gi gopang drubpar shok

May I accomplish the level of union.

I wrote this down just as it came to mind in the sacred place of siddhas, Lhari Longchen Drak, which is in the middle of what is known as Tibet's Five-Peaked Mountain.

NOTES

1. Jamgön Kongtrul, *The Life of Jamyang Khyentsé Wangpo*, viii.
2. Jamgön Kongtrul, *The Life of Jamyang Khyentsé Wangpo*, 182.

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GLOSSARY

caṇḍālī

ཅཱ་ལྷེ། • *tsaN+Da lI* • caṇḍālī

The tantric practice of generating intense inner heat which leads the winds into the central channel and melts the nectar at the crown. This process generates the experience of the four joys. Caṇḍālī is also one of the fifty-eight wrathful deities in the *Guhyagarbha Tantra* maṇḍala, typically depicted as blue and holding a fire pot.

Drime Özer

དྷི་མེད་འོད་ཟེར། • *dri med 'od zer*

Literally, “Stainless Light Rays.” Epithet for Longchenpa (1308–1364).

Dza Patrul Rinpoche

རྫུ་དཔལ་སྤྱུལ་རིན་པོ་ཆེ། • *rdza dpal sprul rin po che*

Dza Patrul Orgyen Jigme Chökyi Wangpo (1808–1887) was a student of Jigme Gyalwe Nyugu (1765–1842). Patrul Rinpoche authored *Words of My Perfect Teacher* (*Kunzang Lamé Shelung*) and embodied the Rimé nonsectarian approach of the nineteenth century.

four places

ལུགས་འབྱུང་རྣམ་བཞི། • *lugs 'byung rnam bzhi*

The four channel wheels or cakras in descending order, located in the crown, throat, heart, and navel.

four visions

སྤྲུང་བ་རྣམ་བཞི། • *snang ba rnam bzhi*

The four visionary experiences that occur during tögal practice: (1) the vision of the direct perception of reality, (2) the vision of ever-increasing meditative experiences, (3) the vision of the culmination of awareness, and (4) the vision of the exhaustion of phenomena into reality.

Four-Part Heart Essence

སྟོང་བློ་ཡ་བཞི། • *snying thig ya bzhi*

The famous collection of Great Perfection texts compiled by Longchenpa, known in Tibetan as the Nyingtik Yabshi. It condenses the two primary lineages of Great Perfection practice in Tibet, those of Vimalamitra and Padmasambhava. Its four parts are: (1) the Vima Nyingtik (Vimalamitra's teachings), along with (2) the Lama Yangtik (Longchenpa's commentary), (3) the Khandro Nyingtik (Padmasambhava's teachings), along with (4) the Khandro Yangtik (Longchenpa's commentary). To these four, Longchenpa added a fifth collection of texts entitled Zabmo Yangtik, which condenses the key pith instructions from both lineages. Khyentse Wangpo received the transmission of this collection directly from Longchenpa in a vision.

Gangri Tökar

གངས་རི་ཐོད་དཀར། • *gangs ri thod dkar*

A famous mountain in Central Tibet where Longchenpa had his main hermitage, and where he composed many of his important works.

Jālandhara

རྩ་ལན་རྩ་ར། • *dza lan d+ba ra* • jālandhara

The sacred site situated at the crown of the head, inside the top of the skull.

level of union

ཟུང་འཇུག་གི་མོ་འཕང་། • *zung 'jug gi go 'phang*

Synonymous with awakening. “Union” (*zung 'jug*) refers to the culminating state of advanced tantric practice, where seemingly dual aspects—such as subject and object, path and fruition, relative and ultimate, purity and equality, awareness and emptiness, and primordial purity and spontaneous presence—are realized as complete inseparability.

Lhari Longchen Drak

ལྷ་རི་ཁྲོང་ཆེན་བྲག། • *lha ri klong chen brag*

A meditation cave of the treasure-revealer Guru Jotse (gu ru jo tshe, thirteenth century), located on the mountain next to Gangri Tökar (gangs ri thod dkar), the site of Longchenpa's famous hermitage. Originally spelled Lharing Longchen Drak, it is associated with Zangyak Drak (zangs yag brag) on the south side of the mountain, historically known as Zangyak Namkhe Dzong (zangs yag nam mkha'i rdzong).

Omniscient King of Dharma

ཀུན་མཁྱེན་ཆོས་ཀྱི་རྒྱལ་པོ། • *kun mkhyen chos kyi rgyal po*

Epithet of Longchenpa. This honorific title is used to describe a fully awakened buddha.

Samye Chimpu

བསམ་ཡས་མཆིས་པུ། • *bsam yas mchims phu*

A cave complex near Samye Monastery in Central Tibet. It is famed in the Nyingma school for having been a special place of practice for such great masters as Padmasambhava, Yeshe Tsogyal, and Longchenpa.

Seven Treasuries

མཛོད་བདུན། • *mdzod bdun*

Longchenpa's (1308–1364) encyclopedic synthesis of the entire Buddhist path from the perspective of the Great Perfection in seven independent works: (1) *The Wish-Fulfilling Treasury* (*yiḍ bzhin mdzod*), (2) *The Treasury of Spiritual Systems* (*grub mtha' mdzod*), (3) *The Treasury of Pith Instructions* (*man ngag mdzod*), (4) *The Treasury of the Dharmadhātu* (*chos dbyings mdzod*), (5) *The Treasury of the Fundamental Nature* (*gnas lugs mdzod*), (6) *The Treasury of Word and Meaning* (*tsbig don mdzod*), and (7) *The Treasury of the Supreme Vehicle* (*theg mchog mdzod*).

six perfections

ཕར་ཕྱིན་བླ་གྲུ་གུ་ • *phar phyin drug* • śaṭpāramitā

Perfect generosity, discipline, patience, diligence, concentration, and sublime knowledge.

Tibet's Five-Peaked Mountain

བོད་ཀྱི་རི་བོ་ཕྱེ་ལྷ་། • *bod kyi ri bo rtse lnga*

A jagged mountain next to Gangri Tökar in Central Tibet, where Guru Rinpoche meditated and concealed treasures. The mountain's five peaks are said to resemble Wutaishan in China.

Tigle Gyachen

ཏིག་ལེ་རྒྱ་ཅན། • *tig le rgya can*

The innermost secret guru yoga practice of the Longchen Nyingtik, originally revealed in a pure vision by Jigme Lingpa (1730–1798) at Samye Chimpu in the 1760s.

Trilogy of Rest

ངལ་གསོ་སྒྲོར་གསུམ། • *ngal g.so skor gsum*

A collection of Great Perfection teachings composed by Longchenpa, which includes *Finding Rest in the Nature of the Mind* (*sems nyid ngal gso*), *Finding Rest in Meditation* (*bsam gtan ngal gso*), and *Finding Rest in Illusion* (*sgyu ma ngal gso*).