

༄༅། །རིག་འཛིན་འཇིགས་མེད་སྒྲིང་པ་ལ་གསོལ་བ་འདེབས་པའི་
རྩོམ་ཐོས་སྒྲུབ་དེ་སྟོང་ཟླ་གི་རི་སྒྲུབ་དབྱངས།

**The Dākinīs' Melody of Bliss-Emptiness:
A Spontaneous Vajra Song of Supplication to
Rigdzin Jigme Lingpa**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

rig 'dzin 'jigs med gling pa la gsol ba 'debs pa'i rdo rje'i thol glu bde stong DA ki'i sgra dbyangs

B1439

Kabum, vol. 22 (za), 497.5–500.2, Dzongsar 2014.

Translated by Heidi Nevin with expert counsel from Lama Tsering Gyaltzen. Reviewed by Shey Rigel and edited by Charles Hastings. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published 2025

Version 1

Generated from KVP's reading room on 16-Sep-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This spontaneous vajra song was sung by Jamyang Khyentse Wangpo as a heartfelt supplication to the great treasure revealer and Great Perfection master Rigdzin Jigme Lingpa, one of Tibet's most influential spiritual figures. He is renowned as the revealer of the Longchen Nyintik (Heart Essence of Longchenpa) treasure cycle, which came to him through a series of visionary encounters with the great Longchen Rabjam. When Jigme Lingpa passed away in 1798 at the age of sixty-nine at his seat of Tsering Jong, he manifested three immediate reincarnations: Do Khyentse Yeshe Dorje as his mind incarnation, Patrul Rinpoche Orgyen Jigme Chökyi Wangpo as his speech incarnation, and Jamyang Khyentse Wangpo as his body incarnation.

The song follows the classical structure of praises found in devotional compositions, beginning with an invocation that weaves the master's name into the opening verse through the syllables in the words *Jigme* ("fearless") and *Lingpa* ("land"). The verses that follow offer reverent praise to Jigme Lingpa's body, speech, and mind, as well as a poetic celebration of his activities and realization of the Great Middle Way, the Great Seal, and the Great Perfection. The song concludes with Khyentse Wangpo's aspirations to reach full awakening and free all beings into their own innate buddha nature.

བདེ་སྤྱོད་ཀྱི་འོ་སྒྲ་དབྱངས།

The Dākinīs' Melody of Bliss-Emptiness

ཨ་ཧྲོ།

a ho

Aho!

གདོད་ནས་འཇིགས་མེད་བདེ་ཆེན་ཆོས་སྐྱེ་ཡི་གློང་ནས།

dö né jigmé dechen chöku yi long né

From the ever-*fearless* expanse of your great-bliss dharmakāya,

ལ་སྒྱུར་ཡན་ལག་བདུན་ལྷན་མཚན་དཔེ་རུ་བཞད་པས།

khajor yenlak dün den tsenpé ru zhépé

The seven branches of union and the major and minor marks blossom forth,

སྐལ་བཟང་འགོ་ཀུན་ཐར་པའི་སྒྲིང་མཚེག་ལ་སྒྱུར་བའི།

kalzang dro kün tarpé ling chok la jorwé

And you bring all fortunate beings to the supreme *land* of liberation—^[498]

འོད་གསལ་ལྡོག་ས་ཆེན་སྟོན་པ་སྟོང་དབུས་ནས་བྲན་བྱང་།

ösal dzogchen tönpa nying ü né dren jung

Revealer of the Luminous Great Perfection, I long for you with all my heart.

དལ་འབྱོར་དོན་དང་ལྷན་པར་བྱིན་གྱིས་རང་སྒྲོ་བས་ཤིག།

daljor dön dang denpar jin gyi rang lob shik

Grant your blessings that I may make this precious human life meaningful.

ནམ་པ་ཀུན་བྲལ་བྱུང་འཇུག་ཆོས་དབྱིངས་ཀྱི་གློང་ནས།

nampa kün dral zungjuk chöying kyi long né

From formless unity, the expanse of the ultimate sphere,

ནམ་བཅས་གདན་གསུམ་སྒྱུ་འཕྲུལ་བྲ་བ་བྱ་སྟོན་པས།

nam ché den sum gyutrül drawa ru tönpé

You reveal the forms of the three seats as the magical net,

ནམ་མང་ཞི་དང་ཁྲོ་བོའི་དོ་བོ་བྱ་བ་བླུགས་པའི།

nam mang zhi dang trowö ngowo ru zhugpé

And dwell as the essence of manifold peaceful and wrathful forms—

ནམ་ཐར་ཡོངས་རྫོགས་གསུགས་ཀྱི་འཁོར་ལོ་ལ་འདུད་དོ།

namtar yong dzok zuk kyi khorlo la dü do

To the wheel of your completely liberated body, I bow.

གཡོ་བྱེད་རྒྱུད་གི་འཁོར་ལོ་ཡི་གེ་བྱ་དངས་པས།

yo jé lung gi khorlo yigé ru dengpé

When the wheel of moving winds appears as letters,

གྲག་སྟོང་བརྗོད་པ་བྲལ་བའི་ཆོས་ལྷུང་གི་དོ་བོ།

drag tong jöpa dralwé chöpfung gi ngowo

The essence of the Dharma of inexpressible empty sound

ནམ་ཀུན་མཆོག་ལྷན་གློང་ལྷའི་གསང་མཛོད་ནས་ཤར་བའི།

namkün chogden long ngé sangdzö né sharwé

Arises from the secret treasury of the five expanses endowed with all supreme aspects—

ལོང་ཆོ་སྟོན་ཡོངས་རྫོགས་གསུང་གི་དོ་བོ་ལ་འདུད་དོ།

longchö yong dzok sung gi ngowo la dü do

To the essence of your perfect sambhogakāya speech, I bow.

ཞེ་སྒྲིམ་མཉམ་པར་རྣམ་པའི་བདེ་ཆེན་གྱི་གློང་ནས།

e wam nyampar rölpe dechen gyi long né

From the expanse of great bliss, displaying the sameness of E and VAM,

ཉོན་མོངས་བཟུ་ཐུག་དགའ་བའི་ཡེ་ཤེས་སུ་བཞད་པས།

nyönmong chudruk gawé yeshé su zhepé

The sixteen afflictions blossom into the wisdom of the sixteen joys,

རྟོག་བྱལ་འོད་གསལ་ཆོས་སྐྱའི་རྒྱལ་ས་རུ་བཞུགས་པའི།

togdral ösal chökü gyalsa ru zhugpé

And you dwell at the victorious level of the nonconceptual luminous dharmakāya—

འགྱུར་མེད་གཏུག་མ་ཐུགས་གྱི་རྡོ་རྗེ་ལ་འདུད་དོ།

gyurmé nyuk ma tuk kyi dorjé la dü do

To the vajra of your innate, unchanging mind, I bow.

ངོ་བོ་མཚན་ཉིད་མེད་པས་རྟག་པ་ནི་མ་ཡིན།

ngowo tsenyi mepé tagpa ni ma yin

Your essence is without characteristics, so it is not eternal.

རང་བཞིན་བསམ་གྱིས་མི་བྱབ་ཆད་མཐའ་དང་བྲལ་བའི།

rangzhin sam gyi mi khyab cheta dang dralwé

Your nature is inconceivable, so it is beyond the extreme of annihilation.

བྱུང་འཇུག་སློལ་མི་གནས་དོན་དམ་གྱི་བདེན་པ།

zungjuk lo la mi né dön dam gyi denpa

The union of these is ultimate truth, which does not abide within conceptual mind—

མཐའ་བྲལ་དབུ་མ་ཆེན་པོའི་ངོ་བོ་ལ་འདུད་དོ།

tadral uma chenpö ngowo la dü do

To you, the essence of the Great Middle Way beyond extremes, I bow.

ཕྱི་ནང་གཞན་གསུམ་རྟོག་པའི་མཚན་མ་ཡི་ཆོས་ཀྱན།

chi nang zhen sum togpé tsenma yi chö kün

When all phenomena, conceptualized as outer, inner, and other,

ལྷན་ཅིག་སྐྱེས་པའི་ཡེ་ཤེས་ཆེན་པོ་རུ་བྲིམ་པས།

lhen chik kypé yeshé chenpo ru timpé

Dissolve into vast coemergent wisdom,

གཟུང་འཛིན་ནམ་སྤང་མི་ཕྱིན་འཕོ་མེད་གྱི་ཐིག་ལེ།།

zungdzin nam pang miché pomé kyi tiglé

Dualistic grasping is eliminated in the indivisible, unchanging bindu—

ཁྱེད་བདེ་ལ་ཕྱག་སྐྱེ་ཆེན་པོའི་ངོ་བོ་ལ་འདུད་དོ།།

khyab dal chakgya chenpö ngowo la dü do

To you, the essence of the all-encompassing Great Seal, I bow.

ཀ་དག་གཤོད་ནས་སྐྱེ་མེད་ཆོས་སྐྱེ་ཡི་སྤྱབས་སུ།།

kadak dö né kyemé chöku yi bub su

In the sphere of the primordially pure, originally unborn dharmakāya, [499]

ལྷུན་གྲུབ་རང་རྩ་ལ་འགགས་མེད་སྤྲང་བཞི་ཡི་ངོ་བོ།།

lhündrub rang tsal gagmé nang zhi yi ngowo

The unobstructed creativity of spontaneous presence is the essence of the four visions,

ཟུང་འཇུག་བྱུང་ཆོས་དུག་ལྡན་དགོངས་པ་ལ་རོལ་པ་འི།།

zungjuk khyechö druk den gongpa la rölpe

Which manifests in your wisdom mind endowed with six special qualities of union—

སྟོ་བལ་ལྡོགས་པ་ཆེན་པོའི་ངོ་བོ་ལ་འདུད་དོ།།

lo dral dzogpa chenpö ngowo la dü do

To you, the essence of the Great Perfection beyond concepts, I bow.

མྱད་བྱུང་མཁྱེན་པའི་ལང་ཆོའི་སྐྱེ་རྩལ་གྱིས་བརྒྱན་ཅིང་།།

mejung khyenpé langtsö gyutsal gyi gyen ching

Adorned with the youthful dexterity of marvelous knowledge

འཁོར་ལོ་གསུམ་ལྡན་གསེར་གྱི་བྱ་བ་ཡིས་གཡོགས་ཏེ།།

khorlo sum den ser gyi drawa yi yok té

And wrapped in the golden net of the three wheels,

བསྐྱུན་དང་འགོ་བའི་ཁྱར་ཆེན་ཐར་ལམ་དུ་འདེགས་པའི།།

ten dang drowé khurchen tar lam du degpé

You bear the great burden of the teachings and lift beings onto the path of liberation—

མཁས་གྲུབ་གཉིས་ལྷན་ས་སྤྱད་དབང་པོ་ལ་འདུད་དོ།

khedrub nyi den sasung wangpo la dü do

Guardian king endowed with both learning and accomplishment, to you I bow.

གུས་པའི་ཡིད་ལས་སྐྱེས་པའི་དོན་ཡི་ཐོས་སྐྱེས།

güpe yi lé kyepé dorjé yi töl lü

Through this spontaneous vajra song born from my devoted mind

དཔལ་ལྷན་སྒྲ་མར་གསོལ་འདེབས་དུས་ཀྱན་ཏུ་བསྐྱུར་བས།

palden lamar söldeb dü kün tu gyurwé

And my constant prayers to the glorious guru,

སྐྱེ་བའི་ཐེང་བ་ཀྱན་ཏུ་ཁྱེད་རྒྱུགས་ཤིང་།

kyewé trengwa kün tu khyö jesu zhugshing

In all my lifetimes, may I follow you

གསང་སྐྱགས་སྤྱིང་པོའི་བསྟན་པ་འཛིན་པ་རུ་ཤོག་ཅིག།

sangak nyingpö tenpa dzinpa ru shok chik

And uphold the essential teachings of Secret Mantra.

ཀྱན་རྫོབ་གསལ་སྒྲ་གདན་གསུམ་ལྟ་སྐྱེ་བའི་བཟུང་ཞིང་།

kündzob salnang den sum lhaku ru ta zhing

Relatively, by viewing clear appearances as the deity forms of the three seats,

དོན་དམ་ཐུབ་དེའི་སྟོང་ཉིད་མཚུངས་ལྷན་དུ་རྩལ་བས།

döndam zhu dé tongnyi tsungden du rölwé

And ultimately, by simultaneously enjoying melting bliss and emptiness,

བདེན་གཉིས་དབྱེར་མེད་གཟུགས་སྐྱེའི་ཐོན་ལས་ལ་རོལ་དེ།

den nyi yermé zugkü triné la röl té

May I enjoy the indivisible two truths as rupakāya activity

ཚོགས་གཉིས་ཟུར་དུ་རྫོགས་པར་བྱིན་གྱིས་རང་རྫོབས་ཤིག།

tsok nyi nyur du dzogpar jin gyi rang lob shik

And swiftly complete the two accumulations—grant your blessings!

བདེ་དང་སྟོང་པ་གཉིས་མེད་དགའ་བཞི་ཡི་པོ་ཉལ།།

dé dang tongpa nyimé ga zhi yi ponyé

Through nondual bliss and emptiness—the messenger of the four joys—

ལྷན་སྦྲིས་ཨ་ཝ་ལྷུ་ཏིའི་མཁའ་དབྱིངས་ལ་རྩལ་བས།།

lhenkyé a wa dhu ti khaying la rölwé

May I revel in the space of the coemergent avadhūti,

དོན་དམ་ཨེ་ཤྲོ་མཉམ་སྦྱར་རྣམ་ཀུན་གྱི་མཆོག་ལྷན།།

döndam é wam nyam jor namkün gyi chog den

In the ultimate unity of E and VAM, supremely endowed with all aspects,

འཕོ་མེད་བྱུང་འབྲུག་ལྷག་རྒྱུ་ཐིམ་པ་རུ་ཤོག་ཅིག།

pomé zungjuk chakgyar timpa ru shok chik

And may I dissolve into the mudrā of unchanging union.

དོན་དམ་བརྗོད་པའི་མཐའ་བྲལ་རང་རིག་གི་ཡེ་ཤེས།།

dön dam jöpé tadrak rangrik gi yeshé

By growing familiar with the ultimate, inexpressible wisdom of my own awareness

ཡོངས་གྲུབ་བཅོས་བསྐྱར་བྲལ་བའི་མཉམ་བཞག་དུ་གོམས་པས།།

yongdrub chögyur dralwé nyamzhak tu gompé

And resting evenly in the fully accomplished nature without contriving, [500]

ཀུན་བརྟགས་འབྲུལ་པའི་ཆོགས་ཀུན་རང་ངོ་རུ་དག་སྟེ།།

küntak trülpé tsok kün rang ngo ru dak té

May all the masses of deluded imaginings be purified within their own essence,

གཞན་དབང་སྲིད་པའི་འབྲུལ་འཁོར་འགག་པ་རུ་ཤོག་ཅིག།

zhenwang sipé trül khor gagpa ru shok chik

And the machine of dependent existence be stopped!¹

དེ་སྐད་གསལ་བ་འདེབས་པའི་རྩྭ་ཡི་ཐོལ་གྱ།།

deké sölwa debpé dorjé yi töl lu

With this spontaneous vajra song of supplication

མགྲིན་པ་ལོངས་སྤྱོད་འཁོར་ལོའི་དཀོར་མཛོད་ནས་སྒྲངས་པས།།

drinpa longchö khorlō kor dzö né langpé

Drawn from the treasury of my throat's enjoyment cakra,

རྟོག་འཛིན་འབྲུལ་པར་སྤྱོད་པའི་འགྲོ་བ་དེ་མ་ལུས།།

tok dzin trülpar chöpé drowa dé ma lü

May every single being experiencing deluded conceptual grasping

བདེ་གཤེགས་སྟིང་པོའི་ངོ་བོར་གྲོལ་བ་རུ་ཤོག་ཅིག།།

deshek nyingpö ngowor drölwa ru shok chik

Be freed into the essence of their buddha nature.

NOTES

1. In this verse, Jamyang Khyentse Wangpo references the three natures (*mtshan nyid gsum*): the imagined nature (*kun brtags*), the dependent nature (*gzhan dbang*), and the fully accomplished nature (*yongs grub*).

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GLOSSARY

avadhūti

ཨ་ཨ་ཐུ་ཏི། • *a wa dbU ti* • avadhūti

The central channel of the subtle body.

E and vaṃ

ཨེ་ཨོ། • *e waM* • evam

The two Sanskrit syllables *e vaṃ* are symbolic representations of sublime knowledge (*e*) and skillful means (*vaṃ*), which correspond to the inseparable unity of vast emptiness (the feminine principle) and dynamic luminosity (the masculine principle). Together, they are known as coemergent wisdom.

five expanses

ཀློང་ལྔ། • *klong lnga*

The expanses of the five female buddhas, which correspond to the five elements: earth, water, fire, wind, and space.

four joys

དགའ་བཞི། • *dga' bzhi*

The four joys are (1) joy (*dga' ba*), (2) supreme joy (*dga' mchog*), (3) special joy (*khyad dga'*) or joy free of joy (*dga' bral*), and (4) coemergent joy (*lhan skyes pa'i dga' ba*).

four visions

སྙང་བཞི། • *snang bzhi*

The four visionary experiences of Tögal practice: (1) the vision of the direct perception of reality (*chos nyid mngon sum gyi snang ba*); (2) the vision of ever-increasing meditative experiences (*nyams gong 'phel ba'i snang ba*); (3) the vision of the culmination of awareness (*rig pa tshad phebs kyi snang ba*); and (4) the vision of exhaustion into reality (*chos nyid du zad pa'i snang ba*).

Great Middle Way

དབུ་མའི་ཆེན་པོ། • *dbu ma'i chen po* • mahāmadhyamaka

The Great Middle Way when mentioned alongside the Great Seal (Mahāmudrā) and the Great Perfection (Mahāsandhi, Dzogchen), refers to a philosophical approach that integrates the Madhyamaka (Middle Way) philosophy with Mahāmudrā meditative realization of the ultimate nature of mind and the Great Perfection (Dzogchen) teachings.

Great Perfection

རྫོགས་པ་ཆེན་པོ། • *rdzogs pa chen po* • mahāsandhi

Dzogchen or “Great Perfection” is the system of teachings and practices associated with the highest of the nine vehicles according to the Nyingma school. The term is also a reference to the nature of awareness pointed out by these teachings.

Great Seal

ཕྱག་རྒྱ་ཆེན་པོ། • *phyag rgya chen po* • mahāmudrā

Mahāmudrā or “Great Seal,” when mentioned alongside the Great Middle Way (Mahāmadhyamaka) and the Great Perfection (Mahāsandhi, Dzogchen), represents the meditative realization of the ultimate nature of mind—the union of clarity and emptiness—as taught particularly in the tantric vehicle.

Jigme Lingpa

འཇིགས་མེད་གླིང་པ། • *jigs med gling pa*

Jigme Lingpa (1730–1798) was an important Nyingma master and emanation of Longchen Rabjam (1308–1364). Jigme Lingpa revealed and promulgated the Longchen Nyingtik.

Longchen Rabjam

གློང་ཆེན་རབ་འབྱམས། • *klong chen rab 'byams*

The scholar and yogi Longchen Rabjam (1308–1364) was a key figure in the Nyingma school, renowned for his poetic style and profound Dzogchen writings.

magical net

སྒྱུ་འབྲུལ་བྲེ་བ། • *sgyu 'phrul drwa ba* • māyājāla

The concept of the magical net (*sgyu 'phrul*) is treated in the Māyājāla class of tantras (*sgyu 'phrul drwa ba'i rgyud*). Like the metaphor of Indra's Net, it illustrates the relationship of emptiness and dependent origination. It also represents the magical display of deities and maṇḍalas.

six special qualities of union

ཟུང་འཇུག་ཁྱད་ཆོས་དྲུག ། • *zung 'jug khyad chos drug*

Synonymous with the six special qualities of Samantabhadra, which describe the process of Samantabhadra's liberation: (1) [ground-appearances] rising from the ground (*[gzhi snang] gzhi las 'phags pa*), (2) perceiving them as his own true face (*rang ngor snang ba*), (3) discerning them as manifold (*bye brag phyed pa*), (4) being liberated upon discerning them (*phyed thog tu grol ba*), (5) [realizing that ground-appearances] do not emerge from elsewhere (*gzhan las med pa*), and (6) [ground-appearances] abiding in their own natural condition (*rang sar gnas pa*).

sixteen joys

བཅུ་བྱུག་དགའ་བ། • *bcu drug dga' ba*

Joy (*dga' ba*), supreme joy (*dga' mchog*), joy free of joy (*dga' bral*), and coemergent joy (*lhan skyes pa'i dga' ba*), each of which has four aspects through its contact with the other three, making sixteen in all.

three seats

གདན་གསུམ། • *gdan gsum*

The three seats are (1) the aggregates (skandhas) and elements (dhātus), which are the seats of the five male and five female buddhas, called the “seat of the buddhas”; (2) the sense faculties and their objects, which are the seats of the eight male and eight female bodhisattvas and the six munis, called the “seat of the bodhisattvas”; and (3) the four limbs, which are the seats of the four male and four female gatekeepers, called the “seat of the wrathful deities.”

three wheels

འཁོར་ལོ་གསུམ། • *'khor lo gsum*

The three wheels are (1) the wheel of reading, listening, and reflecting (*klog pa thos bsam gyi 'khor lo*); (2) the wheel of renunciation and concentration (*spong ba bsam gtan gyi 'khor lo*) and (3) the wheel of activity and work (*bya las kyi 'khor lo*).

two accumulations

ཚོགས་གཉིས། • *tsbogs gnyis* • sambhāradvaya

The accumulations of merit and wisdom, which form the causes for the achievement of the two kāyas or bodies of awakening: the rūpakāya (i.e., the form body that appears to other beings) and dharmakāya (i.e., the wisdom mind of a buddha).