

༄༅། །འཆི་མེད་མནུ་ར་བ་ལ་བསྟོད་པ་ཏཱ་ཀི་དབྱེས་པའི་རྣམ་མོ།

**Music to Delight the Ḍākinī:
A Praise to Deathless Mandāravā**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

'chi med man+da ra ba la bstod pa DA ki dgyes pa'i rol mo

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TRANSLATOR'S INTRODUCTION

In this praise to Mandāravā, spontaneously composed as an evocative poem, Jamyang Khyentse Wangpo reflects on the enlightened qualities and abilities of this wisdom ḍākinī. Born as a princess in the kingdom of Zahor in northeastern India, from a very young age, Mandāravā displayed a strong sense of weariness with saṃsāra and a determination to enter spiritual life. As one of Padmasambhava's five spiritual consorts, she is particularly associated with the practice of longevity. At Māratika Cave in present-day Nepal, Padmasambhava and Mandāravā meditated on Amitāyus, the buddha of infinite life, and after three months achieved the unified vajra body of a vidyādhara with control over their longevity.

The first seven stanzas, each concluding with an offering of praise, describe Mandāravā's attributes and qualities, her manifestation of the major and minor marks, and her abilities to liberate beings, bestow siddhis, cut through dualistic thoughts, and clear obstacles to one's life. Particularly noteworthy in this prayer is its emphasis on her nondual wisdom and enlightened activity, reflected in her semi-wrathful form as she holds a knife and skull cup and dances on a corpse that represents perceived subject-object duality. The prayer ends with a supplication for Mandāravā to appear to the practitioner and support them with the qualities needed to swiftly reach the deathless state.

ཇཱ་གི་དགེས་པའི་རོལ་མོ།

Music to Delight the Ḍākinī

ན་མོ་གུ་རུ་ཇཱ་གི་ཕྱི།

namo guru jnana dakinyai

Namo guru jñānaḍākinyai!

ཤིན་ཏུ་ནཱ་པར་དག་པའི་ཡེ་ཤེས་ལས།།

shin tu nam par dak pé yé shé lé

From completely pristine wisdom

བྱུང་འབྱུག་མཚན་དཔའི་སྤང་ཆར་ཡོངས་ཤར་བ།།

zung yuk tsen pé nang char yong shar wa

Dawns unity¹ in a manifestation of the major and minor marks.

དྲན་པས་ཆོ་དང་ཡེ་ཤེས་མཚན་སྤྱུལ་བའི།།

dren pé tsé dang yé shé chok tsöl wé

By remembering you, supreme wisdom and life are bestowed—

འཆི་མེད་མརྒྱ་ར་བ་བྱོད་ལ་བསྟོད།།

chi mé man da ra wa khyö la tö

Deathless Mandāravā, I offer you praise!

ཡིད་འཕྲོག་པདྨ་རུ་གའི་མཚར་སྤྱུག་ཅན།།

yi trok pema ra gé tsar duk chen

Mesmerizing, like a beautiful lotus ruby,

སྲིད་དང་ཞི་བ་དབྱེར་མེད་འཛུམ་ཞལ་ལ།།

si dang zhi wa yer mé dzum zhal la

Your smiling face is the indivisibility of existence and peace.

ནམ་ཐར་གསུམ་གྱི་སྒྲུན་རས་རབ་གཡོ་བས།།

nam tar sum gyi chen ré rab yo wé

Your flashing eyes reveal the three liberations,

འགོ་ཀུན་འཁོར་བ་སྐྱོལ་མཛད་ཁྱོད་ལ་བསྟོད།།

dro kün khor wa dröl dzé khyö la tö

And you free all beings from saṃsāra—I offer you praise!

ཕྱག་གཡས་ཐུགས་རྗེ་ཆེན་པོའི་གྲི་གུག་གིས།།

chak yé tuk jé chen pö dri guk gi

With your curved knife of supreme compassion raised aloft in your right hand,

བདུད་བཞིའི་སྡིང་གི་བརྟན་པ་འཕྲོག་ནས་སྤྲ།།

dü zhi nying gi ten pa trok né lar

You steal the hardness of the four māras' hearts;

གཡོན་པས་བདུད་ཕྱིས་གང་བའི་ཐོད་བུམ་གྱིས།།

yön pé dü tsi gang wé tö bum gyi

And then, with your left hand holding an amṛta-filled skull cup,

སྤྲུབ་ལ་དངོས་གྲུབ་སྐྱོལ་མཛད་ཁྱོད་ལ་བསྟོད།།

drub la ngö drub tsöl dzé khyö la tö

You bestow siddhis upon practitioners—I offer you praise!

སྐུ་བཞི་ཡེ་ཤེས་ལྷ་ལྷན་ཉེ་རུ་ཀ།།

ku zhi yé shé nga den hé ru ka

Your consort of skillful means is Pema Tötreng Tsal,

ཐབས་ཀྱི་ཕྱག་རྒྱ་པདྨ་ཐོད་ཐོད་ཙུང་ལ།།

tab kyi chak gya pema tö treng tsal

Heruka of the four kāyas and the five pristine wisdoms.

ཁ་རྩྱ་ཚུལ་གྱིས་གཡོན་ནས་འབྲིལ་བ་ཡིས།།

kha tvam tsül gyi yön né tril wa yi

You cradle him in your left arm in the form of a khatvāṅga,

སྟོམས་འཕྲག་དགེས་པ་སྦྱིད་མཛད་ཁྱོད་ལ་བསྟོད།།

nyom juk gyé pa kyé dzé khyö la tö

Arousing the delight of meditative absorption—I offer you praise!

གནག་སྒྱུ་དབུ་སྐྱ་སིལ་བུར་འཕྱང་བ་ལ།།

nak num u tra sil wur chang wa la

With your shiny black hair hanging loose

ཕུ་རྩྱ་རྩི་ཀའི་ཐོད་ཀྱིས་ལེགས་འཆངས་ཤིང་།།

pun da ri ké tö kyi lek ching shing

And bound with a crown of puṇḍarīka flowers,

དར་དང་རིན་ཆེན་རུས་པའི་བྱག་རྒྱ་ཡིས།།

dar dang rin chen rü pé chak gya yi

Wearing silks, jewels, and the symbolic bone ornaments,

རྩྱ་ག་པའི་འཁོར་ལོ་གཙོད་མཛད་ཁྱོད་ལ་བསྟོད།།

tok pé khor lo chö dzé khyö la tö

You cut right through the cycle of thoughts—I offer you praise!

ཞབས་གཉིས་གཡས་བསྐྱམས་སྲིད་ལ་མི་གནས་ཤིང་།།

zhab nyi yé kum si la mi né shing

Your right leg is drawn in, for you dwell not in existence,

གཡོན་བརྒྱངས་ཞི་བའི་མཐའ་རུ་ལྷུང་མིན་པར།།

yön kyang zhi wé ta ru lhung min par

And your left leg is extended, for you renounce the extreme of peace.

གཟུང་འཛིན་བམ་རོའི་སྦྱིང་གར་རོལ་བ་ཡིས།།

zung dzin bam rō nying gar röl pa yi

Dancing on the heart of a corpse, subject and object duality,

ཟུང་འཇུག་མུ་རན་འདས་པ་ཁྱོད་ལ་བསྟོད།

zung juk nya ngen dé pa khyö la tö

Your union transcends all sorrow—I offer you praise! [478]

གང་སྐྱ་མཐོང་བས་སྐབ་གཉིས་སྐྱག་པར་འཛོ།

gang ku tong wé drub nyi duk par jo

Through seeing your enlightened form, the two siddhis are elegantly extracted.

གསུང་གསང་ཐོས་པས་བདེ་ཆེན་ཡེ་ཤེས་འབར།

sung sang tö pé dé chen yé shé bar

Through hearing your secret speech, the wisdom of great bliss blazes.

རྒྱ་པ་ཡིས་ཀྱང་ཆེ་ཡི་བར་ཆད་ཀྱན།

dren pa yi kyang tsé yi bar ché kün

By merely remembering you, all obstacles to longevity are cleared away.

སེལ་མཛད་མཁའ་འགྲོའི་གཏོ་མོ་ཁྱོད་ལ་བསྟོད།

sel dzé khan drö tso mo khyö la tö

You are foremost of the ḍākinīs—I offer you praise!

སྐྱོད་བཅུད་ཟབ་གསལ་གཉིས་མེད་དཀྱིལ་འཁོར་ཆེར།

nö chü zab sal nyi mé kyil khor cher

The whole universe arises in this great maṇḍala as nondual profound clarity.

ཡོངས་ཤར་བསྐྱས་པ་སྐྱགས་ཀྱིས་སྐྱུད་བསྐྱེལ་ཞིང་།

yong shar dé pa ngak kyi gyü küi zhing

By invoking through mantra recitation

དབྱིངས་རིག་ཟུང་འཇུག་རང་དུ་མཉམ་བཞག་པས།

ying rik zung juk ngang du nyam zhak pé

And resting evenly in the state of union of basic space-awareness,

ཅེ་གཅིག་ཁྱོད་ཀྱི་ཞབས་པད་ལེགས་བསྟེན་ན།

tsé chik khyö kyi zhab pé lek nyen na

I wholeheartedly approach your perfect lotus feet.

དངོས་ཉམས་མི་ལམ་ཅམ་གྱི་སྒྲུང་ཆ་རུ།

ngö nyam mi lam tsam gyi nang cha ru

Revealing your joyful face in reality, visions, or mere dreams;

དབྱེས་པའི་ཞལ་བསྟན་གསུང་གིས་དབུགས་དབྱུང་ཞིང་།།

gyé pé zhal ten sung gi uk yung zhing

Providing assurance with your enlightened speech;

ཆོ་བསོད་དཔལ་འབྱོར་དབང་བཅུའི་ཡེ་ཤེས་ལ།།

tsé sö pal jor wang chü yé shé la

And supporting me with longevity, merit, prosperity, and the wisdom of the ten powers—

བརྟེན་ནས་འཆི་མེད་གོ་འཕང་ལྷུང་འགྲུབ་མཛོད།།

ten né chi mé go pang nyur drub dzö

Help me to swiftly reach the deathless state!

The one with the name Padma, supreme among the accomplished vidyādhara, made this prayer of whatever instantly came to mind. Siddhir astu.²

NOTES

1. This refers to the unity of the two kāyas (*sku gnyis zung jug*).
2. “May there be accomplishment!”

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GLOSSARY

amṛta

བདུད་རྩི། • *bdud rtsi* • amṛta

The Sanskrit term literally means “immortality.” While the exact meaning depends on context, here it refers to the consecrated nectar of immortality contained in the skull cup.

basic space

དཔྱིངས། • *dbyings* • dhātu

The open, empty aspect of the mind, or the empty nature of phenomena. Sometimes translated as “expanse” or “openness.”

ḍākinī

མཁའ་འགྲོ། • *mkha' 'gro* • ḍākinī

In the context of the Vajrayāna teachings, ḍākinīs are female embodiments of enlightened wisdom, or female practitioners who have attained accomplishment through the tantric path. The term is also used to refer to the feminine principle viewed from an enlightened perspective.

existence and peace

སྤྱད་དང་ཞི་བ། • *srid dang zhi ba*

A figurative expression for saṃsāra and nirvāṇa.

four māras

བདུད་བཞི། • *bdud bzhi* • caturmāra

The influences that prevent awakening: the māra of the aggregates, the māra of the afflictive emotions, the māra of death, and the māra of divine pride.

heruka

ཉེ་རུ་ཀ། • *he ru ka* • heruka

A wrathful or semi-wrathful male wisdom deity.

khaṭvāṅga

ཁ་ཏྲུ་གླིང་། • *kha T+wa~M* • khaṭvāṅga

A tantric staff topped with three skulls representing liberation from the three worlds. It typically serves as a hidden representation of a consort.

lotus ruby

པདྨ་རྒྱལ་། • *pad+ma rA ga* • padmarāga

Nāgārjuna's *Mahāprajñāpāramitāsāstra*, which comments on the *Prajñāpāramitāsūtra in Twenty-Five Thousand Lines*, mentions the Buddha transforming the universe into a “lotus ruby” (said to actually be a red pearl). This type of jewel is otherwise revered for being able to remove suffering.

major and minor marks

མཚན་དཔེ། • *mtshan dpe* • lakṣaṇavyañjana

The thirty-two major and eighty minor physical marks characteristic of either a buddha or a universal emperor (*cakravartin*).

maṇḍala

དཀྱིལ་འཁོར། • *dkyil 'khor* • maṇḍala

Literally, “circle” or “disc.” A maṇḍala can be considered the sacred environment and dwelling place of a buddha, bodhisattva, or deity, together with the accompanying deities; a two- or three-dimensional representation of this environment used as a support for practice; and an offering of the entire universe visualized as a pure land.

Mandāravā

མནྟ་ར་བ། • *man+dA ra ba* • Mandāravā

Mandāravā is particularly associated with practices of longevity, having achieved the unified vajra body of the vidyādhara with control over her longevity through the practice of Amitāyus, the buddha of long life, with Padmasambhava at Māratika Cave. She was one of the five principal consorts of Padmasambhava. Also called by her birth name Yizin (*yid 'dzin*), she was the daughter of King Vihardhara of Zahor.

Pema Tötreng Tsal

པདྨ་ཐོན་ཐྱེང་རྩ་བ། • *pad+ma thod phreng rtsal*

Literally, “Mighty Skull-Garland Lotus.” An epithet of Padmasambhava, Guru Rinpoche.

puṇḍarīka

ཕུ་རྩ་རྒྱུ་ཀློག་། • *pu N+Da rI ka* • puṇḍarīka

A white lotus.

ten powers

དབང་བརྒྱ། • *dbang bcu* • daśavaśitā

The ten powers of a bodhisattva: power over life, mind, karma, materials, birth, devotion, aspiration, miracles, wisdom, and Dharma.

three liberations

རྣམ་ཐར་གསུམ། • *rnam thar gsum* • trivimokṣa

Also known as the three doors to liberation from saṃsāra: emptiness, signlessness, and wishlessness.

two siddhis

གྲུབ་གཉིས། • *grub gnyis*

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

vidyādhara

རིག་འཛིན། • *rig 'dzin* • vidyādhara

Refers to a tantric adept and is translated as “knowledge holder” or “awareness holder.”

whole universe

སྣོད་བཅུད། • *snod bcud*

Literally, “the container and its contents.” This refers to the environment and all beings within it, comprising all that is.