

༄༅། །དཔལ་ལྷན་སྤྲེལ་མས་འབྲལ་མེད་རྗེས་སུ་འཛིན་པའི་
གསོལ་འདེབས་དོན་ཐམས་ཅད་གྲུབ་པའི་མོས་གུས་ཀྱི་དབྱངས་སྟོན།

**The Sweet Melody of Devotion That
Accomplishes All Aims:
A Supplication for the Glorious Master to
Constantly Care for Us**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

dpal ldan bla mas 'bral med rjes su 'dzin pa'i gsol 'debs don thams cad grub pa'i mos gus kyi dbyangs snyan

B270

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This supplication, addressed to Jamyang Khyentse Wangpo, implores him to never part from his devoted students. *The Sweet Melody of Devotion* begins with customary verses of obeisance, paying homage to Khyentse Wangpo as the embodiment of the wisdom and compassion of enlightened beings. Each word of the obeisance poetically describes the meaningful qualities behind Khyentse Wangpo's name. The next three stanzas liken his body, speech, and mind to bodhisattvas, the Dharma, and the peaceful and wrathful meditational deities. The following two verses compare him to wealth divinities and the lord of ḍākinīs and dharmapālas. These five verses can be read together as a presentation of the guru's five enlightened qualities—namely, enlightened body, speech, mind, qualities, and activities. The stanza after these verses is a supplication to the guru for refuge, and the remaining four verses emphasize the importance of a spiritual teacher and how best to serve them through the three kinds of devotion and four meaningful actions. The supplication ends with a heartfelt request for auspicious conditions so that the benefit of oneself and others may be accomplished.

མོས་གུས་ཀྱི་དབངས་སྒྲན།

The Sweet Melody of Devotion

ན་མོ་གུ་རུ་མ་རྒྱ་མོ་ལ།།

namo guru manjughoshaya

*Namo guru Mañjughoṣāya!*¹ [290]

འཇམ་པའི་དབངས་སོགས་སྟོགས་བཅུའི་རྣམ་འབྲེན་གྱི།།

jam pé yang sok chok chü nam dren gyi

The embodiment of wisdom of the guides of the ten directions, like *Mañjughoṣa*,

ཡེ་ཤེས་གཅིག་བསྐྱེས་མཁུན་བཟེའི་དབང་པོ་མཆོག།

yé shé chik dü khyen tsé wang po chok

You are the supreme *lord of knowledge and compassion*.²

སྟིང་ནས་བྲན་པའི་གདུང་བས་གསོལ་འདེབས་ན།།

nying né dren pé dung wé söl deb na

We supplicate you with heartfelt longing—

བྱིན་ལྷ་བས་ཆར་ཆེན་པོ་བཟུང་སྒྲ་མ་རྗེ།།

jin lab char chen pob chik la ma jé

O supreme guru, bring down a great shower of blessings!

གང་སྐུ་རིག་གྲོལ་ཡོན་ཏན་མཆོད་བྱུང་བའི།།

gang ku rik dröl yön ten mé jung wé

Your enlightened body is the great crown ornament of a saṅgha of ten million,

གྱལ་སྤུལ་དག་འདུན་བྱེ་བའི་གཙུག་རྒྱུ་ཆེས།

gyal sé gé dün jé bé tsuk gyen ché

The heirs of the victors possessing marvelous qualities of knowledge and liberation.

བྱང་ཚུབ་བར་དུ་འབྲལ་མེད་རྗེས་བཟུང་ནས།

jang chub bar du dral mé jé zung né

Without ever parting from us, care for us until awakening—

ཕན་བདེའི་ལེགས་ཚོགས་སྤེལ་ཅིག་སྒྲ་མ་རྗེ།

pen dé lek tsok pel chik la ma jé

O supreme guru, increase our prosperity, well-being, and happiness!

ཁྱོད་གསུང་ལུང་རྟོགས་དམ་ཚེས་རྒྱ་མཚོའི་སྤྱིན།

khyö sung lung tok dam chö gya tsö trin

Your enlightened speech, an ocean-like cloud of transmissions and realization of the sacred Dharma,

གདུལ་བྱའི་ཁམས་དང་འཆོམས་པར་རབ་འཆར་བས།

dül jé kham dang tsam par rab char bé

Manifests fully in accord with the dispositions of trainees.

བྱང་ཚུབ་བར་དུ་འབྲལ་མེད་རྗེས་བཟུང་ནས།

jang chub bar du dral mé jé zung né

Without ever parting from us, care for us until awakening—

ཉོན་མོངས་གདུང་བ་སོལ་ཅིག་སྒྲ་མ་རྗེ།

nyön mong dung wa söl chik la ma jé

O supreme guru, clear the misery of our afflictions!

སྤྱགས་ནི་རབ་འབྲམས་ཡི་དམ་ཞི་ཁྱོའི་ལྷ།

tuk ni rab jam yi dam zhi trö lha

Your enlightened mind is of one taste with all the buddhas

སངས་རྒྱལ་ཀུན་དང་རོ་མཉམ་ཉིད་གྲུར་པས།

sang gyé kün dang ro nyam nyi gyur pé

And the infinite peaceful and wrathful yidam deities.

བྱང་ཚུབ་བར་དུ་འབྲལ་མེད་རྗེས་བཟུང་ནས།

jang chub bar du dral mé jé zung né

Without ever parting from us, care for us until awakening—

དངོས་གྲུབ་རྣམ་གཉིས་སྟོལ་ཅིག་སྒྲ་མ་རྩེ།

ngö drub nam nyi tsöl chik la ma jé

O supreme guru, bestow the two types of accomplishments!

ཡོན་ཏན་དཔག་བསམ་རྒྱས་པའི་གྲིབ་བསིལ་ཅན།

yön ten pak sam gyé pé drib sil chen

Your enlightened qualities, a blossoming wish-fulfilling tree with cooling shade,

གཞོད་སྦྱིན་ལོ་རྒྱུ་ཚོགས་དང་དབྱེར་མེད་པས།

nö jin nor lhé tsok dang yer mé pé

Are indivisible from the multitudes of yakṣas and wealth deities.

བྱང་ཚུབ་བར་དུ་འབྲལ་མེད་རྩེས་བཟུང་ནས།

jang chub bar du dral mé jé zung né

Without ever parting from us, care for us until awakening—

མཐུན་རྒྱུན་འདོད་རྒྱུར་སྟོལ་ཅིག་སྒྲ་མ་རྩེ།

tün kyen dö gur tsöl chik la ma jé

O supreme guru, bestow favorable conditions and all that is wished for!

ཕྱིན་ལས་རྣམ་པ་བཞི་ཡི་འཁོར་ལོས་སྐྱུར།

trin lé nam pa zhi yi khor lö gyur

Turning the wheel of the four enlightened activities,

མཁའ་འཕྲོ་ཚོས་སྐྱོང་རྒྱ་མཚའི་ཚོགས་ཀྱི་རྩེས།

khan dro chö kyong gya tsö tsok kyi jé

You are the lord of an ocean-like assembly of ḍākinīs and dharmapālas.

བྱང་ཚུབ་བར་དུ་འབྲལ་མེད་རྩེས་བཟུང་ནས།

jang chub bar du dral mé jé zung né

Without ever parting from us, care for us until awakening—

འགལ་རྒྱུན་བར་ཆད་སོལ་ཅིག་སྒྲ་མ་རྩེ།

gal kyen bar ché söl chik la ma jé

O supreme guru, dispel obstacles and unfavorable conditions! [291]

མདོར་ན་འདི་ནས་བྱང་ཚུབ་སྦྱིང་པོའི་བར།

dor na di né jang chub nying pö bar

In brief, from now until we reach the heart of awakening,

མགོན་པོ་ཁྱོད་ལས་སྐྱབས་གཞན་མ་མཆིས་པས།

gön po khyö lé kyab shyen ma chi pé

O protector, we have no refuge other than you.

འདི་ཕྱི་བར་དོའི་གནས་སྐབས་ཐམས་ཅད་དུ།

di chi bar dö né kab tam ché du

In this life, future lives, and the intermediate states,

འབྲལ་མེད་རྗེས་སུ་བྱུངས་ཤིག་སྒྲུ་མ་རྗེ།

dral mé jé su zung shik la ma jé

O supreme guru, without ever parting from us, care for us.

སྲིད་ཞིའི་ལེགས་ཚོགས་ཀྱན་གྱི་འབྱུང་གནས་ནི།

si zhi lek tsok kün gyi jung né ni

Since the source of all that is good in existence and peace

ལས་སྟོན་དགེ་བའི་བཤེས་ལས་གཞན་མིན་ཕྱིར།

lam tön gé wé shé lé zhen min chir

Is none other than the spiritual friend who shows the path,

དྲུངས་འདོད་ཡིད་ཆེས་མི་ཕྱིད་དད་པར་བཅས།

dwang dö yi ché mi ché dé par ché

Bless us that we may rely on you in the right way³

བསམ་པས་ཚུལ་བཞིན་བསྟེན་པར་བྱིན་གྱིས་སྒྲོབས།

sam pé tsül zhin ten par jin gyi lob

With the unshakable faith of clarity, aspiration, and confidence.

ལུས་རག་ཡིད་གསུམ་ལོངས་སྟོད་དང་བཅས་པའི།

lū ngak yi sum long chö dang ché pé

Possessing the four meaningful things—wealth as well as a physical body, speech, and intelligence—

དོན་ཡོད་རྣམ་བཞིས་དཔལ་ལྷན་སྒྲུ་མ་མཆོག།

dön yö nam zhi pal den la ma chok

May we fully accomplish the enlightened activities

དགྱེས་པའི་ཕྱིན་ལས་མ་ལུས་རབ་བསྐྱབ་པའི།

gyé pé trin lé ma lü rab drub pé

That delight the supreme, glorious guru!

སྐྱོར་བས་ཚུལ་བཞིན་བསྟེན་པར་བྱིན་གྱིས་སྐྱོབས།།

jor wé tsül zhin ten par jin gyi lob

Grant your blessings so that through our actions we may follow you in the right way!

དེ་ལྟར་བསམ་དང་སྐྱོར་བས་ཅེ་གཅིག་ཏུ།།

dé tar sam dang jor wé tsé chik tu

Focusing and behaving in this way with one-pointed concentration,

རྗེ་བཙུན་སྤྱ་མའི་ཞབས་པད་ལེགས་བསྟེན་པས།།

jé tsün la mé zhab pé lek ten pé

Since we properly serve at the lotus feet of the venerable guru,

སྐྱ་གསུང་བླགས་དང་ཡོན་ཏན་ཐིན་ལས་ཀྱི།།

ku sung tuk dang yön ten trin lé kyi

Grant your blessings that we may be suffused with the wisdom sight

ཡེ་ཤེས་གཟིགས་པ་འཕྲུག་པར་བྱིན་གྱིས་སྐྱོབས།།

yé shé zik pa juk par jin gyi lob

Of your enlightened body, speech, mind, qualities, and activities!

དེ་མཐུས་ངེས་འབྱུང་ཚུལ་ཁྲིམས་རྣམ་པར་དག།

dé tü ngé jung tsül trim nam par dak

Through their power, since we have purified renunciation and ethics,

རིན་ཆེན་བྱང་ཆུབ་སེམས་གཉིས་གཏིང་ནས་འབྱོངས།།

rin chen jang chub sem nyi ting né jong

Thoroughly cultivated twofold precious bodhicitta,

བསྐྱེད་རྫོགས་ལམ་གྱི་རིམ་པ་མཐར་ཐིན་ནས།།

kyé dzok lam gyi rim pa tar chin né

And perfected the stages of the path of generation and completion,

རང་གཞན་དོན་གཉིས་འབྲུབ་པའི་བྲག་ཤིས་སྤྱོད།།

rang zhen dön nyi drub pé ta shi tsöl

Bless us with good fortune to accomplish the twofold benefit for ourselves and others!

Tsultrim Rinchen, a holder of the treasury house full of riches of faith, samaya, and merit, earnestly requested from afar with an auspicious white scarf that I compose something like this. It was written by the monk of Śākya, the renunciate Khyentse Wangpo who delights the guru Mañjughoṣa, [292] on an auspicious day in the sixth month of the Female Earth Snake year (1869)

of the fifteenth sexagenary cycle.⁴ May the gurus and the buddhas and their heirs bless this prayer that it be meaningful!

NOTES

1. “Homage to the guru Mañjughoṣa!”
2. Italics here reflect the specific words that make up Jamyang Khyentse Wangpo’s name.
3. This refers to the mental attitude of relying on one’s teacher through the three devotions (*dad pa gsum*) to the Buddha, Dharma, and Saṅgha.
4. The fifteenth sexagenary cycle began in 1867.

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GLOSSARY

afflictions

ཉོན་ཐོངས། • *nyon mongs* • kleśa

Sometimes translated as “poisons” or “negative emotions,” they are attachment, aversion, ignorance, pride, and jealousy.

clarity, aspiration, and confidence

དྲངས་འདོད་ཡིད་ཆེས། • *dwangs 'dod yid ches*

The three divisions of faith are taught in Buddhist practice-related literature, including Patrul Rinpoche’s famous *Words of My Perfect Teacher* (*kun bzang bla ma'i zhal lung*).

favorable conditions

མཐུན་ཁྱེན། • *mtshun rkyen*

Factors that are conducive for spiritual growth and awakening. When described as the four wheels, they include being a god or human, following a spiritual friend, having aspiration, and having merit from past lives.

four enlightened activities

ཐུན་ལས་རྣམ་བཞི། • *phrin las rnam bzhi*

The four kinds of enlightened activities, mainly found in tantric sources, are pacifying, increasing, magnetizing, and subjugating.

four meaningful things

དོན་ཡོད་རྣམ་བཞི། • *don yod rnam bzhi*

The four instrumentally useful or meaningful things are body, speech, mind, and wealth.

heart of awakening

བྱང་ཆུབ་སྤྱིང་པོ། • *byang chub snying po*

Epithet for supreme, perfect awakening.

heirs of the victors

རྒྱལ་སྲས། • *rgyal sras* • jinaputra

An epithet for bodhisattvas.

intermediate state

བར་དོ། • *bar do* • antarābhava

While multiple types of intermediate states are described, the term is most commonly used for the state after death and prior to the beginning of the next life.

obstacles

བར་ཆད། • *bar chad*

Hindrances to one's Dharma practice, ranging from illness and bad companions to malevolent spirits.

path of generation and completion

བསྐྱེད་རྫོགས་ལམ། • *bskyed rdzogs lam*

The two stages of tantric practice in the highest class of Buddhist tantra. The generation stage purifies ordinary perception through the visualization of the deity and the maṇḍala. The completion stage involves practice based on the nāḍīs, prāṇas, and bindus to induce a direct experience of the nature of the mind.

peaceful and wrathful meditational deities

ཡི་དམ་ཞི་ཁྲོའི་ལྷ། • *yi dam zhi kbro'i lha*

A collective term for the fifty-eight ferocious and forty-two gentle meditational deities outlined in the tantras, as well as treasure texts and bardo teachings.

qualities of knowledge and liberation

རིག་གྲོལ་ཡོན་ཏན། • *rig grol yon tan*

The eight qualities of the knowledge and liberation of the noble Saṅgha include: (1) the quality of knowing what is reality, (2) the quality of knowing what conventionally exists, (3) the quality of knowing inner features, (4) the quality of knowledge itself, (5) the quality of liberation from alluring delusions, (6) the quality of liberation from obstructive delusions, (7) the quality of liberation from lower delusions, and (8) the quality of liberation itself.

sacred Dharma of transmission and realization

ལུང་རྟོགས་དམ་ཆོས། • *lung rtogs dam chos*

A twofold understanding of the Dharma in terms of the transmission of scriptural teachings and realization as the various paths and practices.

Tsultrim Rinchen

ཚུལ་ཁྲིམས་རིན་ཆེན། • *tshul khrims rin chen*

An individual described as “a holder of the treasury house of riches of faith, samaya, and merit,” who requested Jamyang Khyentse Wangpo to compose *The Sweet Melody of Devotion That Accomplishes All Aims* (B270).

two types of accomplishments

དངོས་སྒྲུབ་རྣམ་གཉིས། • *dnngos grub rnam gnyis*

Common siddhis range from clairvoyance and clairaudience to flight or longevity. The list of eight ordinary accomplishments details other wonderful powers. The supreme accomplishment is attaining buddhahood.

twofold benefit

དོན་གཉིས། • *don gnyis*

The achievement of liberation, which benefits oneself, and compassionate and skillful activity, which benefits others. In terms of the enlightened bodies, this refers to attaining the dharmakāya and benefiting others through the manifestation of other kāyas, respectively.

twofold bodhicitta

བྱང་ཆུབ་སེམས་གཉིས། • *byang chub sems gnyis*

The mind of awakening has two aspects: relative and ultimate. Relative bodhicitta comprises the bodhicitta of aspiration to follow the path of the bodhisattva and the bodhicitta of application on the path. Absolute bodhicitta refers to either the mind of the disciple being focused on enlightenment or the mind whose nature is enlightenment.

unfavorable conditions

འགལ་ཁྱེན། • *'gal rkyen*

Adverse circumstances that impede practice of the Dharma.

wealth deities

ནོར་ལྷ། • *nor lha* • *vasu*

Originally connected to the Indian god Kubera, who ruled over the yakṣas, the concept of wealth deities grew with later Buddhist tantric cycles to include Vasudhārā, Vaiśravaṇa, and Jambhala.

wisdom sight

ཡེ་ཤེས་གཟིགས་པ། • *ye shes gzigs pa* • *jñānadarśana*

Higher, subtle insight, such as that on the path of seeing.

yakṣa

གནོད་བྱིན། • *gnod sbyin* • *yakṣa*

Literally, “harm bringer.” As local deities especially associated with trees, yakṣas can also be benevolent.

yearning

གདུང་བ། • *gdung ba*

The mental state of intense and overwhelming longing that devoted disciples are said to feel for their masters.