

༄༅། །རིག་བྱེད་མའི་སྒོམ་བརྒྱས་སྤྱིང་པོར་དྲིལ་བ་
སྤྱིང་གསུམ་ཡིད་འཕྲོག་

**Captivating the Three Realms:
A Meditation and Recitation Practice of
Kurukullā Condensed to Its Essence**

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

This text is intended to be read and practiced by those who have received the requisite Vajrayāna authorizations, transmissions, and instructions. If you are unsure whether you have received the appropriate permissions, please consult a qualified Dharma teacher of the relevant tradition.

rig byed ma'i sgom bzlas snying por dril ba srid gsum yid 'phrog

B674

Kabum, vol. 11 (da), 403.1–409.1, Dzongsar 2014.

This text was translated by Laura Swan. The translation was completed under the patronage of Khyentse Foundation and the supervision of Khyentse Vision Project.

First Published 2024

Version 1

Generated from KVP's reading room on 17-Sep-2026

Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

This work is licensed under a [Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License](https://creativecommons.org/licenses/by-nc-nd/4.0/).

CONTENTS

TRANSLATOR'S INTRODUCTION	1
CAPTIVATING THE THREE REALMS	3
NOTES	13
BIBLIOGRAPHY	15
GLOSSARY	17

TRANSLATOR'S INTRODUCTION

A female deity of the Lotus family, Kurukullā is associated specifically with the enlightened activity of magnetizing. In Tibetan traditions, she is often called the Lotus Ḍākinī (Pema Khandro), while in Hindu traditions she is known as Umādevī. She is usually depicted as red in color, standing in dance posture, and holding a bow and arrow made of flowers. She is also one of the twenty-one emanations of Tārā.

This succinct liturgy for meditating on Kurukullā and reciting the deity's mantra is based on the writings of Tsarchen Dorje Chang, also known as Tsarchen Losal Gyatso (1502–1566), the thirteenth abbot of Shalu and the founder of the Tsarpa branch of the Sakya tradition. It was compiled by Khyentse Wangpo for an unnamed female member of the Khön family.

Captivating the Three Realms begins with taking refuge and generating bodhicitta. The practitioner then generates the self-visualization, invites the wisdom beings before them, offers the seven branches, rouses bodhicitta once more, and cultivates the four immeasurables. After this, the main part of the practice begins. From within emptiness, the deity is generated, empowerment is bestowed, offerings are made, and praise is given. Then follows the recitation of mantra, the method through which the magnetizing activities are performed. The practice concludes with dedications, aspirations, and prayers for auspiciousness.

སྲིད་གསུམ་ཡིད་འཕྲོག

Captivating the Three Realms

*Namo guru Kurukullāpadāya.*¹

Those wishing to cultivate the Exalted Lady Kurukullā in a concise manner should sit on a comfortable seat and assume the meditation posture. Visualize the objects of refuge and then take refuge and generate bodhicitta with the following lines.

བདག་སོགས་འགྲོ་ཀླན་བྱང་ཚུབ་བར།།

dak sok dro kün jang chub bar

From now until awakening, I and all beings

སྤྲ་མ་དྲོན་མཆོག་རྣམ་གསུམ་ལ།།

la ma kön chok nam sum la

Devotedly take refuge in the guru and the Three Jewels.

གུས་པས་སྐྱབས་མཆི་གཞན་དོན་ཕྱིར།།

gü pé kyab chi zhen dön chir

For the benefit of others,

ཟབ་མེད་རྣལ་འབྱོར་བསྐྱོམ་པར་བགྱི།།

zab mö nal jor gom par gyi

I will train in this profound practice!

Recite this as many times as you can, and then to gather accumulations of merit:

རང་ཉིད་སྐད་ཅིག་རྩེ་བཅུན་མར།

rang nyi ké chik jé tsün mar

I instantly become the Exalted Lady (with one face and two hands, holding a bow and arrow).

གསལ་བའི་ཐུགས་ནས་འོད་འཕྲོས་པས།

sal wé tuk né ö trö pé

From my heart center, light streams out,

ཞེ་མ་ཀུ་རུ་ཀུལྷའི་ཚོགས།

la ma ku ru kullé tsok

Inviting the guru Kurukullā and her entourage

མདུན་གྱི་ནམ་མཁར་སྤྱན་རླབས་གུར།

dün gyi nam khar chen drang gyur

Into the sky before me.

ནམ་གུ་རུ་ཐུ་ཀུལྷའི་མཆོལ་བྱེ་

namo guru shri kurukulle mandalebhyah

*Namo guru Śrī Kurukulle maṇḍalebhyah.*² [405]

ཨོྃ་གུ་རུ་ཐུ་ཀུལྷའི་མཆོལ་ས་པ་རི་ལྷ་ར་ཨཱ་རྩྱཱྃ། པུྃ། པུྃ། རྩྱཱྃ་པེ། ཨཱ་ལྷ་ཀེ། གཱྱེ། རི་བཱི། ཤཱ་པ་ཏི་ཚྱེ་
སྤྱེ་ཏྱེ།

om guru shri kurukulle mandala sapariwara argham padyam pupé dupé aloké gendé
naividya shabda pratitsa soha

OM GURU ŚRĪ KURUKULLE MAṆḌALA SAPARIVĀRA ARGHAṂ PĀDYAM PUṢPE DHŪPE
ĀLOKE GANDHE NAIVIDYĀ ŚABDA PRATĪCCHA SVĀHĀ

དཀོན་མཆོག་གསུམ་ལ་བདག་སྐྱབས་མཆི།

kön chok sum la dak kyab chi

In the Three Jewels, I take refuge.

སྤིག་པ་ཐམས་ཅད་སོ་སོར་བཤགས།

dik pa tam ché so sor shak

Each and every misdeed, I confess.

འགྲོ་བའི་དག་ལ་རྩེ་ཡི་རངས།

dro wé gé la jé yi rang

In the virtue of beings, I rejoice.

སངས་རྒྱལ་བྱང་ཆུབ་ཡིད་ཀྱིས་གཟུང་།
sang gyé jang chub yi kyi zung
The Buddha's awakening, I hold in my mind.

སངས་རྒྱལ་ཆོས་དང་ཆོག་མཆོག་ལ།
sang gyé chö dang tsok chok la
In the Buddha, Dharma, and Saṅgha,

བྱང་ཆུབ་བར་དུ་སྐྱབས་སུ་མཆི།
jang chub bar du kyab su chi
I take refuge until awakening.

རང་གཞན་དོན་ནི་རབ་བསྐྱབ་ཕྱིར།
rang zhen dön ni rab drub chir
To fulfill the benefit of myself and others,

བྱང་ཆུབ་སེམས་ནི་བསྐྱེད་པར་བགྱི།
jang chub sem ni kyé par gyi
I generate the mind of awakening.

བྱང་ཆུབ་མཆོག་གི་སེམས་ནི་བསྐྱེད་བགྱིས་ནས།
jang chub chok gi sem ni kyé gyi né
Having roused the heart of supreme awakening,

སེམས་ཅན་ཐམས་ཅད་བདག་གིས་མགོན་དུ་གཉེར།
sem chen tam ché dak gi drön du nyer
I will provide for all beings as my guests.

བྱང་ཆུབ་སྦྱོང་མཆོག་ཡིད་འོང་སྦྱང་པར་བགྱི།
jang chub chö chok yi ong ché par gyi
I will perform the pleasing, excellent deeds of bodhisattvas.

འགོ་ལ་པན་ཕྱིར་སངས་རྒྱལ་འབྲུབ་པར་ཤོག།
dro la pen chir sang gyé drub par shok
For beings' benefit, may I attain buddhahood! [406]

Recite those lines three times.

སེམས་ཅན་བདེ་ལྷན་སྤྱད་བསྐྱེད་བྲལ།།

sem chen dé den duk ngal dral

May all beings have happiness and be free of suffering.

བདེ་ལས་ཉམས་མེད་བྟངས་སྟོམས་ཤོག།

dé lé nyam mé tang nyom shok

May their happiness never wane and may they live in equanimity.

ཚོགས་ཞིང་རང་ལ་ཐིམ་པར་གྱུར།།

tsok zhing rang la tim par gyur

The field of accumulation dissolves into me.

ཨོ་ཤུ་བྱ་དྲ་རྒྱ་ན་བཟོ་སྤྲུ་མ་ཅུ་གོ་རྟེ།

om shunyata dznyana benza swabhawa atma ko ham

OM ŚUNYATĀ JÑĀNA VAJRA SVABHĀVĀTMAKO 'HAM

To gather the accumulation of wisdom, recite this and imagine that by doing so, all phenomena are purified into luminous emptiness. Then rest in that state.

སྟོང་པའི་རང་ལས་བྱི་རོལ་དུ།།

tong pé ngang lé chi röl tu

From within the state of emptiness

དུར་ཁྲོད་བརྒྱུད་ཀྱིས་བསྐྱོར་བའི་དབུས།།

dur trö gyé kyi kor wé ü

Appear the eight charnel grounds at the periphery.

པད་ཉི་ཉླ་ཡིག་ཡོངས་གྱུར་ལས།།

pé nyi hung yik yong gyur lé

In the center is a lotus, sun disc, and HÜM.

སྤྱ་ཚོགས་དོ་རྩེ་རྩྱ་གིས་མཚན།།

na tsok do jé hung gi tsen

They transform into a crossed vajra marked with HÜM,

འོད་འཕྲོས་དོ་རྩེ་ལྷུང་འཁོར་གྱུར།།

ö trö do jé sung khor gyur

From which light radiates out, forming the vajra protection circle.

དེ་དབུས་པོ་ལས་པ་རྒྱ་དང་།

dé ü pam lé pema dang

In its center is PAM, out of which appears a lotus,

པོ་ལས་ཉི་དཀྱིལ་མི་རོ་འི་སྟེང་།

pam lé nyi kyil mi rô teng

And from PAM appears a sun disc and a human corpse.

རྩི་ལས་ཀླུ་རྒྱལ་རྩི་ས་མཚན་པའི།

hrih lé utpal hrih tsen pé

Upon those stands HRĪḤ, which transforms into an utpala flower marked with HRĪḤ.

འོད་ཀྱིས་འཕགས་མཚན་འགོ་སྒྲིབ་སྦྱངས།

ö kyi pak chö dro drib jang

It projects light that presents offerings to the noble ones, purifies the obscurations of beings,

བརྟན་གཡོའི་དངོས་ཀྱན་ལྷར་བྱས་ཏེ།

ten yö ngö kün lhar jé té

And transforms all things, animate and inanimate, into the deity.

ཚུར་འདས་ཡོངས་སུ་བྱུར་བ་ལས།

tsur dü yong su gyur pa lé

When the light is gathered back in,

བདག་ཉིད་སྐད་ཅིག་རྗེ་བཙུན་མ།

dak nyi ké chik jé tsün ma

I instantly transform into the Exalted Lady.

དམར་གསལ་ཞལ་གཅིག་ཕྱག་བཞིས་མཛེས།

mar sal zhal chik chak zhi dzé

I am radiantly red and beautiful, with one face and four hands,

བཅུ་དྲུག་ན་ཚོད་འཛུམ་ཁོའི་ཉམས།

chu druk na tsö dzum trö nyam

A sixteen-year-old maiden smiling wrathfully.

དམར་རྒྱུ་སྦྱན་གསུམ་གཡོན་དུ་གཟིགས།

mar dum chen sum yön du zik

My three red, round eyes gaze to the left.

དབུ་སྒྲ་དམར་སྒུམ་གྱིན་དུ་བསྐྱོད།

ü tra mar num gyen du kyö

My gleaming red hair billows up,

ཐོད་སྒྲུམ་ལྔ་དང་དར་དབྱངས་བཅིངས།

tö kam nga dang dar chang ching

Bound by five bleached skulls and silk ribbons.

མགོ་སྒྲོན་ལྔ་བཅུ་འདྲ་ཤལ་འཕྱང་།

go lön nga chü do shal chang

A long necklace of fifty fresh heads hangs from my neck.

ཙ་ཕྱག་ཉུང་ལ་མདའ་གཞུ་དང་།

tsa chak utpal da zhu dang

With my two main hands, I hold a bow and arrow of utpala flowers.

ལྷག་མ་ལྷགས་ཀྱི་ཞགས་པ་འཛིན།

lhak ma chak kyu zhak pa dzin

With my other two hands, I hold a hook and lasso.

རབ་དུ་སྒྲིག་ཅིང་ཆགས་པའི་ཚུལ།

rab tu gek ching chak pé tsül

In a manner both alluring and passionate,

རིན་ཆེན་རུས་རྒྱན་སྒྲག་ཤམ་ཅན།

rin chen rü gyen tak sham chen

I wear ornaments of jewel and bone and a tiger-skin skirt, [407]

གཡས་བསྐྱུས་གཡོན་བརྒྱུད་གར་སྟབས་འགྱིང་།

yé kum yön kyang gar tab gying

Poised in a dance posture with my right leg drawn in and my left leg stretched out.

མཐོང་ཐོས་བྲན་པས་ཡིད་འཕྲོག་ཅིང་།

tong tö dren pé yi trok ching

I captivate by being seen, heard, and thought about.

འོད་འབར་ཉི་མའི་རྒྱབ་ཡོལ་མཛད།

ö bar nyi mé gyab yöl dzé

With a blazing sun as my backdrop,

གནས་གསུམ་འབྲུ་གསུམ་འོད་ཟེར་གྱིས།

né sum dru sum ö zer gyi

Light rays from the three seed syllables at my three places

ཡེ་ཤེས་སེམ་པ་ས་མ་དམ་ཇེ་

yé shé sem pa sa ma dzah

Invite the wisdom being—SAMĀJAḤ!

ཨོྃ་ཤྲི་ཀུ་རུ་ཀུ་ལྷོ་ཨ་རྒྱུ། ཕུ་ཤྲི། པུ་ལྷོ། ལྷུ་པེ། ལུ་ལོ་ཀེ། གཞྭེ། རི་བི་རྒྱ། ཤལ་པ་དྲི་རྩོ་སྤྲ།

om shri kurukulle argham padyam pupé dupé aloké gendé naividya shabda pratitsa soha

OM ŚRĪ KURUKULLE ARGHAM PĀDYAM PUṢPE DHŪPE ĀLOKE GANDHE NAIVIDYĀ ŚABDA PRATĪCCHA SVĀHĀ

ཇེ་རྩོ་བོ་ཏོ་

dzah hung bam ho

JAḤ HŪM BAḤ HOḤ

With that, the wisdom being dissolves into me.

སྤར་ཡང་དབང་ལྷ་སྤྱན་རྟེན་ནས།

lar yang wang lha chen drang né

Now the empowerment deities are invited.

ཡེ་ཤེས་བདུད་རྩིས་དབང་བསྐྱར་བས།

yé shé dü tsi wang kur wé

As empowerments are bestowed with wisdom nectar,

སྐྱ་གང་སྒྲིབ་དག་རིགས་ཀྱི་བདག།

ku gang drib dak rik kyi dak

My body is filled up, my obscurations are purified,

འོད་དཔག་མེད་པས་དབྱར་བརྒྱན་གྱིར།

ö pak mé pé ur gyen gyur

And Amitābha, the lord of the family, adorns my crown.

ཨོྃ་ཤྲི་ཀུ་རུ་ཀུ་ལྷོ་ཨ་རྒྱུ། ཕུ་ཤྲི། པུ་ལྷོ། ལྷུ་པེ། ལུ་ལོ་ཀེ། གཞྭེ། རི་བི་རྒྱ། ཤལ་པ་དྲི་རྩོ་སྤྲ།

om shri kurukulle argham padyam pupé dupé aloké gendé naividya shabda pratitsa soha

OM ŚRĪ KURUKULLE ARGHAM PĀDYAM PUṢPE DHŪPE ĀLOKE GANDHE NAIVIDYĀ ŚABDA PRATĪCCHA SVĀHĀ

With that, present outer offerings.

ཨོཾ་ཧཱུྃ་ཧ་ཧོ་ཧྱི།

om ah hung ha ho hrih

OM ĀḤ HŪṂ HA HO HRĪḤ

ཨོཾ་ཧཱུྃ་

om ah hung

OM ĀḤ HŪṂ

With OM ĀḤ HŪṂ HA HO HRĪḤ, consecrate the inner offerings, and with OM ĀḤ HŪṂ imbibe them. In this way, the primordial wisdom of great bliss is awakened.

བཅུ་བཤ་རྩེ་ཆགས་པ་རྒྱ་རྩ་གའི་མདོག།

tsé wé jé chak pema ra gé dok

Intensely loving, you are the color of a ruby.

ཞལ་གཅིག་ཕྱག་བཞི་ཞབས་གཉིས་མཛེས་པའི་སྐྱ།

zhal chik chak zhi zhab nyi dzé pé ku

Your dazzling body with one face, four arms, and two legs

ཡེ་ཤེས་མདའ་གཞུ་ལྷུངས་ལྷགས་རྒྱ་འཛིན།

yé shé da zhu utpal chak kyu dzin

Holds the bow and arrow of wisdom and a hook of utpala blossoms.

རྩེ་བཙུན་རིག་བྱེད་མ་ལ་ཕྱག་འཆའ་ལོ།

jé tsün rik jé ma la chak tsal lo

Exalted Lady, Kurukullā, I pay homage to you!

With that, offer praise. To perform the recitation, say:

རང་གི་སྤིང་གར་ཉི་མའི་སྤྲོང་།

rang gi nying gar nyi mé teng

In my heart center upon a sun disc

ཧྱི་མཐར་སྐྱགས་ཕྱོང་དམར་པོས་བསྐླར།

hrih tar ngak treng mar pö kor

Stands HRĪḤ encircled by a red mantra garland.

འོད་འཕྲོས་སྤྱིད་ཞིའི་ཕུན་ཚོགས་ཀྱི།

ö trö si zhi pün tsok kün

Light streams out, and every wonder in existence and cessation

ཐོག་པ་མེད་པར་དབང་བསྐྱུས་གྱུར།

tok pa mé par wang dü gyur

Is unimpededly magnetized.

ཨོྭ་ཀུ་རུ་ཀུ་ཤྲེ་མྲི་ཨླ་སྐྱ་ཏྲ།

om kurukulle hrih soha

OM KURUKULLE HRĪḤ SVĀHĀ

Recite this as much as you can, without interrupting it with ordinary talk. [408]

When bringing the session to a close, imagine that your three places are marked by the three seed syllables, the essence of the three vajras, and say:

ཨོྭ་ཨཱ་ཏུྃ་

om ah hung

OM ĀḤ HŪṂ

དགེ་བ་འདི་ཡིས་ཟུར་དུ་བདག།

gé wa di yi nyur du dak

Through this virtue, having swiftly accomplished

རིག་བྱེད་དབང་མོ་འགྲུབ་གྱུར་ནས།

rik jé wang mo drub gyur né

Kurukullā, the Mighty Lady,

འགོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།

dro wa chik kyang ma lü pa

May I establish all wandering beings,

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག།

dé yi sa la gö par shok

Without a single exception, at her level.

ཚེ་རིང་ནད་མེད་འབྱོར་ལྡན་ཞིང་།

tsé ring né mé jor den zhing

May we live long, with good health and prosperity,

འབྲོ་ཀུན་རྟག་ཏུ་འདུན་པ་དང་།
dro kün tak tu dün pa dang
And may the wishes and aims

ཇི་ལྟར་བསམ་པའི་དོན་རྣམས་ཀྱང་།
ji tar sam pé dön nam kün
Of all beings forever be fulfilled

ཚེས་བཞིན་འབྲུབ་པར་མཛད་དུ་གསོལ།
chö zhin drub par dzé du söl
In harmony with the Dharma—for this, I pray!

འབད་དང་སྤྱོད་བས་མ་གོས་པ།
bé dang tsöl wé ma gö pa
Untainted by effort and exertion,

ཡིད་བཞིན་ནོར་བུ་དཔག་བསམ་བཞིན།
yi zhin nor bu pak sam zhin
Like the wish-granting jewel and the wish-granting tree,

སེམས་ཅན་རེ་བ་སྐྱོང་མཛད་པ།
sem chen ré wa kong dzé pa
You fulfill the hopes of beings.

བསམ་པ་འབྲུབ་པའི་བླ་ཤིས་ཤོག།
sam pa drub pé tra shi shok
May all be auspicious to accomplish your wishes!

With these and other verses, make suitable dedications, aspirations, and prayers for auspiciousness. Then engage in your daily activities. In all intervals between practice sessions, take appearances, sounds, and thoughts onto the path by recognizing them as the three secrets of the Exalted Lady. Never part from this recognition and, in this way, pass your time in virtuous activities.

This was arranged by Khyentse Wangpo, the servant who pleases Guru Mañjughoṣa, as a spiritual practice for a prince's sublime consort, a descendent of the line of luminous gods.³ It follows the teachings of Tsarchen Dorje Chang and is arranged in a series of concise verses. May it bring supreme goodness! [409]

*Sarvadā siddhi vara sphuṭa bhūyāt!*⁴

NOTES

1. “Homage to the feet of the guru Kurukullā!”
2. “Homage to glorious guru Kurukullā and to her maṇḍalas!”
3. The lady who requested this practice was a member of the Khön family, whose genealogy extends all the way back to the original settling of Tibet by gods made of light (*prabheśvara*; *’od gsal lha*). Khyentse Wangpo’s biography notes that three daughters of this lineage met with him and received teachings: Tamdrin Wangmo and her younger sister Tenzin Wangmo (daughters of bdag chen ngag dbang kun dga’ rin chen of phun tshogs pho brang), and Kelsang Chödrön (daughter of bdag chen bkra shis rin chen of sgrol ma pho brang). Of these, Tamdrin Wangmo (rta mgrin dbang mo, 1836–1896) was the most distinguished. Jamgön Kongtrul mentions that she visited Dzongsar in 1875 and spent time with him (see Akester, *The Life of Jamyang Khyentsé Wangpo*, 143n266). Based on this, it is likely that the name Nordzin Kyongwe Wangpo (nor ’dzin skyong ba’i dbang mo) here refers to her. While her biography notes that she did make a Kurukullā retreat, the main teachings she received from Khyentse Wangpo were on Simhamukhā; see Benard, *The Sakya Jetsunmas*, ch. 4.
4. “May the accomplishment always be excellent and clearly apparent!”

BIBLIOGRAPHY

- Akester, Matthew, trans. *The Life of Jamyang Khyentsé Wangpo*. By Jamgön Kongtrul. Khyentse Foundation, 2020.
- Benard, Elisabeth. *The Sakya Jetsunmas: The Hidden World of Tibetan Female Lamas*. Boulder, CO: Snow Lion, 2021.

GLOSSARY

accumulation of merit

བསོད་ནམས་ཀྱི་ཚོགས། • *bsod nams kyi tshogs* • puṇyasambhāra

One of the two stores, or accumulations, of merit and wisdom. Merit refers to the wholesome tendencies imprinted in the mind as a result of positive and skillful thoughts, words, and actions, which ripen as the experience of happiness and well-being. According to the Mahāyāna tradition, it is important to dedicate the merit of one's wholesome actions to the benefit of all sentient beings, ensuring that others also experience the results of the positive actions generated.

Amitābha

འོད་དཔག་མེད། • *'od dpag med* • amitābha

The buddha of the western realm of Sukhāvatī, he is also known as Amitāyus.

crossed vajra

སྒྲ་ཚོགས་རྩོམ། • *sna tshogs rdo rje* • viśvavajra

Two vajras crossed, one over the other.

Exalted Lady

རྗེ་བཙུན་མ། • *rje btsun ma*

In this context, an epithet of Kurukullā.

Guru Mañjughoṣa

འཇམ་དབྱངས་བླ་མ། • *'jam dbyangs bla ma* • guru mañjughoṣa

An alternative name for Mañjuśrī, literally meaning “gentle or beautiful voice.”

Kurukullā

རིག་བྱེད་མ། • *rig byed ma* • kurukullā

A female deity of the Lotus family, associated with the enlightened activity of magnetizing.

mind of awakening

བྱང་ཆུབ་སེམས། • *byang chub sems* • bodhicitta

The intent at the heart of Mahāyāna, namely, to obtain buddhahood in order to liberate all beings from suffering. In its relative aspect, it comprises both this aspiration and the practices toward buddhahood. In its absolute aspect, it is the realization of emptiness or the awakened mind itself.

nectar

བདུད་མྱི། • *bdud rtsi* • amṛta

The nectar that prevents death or spiritual death (hence the Tibetan term meaning “crushes spiritual death”). The Sanskrit term literally means “immortality.” It is often used metaphorically to mean the Dharma.

ordinary talk

མི་ཚིག། • *mi tshig*

Any talk that is not the mantra being recited.

primordial wisdom

ཡེ་ཤེས། • *ye shes* • jñāna

Also known as “pristine awareness,” “wakefulness,” “primordial awareness,” or “gnosis.” This refers to nonconceptual states of knowledge and to the mode of awareness of realized beings.

stores of wisdom

ཡེ་ཤེས་གྱི་ཚོགས། • *ye shes gyi tshogs* • jñānasambhāra

One of the two stores, or accumulations, of merit and wisdom. The progressive deepening of spiritual understanding is one of the two factors that, when combined, create momentum toward a practitioner’s spiritual awakening, the other being the accumulation of merit.

Tsarchen Dorje Chang

ཚེ་རེན་འཛོམས་པ། • *tshar chen rdo rje 'chang*

Also known as Tsarchen Losel Gyatso (tshar chen blo gsal rgya mtsho, 1502–1566), the thirteenth abbot of Shalu and the founder of the Tsarpa branch of the Sakya tradition.

wisdom being

ཡེ་ཤེས་སེམས་དཔལ། • *ye shes sems dpa'* • jñānasattva

The wisdom aspect of the deity, invoked to merge with the form of the deity created in meditation (samayasattva).