

From the Profound and Secret Heart Essence of the Dākinīs
Chariot of Liberation: A Guide to the Preliminaries
 and
Buddhahood Without Meditation: The Unimpeded, Fine Path

Treasure Texts Revealed by
 Heruka Dūdjom Dorjé (Dūdjom Lingpa)¹

Translated by Eva Natanya

¹ *Zab gsang mkha' 'gro'i snying thig las, sngon 'gro'i gdams pa thar pa'i shing rta and ma bsgom sangs rgyas zang thal lam bzang* in *The Collected Treasure-Texts of bDud 'joms gling pa* (Thimphu, Bhutan: Lama Kuenzang Wangdue, 2004), Vol. 1: 107–116 and 117–128. Buddhist Digital Resource Center: W28732.

*From the Profound and Secret Heart Essence of the Ḍākinīs
Chariot of Liberation: A Guide to the Preliminaries*

[108] *Namo Guru Padmakarayé*

For all who will hold the lineage of Padmasambhava in the future,
those who sincerely strive for liberation,
who put into practice the profound path:
First, here are the crucial points of practice
for the profound preliminary ritual,
a trusted guide to all the paths.
By practicing this all outer and inner obstacles will be released.

Samaya

Namo

O Lord, my lama of great kindness,
my only lasting refuge,
shining in the very nature of
perfect knowledge, love, and power,
the personified form of every buddha and
bodhisattva there ever was, is now, or is to come,
please come to the cakra of great bliss upon my crown,
never, ever to leave.
I beg you, precious guru, Lord,
please bless me in your unmatched kindness.

[109] Having leisure to practice without impediment
is an opportunity extremely difficult to find.
May I make this human life meaningful
and take hold of its very essence.
I beg you, precious guru, Lord,
please bless me in your unmatched kindness.

The appearances of this life are merely an episode in a dream.
May I remember its impermanence, and recall death from my heart.
I beg you, precious guru, Lord,
please bless me in your unmatched kindness.

The three realms are but the nature of suffering, cycling round and round.
May I sever from their root the tendrils of stubborn attachment.
I beg you, precious guru, Lord,
please bless me in your unmatched kindness.

[110] The ripening of virtuous and sinful deeds will never fail.
May I know what to do and what not to do, and have the ability to act accordingly.
I beg you, precious guru, Lord,
please bless me in your unmatched kindness.

Next, to go for refuge:

Namo

I and all my mothers and fathers, beings across limitless space,
take refuge in our lama and the Three Jewels
until we reach the heart of enlightenment.
Out of love please take us under your care,
never to be separated from you even for a moment.

Then, to generate bodhicitta:

Please attend to me, O Protector, with your daughters and sons.
By means of the four immeasurables
I will take responsibility for the needs of others.
Bearing in mind the intention to reach enlightenment,
I will train in the six perfections.
May I spontaneously accomplish the glorious goal for both myself and others.

Then, for the meditation and recitation of Vajrasattva:

Above the crown of my head,
upon a seat of lotus and moon,
is my lama, Vajrasattva, crystal white.

Peaceful, smiling, legs crossed,
blazing in the youthful glory of the
signs and symbols of enlightenment,
complete with all the adornments of a
sambhogakāya, he holds crossed
a vajra and bell and embraces the
Lady of Confidence.

From their union descends a stream
of ambrosial nectar, which cleanses me of
all sickness, demons, and obscurations.

*Oṃ vajrasattva samayam anupālaya vajrasattva tvenopatiṣṭha dṛḍho me bhava sutoṣyo me bhava
supoṣyo me bhava anurakto me bhava sarva siddim me prayaccha sarva karmasu ca me cittam
śriyam kuru hūṃ ha ha ha hoḥ bhagavan sarvatathāgata vajra mā me muñca vajrī bhava
mahāsamaya sattva āḥ*

Thus recite the hundred syllables as much as you are able. Afterwards:

All my sins and obscurations are entirely purified,
and I become like a crystal egg.

Then again Vajrasattva melts in a blaze of white light
 [111] and merges with my appearance, so that I become the
 sacred form of Vajrasattva, and look out upon
 all possible worlds as an infinite display of purity.

Oṃ vajrasattva hūṃ

Then, to offer the maṇḍala:

Oṃ āh hūṃ

In order to complete the two collections, I offer to the Three Jewels
 this exquisite maṇḍala of a billionfold world system, the glory of limitless arrays;
 my own body, all that I could ever enjoy,
 as well as my store of goodness and roots of virtue;
 all there is, entirely whole, arranged to perfection.

Then, for the guru yoga:

What appears to me is totally pure, the actual Akaniṣṭha paradise.
 I am the Queen of Khecara, bearing a curved knife and skull-cup.
 Luminous red, in dancing posture, with the beauty of youth,
 glorified by all the signs and symbols of enlightenment,
 I gaze with fervent longing into the sky above me.
 I am adorned with various ornaments of silk, jewels, and bone.

In the space before me is a dense array of rainbow light.
 Upon the seat of an unattached lotus, sun, and moon
 is the sacred form of Padmasambhava;
 his essential nature is that of my lama.

Radiant in a complexion of white with reddish hue,
 he is glorious, blazing in a mass of light.
 In the bloom of youth, perfectly complete with all the signs and symbols,
 his aspect is peaceful and also slightly fierce.

He wears his royal lotus hat, dark azure brocade cloak, Dharma robes, and secret garments.
 His right hand wields a vajra, and his left holds a skull-cup and vase.
 His two legs display a posture of ease, and his khaṭvāṅga staff rests upon his shoulder.
 Thus I meditate upon the holy body that outshines all possible worlds.

[112] *Hūṃ*

O, Lord and Guru, nirmāṇakāya of Oḍḍiyāna,
 come from your celestial palace of Lotus Light, Great Bliss,
 where you dwell atop the peak of the Glorious Copper-Colored Mountain,
 at the center of the land of Cāmara,
 come with your assembly of vidyādhara, vīras and ḍākinīs,
 please come to bless us,
 all of us who hold the lineage.

Vajra Guru Padma siddhi hūṃ

Kyé ho!

Precious Teacher, personification of the glory of every buddha there ever was, is, or will be,
just to see you clears away the darkness of ignorance,
just to hear you severs the net of afflictive uncertainty,
just to remember you passes on realization of the Lineage of Enlightened View,
just to touch you bestows blessings and spiritual attainments.

When I think of your kindness, it is beyond expression.
Your sublime qualities stretch as far as space itself.
With unbearable, fierce, and fervent longing,
I beg you in your sacred compassion, please attend to me.

Without any sense of attachment I offer you
my body and all that I enjoy, as well as my roots of virtue.

From this life and throughout all future lives,
you are my refuge, guide, protector, and guard;
I have no other everlasting protector but you.
I entrust myself to you completely,
with all my mind and heart and innermost being.

Whatever joy or grief, good or ill,
exaltation or degradation I may experience,
I cast it all aside. Lama, please listen to me.

Throughout beginningless lifetimes, I have come under the domination of ignorant delusion.
[113] Within the prison of the three realms of saṃsāra I have been tormented
by the three kinds of suffering, unbearable.
I can no longer bear the burden, this thorn of affliction!
From the depths of my heart I call to you, my Lama and my Lord.

I long for happiness, yet strive in deeds bound for suffering.
With regard to objects that appear to me, I am deceived by demons.
Clinging, I chase after the delusions of dualistic grasping.
From such bad karma, miserable fortune,
what refuge or protector do I have to guard me but you?


I pray to you, my Lord and Lama.
Hold me with your compassion, O Benevolent One!
Bless me, O Powerful One!
Take me after you, O Supreme Personification of Glory!

I beg you to turn my mind to Dharma.
Please bestow upon me the four empowerments.


Please purify me of the four obscurations.
 Please grant that I may attain the four kāyas.
 Please pass on the blessings of the Lineage of Enlightened View.
 Once you have uprooted the darkness of ignorance,
 release the cords of delusive dualistic grasping.

Make manifest the primordial consciousness
 that knows things as they are and perceives the full range of phenomena.
 Bring me to the great extinction into the actual nature of reality, transcending the intellect.
 Grant that I may find ultimate relief in the great rainbow body,
 the spontaneously actualized youthful vase kāya.


Then, to take the four empowerments, think as follows:

At my lama's forehead is a luminous white letter  *om*,
 and from it emanates a ray of white light,
 [114] which enters through the crown of my head
 like a shooting star.

The obscurations of my body and channels are purified;
 I receive the vase empowerment of the sacred body;
 my body is blessed to become a display of the sacred vajra body,
 and the spiritual capacity to reach the state of a nirmāṇakāya
 is planted in my mindstream.

At my lama's throat is a luminous red letter  *āh*,
 and from it emanates a ray of red light,
 which enters through my throat
 like the flash of a lightning bolt.

The obscurations of my speech and energies are purified;
 I receive the secret empowerment of sacred speech;
 my speech is blessed to become a display of sacred vajra speech
 and the spiritual capacity to reach the state of a sambhogakāya
 is planted in my mindstream.

At my lama's heart is a luminous blue-black letter  *hūm*,
 and from it emanates a ray of blue-black light,
 which emerges like a gathering bank of clouds
 and dissolves into my heart.

Thus, the obscurations of my mind and orbs are purified;
 I receive the wisdom-and-primordial consciousness empowerment of the sacred mind;
 my mind is blessed to become a display of the sacred vajra mind,
 and the spiritual capacity to reach the state of the dharmakāya

is planted in my mindstream.

Once more, an orb with light of five colors, whose essential nature
is my lama's sacred mind, completely free of conceptuality,
dissolves into my heart,
making it utterly pure by clearing away
all habitual propensities for the two obscurations.

Thus, I receive the precious empowerment of the word;
[115] I am blessed with the perfectly complete ornamental wheel
of the inexhaustible sublime qualities and sacred deeds of all the jinas,
and the seed to make manifest the svabhāvākāya
is planted in my mindstream.

Kāya vāk citta sarva siddhi phala hūṃ āḥ

Once again, my lama melts into light
and dissolves into me, so that we are indivisible.

Meditate thus.

This is the quintessential heart advice for all empowerments and practices of approach and actualization,
combined into one. Whoever has the good fortune to practice it will achieve the level of Vajradhara in a
single lifetime.

Samaya.

Sealed, sealed, sealed.

The seal of the treasure.

The seal to remain hidden.

The seal of commission.

The profound seal.

The secret seal.

The symbols dissolve.

Thus stated, this was disclosed from the treasure by Heruka Dūdjom Dorjé, and remained under the seal
of command until he was the age of eighteen human years. At the end of that time, in response to the
urgent request of four of his own holy disciples, it was set forth without blemish. The scribe was Rikpay
Dorjé, Vajra of Pristine Awareness.

Virtue, virtue, virtue.

Sarva Maṅgalam

*From the Profound and Secret Heart Essence of the Ḍākinīs
Buddhahood Without Meditation: The Unimpeded, Fine Path*

[117] *Namo Guru Padmakarayé*

I, Vajra Skull-Garland, and those vidyādharas like myself, offer this guidance,
Buddhahood Without Meditation: The Unimpeded, Fine Path,
for the sake of those who will hold the lineage in the future.

If those lineage-holders and close disciples who are here now, and who will come from now on—
once waking from the dream of delusive appearances and mindsets
before the face of their own primordial ground, the self-emergent buddha—
should remain in their own place, unmodified,
within the indivisible display of absolute space and primordial consciousness,
they will be liberated as the dharmakāya.

Those without such ability should follow at all times the path presented here.
When the time comes, they will need to transfer their consciousness.

In order to reverse the intense habit of grasping to one's dwelling place:

É ma ho! What appears to me is totally pure, the actual Akaniṣṭha paradise.

In order to reverse the intense habit of grasping to one's body:

My body is that of the red Vajrayoginī, bearing a curved knife and skull-cup.
Peaceful and smiling, in dancing posture, I am a beautiful youth,
glorified by all the signs and symbols of enlightenment.

To conceive of the pathway:

At the center of my sacred form is the central channel,
just the width of a medium-sized arrow shaft.
It passes freely from the area of my heart through the crown of my head.

To conceive of the host:

The Lord of the Family, the Buddha Amitābha, is seated upon a lotus and moon,
his form luminous red, his legs crossed, his hands in the posture of meditation.
He is peaceful and smiling, glorified by the signs and symbols,
wearing the garments of a nirmāṇakāya.
Within his sacred form all the arrays of the maṇḍalas of the jinas are complete.

[118] To conceive of the guest:

At the center of my heart is a clear, luminous orb, the quintessence of awareness.
Swift as a shooting star, it flies from my central channel and is transferred
into the sacred heart of the Buddha Amitābha.

Phaṭ phaṭ phaṭ

Make this supplication with fervent faith:

Oṃ āḥ hūṃ

Dharmakāya Amitābha, Sambhogakāya Avalokiteśvara,
Nirmāṇakāya Padmasambhava, Protector of Beings,
with unbearable, fierce, and fervent longing, I pray to you:
Please bless me to gain mastery in the profound path of phowa,
the transference of consciousness.

Phaṭ phaṭ phaṭ

Practice constantly. Once you have practiced, the Lord of the Family melts into light
and dissolves into your heart through the pathway of the central channel.
Then think that you are the Immortal Protector, complete with all splendor and sublime qualities.

When the time comes to perform the deed in fact, then with respect to whichever
nirmāṇakāya buddhafield you may wish, in any of the ten directions,
direct your mind to that very place,
and if you can transfer your consciousness without any doubt,
you will find great relief in that pure land.

I, Padmasambhava, out of my immense love,
have set this forth for future generations as a supreme family inheritance.
It is sealed with my enlightened view and by the power of prayer.

You, Yeshé Tsogyal, foremost among all ḍākinīs, shall hide this oral transmission
as a treasure within a sacred cliff.
It will be guarded by protectors of the teachings, *r̥sis*, and the Black Demon Rahula.
In the future, may the vidyādhara nirmāṇakāya of Drokben, Dorjé Trolö Tsel, come to encounter it.

Samaya.

Sealed, sealed, sealed.

The symbols dissolve.

Thus stated, this was disclosed from the treasure by Heruka Dūdjom Dorjé Trolö Tsel, and it was set forth
without blemish by the scribe, Phuntsok Tashi.

May there be virtue.

[For a longer recitation:]

[120] *Namo Guru Padmakarayé*

I, Vajra Skull-Garland, and those vidyādhara like myself, offer this guidance,
Buddhahood Without Meditation: The Unimpeded, Fine Path,
for the sake of those who will hold the lineage in the future.

If those lineage-holders and close disciples who are here now, and who will come from now on—
once waking from the dream of delusive appearances and mindsets
before the face of their own primordial ground, the self-emergent buddha—
should remain in their own place, unmodified,
within the indivisible display of absolute space and primordial consciousness,
they will be liberated as the dharmakāya.

Those without such ability should follow at all times the path presented here.
When the time comes, they will need to transfer their consciousness.

In order to reverse the intense habit of grasping to one's dwelling place:

É ma ho! What appears to me is the actual Akaniṣṭha, spontaneously actualized.

[121] In the space of its sky is a lotus, free of attachment, and a full moon.

In order to reverse the intense habit of grasping to one's body:

Dancing upon this platform, my body is that of the Lady of Khecara, Vajrayoginī.

With a hue of luminous red, I am beautiful—glowing in the age of sixteen years.

In my right hand is a curved knife and in my left, a skull-cup.

I am adorned with various jewels and bone ornaments.

With three eyes I gaze up into the sky and my long hair covers my back.

I am fully endowed with all the signs and symbols, my two legs in dancing posture.

To conceive of the pathway:

At the center of my rainbow body of primordial consciousness—a hollow pavilion of light—
is the avadhūti channel, just the width of a medium-sized arrow shaft.

Its outside is white; its inside is red; in-between it is brilliant blue, shining like oil.

[122] Its lower tip is blocked by the joints at the navel, while its upper tip
opens the aperture of Brahma in the cakra of great bliss.

To conceive of the host, meditate as follows:

A cubit's length above me, in the supreme holy site of the āryas,
at the center of a variegated lotus and full moon,
is my root guru, the Protector Amitābha.

Luminous red, he blazes in a mass of light spreading as far as a hundred thousand suns.

His two legs are crossed and his two hands rest in the posture of meditative equipoise.

Peaceful and smiling, complete in the signs and symbols, glorious in a youthful form,
he wears the three Dharma robes of a monk and holds a bowl for alms.

Around him are gathered buddhas, bodhisattvas, and the assembly of vidyādhara:

a wheel of illusion displayed by primordial consciousness, just like the sun and its rays.

To conceive of the guest:

At my heart, upon the center of a lotus and full moon,
is a pure, clear, quintessential orb, whose essential nature is consciousness.
It is clear and brilliant, shining like a drop of oil, the size of a bird's egg in its mother's nest.
It shoots up through the pathway of the central channel like an arrow shot by a strong archer,
and merges indivisibly within the heart of Infinite Light.

Reciting the following names three or seven times, followed each time by the supplication, and then to transfer and merge your consciousness over and over again is the most important part of the practice:

Oṃ āh hūṃ

Dharmakāya Amitābha, Sambhogakāya Avalokiteśvara,
Nirmāṇakāya Padmasambhava, Protector of Beings,
with unbearable, fierce, and fervent longing, I pray to you:
[123] Please bless me to gain mastery in the profound path of phowa,
the transference of consciousness.

Phaṭ phaṭ phaṭ

Then, to make supplication to the lineage:

É ma ho!

From the palace of Akaniṣṭha, the absolute space of phenomena,
Dharmakāya Samantabhadra and Samantabhadrī, I pray to you:
Please bless me to gain mastery in the profound path of phowa.
Bless me to reach Khecara, Paradise of the Sky.

From the palace of spontaneously actualized great bliss,
sambhogakāya couples of the five buddha families, I pray to you:
Please bless me to gain mastery in the profound path of phowa.
Bless me to reach Khecara, Paradise of the Sky.

From the pure land of impartial, all-pervasive compassion,
Nirmāṇakāya Pramodavajra, I pray to you:
Please bless me to gain mastery in the profound path of phowa.
Bless me to reach Khecara, Paradise of the Sky.

From the pure land at the conclusion of the four visions of clear light,
Ācārya Mañjuśrīmitra, I pray to you:
Please bless me to gain mastery in the profound path of phowa.
Bless me to reach Khecara, Paradise of the Sky.

From the pure land of awe-inspiring ascetic deeds,
Vidyādhara Śrī Siṃha, I pray to you:
Please bless me to gain mastery in the profound path of phowa.
Bless me to reach Khecara, Paradise of the Sky.

To the one who makes manifest the profound nature of existence of ultimate reality,
Guru Jñānasūtra, I pray to you:

Please bless me to gain mastery in the profound path of phowa.

Bless me to reach Khecara, Paradise of the Sky.

[124] To the one who delights in the vajrakāya great transference rainbow body,
Mahāpaṇḍita Vimalamitra, I pray to you:

Please bless me to gain mastery in the profound path of phowa.

Bless me to reach Khecara, Paradise of the Sky.

To the supreme holy body, miraculously born from a lotus,

Ācārya Padmasambhava, I pray to you:

Please bless me to gain mastery in the profound path of phowa.

Bless me to reach Khecara, Paradise of the Sky.

To the one who dwells on the vidyādhara levels and manifests siddhis,

Mahāsiddha Drokben Lotsāwa, I pray to you:

Please bless me to gain mastery in the profound path of phowa.

Bless me to reach Khecara, Paradise of the Sky.

To the one under the care of Padmasambhava, who unlocks profound treasures,

Lord of the Dance, Destroyer of Demons, Dūdjom Warrior, I pray to you:

Please bless me to gain mastery in the profound path of phowa.

Bless me to reach Khecara, Paradise of the Sky.

To the pervasive lord of the hundred buddha families, supreme head of all the maṇḍalas,
root and lineage gurus of greatest kindness, I pray to you:

Please bless me to gain mastery in the profound path of phowa.

Bless me to reach Khecara, Paradise of the Sky.

To the treasure house of supreme and common siddhis,

victorious maṇḍalas of personal deities, I pray to you:

Please bless me to gain mastery in the profound path of phowa.

Bless me to reach Khecara, Paradise of the Sky.

To those who bear the secret oral transmission for the ocean of tantric scriptures,
gathering of divine dākinīs of primordial consciousness, I pray to you:

Please bless me to gain mastery in the profound path of phowa.

Bless me to reach Khecara, Paradise of the Sky.

To those who clear away every obstacle—outer, inner, and secret—

ocean of samaya-bound guardians of the teachings, I pray to you:

Please bless me to gain mastery in the profound path of phowa.

Bless me to reach Khecara, Paradise of the Sky.

[125] *Hrīḥ hrīḥ hrīḥ hrīḥ hrīḥ*
Phaṭ phaṭ phaṭ

Practice thus again and again. Here is the supplication to follow the recitation of names:

É ma ho!

The Guru and the Three Jewels, the Three Roots and the Three Kāyas,
 are all encompassed within you, O Protector, Amitābha, Unfathomable Light.
 O Lords of the three families, you embody the very nature of knowledge, love, and power.
 O Padmasambhava, you join as one the rivers of the three lineages.
 With unbearable, fierce, and fervent longing, I pray to you:
 Please bless me to gain mastery in the profound path of phowa,
 the transference of consciousness.

When the time comes one day for myself and ...

(here add the names of those who have just passed on from this life) to die,
 please bless us to take birth in Sukhāvātī.

Hrīḥ hrīḥ hrīḥ hrīḥ hrīḥ
Phaṭ phaṭ phaṭ

When you have practiced thus again and again, recite this prayer three times:

By the power of truth, and by the potent force of the blessings and compassion
 of all buddhas and bodhisattvas who have gone thus in the past,
 who go thus in the present, and who will go thus in the future,
 then, for myself and for every sentient being with whom I have a relationship,
 at the very moment when the appearances of this life have faded,
 may we learn to use our power within a pure land of great relief,
 and finally attain the majesty of dredging saṃsāra from its depths.

When you are still training in the pathway, finish the session as follows:

Hoḥ

The lord of the family, my lama, and all the buddhas and bodhisattvas
 descend through the path of my central channel in the form of red light.
 [126] They merge as a single taste within the indestructible orb at the center of my heart.

In a single instant I transform completely, and I am the Protector, Amitāyus:
 luminous red, in the posture of meditation, holding a life-giving vase.
 Complete with all the ornaments of a sambhogakāya, I am seated in the vajra posture.

At my heart is the seed syllable *hrīḥ*, surrounded by the mantra.
 Rays of light emanate from the mantra, and gather in all the life force,
 merit, splendor, and good qualities of all possible worlds,
 both from the environments and their inhabitants.
 These dissolve into me, and my body, speech, and mind
 revel in the equal purity of the vajra body, speech, and mind.

Oṃ guru ayu siddhi hūṃ hrīḥ
Oṃ amaraṇi jīvantiye svā hā

Thus recite the heart mantra a hundred times, and recite the other dhāraṇī² of Amitāyus many, many times. Then rest in meditation.

When the times comes to perform the deed in fact, seal it with the view:

Hoḥ

All phenomena, appearances, and mindsets arisen from impure dualistic grasping are instantly purified into the great, objectless openness. In the release of activity, free of anyone to transfer or anywhere to go, all is consummated in the sole, great enlightenment.

When the time comes to perform the deed in fact, then with respect to whichever nirmāṇakāya buddhafield you may wish, in any of the ten directions, direct your mind to that very place, and if you can transfer your consciousness without any doubt, you will find great relief in that pure land.

I, Padmasambhava, out of my immense love, have set this forth for future generations as a supreme family inheritance. It is sealed with my enlightened view and by the power of prayer.

You, Yeshé Tsogyal, foremost among all ḍākinīs, shall hide this oral transmission as a treasure within a sacred cliff.

[127] It will be guarded by protectors of the teachings, ṛṣis, and the Black Demon Rahula. In the future, may the vidyādhara nirmāṇakāya of Drokben, Dorjé Trolö Tsel, come to encounter it.

Samaya.

Sealed, sealed, sealed.
The symbols dissolve.

Thus stated, this was disclosed from the treasure by Heruka Dūdjom Dorjé Trolö Tsel, and it was set forth without blemish by the scribe, Phuntsok Tashi.

Virtue, virtue, virtue.

Having placed the root verses of the treasure scripture separately [in the previous text], I, son of the family Khyentsé Nyuku, have added here the supplication to the lineage and the six verses that follow, as well as the two verses of transference, arranged in a way that would be easy to recite. May there be virtue throughout the past, present, and future.

² The Sanskrit spelling of the second mantra has been adjusted to accord in part with the alternative version in Dūdjom Rinpoché's recitation text for the same practice (*zab gsang mkha' 'gro'i snying thig gi 'pho ba'i ngag 'don*). The initial *Oṃ* of the second mantra appears in Dūdjom Rinpoché's text but not in the expanded version of Dūdjom Lingpa's revelation, *ma bsgom sangs rgyas zang thal lam bzang*, which is being translated here.