Mountains of Merit

Practices for Purifying the Bones and Making “Sa Tsa” Earth-Molds to Benefit the Deceased from the New Treasures of Dudjom

English translation by John Ross

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Translator’s Introduction

The practice of making “sa tsa” earth-molds, small clay stupas pressed from molds, from the remains of the deceased is easy and inexpensive to accomplish, but offers vast benefit for the deceased, for the practitioners accomplishing the earth-molds, and for all sentient beings. In these dregs of time, and particularly for those of us living in far flung lands, it can be difficult to find a qualified Lama, or monk, or nun, or accomplished yogin to perform practices for the deceased. Nonetheless, an ordinary practitioner with faith, devotion and pure samaya who is willing to put in the effort to make earth-molds according to the practices translated here can accomplish inconceivable benefit.

The first text translated here is a revelation of Dudjom Lingpa which explains the entire process of fabricating, consecrating and accomplishing earth-molds. However, although the text includes the visualizations and mantras for each step of the process, it does not give a complete liturgical arrangement for the stages of consecration and accomplishment. Rather, the text shows how a practitioner can adapt any deity practice for this purpose. For those who are familiar with vajrayana rituals, this first text may be sufficient.

For those who would like a clearer liturgical arrangement to rely on, the second text translated here was composed by Dudjom Rinpoche, Jigdrel Yeshe Dorje, for just that purpose. This text is a concise ritual for consecrating and accomplishing earth-molds based on the practice of Vajrasatva. It was composed for use with the short Vajrasatva practice composed by Dudjom Rinpoche called The Quintessence of the Profound Path: A Sadhana for the Daily Practice of Vajrasatva (bla ma rdo rje sems dpa’i sgrub thabs rgyun gyi rnal ‘byor zab lam bcud ’dus), but it can also be used with any practice of Vajrasatva. And, like Dudjom Lingpa’s text, it can also be adapted for use with another deity.

Although Dudjom Rinpoche’s liturgy is very clear and concise, there are still some sections that are referred to but not spelled out in detail, because most Tibetan practitioners would be assumed to be familiar with them. However, most western practitioners are not so familiar with these ritual details. For mantras and an occasional stanza that are missing, I have included them as annotations. The Ablution Ritual has been added as a separate section.

Ablution is a cleansing ritual that is used in a variety of practices to clear away obscurations and negative energy. The version translated here has been excerpted from Dudjom Rinpoche’s Offering to the Guru Vajrasattva (rdor sems bla mchod) liturgy and The Dudjom Collection of Dharma Recitations (bdud ‘joms chos spyod).

The section of practical instructions covers each stage of the fabrication process, as well as the rituals for consecration and accomplishment. There is no substitute for receiving the direct experiential lineage in the presence of someone who has mastered these practices, but these notes are intended to make it easier for those without direct personal experience to nonetheless be able to complete each stage in the proper way.
A glossary covers key terms related to the earth-mold process and the rituals translated here.

And finally, samples of “energizing mantras” (gzungs, ZUNG) have been included which can be copied for anyone’s use. As is customary with mantras used for ZUNG, the “tsak” punctuation marks have been removed. Complete versions of the hundred syllable mantra of Vajrasatva and the dharani mantra of Akṣhobhya can also be found on pages 1 and 2 of this translation as part of Dudjom Lingpa’s text.

*By whatever merit has been accomplished by this translation and publication, may all of our kind parents from countless lifetimes purify their residue of karmic obscuration and awaken to the pure realm of Manifest Joy!* 

**Notations:**

[text in square brackets indicates annotations that complete ellipses in the original Tibetan]

{text in curved brackets indicates notes for performing aspects of the rituals}
A Note on Transliteration of Tibetan Words and Sanskrit Mantras

The phonetic transliteration of Tibetan script into Latin letters in this text is based on the standardized system developed by the Tibetan Himalayan Library at the University of Virginia. You can find out more about this phonetic transliteration system at:

http://www.thlib.org/reference/transliteration/#!essay=/thl/phonetics/

Mantras in Tibetan texts are transliterations of Sanskrit with Tibetan letters, not translations into Tibetan. In this text mantras have been transliterated twice. The first line is a transliteration which represents the spelling of the original Sanskrit. The second line is a phonetic transliteration according to the way the mantra is pronounced by native Tibetan speakers.

The pronunciation of mantras is a difficult subject which has been the focus of a great deal of controversy since ancient times. In any case, contemporary Tibetans pronounce Sanskrit mantras differently than contemporary Indians, and there are numerous variations among Tibetans as well. I have tried to give the most common Tibetan pronunciation in the second line. Those who are more familiar with Sanskrit can read the mantras directly from the first line of transliteration.

The table below shows how standard Sanskrit has been transliterated and phoneticized in this translation.

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~ v ~
From the Treasury of the Vastness of the Space of the Actual Nature
Complete Liberation Through Any Connection,
A Ritual for Protecting the Deceased and Purifying the Bones

namo guru sarahapayé
Homage to Guru Saraha!

For the ritual for protecting the deceased and purifying the bones, the bones of those with manifest realization and assurance of the view are naturally self-accomplished relics of the three buddha bodies. Without any consecration they are excellent supports for faith. Otherwise, for those who act out of mental affliction, deluded sentient beings who accomplish the causes of suffering, the bones of the deceased are not suitable as supports for offering. In order to purify the obscurations, use mantras that purify the lower realms. And most importantly, cleanse them with fragrant water imbued with the power of the mantras.

Above the bones visualize a white AH like the conch colored full moon. Imagine that light rays emanate purifying all of the deceased’s two obscurations and latent propensities as if wiping the dust from a crystal ball. [ Recite the 100 syllable mantra of Vajrasatva,

om vajra satva samaya manu pälaya vajra satva tenopa tishtha dridho mebhawa suto ṣhydro mebhawa su poṣhya mebhawa anu rakto mebhawa sarva siddhimme prayaccha sarva karma sucame cittan shre yam kuru hūṃ ha ha ha hoḥ bhagawān sarva tathāgata vajra māme muṇca vajrī bhawa mahā samaya satva āḥ

OM BENZAR SATO SAMAYA MANU PALAYA BENZAR SATO TÉNOPA TIKTA DIR DHO MÉBHAWA SUTO KAYO MÉBHAWA ANU RAKTO MÉBHAWA SARWA SIDDHIM MÉ PRA YATS TSA SARWA KARMA SUTSA MÉ TSITAN SHRÉ YA KURU HUNG HA HA HA HA HOḤ BHAGAWAN SARWA TATAGATA BENZAR MAMÉ MUNTRA BENZRI BHAWA MAHA SAMAYA SATO AH ]

Purifying the Bones ~ 1 ~
Dudjom Lingpa
and also [recite the dharani-mantra of Akshobya,

नमो रत्न त्रयया नमो भगवते अक्षोभया तथागतया आरहते समयक्षम्भुधया ओः
कंकणि कंकणि रोचनि रोचनि त्रोतनि त्रोतनि त्रसानि त्रसानि प्रतिहाना प्रतिहाना सर्वा कर्मा
परांपरानीमे सर्वा सत्वा नान्तः सो हा]

Recite as much as you can, and then blow into water and use that water to wash the bones. After drying them, and grinding them to powder, mix with fragrant water and vase-water to make a slurry and then mix that with an excellent clay. Relying on any deity, recite its essence mantra and visualize the clay as a mass of jewels.

Visualizing yourself as the deity, from your heart light rays emanate to the Unexcelled Pure Realm touching the heart of the great snow mountain Vairocana, invoking the continuum of his sacred grace. From his heart light rays arise like clouds of rainbows purifying the mind-streams of all sentient beings. Again the light emanates, dissolving into the clay. Think that it transforms into the nature of all of Those Thus Gone.

{ The section above can be done either for all the clay you intend to use for making earth-molds, or just for the clay you will use for this session. For what follows, set aside however much clay you want to use for this session. }

Visualizing your fingers as the father and mother Five Family Buddhas, hold the clay between your hands and recite the following 21 times:

Purifying the Bones ~ 2 ~ Dudjom Lingpa
Blessing it with the hundred syllable [mantra of Vajrasatva], imagine it is naturally self-accomplished as the five-fold primal knowing and the five buddha bodies.

Next, for what follows, you will need to repeat the entire series of mantras for each earth-mold, from breaking off the clay until setting the finished earth-mold aside to dry. If you want, you can first repeat just the first two steps above, of breaking off some clay and kneading it into a ball, so that you can measure equal sizes pieces of clay in whatever number you like.

Thinking that it has obtained the vajra life-force, break off a piece of the clay, reciting

\[\text{om vajra ayu\text{\textasciitilde}she sv\text{\textasciitilde}h\text{\textasciitilde}}\]

\[\text{OM BENZAR AYUKY\text{\textasciitilde} SO HA}\]

Visualizing gathering together the essence of the eighty thousand categories of the Dharma, knead the clay into an oblong shape [while reciting,]

\[\text{om vajroda bhawaya sv\text{\textasciitilde}h\text{\textasciitilde}}\]

\[\text{OM BA DZRO DA BHA WA YA SO HA}\]
Thinking that the essence of primal knowing is free from the dust of unawareness, rub with oil [while reciting.]

\textit{om raje viraje svāhā}

OM RA DZÉ BI RA DZÉ SO HA

Thinking that the quintessence of the primal knowing of the fertile expanse of reality enters it's own home, push the clay into the mold [while reciting.]

\textit{om dharma dhatu garbha svāhā}

OM DHARMA DHATU GARBHA SO HA

Striking the mold five times [in order to properly settle and shape the clay], the first time applies the seal of the true buddha body, the second the beatific body, the third the emanation body, the fourth the body of essential identity, the fifth the unchangeable vajra body. As you do that recite the following five times,

\textit{om vajra mudgara akotaya hūṃ phat}

OM BENZAR MUD GARA AKO TAYA HUNG PHAT

Imagine that the inexhaustible ornamental wheel of the body, speech, mind, qualities, and activity of all of Those Thus Gone is all gathered together to energize the clay, and as soon as that energy enters the clay, all of the deceased's impure physical elements and factors giving rise to consciousness are purified and transformed into the enjoyment-display of the three vajras. Imagining thus, recite the following as you insert the energizing mantra roll with the hundred syllables and the essence of interdependent origination,

\textit{om sarva vidyā svāhā}

OM SARWA BIDYA SO HA

When releasing the clay from the mold, imagine that the form buddha body is arising from the fertile expanse of reality to accomplish the purposes of beings with,
Set the completed earth-mold aside to dry and repeat the previous steps until you have finished all the clay. Then,

While imagining again and again that all the buddhas and bodhisattvas are invited and dissolve into [the completed earth-molds], scatter flowers as you consecrate with [repetitions of],

Then place [the earth molds] in the mandala [for the practice of whatever deity you will be relying on to perform the consecration ritual. Then with,

purify into emptiness.

Instantly, from the state of emptiness, within the outer form of a stupa there is an inner form of five-fold primal knowing, a self-occurring naturally self-accomplished divine palace, vast and spacious, like a great multifaceted jewel. Within the center of that, upon a lotus, sun and moon is

whichever deity. According to the respective liturgy complete the deity generation, invitation, request to remain, homage, offerings, and praises, then
From the lucid life-force syllables at the heart of each of those deities and the mantra garlands surrounding them, boundless masses of light rays emanate, completely encompassing and condensing the mind and appearances of the deceased [insert name], and placing them at the outermost seat of the mandala. Light rays from the hearts of each of the multiple deities clear away and purify the two obscurations and latent propensities like the rays of the sun striking frost crystals, so that appearances transform into the buddha bodies and pure realm and the deceased’s own body transforms into the body of the primal knowing deity ornamented with the signs and marks, present there and resounding the melody of the mantra with faith, devotion and joyous exaltation toward the deities of the mandala.

Recite the root mantra. Then recite it with the following appended,

```
sarva pa pam dahana shantim kuruye svaha
SARWA PA PAM DHA HA NA SHANTIM KURU YE SO HA
```

During the accomplishment visualize all of appearance and possibility as the enjoyment of primal knowing deities and pure realms. Finally, imagine everything dissolves into the space of whichever of the five great mothers is appropriate.

Moreover, if a lineage of descendants is desired, place the [earth-molds] in a body of water. Those with no attachment to descendants should leave the [earth-molds] in an excellent, glorious place. Similarly, those who are wealthy should first wrap a written name around the life-wood. After that
wrap the dharani-mantra of Akṣobhya. After that wrap the essence of interdependent occurrence. If concerned about lineage, place the [earth-molds] in a body of water. If not concerned, leave them in a place of excellence and glory. This should be understood.

In this way even sinful beings with evil karma will be lead to the higher abodes. This profound practical instruction is the mother dakinis’ explanation of the unsurpassed, profound key points, a treasure for those who put it into practice properly. May it never reach the hands of dharma-bears, who are like thieves and bandits with deceitful minds. This was taught due to the fortune of Ngawang Gyatso, who is free from deceit. SAMAYA. In Lotus Light AH TAM GYA. At the earnest request of my disciple Ngawang Gyatso, these words were translated from the Treasury of the Space of the Actual Nature by Dudjom Dorje. Virtue! Excellence! SARWA MANGALAM.
The Condensed Essential Rituals for Consecrating and Accomplishing “Sa-Tsa” Earth-Molds in Connection with the Ritual for the Bones of the Deceased

 nama guru varjasatvaye
 Homage to Guru Vajrasatva!

For the branch of the ritual for protecting the deceased which is the manner of consecrating and accomplishing “sa tsa” earth-molds, the remains of the referenced individual should be purified in a pacifying sacrificial fire offering, and then the bones should be made into earth-molds according to the ritual. Arrange the earth-molds on a clean table and arrange the customary offerings encircling them. Having gathered an activity vase full of fragrant water, the purifying tormas for the obstacle makers, gugul and mustard seed, and flowers for the consecration, and having previously accomplished the yoga of self-generation, then

LÉ BUM DU KÉ CHIK GI DÜ TSI KHYIL WA SEL WÉ KU LÉ DÜ TSI GYÜN BAP PÉ BUM PA GANG WAR SAM ZHING

Instantly, within the activity vase visualize Amritakundalin. Imagining that from his body a continuous stream of elixir descends filling the vase,

om vajra amritakundali hana hana hūṃ phat
OM BENZAR AMRITA KUNDALI HANA HANA HUNG PHAT

Recite that as much as you are able. Then, the deity dissolves into light, transforming and empowering the water in the vase.

In order to clear away obstacles, in front of the support, for the peaceful ones circle the torma to the right while reciting the following three times,

om sarva bighnāṇa namah sarva tathāgate bhyo bishva mukhe bhyāh sarva thākham utgate sparana imam gagana kham svāhā
Then for the more wrathful ones circle the ting-lo and chang-bu to the left while reciting the following three times,

omṃ sumbhani sumbhani hūṃ hūṃ phat omṃ ghrihana ghrihana hūṃ hūṃ phat omṃ ghrihanapaya ghrihanapaya hūṃ hūṃ phat om amah naya ho bhagavan vidya rājaya hūṃ hūṃ phat

OM SUMBHANI SUMBHANI HUNG HUNG PHAT OM GHRIHANA GHRIHANA HUNG HUNG PHAT OM GHRIHANAPAYA GHRIHANAPAYA HUNG HUNG PHAT OM AH NAYA HO BHAGAWAN BIDYA RADZAYA HUNG HUNG PHAT

vajra mahā shri heruko...ham
BENZAR MAHA SHRI HERUKO HANG

RANG NYI DOR JÉ TRO WÖ KUR GYUR
Oneself transforms into the body of the Wrathful Vajra,

NAMO KON CHOK SUM LA CHAK TSEL LO KÖN CHOK SUM GYI KA DEN PA DANG CHÖ NYI NAM PAR DAK PÉ DEN PA DANG CHÖ CHEN GYU DRÉ LUWA MÉ PÉ DEN PA DANG ZHI TRO GYU TRÚL NAM PAR RÖL PÉ LHA TSOK NAM KYI DEN PA DANG DEN PA CHEN PÖ JIN GYI LAP KYI RAP TU NÉ PÉ CHO GA DRUP PA LA BAR DU CHÖ PÉ DÖN GEK TAM CHÉ TOR MA DI TSIM PAR GYI LA DIR MA NÉ PAR ZHEN DU DENG SHIK GEL TÉ MI DRO NA TROWO YÉ SHÉ KYI DOR JÉ MÉ RAP TU BAR WA DI KHYÉ NAM KYI GO WO TSEL PA GYAR GÉ PAR GYUR TA RÉ

Namo! Homage to the Three Jewels! By the power of truth of the Three Jewels, and the truth of the utterly pure actual nature, and the truth of the infallibility of action, cause, and effect of the phenomenal nature, and the truth of the myriad magical display of the hosts of peaceful and wrathful deities, by the blessing of great truth may all harmful influences and troublemakers that make obstacles to accomplishing this consecration ritual be satisfied by this torma and not remain here but go elsewhere. Beware! If you don’t go,
these supremely blazing flames of wrathful primal knowing vajras will smash and crush your heads!

HUNG HUNG BISHWA BENZAR KRODHA DZOLA MANDALA PHAT PHAT PHAT HALA HALA HALA HUNG

Recite these wrathful mantras and fiercely dispel with gugul and mustard seed, sending the torma out. That is the wrathful purification.

Then, cleanse the reflection of the earth-molds in a mirror from the activity vase with “Just as if to be reborn…”, “This ablation glorious and sublime…”, “This is the water of the six perfections…”. Each with the cleansing mantra “sarva tathāgata…” appended, thus offer ablation. And wipe the body dry with “For body thus cleansed…” and “om hūṃ trāṃ hriḥ āḥ kāya vishvadhane svāhā”.

Freshen the support with,

OM BENZAR AMRITA KUNDALI HANA HANA HUNG PHAT

and purify with,

OM SWABHAWA SHUDDHA SARWA DHARMA SWABHAWA SHUDDHO HANG

Condensed Essential Ritual ~ 11 ~ Jigdrel Yeshe Dorje
From the state of emptiness, on a jeweled lion throne, upon a variegated lotus flower, above a moon seat, from \textit{öṃ} a white sphere marked with \textit{öṃ}, and from that light rays emanate and return, completely transforming into Vairocana, his body white, making the gesture of supreme awakening, ornamented with silks and jewels, sitting in vajra posture, his three places marked with \textit{öṃ \dhāraḥ \ḥūṃ\ho}, from which light rays emanate inviting primal knowing beings like himself together with empowerment deities.

\begin{quote}
\textit{vajra sa mā jah} \\
\textit{BENZAR SA MA DZAHI}
\end{quote}

\begin{quote}
\textit{Thus, perform the invitation, and saying}
\end{quote}

\begin{quote}
\textit{jah ḥūṃ bam hoh} \\
\textit{DZAHI HUNG BAM HOH}
\end{quote}

\begin{quote}
\textit{NYI SU MÉ PAR TIM WANG LHÉ WANG KUR KU GANG DRI MA DAK CHŪ LHAK MA YAR LÙ PA LÉ DOR JÉ SEM PA DAK POR GYUR WÉ RIK NGÉ U GYEN PAR SAM} \\
They become inseparable. The empowerment deities empower him, filling his body, purifying defilements, the water over-flowing he becomes Vajrasatva crowned with the Five Family Buddhas.
\end{quote}

\begin{quote}
\textit{make offerings with,}
\end{quote}

\begin{quote}
\textit{om sarva tathāgata argham pādyam pushpe dhupē āloke gandhe naividya shapda pratīccha svāhā} \\
\textit{OM SARWA TATHAGATA ARGHAM PADYAM PUKPÉ DHUPÉ ALOKE GANDHÉ NÉ WI DYA SHAPDA PRA TIT TSHA SO HA}
\end{quote}

\begin{quote}
\textit{and praise with},
\end{quote}
CHAK JAR Ö PA TAM CHÉ LA
To all worthy of homage,

ZHING DÚL KÜN KYI DRANG NYÉ KYI
with bodies as numerous as the particles in this universe,

LÜ TÜ PA YI NAM KÜN TU
bowing respectfully, at all times,

CHOK TU DANG PÉ CHAK TSEL TÖ
with supremely joyous faith, I offer homage and praise.

Then, in the manner of opening the eyes with one’s vajra,

HO SANG GYÉ NAM KYI YÉ SHÉ CHEN
Ho! The primal knowing eye of the myriad buddhas,

is completely free from all obscuring defilements, yet

for the benefit of beings discriminates perfectly,

may all beings possess eyes of primal knowing!

om sarva tathāgata jñāna cakṣu praveshaya phat
OM SÁRWA TATHĀGATA GYANA TSÄK KYU PRABHĒSHA PHAT

Condensed Essential Ritual ~ 13 ~ Jigdrel Yeshe Dorje
Again, make offerings and praises,

ether sarva tathāgata argham pādyām pūṣpe dhupe ālope gandhe naividyā shapda prātīccha svāhā
OM SARWA TATHĀGATA ARGHAM PĀDYAM PŪKPE DHUPE ĀLOKE GANDHĒ NĒ WI DYĀ SHAPDA PRA TĪ TSHA SO HA

and praise with,

CHAK JAR Ō PA TAM CHĒ LA
To all worthy of homage,

ZHING DŪL KŪN KYI DRANG NYĒ KYI
with bodies as numerous as the particles in this universe,

LŪ TŪ PA YI NAM KŪN TU
bowing respectfully, at all times,

CHOK TU DANG PĒ CHAK TSEL TŌ
with supremely joyous faith, I offer homage and praise.

Thinking that the generated deities completely transform, each of the supports changes into its own form. Recite lots of supratikta and yedharma while scattering flowers:

om supra tīṣṭha vajra ye svāhā
OM SUPRA TIKTHA BENZAR YE SO HA

and,

om ye dharmaḥ hetu prabha wāhe tunte śānta thāgato haya va dat
OM YĒ DHARMA HĒTU PRABHA WAHHĒ TUNTĒ KANTA THAGATO HAYA WA DAT
TÉ KANTZA YO NI RO DHA ÉWAM BA DEE MAHA SHRAMANA YE SO HA

[and with,]

OM  DIR NI TEN DANG LHEN CHIK TU
om  Here together with this support,

KHOR WA SI DU ZHUK NÉ KYANG
so long as samsara remains possible,

NÉ MÉ TSÉ DANG WANG CHUK DANG
free from illness, long-lived, and powerful,

CHOK NAM LEK PAR TSEL DU SŌL
sublime ones, please bestow excellence!

OM  SUPRA TIKTHA BENZAR YE SO HA
Thus invoke stability.

Magnify by proclaiming auspiciousness with various prayers such as,

NYIN MO DÉ LEK TSEN DÉ LEK
In the day, joy and excellence! In the night, joy and excellence!

NYI MÉ GUNG YANG DÉ LEK SHING
Indeed, noon’s zenith joyous and excellent!

Condensed Essential Ritual ~ 15 ~ Jigdrel Yeshe Dorje
Day and night always joyous and excellent!

Three Rare and Precious Jewels, bestow it here and now!

Glorious Guru, bestow it here and now!

Chosen Deity, bestow it here and now!

Dharma Protectors and Guardians, bestow it here and now!

Lords of this place, bestow it here and now!

Whatever harmful influences are here, transformed by this superlative speech,

whether on the earth, or indeed amidst space,

may the myriad beings always be loving to one another,

may they practice the Dharma throughout the day and the night.
DIR NI GYEL WA DRA GYEL DEN GANG GI
Here and now, just as the Conquerors prevailed over the King of Foes,

SHIN TU DEN PAR SUNG SHING DZÜN MÉ PA
with utterly true speech beyond deception,

DEN PA DÉ KYANG DENG DIR DÉ LEK SHOK
here and now, may that truth bring joy and excellence!

DENG KÜN JIK PA CHÉ LÉ TAR GYUR CHIK
Today may all be liberated, even from great destructive power!

DENG DIR NEL JOR PA DAK CHAK PÖN LOP YÖN CHÖ KHOR DANG CHÉ PA TAM CHÉ NYI MA DANG DA WA ZA DRA CHEN GYI NÖ PA LÉ DRÖL WA ZHIN DU DÜD DANG PANG JA BAR CHÉ MI TÜN PÉ CHOK TAM CHÉ LÉ NAM PAR GYEL TÉ SHIN TU TRA SHI PAR GYUR CHIK
Here and now, may we the practitioners, master and disciples, patrons and retinue, all of us, like the sun and moon set free from the grasp of planetary eclipse, be completely victorious over Mara and all that is to be abandoned, obstacles and unconducive circumstances. May it be utterly auspicious!

jaya jaya sujaya
DZA YA DZA YA SU DZA YA
Victory! Victory! Great Victory!

KÖN CHOK SUM GYI DEN PA DANG
By the power of truth of the Three Jewels, and

SANG GYÉ DANG JANG CHUP SEM PA TAM CHÉ KYI JIN GYI LAP DANG
the blessing of all of the Buddhas and Bodhisatvas, and

Condensed Essential Ritual ~ 17 ~ Jigdrel Yeshe Dorje
the great power of the completion of the two accumulations, and

the inconceivable strength of the complete purity of the fertile expanse of reality, may this thus be accomplished! ]

Then the ritual for accomplishment is as follows. In front of the consecrated earth-molds arrange vast offerings and cleanse with,

\[ raṃ yaṃ kham \]

\[ RAM YAM KHAM \]

From the state of emptiness, massive clouds of offerings arising from meditative absorption and divine substances fill the infinitude of space,

\[ om vajra argha āḥ hūṃ om vajra pāḍyām āḥ hūṃ om vajra puṣhpe āḥ hūṃ om vajra dhupa āḥ hūṃ om vajra aloke āḥ hūṃ om vajra gandhe āḥ hūṃ om vajra naṣṭiḍya āḥ hūṃ om vajra shapda āḥ hūṃ \]

OM BENZAR ARGHAM AH HUNG OM BENZAR PĀḍYĀM AH HUNG OM BENZAR PUKPE AH HUNG OM BENZAR DHUPE AH HUNG OM BENZAR ALOKE AH HUNG OM BENZAR GANDHE AH HUNG OM BENZAR NĪḌIḌYA AH HUNG OM BENZAR SHAPDA AH HUNG

And increase with,

\[ vajra sphaṇa kham \]

\[ BENZAR SA PHA RA NA KHAM \]

Cleanse the earth-molds with the activity mantra {which is the mantra of Vajrasatva, or whatever deity is being relied on}, and then purify with

\[ Condensed Essential Ritual \]

~ 18 ~
From the state of emptiness, each upon a lotus and moon, are huge, vast jeweled stupas equal in number to the earth-molds. In the vase of the stupas are blazing primal knowing jewel palaces with all requisite characteristics complete, and in the center variegated jeweled lion thrones, and upon those lotus and moon seats, upon which are white five-pronged vajras marked with \textit{hūṃ}.

From which light rays emanate making offerings to the noble ones, accomplishing the purposes of beings, returning and completely transforming into the glorious conqueror Vajrasatva, lucid white, peaceful, smiling, with the marks and signs, sublimely blazing with awesome grace,

right hand holding a five-pronged vajra raised to the heart, the left holding a bell held at the hip and embracing his consort, seated in the vajra posture, in his lap the mother White Vajratopa, holding a curved knife and a skull, embracing his neck and joined in union.
Both are adorned with silks and precious jewels, amidst a vast array of rainbow rays, spheres and radiance, vividly lucid illusory bodies of primal knowing, the forehead marked with $\textit{om}$, the neck with $\textit{aḥ}$, the heart with $\textit{hūṃ}$.

From those syllables light rays emanate to the Unexcelled pure realm inviting the primal knowing beings together with the empowerment deities, $\textit{vajra samājah}$ BENZAR SAMADZA and by reciting, $\textit{jah hūṃ bam hoh}$ DZAH HUNG BAM HOH

they dissolve and become inseparable, the empowerment deities bestow empowerment, filling the body and purifying defilements, the over-flowing water becoming the Lord of the Family Akṣhobhya and the Five Families crown ornament.

{ Make offerings and praises with, }

$\textit{om guru vajrasatva argham pādyam puṣhpē dhūpe āloke gandhe naividyā shapda pratičcha svāhā OM GURU VAJRASATVA ARGHAM PADYAM PUKPĒ DHUPĒ ALOKĒ GANDHĒ NĒ WI DYA SHAPDA PRA TIT TSHA SO HA}$

Glorious Guru Vajrasatva,

Lord of the five-fold great bliss primal knowing,
KYIL KHÖR KÜN GYI JÉ PO CHOK

supreme creator of all mandalas,

DÉ LA DAK NI CHAK TSEL TÖ
to such I offer homage and praise!

Thus praise.

RANG NYI DOR JÉ SEM PAR SEL WÉ ZHEL NÉ NGAK KYI DRA YANG DROK ZHIN PÉ

Clearly imagining oneself as Vajrasatva, from one’s mouth the melody of mantra resounds,

MIK YÜL TSO WOR GYUR PÉ SEM CHEN TAM CHÉ KYI DIK DRIP JANG DU SÖL NYAM PÉ YI KYI SÖL WA TAP PÉ
primarily for the referenced individual, and also for all sentient beings, with the prayerful wish to purify,

DÜN KYÉ KYI LHÉ ZHEL NÉ NGAK KYI DRA DANG TUK JÉ Ö ZER KAR PO SAM GYI MI KHYAP PA TRÖ
and from the mouths of those generated in front, the melody of mantra and inconceivable white light rays of loving grace emanate,

MIK YÜL TSO WOR GYUR PÉ SEM CHEN NAM LA POK PÉ DIK DRIP TAM CHÉ JANG DOR JÉ SEM PÉ GO PANG LA KÖ PAR GYUR CHÉ MIK LA
touching the primarily referenced individual, and also sentient beings, purifying all of their non-virtue and obscuration and establishing them at the level of Vajrasatva.

Imagining thus,

om vajrasatva ah
OM BENZAR SATO AH

Condensed Essential Ritual ~ 21 ~ Jigdrel Yeshe Dorje
This quintessence mantra and the hundred syllable [mantra of Vajrasatva] are the main recitation. From time to time as appropriate,

Om daha daha sarva nara kagate hetun hūṃ phat om paca paca sarva preta kagate hetun hūṃ phat om mata mata sarva tiryā kagate hetun hūṃ phat om sarva papaṃ vishuddhe hūṃ phat tsé lē dé pa [insert name of deceased] dik drip bak chak tam chē shāntim kuru svāhā

OM DAHA DAHA SARWA NARA KAGATÉ HËTUN HUNG PHAT OM PATSA PATSA SARWA PRÉTA KAGATÉ HËTUN HUNG PHAT OM MATA MATA SARWA TIRYA KAGATÉ HËTUN HUNG PHAT OM SARWA PAPAM BISHUDDHE HUNG PHAT may all of the negativity, obscurations, and latent propensities of [insert name of deceased] SHANTIM KURU SO HA

add these increasing words and recite as much as you can. At the end of the session make offerings and praises as above [on p. 20]. Then,

CHOM DEN DÉ PEL DOR JÉ SEM PÉ MIK YÜL [insert name of deceased] TSÖ TA YÉ PÉ SEM CHEN NAM KYI LÉ NYÖN DIK DRIP BAK CHAK TAM CHÉ NYUR DU JANG ZHING DAK NÉ ZUNG JUK DÉ WA CHEN PÔ YÉ SHÉ KYI KU NGÖN DU DRUP PAR JIN GYI LAP TU SŌL

Glorious Great Being Vajrasatva, primarily for the referenced individual [insert name] and for all the limitless sentient beings, may all of their actions, mental afflictions, negativity, obscurations, and latent propensities swiftly be purified. Thus purified, bestow your blessing that they actually accomplish the primal knowing body of the great bliss of unity.

Thus request the desired purpose.

With the following,

MA NYÉ YONG SU MA TSANG DANG
Whatever was not obtained, or was not complete,
GANG YANG NÚ PA MA CHI Pé
whatever was unable to be done,

DIR NI GYI PA GANG NONG PA
whatever mistakes have been made,

DÉ KÜN KHYÖ KYI ZÖ DZÉ RIK
please be patient and forgive all of this.

and reciting the hundred syllable [mantra of Vajrasatva], thus confess mistakes.

Thinking that the stupas, together with the deities, dissolve into the form of earth-molds,

H ere together with this support,

KHOR WA SI DU ZHUK NÉ KYANG
so long as samsara remains possible,

free from illness, long-lived, and powerful,

sublime ones, please bestow excellence!

om supra tिःtha vajra ye svāhā
OM SUPRA TIKTHA BENZAR YE SO HA ]
In that way gradually accumulate mantras, from one to ten times a hundred thousand of the hundred syllables. The best would be to continue the recitation until seeing a sign such as light blazing from the stupas and so forth. Once the earth molds have been accomplished in that way, if they are from a sublime individual, they can be placed inside a stupa or other such support, if they are from ordinary people, respectfully place them in a solitary place, or place them in a large river that descends to the sea. With aspiration, perform an excellent invitation imagining the Thus Gone Ones transforming into infinitesimal atomic particles.

The benefits of this sort of practice are as follows: From the tantras,

Like that, certainly, from the hells, having thus done will be free, from sufferings of ghosts and beasts, be freed and born in gods’ abode.

In this and other passages, these methods are greatly praised, so have confidence in them. It is suitable to make effort at them with stable trust and inspiration. The text above has been arranged to be used with any practice of Vajrasattva; however, it can be amended to be used with Avalokiteshvara or any other deity one would like.

To fulfill the earnest request of the Teacher of Mantra, Chime Dorje, this was composed by Jigdrel Yeshe Dorje. May it be meaningful!
The Ablution Ritual, as excerpted from the activity section of the Offering to the Guru Vajrasatva and the Dudjom Prayer Collection

In order to offer ablation, first create the cleansing palace according to the oral tradition,

TRÚ KYI KHANG PA SHIN TU DRI ZHIM PA
The ablutionary palace, aroma utterly delectable,

SHEL GYI SA ZHI SEL ZHING TSER WA TAR
luminous crystal ground glistening,

RIN CHEN BAR WÉ KA WA YID ONG DEN
blazing jeweled pillars so delightful,

MU TIK Ö CHAK LA DRÉ DRÉ PA DER
with garlands of radiant pearls adorned,

DÉ ZHIN SHEK PA NAM DANG DÉ SÉ LA
to Those Thus Gone and to their Heirs,

RIN CHEN BUM PA MANG PO PÖ KYI CHÜ
fragrant water from many jeweled vases,

YID ONG LEK PAR KANG BA LU DANG NI
indeed amidst delight and song,

RÖL MOR CHÉ PA DU MÉ TRÚ GYIO
with varied music too, be cleansed!

Cleansing Ritual

~ 25 ~

New Treasures
Cleanse with fragrant water from the activity vase and recite,

\[\text{Cleanse with fragrant water from the activity vase and recite,}\]

\[\text{Cleanse with fragrant water from the activity vase and recite,}\]

To offer ablution,

JI TAR TAM PA TSAM GYI NI
Just as if to be reborn,

LHA NAM KYI NI TRÜ SÖL TAR
ablution just as for the gods,

LHA YI CHU NI DAK PA YI
water divine and oh, so pure,

DÉ ZHIN DAK GI TRÜ GYIO
just so, I offer cleansing ablution.

Cleanse with fragrant water from the activity vase and recite,

DI NI TRÜ CHOK PEL DANG DEN
This ablation glorious and sublime,

TUK JÉ CHU NI LA NA MÉ
unsurpassed water of grace,
JIN LAP YÉ SHÉ CHU YI NI
blessed water of primal knowing,

CHI DÖ NGÖ DRUP TSÖL WAR DZÖ
bestow accomplishment, whatever desired!

[[ Cleanse with fragrant water from the activity vase and recite,

OM SARWA TA THA GATA ABHI KÉKATA SAMAYA SHREE YE HUNG ]]

GYEL WÉ KU SUNG TUK CHOK LA
To buddhas` body, speech, and mind supreme,

NYÖN MONG DRIP PA MINGA YANG
though untouched by taint of obscuring affliction,

SEM CHEN GO SUM DRIP JANG CHIR
to cleanse the taint of beings three gates,

TSANG MÉ CHAP KYI TRŪ GYIO
with pristine water thus be cleansed.

[[ Cleanse with fragrant water from the activity vase and recite,

OM SARWA TA THA GATA ABHI KÉKATA SAMAYA SHREE YE HUNG ]]

In addition, [offer ablution with the power of the six perfections as follows: ]
This is the water of generosity, which purifies the defilements of avarice,

water which clothes with sublime scent,

with sublime ablution be cleansed!

Cleanse with fragrant water from the activity vase and recite,

This is the water of discipline, which purifies the defilements of laxity,

water which clothes with sublime scent,

with sublime ablution be cleansed!

Cleanse with fragrant water from the activity vase and recite,
Cleanse with fragrant water from the activity vase and recite,

\textit{om sarva tathāgata abhishekata samaya shri ye hūṃ}
OM SARWA TA THA GATA ABHĪ KEKĀTA SAMAYA SHREE YE HUNG }

This is the water of diligence,

\textit{om sarva tathāgata abhishekata samaya shri ye hūṃ}
OM SARWA TA THA GATA ABHĪ KEKĀTA SAMAYA SHREE YE HUNG }

which purifies the defilements of sloth,

\textit{om sarva tathāgata abhishekata samaya shri ye hūṃ}
OM SARWA TA THA GATA ABHĪ KEKĀTA SAMAYA SHREE YE HUNG }

and clothes with sublime scent,
Cleanse with fragrant water from the activity vase and recite,

\[ \text{om sarva tathāgata abhisheka samaya shṛī ye hūṃ} \\
\text{OM SARWA TA THA GATA ABHI KEKATA SAMAYA SHREE YE HUNG} \]

This is the water of concentration,

\[ \text{nam yeng dri ma jong dzé ching} \\
\text{which purifies the defilements of distraction,} \]

water which clothes with sublime scent,

\[ \text{trū lek dzé kyi trū gyio} \\
\text{with sublime ablution be cleansed!} \]

Cleanse with fragrant water from the activity vase and recite,

\[ \text{om sarva tathāgata abhisheka samaya shṛī ye hūṃ} \\
\text{OM SARWA TA THA GATA ABHI KEKATA SAMAYA SHREE YE HUNG} \]

This is the water of wisdom,

\[ \text{shē cheł dri ma jong dzé ching} \\
\text{which purifies the defilements of delusion,} \]

Cleansing Ritual ~ 30 ~ New Treasures
TONG WA DRI YI LEK GÖ CHU
water which clothes with sublime scent,

TRÜ LEK DZÉ KYI TRÜ GYIO
with sublime ablution be cleansed!

{ [ Cleanse with fragrant water from the activity vase and recite,

om sara tathāgata abhishekāta samaya shri ye hūṃ
OM SARWA TA THA GATA ABHI KEKATA SAMAYA SHREE YE HUNG ] }

For drying the body,

DÉ DAK KU LA TSUNG PA ME PÉ GÖ
For body thus cleansed, peerless garments,

TSANG LA DRI RAP GÖ PÉ KU CHIO
clean and fragrant, to dry and dress.

om hūṃ tram hrīḥ āḥ kāya vishvadhane svāhā
OM HUNG TRAM HREE AH KAYA BISHWA Dhanē SO HA

{ Reciting the syllables of the five family buddhas, place a drop for each on the mirror, and then with “kāya vishvadhane svāhā” wipe the mirror clean with the white silk scarf being used to hold it. That concludes the Ablution Ritual. Take a sip of the vase-water and anoint your head to cleanse and heal yourself. Discard the water that has collected in the bowl below. The remaining vase-water can be saved for a virtuous purpose. }

{ Only if you are offering ablution to cleanse the bones or cremains, the following additional verses and mantra are inserted prior to drying the body at the conclusion. }

Cleansing Ritual ~ 31 ~ New Treasures
Pristine, clean, clear water of the gods,

delightful, delicious flow of the Ganges,

vase-water, gesture of primal knowing,

purifies the obscurations of the deceased.

With that, offer ablution while reciting the hundred syllable [mantra of Vajrasatva].
Notes on the Fabrication, Consecration, and Accomplishment of “Sa-Tsa” Earth Molds

What follows are practical instructions, based on experience. As with any ritual tradition, there may be variations according to lineage and circumstances.

Materials

Molds are available in a range of sizes, and are traditionally made of a brass alloy, or copper, but can be made from other materials as well. If the mold is too small, it is difficult to place mantra rolls inside the earth-molds. If the mold is too large, it requires a lot of clay to make, and more physical labor too. Also, be aware that once completed, earth-molds will then be distributed in various places, and large ones are more onerous to carry around.

Natural clay without any additives is available from pottery supply stores. “High fire” clays and “ceramic” clays tend to shrink more while drying, and are therefore more prone to cracking. A “low fire” clay will be less likely to crack during the drying process. If a low fire clay “with grog” is available, that is even better. The “grog” is fired clay that has been powdered and added back in. It reduces cracking even more.

Any oil can be used to wipe the mold before inserting the lump of clay, but a can of spray-on vegetable oil is quite convenient.

Fabrication

In a stupa or statue consecrated in accord with all the traditional requirements, there would be a life-wood in the center, much like a spine, and then various mantra rolls and sacred substances, all of which are referred to as “energizing things” (gzungs, ZUNG). For an earth-mold, there are more or less elaborate ways to replicate this.

If time and materials are limited, it is not uncommon for a clay earth-mold to be made without any energizing things inside; however, it is much better to use some energizing substances, and also not so difficult. According to the oral tradition from Tibet, if nothing else was available one could take three grains of barley to represent body, speech and mind, and bless them with ōṃ, āḥ and hūṃ, and then place them in the central axis of the earth-mold.

The best practice, as described by the text translated here, would be to make mantra rolls. Sample mantras are included at the end of this translation, which can be copied and adjusted to whatever size is appropriate for your mold.

Prepare the mantras by painting them with blessed substances. Best would be blessed vase water, empowered with mantra from a purification ritual such as the one relying on Amṛtakunḍalin (Dudtsi Kyilwa) translated here on p. 9, or on Dorje Namjom, or Mewatzegpa. If one has purification pills or vase substances, those should also be used. In any case, use clean fresh water with a little saffron added. If saffron is not available,
you can use safflower. If you can add a small amount of ground up amrita (bdud rtsi chos sman) to the blessed water, that is excellent. Mix it all up well, and paint it on the mantras. Let them dry. Trim them into strips.

The mantra strips are then rolled around a life-wood, facing inward, in the same orientation as if making mantra rolls for a statue. Typically, a juniper twig is used as the life wood for an earth-mold. If that is not available, one could use five colored threads stretched together to represent the central channel. Or one could use a stick of incense, but that can tend to make the roll too thick and, strictly construed, is not a naturally continuous support to represent the central channel. Once the mantra has been rolled, wrap the roll in yellow cloth. Be sure to mark the head of the mantra roll, so you will know how to insert it into the earth-mold in the proper orientation, with the head of the mantra roll at the top of the earth-mold.

Be careful not to make the mantra rolls too thick or too long. If the mantra rolls are too large, they can cause the earth-mold to crack during the drying process.

As is described in Dudjom Lingpa’s manual, the stages of fabrication are as follows:

1) Prepare the bones. The manual describes first cleaning the bones, then grinding them, then mixing them with water and mixing that with clay. In current circumstances, it is unlikely you will get whole bones. You will get pulverized remains of bones, sometimes mixed with a little ash, generally referred to as “cremains”. It will not be possible to wash such cremains. Instead you can cleanse them with an ablution ritual that is similar to the one used later in the consecration process. Offering ablution to cleanse the bones of the deceased can be of great benefit to the recently deceased person, and also clears away negative energy released by the death process, which can also be obscuring and harmful to the living. So the more you can perform ablution to cleanse the cremains, the better. And, indeed, if you could not manage to do anything but the visualization of purifying light together with the mantras of Vajrasattva and Akṣhobhya and the ablution for the cremains, there will be great benefit just in doing that as much as you are able. Detailed instructions on the materials and process for the ablution practice can be found in the appropriate section below. You will prepare the vase-water for cleansing the bones according to Dudjom Lingpa’s instructions on pages 1 and 2 by reciting and blowing the mantras of Vajrasatva and Akshobya into the vase. Whatever water has been used for ablution should be discarded, but the remaining water should be used to mix the clay according to the instructions below.

2) Prepare the clay. Separate out enough clay to make however many molds you plan for your session, and put the clay in a clean tub. Mix in a small amount of the cremains. Add enough blessed vase-water to achieve the proper consistency. If the clay is too hard, it may be difficult to get it to shape to the mold, and it can also crack. If the clay is too soft, it can stick to the mold, or loose its shape as soon as it is released from the mold. The proper consistency will be known by experience. If there are ashes mixed into the cremains, they can become caustic when mixed with water. So wearing rubber gloves may be advisable. It is not necessary to use all of the cremains to make earth-molds. Mixing a small amount
of cremains into the clay is sufficient. The remaining cremains can be put into a large body of water or otherwise handled according to tradition.

3) Actual fabrication. As per Dudjom Lingpa’s instructions on p. 2, knead the clay into a single lump and hold it between your two hands while performing the visualization and mantras. Then, again with the appropriate mantras and visualizations, tear off just enough clay to make a single earth-mold, and knead it into an oblong ball. You can repeat this step until you have divided the clay into a number of balls of equal size (which makes it easier to maintain a uniform size for your finished earth-molds), and then proceed with the following steps. Or you can tear off one piece of clay at a time and complete all the steps before repeating. In either case, following the ritual instructions for this and all subsequent steps, push the ball of clay into the mold, and strike the mold sharply on a hard surface five times. On p. 4 the root text is ambiguous about whether to rub oil on the lump of clay, or on the mold. You could do either, but common practice would be to wipe the mold with oil. In order to achieve the desired shape for the base of the earth-mold, roll the edges of the excess clay protruding from the mold on a hard flat surface in order to make a well-shaped base. A screwdriver can be used to make the cavity for the energizing mantra roll. Then insert the roll. Be sure that the head of the roll will be oriented toward the top of the finished earth-mold. Close the cavity for the mantra roll by kneading clay in on top of it. Then carefully release the clay from the mold, without letting the clay lose its shape, and place the earth-mold on a board or tray to dry.

4) Drying. Once you fabricate the earth-molds, leave them to dry in a shaded place. Strong sunlight, or the application of heat or a fan to accelerate the drying process, will increase the likelihood of cracking. It is better to let the earth-molds dry slowly in a shaded place. Depending on the ambient temperature and humidity, the drying process can take anywhere from a day to several days. Once the earth-molds have dried, according to the instructions on p. 5 perform a brief preliminary consecration while “scattering flowers” on the earth-molds, which refers to sprinkling rice or some other grain which is visualized as flowers of wisdom light dissolving into the support.

5) Painting. Once the earth-molds have dried, they are typically painted white, as interdependence for pacification-purification, and a small piece of yellow cloth or brocade is pasted to the top as a canopy. If there are a large number of earth-molds to paint, two or three applications from a can of white spray-paint is an easy way to do the painting. Earth-Molds containing the relics of a sublime individual who showed manifest signs of realization would be painted and finished in a more elaborate way.

Consecration Ritual

This needs to be done only once. The preamble refers to remains that “have been purified in a pacifying sacrificial fire offering”. That would be the ideal way to conduct a
cremation. However, even without a formal fire offering ritual, any cremated remains can be prepared into earth-molds according to Dudjom Lingpa’s instructions and then consecrated according to Dudjom Rinpoche’s liturgy.

After the earth-molds are complete, arrange them as part of the mandala for whatever practice you will do. You could put them on a clean white cloth on a shelf or table where they could remain undisturbed for however many days or weeks you will be doing the subsequent Accomplishment Ritual. According to whatever liturgy you are familiar with, perform the practice of generating yourself as Vajrasatva before beginning the consecration.

As per the instructions on p. 9, you will need the following:

“a vase full of fragrant water”: Fragrant water means clean fresh water mixed with a small amount of saffron, or if that is not available then safflower. If you have the “25 vase ingredients” and/or a blessed water purification pill, you can put that in as well.

“the purifying tormas for the obstacle makers”: These are described in the section on Clearing Away Obstacles below.

“gugul and mustard seed”: These are wrathful substances that will be burnt and thrown to dispell obstacles.

“flowers”: Rice, barley, or some other clean grain.

After the consecration, perform the Accomplishment Ritual before finishing your session. If possible, arrange the earth-molds for the consecration in a place where you will be able to leave them for some time, because in the following days you will need to repeat the Accomplishment Ritual many times in order to accumulate mantras.

**Accomplishment Ritual**

This ritual is intended to be repeated until receiving a sign, or until accumulating a sufficient number of mantras. In any case, the more it is done, the better.

**Clearing Away Obstacles**

The procedure for clearing away obstacles on p. 9 and 10 of the consecration ritual is more elaborate than the typical offering of a torma to the obstacle makers (bgegs gtor, GEK TOR) at the beginning of a tantric ritual. This more elaborate version which is used for consecration rituals is called “purifying obstacles” (bgegs sbyong, GEK JONG).

The GEK JONG requires two plates of offering tormas. The first plate holds three white tormas that are shaped like lotus leaves (similar to the way the lotus leaves are formed for a Vajrasatva torma). This first plate of tormas will be offered to the more peaceful obstacle makers. The second plate holds three red “squeeze lumps” (chang bu,
CHANG BU) and three red “mini lamps” (ting lo, TING LO). This second plate will be offered to the “more wrathful” obstacle makers.

Learning how to make the tormas requires practical instruction. If you are not able to make the tormas, you can substitute cookies and visualize accordingly.

To perform the GEK JONG, while holding the vajra and bell, hold the first plate in your right hand and recite the first mantra while circling the plate to the right three times. Set down the first plate and hold the second plate in your right hand. While reciting the second mantra, circle the plate to the left. Then take the mini lamps and squeeze lumps from the second plate and put them on the first plate together with the tormas. Send that plate out while dispelling with wrathful mantras and substances, such as burning gugul and mustard seed and throwing mustard seeds visualized as blazing weapons.

Ablution Ritual

As mentioned above, offering ablution to cleanse the bones of the deceased can be of great benefit to the recently deceased person, and also clears away negative energy released by the death process which can be obscuring and harmful to the living. So the more one can perform ablution for the cremains, the better. This can be done prior to the ritual for making earth-molds, either together with the purifying visualization and recitation of Vajrasatva and Akshobya, or separately on its own.

Later, after the earth-molds have been made, ablution is offered again according to the ritual described on p. 1 in order to cleanse the earth-molds prior to consecration.

For the ablution ritual, you will need a small mirror, which can be made from glass or polished metal, either square or round. You will use this mirror to hold the image of whatever you are cleansing. You will also need a katag (white ritual scarf) to hold the mirror and a bowl to catch the water poured over the mirror. And you will need an activity vase, which could be an elaborate metal vase fabricated according to Tibetan tradition, or it could simply be a clean bottle that has never been made dirty by touching someone’s mouth and so forth.

The ablution ritual is performed by holding the image of whatever needs to be cleansed in the mirror and reciting prayers and mantras while pouring water from the vase over the reflection in the mirror, letting the water collect in the bowl below. In some more elaborate versions of the ablution ritual conducted in two stages, the water used for the first stage is poured back into the vase and the practice repeated. That is not the case for the more concise single stage ablution ritual described here. The water collected in the bowl is simply discarded in a clean place.

The ablution ritual which begins the consecration starts with the mantra recitation of Amritakundalin on p. 9. Then, after the clearing away of obstacles, the rest of the ablution ritual is briefly referred to on p. 11. You will need to use the complete translation of the ritual on p. 25. Use the scarf to hold the mirror above the bowl with your left hand.
Be sure to hold the reflection of the earth-molds in the mirror. Hold the vase in your right hand. Chant the verses, and with each mantra recitation pour water over the mirror. To dry the body, first place five drops of water from the vase on the mirror in correspondence with the five seed syllables of the Five Family Buddhas, one drop in the center and then one in each of the four directions, and then set down the vase and use the scarf to dry the mirror as you finish reciting the mantra.

Afterwards you can drink a small amount of the vase-water and annoint your head to cleanse and heal yourself. The water that has collected in the bowl should be discarded in a clean place.

Prior to accomplishing Dudjom Lingpa’s ritual for Purifying the Bones, there are various more or less elaborate ways to offer ablution to cleanse the cremains:

The simplest way would be to first prepare a vase of water by reciting and blowing the Vajrasatva and Akshobya mantras as on pages 1 and 2, and then sprinkle the water over the container containing the cremains while continuing to recite those mantras.

Better yet would be to use that vase-water to perform ablution. First, prepare a vase with fragrant water. If you have vase substances or a purification pill you could certainly add them to the water before starting the ritual. And if you like, you could also start the practice with vase-water that has already been blessed by another practice, such as the practice of Amṛitakuṇḍalin on p. 9, or a practice of Mewatzegpa or Dorje Namjom.

In any case, begin with the visualization and mantras on pages 1 and 2. Then, blow into the vase. Use that vase-water to perform ablution, starting on p. 25, and stopping on p. 31 before drying the body. Then recite the additional verses and mantra for purification on p. 32, reciting the hundred syllable mantra of Vajrasatva and offering ablution as much as you are able. Then return to the verses for drying the body on p. 31 to conclude.

So based on the time and resources available, and according to your own capacity, this practice for purifying the bones can be done in more or less elaborate ways. But in any case, the critical factor is the practitioner’s bodhicitta.
ablution, TRŪ CHOK, khrus chog. A ritual cleansing practice. Ablution can be performed by sprinkling or pouring water from an activity vase directly over a person or item to be purified, or the vase-water can be poured over a mirror reflecting the image of the items to be purified.

activity vase, LAY BUM, las bum. Tantric rituals often require an activity vase. Water from this vase is used to purify and transform various substances as part of the ritual. The activity vase is accomplished by visualizing a deity inside the vase, and then performing the practice of that deity. Depending on the ritual, various substances may be added to the water.

Amṛitakunḍalin, DUD TSI KYIL WA, bdud rtsi skyil ba. Literally, “Swirling Elixir”. Amṛitakunḍalin is a deity commonly used to transform vase-water into primal knowing elixir for various tantric rituals.

chang-bu, CHANG BU, chang bu. Literally a “squeeze lump”. This is made by squeezing a piece of torma dough in one’s hand in a particular way which leaves the imprint of one’s fingers and joints.

earth-mold, SA TSA, sa’ tstsha. A small molded clay stupa. These can be made as monuments on their own, or to use as energizing things to place inside stupas. Sometimes powdered bones from the deceased can be added to the earth-molds as part of practices to purify the negative karmic residues of the deceased and lead them to a positive rebirth.

energizing mantras or energizing things, ZUNG, gzungs. Mantras, relics, blessed substances, and valuable items that are placed inside statues, stupas, and other monuments in order to empower them.

fragrant water, DRI ZANG, dri bzang. Water mixed with saffron.

life-wood, SROK SHING, srog shing. A shaft of wood, meeting particular specifications, which is placed at the central axis of a statue, stupa, or earth-mold—much like the spine in the center of a body.

sa-tsa, see earth-mold.
ting-lo, TING LO, ting lo. Literally “mini lamp”. This is a tiny lamp made from torma dough.

Vajrasatva, DOR JE SEM PA, rdo rje sens dpa’. The deity buddha-form which embodies the hundred families of peaceful and wrathful deities.

Vajratopa, DOR JE NYE MA, rdo rje snye ma. The consort of Vajrasatva.

vase-water, BUM CHU, bum chu. Water from a ritual vase that has been transformed by visualizing a purification deity inside the vase and reciting mantra. Depending on the ritual, various substances may be added to the water.
Energizing Mantras

Akshobya – dharani mantra x 2 per line

Vajrasatva – the hundred syllable mantra x 2 per line
The Essence of Interdependent Occurrence – aka. “Ye Dharma” or “TENDREL NYINGPO” x 5 per line

Mani x 3 per line