

THE CLEARING SMOKE OFFERING KNOWN AS *SOURCE OF GOODNESS AND WELL-BEING*

At the outset of the clearing smoke offering are the six mantras and six mudrās.

The mantra of Shākyamuni: OM SVABHĀVA ŚUDDHA SARVA DHARMA SVABHĀVA ŚUDDHŌ HAM. Recite three times.

The substances are the emptiness of nature.

*The mantra of Vairocana: NAMAḤ SARVA TATHĀGATEBHYO VIŚVA MUKHEBHYAḤ / SARVA
THA KHAM UDGATE SPHARAṆA IMAM GAGANA KHAM SVĀHĀ. Recite three times.*

The five desirables become a space treasury that knows no end.

The mantra of Amṛitakuṇḍali: OM VAJRA AMRITA KUṆḌALI HANA HANA HŪṂ PHAṬ. Recite three times.

All the materials become a great ocean of elixir.

*The mantra of Ratnasambhava: NAMAḤ SARVA TATHĀGATA AVALOKITE OM SAMBHARA
SAMBHARA HŪṂ. Recite three times.*

All the materials come into accord with the guests' wishes.

*The mantra of Amoghasiddhi: OM JÑĀNA AVALOKITE NAMAḤ SAMANTA SPHARAṆA RASMI
SAMBHAVA SAMAYA MAHĀ MAṆI DURU DURU HRIDAYA JVALANI HŪṂ. Recite three times.*

All the materials have been obtained with neither loss, gain nor conflict [on the part of] the guests.

*The mantra of Vajrapāṇi: NAMAḤ SAMANTA BUDDHĀNĀM GRAHEŚVARI PRABHAṆJATI MAHĀ
SAMAYA SVĀHĀ. Recite three times.*

Every one of the guests has been brought under my power.

NAMO. In order to make offering to the exalted ones and benefit the sentient through the strengths of my intentions, the strength of the *tathāgatas'* giving and the strength of the dharmasphere, whichever among all intentions are [set on beings'] objectives—may every suitable one of them unimpededly come to pass throughout this entire worldly realm without exception!

With a pleasing melody accompanied by the sounds of musical instruments, proclaim these words in a single voice:

ÉMAHO! Consider this! Foremost among the four continents is the Regal Rose-Apple one of the South. To its northeast, on Horse-Ear Mountain, grow three plants with the elixir of immortality: at its foot are golden-flowered artemisia; on its sides are trees bearing turquoise juniper tufts; at its peak are conch-flowered rhododendrons. Those three excellent plants with attributes, verdant and fragrant throughout the four seasons, are the abodes of the accomplishment elixir of immortality. Such are those excellent plants' distinguishing attributes.

In order to dispel sentient ones' confused mentation through the blessings of the three times' Victors and through gods', men's and spirits' secular dependent relations that accord with the causes—their karma, merit and aspirations—aromatic smoke clouds of sweet fragrance billow into the sky from those plants with elixirs of immortal attributes. Thus, the dullness and density of gods, men and spirits are cleared away. As luminosity and light-ray streaks of flames beam forth, the dense darkness of ignorance and stupidity is dispelled. Foulness and unclean refuse are consumed by the hot and burning coals' intensity.

Those three plants with such exalted attributes exist by the force of the utterly pure dharmasphere's blessings, by the true words of the three jewels, abode of refuge, and by forthright ones' and knowledge holders' accomplishments.

When, having conferred together with pure thoughts and deeds according to worldly customs, gods, men and spirits get into conflict, this smoke offering is the means to dispel it. When the clean gets mingled with filth and foulness, this is the means to cleanse it. When accomplishments get mixed with obstacles, this is the means to clear them. When truth and lies, right and wrong get jumbled, this is the means to clarify them. When good, bad and middling get commingled, this is the means to clarify them. When errors in rituals occur, this is the means to clear them away.

When gods, men and spirits become tainted, this is the means to cleanse them. When dream omens are bad, this is the means to dispel them. When signs, divinations and horoscopes are negative, this is the means to remove them. When the doors of the five faculties cease to function, this is the means to clear them. When guardian gods and enriching gods become defiled, this is the means to cleanse them. When grudges, clashes and jealousies arise, this is the means to remove them. When illusions and mentations emerge, this is the means to dispel them.

When we do wrong by erecting castles, buildings and houses on the land, this is the means to clear it away. When protectors' commitments lapse, this is the means to cleanse it. When earth lords, *nāgas* and severe spirits are in conflict, this is the means to dispel it. When there are evil years, months, days and times, this is the means to clear them away. When there are harmful conjunctions of the sun, moon, planets and stars, this is the means to remove them.

Because this profound clearing and cleansing rite has been well examined, nothing is left unknown or unseen through the force of accomplishing it! Nothing is left undone

by the true words of forthright ones! Nothing at all is left incomplete by this rite of auspicious connections! As causes and conditions assemble, everything will be accomplished! It is said that by having done practice, everything will be made pure!

ÉMAHO! Consider this! Today, in order for us, benefactors and recipients with our circles, to pacify and cleanse impurities, *samaya* taint, grudge holding, jealousies, contagions and obstacles, you knowing and seeing divine assembly, please consider this!

Today the planets and stars are right in the heavens. When the earth is examined well, all desirable qualities are found to be complete. In between, the time and date are auspicious. The day is propitious and the constellations good for performing this cleansing and pacifying rite.

Buddhas', *bodhisattvas*' and foe destroyers' outflows have been exhausted! The buddha, chief of the two-legged, is supreme truth! The *dharmatā* free of desire is supreme truth! The *sangha*, chief of assemblies, is supreme truth! By the blessings of the three jewels' truth, may this clearing rite be properly accomplished!

ÉMAHO! Consider this! With Samantabhadra's offering clouds, we cleanse! We offer! We cleanse with the father, juniper wood like white sandal. We cleanse with the mother, cedarwood like red sandal. We cleanse with aloeswood, the king of medicines. We cleanse with Chinese cypress, the king of fragrances. We cleanse with the divine incense, white rhododendron. We cleanse with radiant turquoise sprays of fine juniper. We cleanse with the scent of the good plant, white artemisia. We cleanse with the elephantine smell of white mugwort.

To the unsurpassed refuge, the lineage of the gurus' word, we offer cleansing smoke. To the complete buddhas, foremost among the two-legged, we offer cleansing smoke. To the true *Dharma* jewel that refines away propensities, we offer cleansing smoke. To the exalted *sangha*, the field of merit, we offer cleansing smoke. To the Victors' mandalas and *yidams*' divine assemblies, we offer cleansing smoke. To heroes and skyfarers who defend the realms, we offer cleansing smoke. To *Dharma* protectors and guards who preserve the teachings, we offer cleansing smoke. To the *vajra* family guards of outer tantras, we offer cleansing smoke. To guards of the buddha-words, tantras and treasures, we offer cleansing smoke. To lineage guards of the masters and their forebears, we offer cleansing smoke. To universal guards of isolated places and religious centers, we offer cleansing smoke. To the destined universal guards of approach and accomplishment, we offer cleansing smoke.

To divine guards allied with mighty legions, we offer cleansing smoke. To the gods who act as day sentries, serve as night watchmen and adjudicate disputes for us all, master, disciples, benefactors and recipients with our circles, we offer cleansing smoke. To the gods who act as bridges over rivers, as steps up rocky cliffs and as lamps in darkness, we offer cleansing smoke. To the gods who watch against enemies and signal our kin, give antidotes to poisons and cure illness with herbs, defeat *māra* hosts, press on evil spirits' necks and turn back armies on front lines, we offer cleansing smoke. To the gods who receive us up ahead and send us off from behind, who, meanwhile, look after our interests—caring for our children and wealth back home, acting

as herders of toddlers and foals and defending our paternal relations' country—we offer cleansing smoke.

To mighty supportive legions serving as bodyguards, to enduring masculine gods and regional war gods, to our forefathers' ancestral gods and aiding goddesses of foremothers, to enriching gods of food and wealth and keen spirits of sharp weapons, to regions' earth lords, *nāgas* and severe spirits of different planes, to earth lords of the elements and the four seasons' times, to the gods of the *bagua*, magic square, years and months, to the gods of planets, stars, days, intervals and dates and to the mighty outer and inner eight classes of gods and demons, we offer cleansing smoke.

To the sovereigns of the three realms—all the haughty ones of great might in the billion worlds without exception who have dominion over the three planes—to the gods, *nāgas*, men-or-whats and the like who inhabit Mount Meru, the four continents, the seven golden mountain ranges and seven amusement lakes, the ring of iron mountains, oceans and rivers, the zodiacal houses of sun, moon and sky, the charnel grounds, forests and mountain areas, to the smell eaters, aquarians, *garuḍas*, slitherers, harm givers, elementals and plunderers with their hosts, we offer cleansing smoke.

To the gods, *nāgas* and forthright ones with powers of clairvoyance and aspirations who inhabit Mount Meru's hollows, intermediate spaces between ocean islands and jeweled mountains on treasure islands, to those who have diverse emanated forms and miraculous displays, we offer cleansing smoke. To gods who safeguard underground treasures, accomplishment essences, medicinal extracts, trees and crops, to every treasure keeper, harm giver, *mātari*, men-or-what, smell eater and flesh-eating demon with their hosts, we offer cleansing smoke.

Above, the celestial plane is cleansed by the smoke. On the earth and in its atmosphere, gods and spirits are cleansed by the flames. Underground, the plane of *nāgas* and severe spirits is cleansed by the coals. This world, the outer vessel with ten directions, is cleansed by the fragrance. All born and wayfaring sentient ones, the inner contents, are cleansed. The six types of wayfarers, our parents in the three times, are cleansed. Harmful forces and obstructers, karmic creditors of past and future lifetimes, are cleansed.

Especially to those who abide in Tibet's Land of Snow—the nine gods attached to their domains and the like, Tibet's thirteen great bardic gods and the twenty-one great pursuers of virtue at the borders—we offer cleansing smoke. To the twelve steadfast ones who sustain Tibet, to local land keepers and summit gods of citadels, we offer cleansing smoke. To the door god Tayak and the household god Gethung, we offer cleansing smoke. To the hearth god Yumo and the field god Tsangpa, to the road god Gönpo and the horse god Magpön, we offer cleansing smoke. To the livestock god Mayang and the king of wealth gods, we offer cleansing smoke. To the merchant god Döndrup, to the king of the war gods and the rest—to the masses of types of offering-worthy guests, we make offering with powdered incense, fragrant burnt offerings and the choicest varieties of foods and whatever is desired. Thus, life is prolonged; glory develops; noble family lineage increases; and fortune, influence and great renown are enhanced.

Disclosing to guardian refuge deities the unacknowledged mentation, mind-object grasping and negative signs of ourselves, benefactors and recipients with our circles and wealth, we offer cleansing smoke. Disclosing to the waters where gods seen as fish abide, we offer cleansing smoke. Disclosing to the mountains where gods seen as deer abide, we offer cleansing smoke. Disclosing to gods, men, spirits, sun, moon, planets, stars, subterranean *nāgas*, terrestrial furies and celestial planetary spirits above the earth, we offer cleansing smoke. Disclosing to the deities of wisdom that knows and sees, we offer cleansing smoke.

Through the blessing of having thus disclosed and dispelled, afflictions, propensities and faults have been cleansed. Thus, impurities, *samaya* taint, [defilement from] mourning by the widowed and all negativities have been expelled through the truth of this clearing and cleansing rite.

As for the fouling defects of body, speech and mind—hidden *mu* demons like mountain peaks enveloped in mist, foulness like clematis that overcomes treetops and *samaya* taint like solar, lunar and planetary eclipses—they have been expelled by the interdependent clearing and cleansing rite.

The contraventions to the buddha mind of you guardian refuge deities and protectors—the grudges, clashes, jealousies, *samaya* taint, faults and the like arisen through the three resentments (of fouled *samaya*, misdeeds and obscurations and scaldings at hearth)—have been cleansed.

Thus, through the force of our having performed this profound clearing and cleansing rite, please purify defilement and the *samaya* taint of ignorance, pacify adverse conditions, obstacles, illness and harmful forces and reverse opposition, inciting, dispatching and harm.

May the fulfillment of all wishes as beings desire, the increase of long life, health, ease, comfort and resources and auspicious well-being throughout the regions of the land serve as causes to attain unsurpassed enlightenment!

The Clearing Smoke Offering “Source of Goodness and Well-Being” was composed by *Ācārya Padma* and unearthed from concealment by *Gyalwang Rinchen Phüntso* [1509-1557]. MANGALAM.

According to the command of *Kyabjé Garchen Triptrül Rinpoché*, the Tibetan text was edited and translated into English by the disciple *Ari-ma*. The Sanskrit text of the six mantras was reviewed for correction by *Könchog Tharchin* and again in 2014 by *Meghan Howard*.

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