

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 HAṀ. Recite three times.

DZÉ NAM RANG ZHIN GYI TONG PA NYI DU GYUR

The substances are the emptiness of nature.

The mantra of Vairocana: NAMAḤ SARVA TATHĀGATEBHYO VIŚVA MUKHEBHYAḤ / SARVA THAKHĀM UDGATE SPHARAṆA IMAṀ GAGANA KHĀM SVĀHĀ. Recite three times.

DŌ PÉ YŌN TEN NGA ZÉ MI SHÉ PA NAM KHA DZŌ DU GYUR

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

The mantra of Amṛtakundali: OM VAJRA AMRITA KUṆḌALI HANA HANA HŪṀ PHAṬ. Recite three times.

YO JÉ THAM CHÉ DŪ TSI GYAM TSO CHEN POR GYUR

All the materials become a great ocean of elixir.

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

YO JÉ THAM CHÉ DRŌN NAM KYI SAM PA DANG THŪN PAR GYUR

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 HŪṀ. Recite three times.

YO JÉ THAM CHÉ DRŌN NAM KYI PHAM GYAL TSŌ PA MÉ PAR THOP PAR GYUR

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.

DRŌN NAM THAM CHÉ DAK GI WANG DU DŪ PAR GYUR

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

NAMO / DAK GI SAM PÉ TOP DAK DANG / DEB ZHIN SHEK PÉ JIN TOP DANG / CHÖ KYI YING KYI
TOP NAM KYI / PHAK PA NAM LA CHÖ PA DANG / SEM CHEN NAM LA PHEN PÉ CHIR / DÖN
NAM GANG DAK SAM PA KÜN / DÉ DAK THAM CHÉ CHI RIK PA / JIK TEN KHAM NI MA LÜ PAR /
THOK PA MÉ PAR JUNG GYUR CHIK

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:

É MA HO GONG SU SÖL / LING ZHI CHOK GYUR HLO GYAL DZAM BÜ LING / DZAM LING JANG
SHAR RI GYAL TA NA DZIN / DÉ LA CHI MÉ DÜ TSI SHING SUM KYÉ / TSA WAR KHEN PA SER GYI
MEN TOK CHEN / KÉ PAR SHING KYÉ YU SHUK RAL PA DZIN / TSÉ MOR BAL BU DUNG GI MEN
TOK CHEN / YÖN TEN DEN PÉ SHING CHOK DÉ SUM NI / CHI WA MÉ PÉ NGÖ DRUP DÜ TSI NÉ /
NAM DA DÜ ZHI NGO ZHING DRI NGÉ DEN / DÉ TAR SHING CHOK YÖN TEN KHYÉ PAR CHEN

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.

DÜ SUM GYAL WA NAM KYI JIN LAP KYI / SEM CHEN TRÜL PÉ NAM TOK SAL HLÉ DU / HLAN DRÉ
MI SUM SI JUNG TEN DREL GYI / LÉ DANG SÖ NAM MÖN LAM GYUM THÜN PÉ / CHI WA MÉ PÉ YÖN
TEN DÜ TSI SHING / DRI ZHIM PÖ NGÉ DÜ TRIN NAM KHAR TRIK / HLAN DRÉ MI SUM MUK SHING
THIP PA SEL / Ö SAL MÉ CHÉ Ö ZER TRENG WA TRO / MA RIK MONG PÉ MÜN NAK THIP PA SEL /
MÉ TAK TSA ZHING SEK PÉ NGAR DEN PÉ / NÖL CHAK MI TSANG JEN JEN SEK PAR JÉ

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.

DÉ TAR YÖN TEN KHYÉ PHAK SHING SUM NI / CHÖ YING NAM PAR DAK PÉ JIN LAP DANG / KYAP
NÉ KÖN CHOK SUM GYI DEN TSIK DANG / DRANG SONG RIK DZIN NAM KYI DRUP PÉ THÜ

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.

HLAN DRÉ MI SUM SI PÉ PÉ LUK KYI / SAM JOR DAK PÉ CHIK TU KA DRÖ NÉ / HLAN DRÉ MI SUM
TRUK NA SANG WÉ THAP / MÉ NÖL TSANG TSOK DRÉ NA SANG WÉ THAP / NGÖ DRUP BAR CHÉ
DRÉ NA SANG WÉ THAP / DEN DZÜN YAK NYÉ DRÉ NA SANG WÉ THAP / ZANG NGEN DRING SUM
DRÉ NA SANG WÉ THAP / CHO GA NOR TRÜL JUNG NA SANG WÉ THAP

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.

HLAN DRÉ MI SUM JÉ DRIP SANG WÉ THAP / MI TÉ TSEN MA NGEN NA SANG WÉ THAP / LA NYÉ
MO TSI NGEN NA SANG WÉ THAP / WANG PÖ GO NGA GAK PA SANG WÉ THAP / GÖN HLA YANG
HLA NÖL WA SANG WÉ THAP / KHÖN DZING TRAK DOK JUNG NA SANG WÉ THAP / CHOM TRÜL
NAM TOK JUNG NA SANG WÉ THAP

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.

YÜL KHAR KHANG KHYIM TSEK NYÉ SANG WÉ THAP / SUNG MA THUK DAM YEL NA SANG WÉ THAP /
SAB DAK LU NYEN TRUK NA SANG WÉ THAP / LO DA ZHAK DÜ NGEN NA SANG WÉ THAP / NYI
DA ZA KAR NGEN NA SANG WÉ THAP

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.

SANG TRÜ CHO GA ZAP MO DRUP PÉ THÜ / LEK PAR CHÉ PÉ MI SHÉ MIM THONG MÉ / DRANG SONG
DEN PÉ TSIK GI MIN DRUP MÉ / TEN DREL CHO GÉ MA TSANG GANG YANG MÉ / GYU KYEN TSOK PÉ
THAM CHÉ DRUP PAR GYUR / LAK LEN JÉ PÉ THAM CHÉ DAK PAR SUNG

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!

É MA HO DÉ GONG SU SÖL / DÉ RING DAK CHAK YÖN CHÖ KHOR CHÉ KYI / MI TSANG NYAM DRIP
KHÖN DZIN TRAK DOK DANG / DAL YAM BAR CHÉ ZHI ZHING SANG WÉ CHIR / KHYEN CHING ZIK
PÉ HLA TSOK GONG SU SÖL

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!

DÉ RING NAM LA ZA DANG KAR MA ZANG / SA ZHIR CHÉ LEK YÖN TEN DÖ GU TSANG / BAR DU
DÜ TSÖ TSÉ DRANG TRA SHI SO / SANG DANG ZHI WÉ CHO GA JÉ PA LA / NYI MA GÉ ZHING GYU
KAR ZANG PO YIN

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.

SANG GYÉ JANG SEM DRA CHOM ZAK PA ZÉ / SANG GYÉ KANG NYI TSO TÉ DEN PÉ CHOK / CHÖ
NYI CHAK DANG DRAL TÉ DEN PÉ CHOK / GEN DÜN DÜ PÉ TSO TÉ DEN PÉ CHOK / KÖN CHOK
SUM GYI DEN PÉ JIN LAP KYI / SANG GI CHO GA LEK PAR DRUP PAR SHOK

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!

É MA HO DÉ GONG SU SÖL / SANG NGO CHÖ DO KÜN ZANG CHÖ PÉ TRIN / TSENDEN KAR PO
A SHUK PHA YI SANG / TSENDEN MAR PO A SHUK MA YI SANG / MEN GYI GYAL PO A GA RU YI
SANG / DRI YI GYAL PO DU RU KA YI SANG / BAL BU KAR PO HLA YI PÖ KYI SANG / SHUK PA
LOB ZANG YU LO BAR WÉ SANG / KHEN PA KAR PO TSI ZANG DRI YI SANG / PHUR MONG KAR
MO LANG CHEN NGÉ PÉ SANG

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.

LA MÉ KYAB GYUR LA MA KA GYÜ SANG / KANG NYI CHOK GYUR DZOK PÉ SANG GYÉ SANG / BAK
CHAK JONG DZÉ DAM CHÖ KÖN CHOK SANG / SÖ NAM ZHING GYUR PHAK PÉ GEN DÜN SANG /
GYAL WÉ KYIL KHOR YI DAM HLA TSOK SANG / ZHING NAM KYONG DZÉ PA WO KHAN DRO SANG

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.

TEN PA KYONG DZÉ CHÖ KYONG SUNG MA SANG / CHI GYÜ DOR JÉ RIK KYI SUNG MA SANG / KA
SUNG GYÜ SUNG TER GYI SUNG MA SANG / HLOP PÖN PHA MÉ GYÜ KYI SUNG MA SANG / WEN
NÉ CHÖ KHOR YONG KYI SUNG MA SANG / NYEN DRUP KAL DEN YONG KYI SUNG MA SANG

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.

THU PUNG DONG DROK JÉ PÉ HLA SUNG SANG / DAK CHAK PÖN HLOP YÖN CHÖ KHOR CHÉ KYI /
NYIN GYI JA RA JÉ PÉ HLA SANG NGO / TSEN GYI MEL TSÉ JÉ PÉ HLA SANG NGO / KHA DZIN SHAK
DEP JÉ PÉ HLA SANG NGO / CHU LA ZAM PA DRAK LA THEM KÉ DANG / MÜN PAR DRÖN MÉ JÉ
PÉ HLA NAM SANG

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.

DRA LA SO JÉ NYEN LA JA TONG DANG / DUK LA MEN TONG NÉ LA TSI SÖ DANG / DÜ KYI PUNG
JOM DRÉ YI NYA NÖN PA / MAK PUNG YÜL NGO DOK PÉ HLA SANG NGO / DÜN NÉ SU ZHING
GYAP NÉ KYEL WA DANG / BAR NA DÖN DRUP YÜL DU BU NOR KYONG / JI SU MI TÉ DZI WO JÉ
PA DANG / PHA TSEN YÜL KHOR KYONG WÉ HLA SANG NGO

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, mean-while, 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.

GYAB TEN THU PUNG LÜ SUNG JÉ PA DANG / TEN GYI PHO HLA YÜL GYI DRA HLA DANG / PHA
NYÉ TSÜN HLA MA CHI MEN HLA DANG / ZÉ NOR YANG HLA NO TSÖN NGAR HLA DANG / YÜL
RI SAB DAK KHAM RIK LU NYEN DANG / JUNG WA NAM DA DÜ ZHI SAB DAK DANG / PAR KHA
MÉ WA LO DANG DA WÉ HLA / ZA KAR ZHAK DANG DÜ TSÖ TSÉ DRANG HLA / CHI NANG HLA
SIN DÉ GYÉ THU CHEN SANG

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.

KHAM SUM NGA DAK SI SUM WANG GYUR WÉ / TONG SUM DREK PÉ THU CHEN MA LÛ DANG / RI
 RAP LING ZHI SER GYI RI DÛN DANG / RÖL PÉ TSOB DÛN CHAK RI MU KHYÛ DANG / GYAM TSO
 CHU LUNG NAM KHA NYI DÉ KHYIM / DUR TRÖ NAK TSAL RI WÖ TRÖ NÉ PÉ / HLA DANG LU
 DANG MI AM CHI LA SOK / DRI ZA DRÛL BUM KHA DING TO CHÉ DANG / NÖ JIN JUNG PO TROK
 MÉ TSOK CHÉ SANG

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.

RI RAP KHONG SENG GYAM TSO LING BAR DANG / RIN CHEN RI WO NOR BÛ LING NÉ PÉ / HLA LU
 DRANG SONG NGÖN SHÉ MÖN LAM WANG / NA TSOK ZUK TRÛL DZUM TRÛL CHEN NAM SANG /
 SA OK TER DANG DRUP PÉ CHÛ NAM DANG / TSI MEN JÖN SHING LO TOK SUNG WÉ HLA / TER
 DAK NÖ JIN MA MO MI AM CHI / DRI ZA SIN PÖ TSOK CHÉ THAM CHÉ SANG

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.

DÛ PÉ TENG CHOK SA LÉ SI PA SANG / MÉ CHÉ SA TENG BAR NANG HLAN DRÉ SANG / MÉ TAK SA
 OK LU NYEN SI PA SANG / DRI NGÉ CHOK CHÛ CHI NÖ JIK TEN SANG / NANG CHÛ KYEN DRO SEM
 CHEN THAM CHÉ SANG / DÛ SUM PHA MA DRO WA RIK DRUK SANG / TSÉ RAP NGA CHI LEN
 CHAK DÖN GEK SANG

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.

KHYÉ PAR BÖ KHAM KHA WA CHEN NÉ PÉ / SI PA CHAK PÉ HLA GU LA SOK TÉ / BÖ KYI GUR HLA
 CHEN PO CHU SUM DANG / THA YI GÉ NYEN CHEN PO NYER CHIK SANG / BÖ KHAM KYONG WÉ
 TEN MA CHUG NYI DANG / YÛL GYI ZHIB DAK KHAR GYI TSÉ HLA SANG / GO HLA TAK YAK
 KHYIM HLA GÉ THUNG SANG / THAP HLA YU MO ZHING HLA TSANG PA SANG

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,

LAM HLA GÖN PO TA HLA MAK PÖN SANG / CHUK HLA MAK YANG NOR HLÉ GYAL PO SANG /
TSONG HLA DÖN DRUP DRA HLÉ GYAL PO SOK / CHÖ PAR Ö PÉ DRÖN RIK TSOK NAM LA / CHÉ
MAR PÖ DANG DRI SUR NGÉ DANG DEN / ZHAL ZÉ DÖ GU NA TSOK PHÜ KYI CHÖ / TSÉ SING PAL
KYÉ RIK GYÜ ZANG PO PEL / KHA JÉ WANG THANG NYEN DRAK CHEN PO KYÉ

to the road god Gönpo and the horse god Magpön, we offer cleansing smoke. To the
live-stock 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.

DAK CHAK YÖN CHÖ MI NOR KHOR CHÉ KYI / NAM TOK ZUNG DZIN LA NYÉ NGEN PA NAM / MI
THÖL GÖN KYAP HLA LA THÖL TÉ SANG / NYA THONG NÉ PÉ CHU LA THÖL TÉ SANG / SHA
THONG NÉ PÉ RI LA THÖL TÉ SANG / HLAN DRÉ MI SUM NYI DA ZA KAR DANG / SA OK LU DANG
SA TENG TSEN NAM DANG / SA LA TENG GI ZA KAR THÖL TÉ SANG / KHYEN ZIK YÉ SHÉ HLA LA
THÖL TÉ SANG

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.

DÉ TAR THÖL ZHING SANG WÉ JIN LAP KYI / NYÖN MONG BAK CHAK NYÉ KYÖN DAK JÉ NÉ / MI
TSANG NYAM DRIP JUR YUK NGEN PA KÜN / SANG TRÜ CHO GÉ DEN PÉ THUR DU SAL

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.

LÜ NGAK YI SUM NÖL WÉ NYÉ KYÖN NI / MU GAP RIM GO MUK PÉ TUM DRA DANG / NÖL CHAK
SHING GO YI MONG NÖN DRA DANG / NYAM DRIP NYI DA ZA YI ZUNG DRA NAM / SANG TRÜ
TEN DREL CHO GÉ THUR DU SAL

As for the fouling defects of body, speech and mind—hidden *mu* demons like moun-
tain 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.

DAM NÖL DIK DRIP THAP ZHOP KHÖN SUM GYI / KHÖN DZING TRAK DOK NYAM DRIP KYÖN LA
SOK / GÖN KYAP HLA SUNG THUK DANG GAL WA NAM

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.

SANG TRÜ CHO GA ZAP MO DRUP PÉ THÜ / NÖL CHAK MONG PÉ NYAM DRIP DAK PA DANG /
KYEN NGEN BAR CHÉ NÉ DÖN ZHI WA DANG / PHÉ GÖL BÖ TONG NÖ PA DOK PAR DZÖ

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.

DÖ GU SAM PA YI ZHIN DRUP PA DANG / TSÉ RING NÉ MÉ DÉ KYI LONG CHÖ PHEL / SA CHOK
YÜL KHAM DÉ LEK TRA SHI TÉ / LA ME JANG CHUP THOP PÉ GYUR GYUR CHIK

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 Drigung Rinchen Phüntso [1509-1557]. MANGALAM.

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