

*Incense Rítual by the Great Master
Padmasambhava Called “The Dívine Blue
Water Clearing Away Contamination”*

Nölsang

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མཛད་པའི་མཚོའ་བསང་ལྷ་ཆབ་སློན་མོ་བཞུགས་སོ།། །

By Padmasambhava

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Set in Calibri 12/15, Century Gothic, Helvetica Light, Lydian BT, and Monlam Uni Ouchan 2.

Practice Requirements:

Anyone can participate in this practice. However, in order to bless the incense, one needs to generate as a deity, such as Vajra Vidarana.

Technical Note

Italics and a small font size indicate instructions and comments found in the Tibetan text and are not for recitation. Words in square brackets have been added by the translator for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].

Introduction

The most auspicious and common time to perform incense offerings such as this is early morning. Although this incense offering lists a wide variety of substances to be burned, in most cases it will be difficult to acquire a large portion of them. One can use any type of incense, which should be burned together with as many of the substances mentioned in the text as possible, some of which are more easily available, such as the three whites and three sweets. One can also use incense that includes juniper, sandalwood, frankincense, and other fragrant substances listed in the ritual text. It is, however, possible to acquire a ready-made incense powder that includes all the necessary ingredients, prepared especially for this ritual by specialized Nyingma monasteries in India.

Although more rarely performed, the washing ritual presented on page 48 is recommended to be carried out in the afternoon or evening, together with the incense offering. In order to perform the washing ritual, the same offering substances used for the incense offering should be soaked in water, which is then filtered into a vase made of precious metals. A vase pill of twenty-five substances contains many of the required substances and can also be added. The vase water should then be consecrated with the vase blessing ritual of one of the deities mentioned in the text, such as Vajra Vidarana. Following this, the water can be sprinkled, using the wand of the vase, on the earth (in order to engage in the activity of washing contaminations from the environment) and offered to representations of the enlightened body, speech, and

mind (in order to engage in the activity of cleansing and offering a bath to the enlightened beings). While holding the divine pride of being the deity, water can also be sprinkled or poured onto the crowns of sick people (in order to engage in the activity of washing away disease), and finally, water can be sprinkled onto one's possessions (to wash away contaminations to these objects and one's wealth).

Incense Rítual by the Great Master Padmasambhava called The Dívine Blue Water Clearing Away Contamínation

Nölsang

PADMASAMBHAVA LA NAMO!¹

A long time ago, while the Great Master Padmakara² was engaging in practice in Chimphu cave at Samye, King Trisong Detsen had been feeling unwell for a long time. Moreover, many signs of poor health appeared in that region, such as sick crops, frost and hail, epidemic diseases, famine, and so forth.

The ministers, having discussed the matter, summoned all the physicians, diviners, astrologers, and whoever [they] deemed necessary and checked the royal pulse. Thus, the physicians reported that the four channels that indicate illness were fine, but as the clouded channel was present, they thought it might be a case of pollution. Diviners made divinations and astrologers made astrological calculations, and they all agreed that the King's illness was caused by contaminating pollution and that the gyälpo³ and local deities were disturbed because of that. The physicians, diviners, and astrologers ignored the actual causes and conditions of the contamination.

The King's Queen, called Mang Za Tricham, gave birth to a son who was contaminated, so the Queen hid [the child] and entrusted it to her maid, saying: "It is of utmost importance to hide that child so that no one sees it!" The maid did as asked and buried it in

the ground, which turned out to be located at the navel of the landlord spirit. Consequently, all the landlord spirits and local deities were polluted by this impure contamination and they all became disturbed. As a result, the King and the whole region were ailing. The maid also ended up defiled by the contaminating obstruction. She got sick, and her head and limbs became crippled with arthritis. The physicians that were consulted did not find any common disease within the four humors and concluded that she was contaminated by pollution, but did not know what caused it. As they declared that there was no treatment for her sickness [other than curing the cause of the pollution], the maid then explained in detail how she hid Tricham's son.

Word finally reached the King's ears, and he summoned Tricham to inquire about the matter. But fearing for the maid's life, she did not tell the truth. This upset the King so much that he wanted to punish Tricham, who escaped to seek refuge from Urgyen Rinpoche.⁴ Then Urgyen Rinpoche sent a blessing string and a letter to the King. The letter read: "Although it seems you are willing to punish Queen Tricham, I am a yogi who has realized the lack of true reality of appearances and existence. Since I know that the various appearances arise through interdependence, I can clear away not only this contaminated pollution, but even the pollution of the five poisonous delusions as well. There exist concise and easy methods to dispel those and achieve great purposes. As various substances and instruments are necessary, please gather all of them. O King, do not worry. Come to the peak of Hepo Hill in Samye with all your ministers and entourage tomorrow."

The King was extremely pleased, collected all the substances and instruments, and left for the peak of Hepo Hill on the following day. The Great Master came there too and burned the incense substances in a huge and spacious pot, and the ritual was performed in the following manner:

The Actual Practice

Blessing the incense substances:

RAM YAM KHAM

SANG DZÄ NAM KYI MA DAG PÄI DRI MA BAG TSOG THAM CHÄ SEG
TOR TRÜ TE TONG PAR JANG

**May all the filth and impurities of the incense substances be
burnt, scattered, washed away, and cleansed into emptiness.**

OM SVABHÄVA ŚHUDDHÄḤ SARVA DHARMÄḤ SVABHÄVA
ŚHUDDHO 'HAM

TONG PÄI NGANG LÄ DHRUM LÄ RIN PO CHHEI NÖ YANG SHING GYA
CHHE WÄI NANG DU

**From the sphere of emptiness, [the letter] BHRUM [appears],
from which a vast and spacious precious vessel appears.**

OM AH HUM ZHU WA LÄ JUNG WÄI SANG DZÄ DÖ YÖN GYI NAM PA
KHA DOG DRI RO NÜ CHÜ PHÜN SUM TSHOG PA

**In [this vessel, the letters] OM ÄḤ HÜM melt, and from this
arises the incense substances. They are in the aspect of the
objects of offering that please the senses, having color, odor,
and the taste of excellent potential.**

NAM KHA BAR NANG SA ZHI THAM CHÄ KHYAB PÄI DÜ TRIN SAM GYI
MI KHYAB PA MI TSANG WÄI DRI MA NYE KYÖN THAM CHÄ JONG WAR
JE PÄI YÖN TÄN KHYÄ PAR CHÄN DANG DÄN PÄ YONG SU GANG WAR
GYUR

**The inconceivable smoky cloud endowed with a special capac-
ity to dispel all impurities, defilements, and faults pervades
the entire sky, space, and earth.**

NAMAḤ SARVA TĀTHAGATE BHYO VIŚHVA MUKHE BHYAḤ
SARVATHĀ KHAṂ UTGATE SPHARAṆA IMAṂ GAGANA KHAṂ
SVĀHĀ (7x)

Recite this space treasure mantra above with mudra seven times, and to multiply, end with:

VAJRA SPHARAṆA KHAṂ

NAMO!

DAG GI SAM PÄI TOB DANG NI

Invoking the power of my intention,

DE ZHIN SHEG PÄI JIN TOB DANG

The power of the generosity of the Ones Thus Gone,⁵

CHHÖ KYI YING KYI TOB NAM KYI

And the power of sphere of reality,⁶

SEM CHÄN NAM LA PHÄN DAG CHHIR

May all the aims and all the wishes,

DÖN NAM GANG DAG SAM PA KÜN

All of them, whatever they are,

DE DAG THAM CHÄ CHI RIG PA

Be fulfilled without obstruction

THOG PA ME PAR JUNG GYUR CHIG

For the sake of sentient beings!

KYE!

Pray listen!⁷

SEM CHEN KÜN KYANG MA RIG THIB PÄ NÖL

All sentient beings are contaminated by the darkness of ignorance.

NYÖN MONG DUG NGÄ YE SHE LHA NGA NÖL

The five poisonous delusions contaminate the five wisdom-deities.

GO SUM MI GE LÜ NGAG YI SUM NÖL

The nonvirtues of the three doors contaminate the body, speech, and mind.

DÜL THRIM NYAM PÄ LÜ KYI KHAN DRO NÖL

Degeneration of ethical conduct contaminates the body dakinis.

DAM TSHIG NYAM PÄ DOR JE LOB PÖN NÖL

Degenerated pledges contaminate the vajra masters.

TSHOG TOR CHHUNG WÄ MA DANG KHAN DRO NÖL

Miserly offerings of feasts⁸ and ritual cakes contaminate the mother goddesses⁹ and the dakinis.

PHÜ NYAM LHAG MÄ CHHÖ KYONG SUNG MA NÖL

Offering the leftovers instead of the first portion contaminates Dharma protectors and guardians.

SER NA SAG PÄ KA SUNG DAM CHÄN NÖL

Accumulating with miserliness contaminates oath-bound protectors of the doctrine.

TING DZIN THRUG PÄ SI PÄI MA MO NÖL

Disturbed concentration contaminates the mundane mother goddesses.¹⁰

TSE DUNG THRUG PÄ CHHE DANG CHAM DRÄL NÖL

Confused affectionate love contaminates [vajra] brothers and sisters.

ZHE DANG THRUG PÄ ZHI WÄI LHA NAM NÖL

Disturbing hatred contaminates the peaceful deities.

NGA GYÄL THRUG PÄI GYÄ PÄI LHA NAM NÖL

Disturbing pride contaminates the increasing deities.

DÖ CHHAG THRUG PÄ WANG GI LHA NAM NÖL

Disturbing attachment contaminates the empowering deities.

THRAG DOG THRUG PÄ DRAG PÖI LHA NAM NÖL

Disturbing jealousy contaminates the wrathful deities.

Tİ MUG THRUG PÄ SÄL JE LHA NAM NÖL

Disturbing ignorance contaminates the clarifying deities.

KAR MAR THAB ZHOB YÜL LHA NYÄN PO NÖL

The bad smoke from the smell of burnt white and red substances¹¹ contaminates the local deities.

THAB KHÖN THRUG PÄ JE LHA NYÄN PO NÖL

Fighting and quarreling contaminates the traveling deities.¹²

MI TSANG THAB KYI KHYIM LHA NYÄN PO NÖL

An unclean hearth contaminates the household deities.

MI TSANG DRI MÄ GÖN KYAB LHA NAM NÖL

Impure smells contaminate the refuge deities,

KHYE PAR MI TSANG BÜ ME BANG ME YI

And especially, birth pollution contaminates the deities, nagas,

TENG OG BAR SUM LHA LU NYÄN NAM NÖL

And spirits who reside on the surface of the earth, underground, or in space.

PHUG LHA GO NOR KHYIM LHA KHYIM DAG NÖL

These also contaminate the innermost deities;¹³ the wealth deities; the household deities; and the landlord;

LÜ NGAG YI DANG DRA LHA THRAG LHA NÖL

The body, speech, and mind as well as the war deities and the shoulder deities.¹⁴

KYE!

Pray listen!

LÜ NÖL LÜ KYI DANG NYAM LÜ TOB SHOR

Contamination of the body makes one's complexion dull and weakens the body.

GO JING RO TÖ NA ZHING MIG MI SÄL

It provokes unclear sight and pain in the head, neck, and trunk.

NGAG NÖL KÄ GAG KUG CHING MA MI DE

Contamination of the speech makes one choke or stammer [when speaking] and mute.

CHHIL NAB MANG ZHING NA TSHÜL CHE OG TRANG

It provokes excessive saliva and mucus and a swelling of the mouth and of the root of tongue.

YI NÖL YI MI DE ZHING TSHIG PA ZA

Contamination of the mind generates unhappiness, irritation,

JE NGE NYI THIB JING ZHING TSHÄN MO YER

Forgetfulness, sleepiness, and drowsiness like nightfall in the mind.

GO NÖL GO KHOR MIG DRIB NA WA ÖN

Contamination of the head provokes dizziness, obscured sight, and deafness.

YÄN LAG NÖL WÄ ZHA DRUM DRI CHING NA

Contamination of the limbs causes paralysis, arthritis, and numbness.

PHO TSHÄN NÖL WÄ MI DRENG TSA KAR MANG

Contamination of the male organ provokes impotence and an excess of lymphatic veins.¹⁵

MO TSHÄN NÖL WÄ SI KYI KYE THRO CHHÄ

Contamination of the female organ causes sterility.

GYAB TEN NÖL WÄ ZHI YI LÄ MI DRUB

Contamination of the support impedes the accomplishment of basic activities.

DRA LHA NÖL WÄ DRA SI THÄ KAR DANG

Contamination of the warrior deity causes the enemy to attack directly.

JE LHA NÖL WÄ GO THOM DROG DANG DRÄL

Contamination of the traveling deity makes one confused and parted from friends.

DRÖN LHA NÖL WÄ DRÖN NAM DÖN MI DRUB

Contamination of the guest deity impedes the guests from accomplishing their aims.

ZHI LHA NÖL WÄ ZHI LA DÖ MI TSHUG

Contamination of the family deity causes restlessness.

YÜL LHA NÖL WÄI NANG THRUG MU GE JUNG

Contamination of the local deity provokes civil war and famine.

KHANG LHA NÖL WÄ TSHAG CHING TSAG DRA JIN

Contamination of the deity of the house causes clucking sounds.

DRA LHA NÖL NA HRÜL ZHING DOG GYUR MANG

Contamination of the deity of sound causes opposition and rejection.

NOR LHA NÖL WÄ TONG ZHING PHEL MI GYUR

Contamination of the wealth deity provokes loss and decline.

CHHUG LHA NÖL WÄ PU JI TÄ NGÄN JUNG

Contamination of the livestock deity causes balding and inauspicious omens.

ZHING LHA NÖL NA ZHING SA KHÖL BUR TONG

Contamination of the field deity diminishes the field.

THAB LHA NÖL NA CHÜ ME TONG ZHING GONG

Contamination of the hearth deity makes [the food] deficient in nutrients, lacking, and bewitched.

DROG LHA NÖL NA ZA KHAR GONG PO JUG

Contamination of the deity of gain causes epidemic demons¹⁶to enter the food.

GO TSHÖN NÖL NA GO RÄL NO TSHÖN TÜL

Contamination of weapons causes armor to tear and sharp blades to go blunt.

TA PHO NÖL NA GÄL NGOG GO LAG NYAM

Contamination of the stallion causes its spine, mane, head, and limbs to degenerate.

GO KHYI NÖL NA KÄ GAG TSHÄN DZI ZHÄN

Contamination of the watchdog impedes it from barking and deteriorates its olfactory sense.

KHA JE NÖL NA MA RAB LÄ MO SHOM

Contamination of one's good fortune causes ensnarement by immoral people.

WANG THANG NÖL NA JE NGE WANG PO ZHUM

Contamination of power causes forgetfulness and weakens the senses.

LUNG TÄI LHA NÖL SEM TOR DÖN MI DRUB

Contamination of the deity of success makes the mind scattered and prevents the accomplishment of one's goal.

SOG GI LHA NÖL NYI THIB DRÄN PA NYAM

Contamination of the deity of the body causes sleepiness and loss of mindfulness.

LÜ KYI LHA NÖL SHA GÜL SHA RO DANG

Contamination of the naga of the body makes one's flesh protrude and bulge.

THRAG LHA NÖL NA TRAG DANG ZI DANG NYAM

Contamination of the shoulder deity causes one's sheen and luster to degenerate.

GYAB TEN LHA SUNG NÖL NA SEM MI DE

Contamination of the supporting guardian deity provokes unhappiness.

LÜ KYI SHA NÖL SHA CHHOR NYAM TOB CHHUNG

Contamination of the deity of the body causes deterioration of the muscles and weakening of one's strength.

RÜ NÖL RÜ KÜN ZUG CHING SIN BU DANG

Contamination of the bones provokes pain and harm by parasites.

THRAG NÖL THIG LE PÄ MA NAG THRAG DZAG

Contamination of the blood provokes the loss of the essential drops¹⁷ and suppuration of blood and pus.

PAG NÖL CHHU BUR DÖL ZHING ZA THRUG JE

Contamination of the skin causes bursting blisters and itchiness.

CHHU GYÜ TSA NÖL ZHA DRUM DRI CHING TRANG

**Contamination of the ligament, sinews, and nerves causes
arthritis, numbness, and swelling.**

PU NÖL PU NAM JI ZHING LOG KYI THÜL

Contamination of the hair provokes hair loss and scarring.

ZHÄN YANG ME NÖL TSOG NÖL MUG KYI NÖL

**Moreover, contamination due to incest or the murder of
blood relations, filth, or stupidity;**

YUG SÄI NÖL DANG RAB CHHÄ PHO MÖI NÖL

**Contamination due to mourning for one's spouse or due to a
childless couple;¹⁸**

NÄL BU MO TSHÄN DA TSHÄN DZAG PÄI NÖL

**Contamination due to an illegitimate child or dripping
menstruation;**

ZÄ NÖL GÖ NÖL THAB ZHOB KHÖN GYI NÖL

**Contamination due to food, clothing, or smoke;
contamination of the hearth and contamination due to
resentment;**

SHI WÄI DUR SI SÖN PÖI NANG MEI NÖL

**Contamination due to zombies; contamination due to those
living who murder blood relations;**

DIG CHÄN SHÄN PA NA ZÄN DRI WÖI NÖL

**Contamination due to sinners, butchers, oath breakers, or
murderers;**

PHÜ NYAM MI TSANG YÄ DANG LÜ KYI NÖL

**Contamination due to degenerated and unclean offerings
made during a ransom ritual:**

DE LA SOG PÄI NÖL DRIB THAM CHÄ KÜN

**All these contaminations and all other contaminated
pollutions can be cleansed by**

JUNG WÄI DANG MA NGA LÄ DRUB PA YI

Wood from trees arising from the five pure elements,

SA LA TEN CHING CHHU YI RAB TU LÄN

Supported by the earth and moisturized by water,

ME YI DRÖ KYE LUNG GI RAB KYÖ PÄ

**Nurtured by the warmth of fire and energized by the wind's
movement;**

TSA WA LU YI NÄ NÄ KYE PÄI SHING

Trees that have grown their roots in the naga lands,

TSE MO LHA YI NÄ SU MIN PÄI SHING

Their peaks reaching the god's realms,

LO DAB MI YI NÄ SU KHYAB PÄI SHING

Their leaves and petals blossoming in the human world,

DRI YI CHHOG NAM MA LÜ KHYAB PÄI SHING

Their scent pervading all directions without exception;

KHA DOG DRI RO NÜ CHÜ DÄN PÄI SHING

Trees possessing color, smell, taste, potency, and energy.

SHING CHHOG TSÄN DÄN KAR MAR A GA RU

**Among all woods, the supreme ones are: white and red
sandalwood,**

SER SHING KHÄN PA YU SHING SHUG PA DANG

Aloe wood, sershing, artemesia, yushing,¹⁹ juniper,

DUNG SHING BA LU TAG PA PEN KAR DANG

**Small yellow rhododendron, birch wood, white blossoming
tamarisk,**

OM BU BA NYUG NYA DRI SER GO DANG

Neem, bamboo, *nyatri*²⁰ and golden flower,²¹

PHO SHING MO SHING BU SHING SHING NÄI TSHOG

Male wood, female wood, child wood, and various woods;

DRÄ BU SUM DANG ZANG DRUG MÄN NÄI TSHOG

**The three sweet fruits, six excellent substances, and various
medicines,**

DRI DÄN RO NÜ KHA DANG KA WÄI RIG

Bitter and astringent, endowed with scent, taste, and potency;

NÄ DRÄ DRO DANG SO WA YUNG MA DANG

Barley, rice, wheat, unhusked grain, mustard seed,

DRU NA KAR NAG DRU YI RIG JE DANG

Many kinds of white and black grains, and so forth;

DAR ZAB RIN CHHEN TSI CHÜ CHHE MAR DANG

**Fine brocades, precious gems, dairy extracts, and roasted
barley flour mixed with butter,**

SER KYEM CHHANG DANG SHING TOG KHU WÄI CHÜ

**Serkyem offerings²² such as beer and syrups extracted from
fruit juice,**

KAR SUM PHÜ DANG NGAR SUM DANG MA DANG

**The first pure portion of the three whites and three pure
sweets,**

SHA THRAG LA SOG WANG PO NAM NGÄI SUR

Meat, blood, and other burnt offerings of the five senses,

JIN GYI LAB PÄI DAM DZÄ KAR MAR DANG

And the blessed white and red pledge substances;

GU GÜL KAR NAG DRI PÖ NA TSHOG SOG

**Likewise, black and white frankincense and many kinds of
fragrant incense:**

CHHI NANG SANG SUM NÖL DRIB SÄL WÄI DZÄ

**These substances eliminate all outer, inner, and secret
contaminated pollution.**

ME SEG CHHÜ TRÜ LUNG GI RAB TOR WÄI

Burnt in fire, washed with water, and well blown by wind,

NAM KHA ZHIN DU TONG PAR GYUR PÄI NGANG

They become empty like space.

RAM LÄ KYE PÄI ME LA SEG PA YI

From the letter RAM appears fire,

DRI CHHOG DRI SUR NAM PA NA TSHOG KYI

**Which blazes and burns the supreme fragrances and the
various burnt offerings,**

YE SHE DRI ME NGANG DU SANG GYUR CHIG

**Which are thereby cleansed in the sphere of exalted wisdom
free of obscuration.**

KYE!

Pray listen!

MA RIG WANG GI NÖL NA RANG JUNG YE SHE SANG

**If contamination occurs due to ignorance, we purify the self-
originated wisdom through this incense offering.**

DUG NGÄI WANG GI NÖL NA RIG NGÄI SANG GYÄ SANG

**If contamination occurs due to the five poisons, we purify
the five Buddha families through this incense offering.**

GO SUM MI GE NÖL NA KU SUM LHA NAM SANG

**If contamination of the three doors occurs by nonvirtues, we
purify the deities of the three kayas through this incense
offering.**

DÜL THRIM ZHIG PÄ NÖL NA LÜ KYI KHAN DRO SANG

**If contamination occurs due to broken commitments, we
purify the body dakinis through this incense offering.**

PHÜ NYAM LHAG MÄI NÖL NA CHHÖ KYONG SUNG MA SANG

**If contamination occurs due to offering the leftover instead
of the first portion, we purify the guardian-protectors
through this incense offering.**

TSHOG TOR CHHUNG WÄ NÖL NA MA DANG KHAN DRO SANG

**If contamination occurs due to miserly feast and ritual cake
offerings, we purify the mother goddesses and the dakinis
through this incense offering.**

DAM TSHIG NYAM PÄ NÖL NA DOR JE LOB PÖN SANG

**If contamination occurs due to degenerated pledges,²³ we
purify the vajra master through this incense offering.**

TSE DUNG THRUG PÄ NÖL NA CHHE DANG CHAM DRÄL SANG

**If contamination occurs due to confused affectionate love,
we purify the [vajra] brothers and sisters through this
incense offering.**

DAM DZÄ NANG DRÄ NÖL NA TSANG RI GÖN PO SANG

If contamination occurs due to mixing pledge substances, we purify the Lord of Tsangri through this incense offering.

SER NA SAG PÄ NÖL NA NOR LHA YANG LHA SANG

If contamination occurs due to miserly accumulation, we purify the deity of good fortune through this incense offering.

KHÖN DRIB MI TSANG NÖL NA KA SUNG DAM CHÄN SANG

If contamination occurs due to enmity and impurity, we purify the oath-bound guardians through this incense offering.

TING DZIN THRUG PÄ NÖL NA SI PÄI MA MO SANG

If contamination occurs due to distorted concentration, we purify the mundane mother goddesses through this incense offering.

TSE DUNG CHHUNG WÄ NÖL NA NYING JEI DRÖN NAM SANG

If contamination occurs due to distorted love, we purify all the guests of compassion through this incense offering.²⁴

ZHE DANG THRUG PÄ NÖL NA ZHI WÄI LHA NAM SANG

If contamination occurs due to the affliction of hatred, we purify the peaceful deities through this incense offering.

NGA GYÄL THRUG PÄ NÖL NA GYÄ PÄI LHA NAM SANG

If contamination occurs due to the affliction of pride, we purify the increasing deities through this incense offering.

DÖ CHHAG THRUG PÄ NÖL NA WANG GI LHA NAM SANG

If contamination occurs due to the affliction of desirous attachment, we purify the empowering deities through this incense offering.

THRAG DOG THRUG PÄ NÖL NA DRAG PÖI LHA NAM SANG

If contamination occurs due to the affliction of jealousy, we purify the wrathful deities through this incense offering.

TI MUG THRUG PÄ NÖL NA SÄL JE LHA NAM SANG

If contamination occurs due to the affliction of ignorance, we purify the clarifying deities through this incense offering.

NÖ DRIB THRUG PÄ NÖL NA YÜL LHA NYÄN PO SANG

If contamination occurs due to the affliction of harm, we purify the local deities through this incense offering.

THAB KHÖN THRUG PÄ NÖL NA KHYIM LHA NYÄN PO SANG

If contamination occurs due to the affliction of quarrels and resentment, we purify the household deities through this incense offering.

NYAM CHHAG DRIB MÄ NÖL NA LHAG PÄI LHA NAM SANG

If contamination occurs due to the defilement of impaired commitments, we purify the exalted deities²⁵ through this incense offering.

MI TSANG DRI YI NÖL NA GÖN KYAB LHA NAM SANG

If contamination occurs due to impure smells, we purify the protector-refuge deities through this incense offering.

RAB CHHÄ DUR SI NÖL NA SI KYI LHA NAM SANG

If contamination occurs due to barrenness and charnel ground spirits, we purify the deities of existence²⁶ through this incense offering.

NA ZÄN DRI WÖ NÖL NA PHÖ LHA DRA LHA SANG

If contamination occurs due to oath-eaters and murder, we purify the deities of men and enemy deities through this incense offering.

DIG CHÄN SHÄN PÄ NÖL NA LHAG PÄI LHA NAM SANG

If contamination occurs due to negative beings and butchers, we purify all the supreme deities through this incense offering.

ME YUG MI TSANG NÖL NA SANG JE LHA NAM SANG

If contamination occurs due to filth and murder of blood relations, we purify the purifying deities through this incense offering.

SHIN PÖI RO DRIB NÖL NA THRAG LHA NYÄN PO SANG

If contamination occurs due to the pollution of corpses, we purify the envy deities through this incense offering.

SÖN PÖI NANG ME NÖL NA GO WÄI LHA NGA SANG

If contamination occurs due to the murder of blood relatives and zombies, we purify the five deities of the individual²⁷ through this incense offering.

THAB KYI NÖL NA KHANG LHA DRA LHA SANG

If earth-owning contamination occurs, we purify the household deities and earth-owning deities²⁸ through this incense offering.

ZHOB KYI NÖL NA PHA LHA MA LHA SANG

If contamination occurs due to scorching, we purify the father's deity and the mother's deity through this incense offering.

YUG SÄ NÖL NA MA LHA BU DZI SANG

If contamination occurs due to widowhood, we purify the Nurse Goddess through this incense offering.

LÜ CHI NÖL NA LHÄN KYE LHA NAM SANG

If contamination of the body in general occurs, we purify the innate deities through this incense offering.

NGAG NÖL SUNG NYÄN DRAG TONG LHA NAM SANG

If contamination of the speech occurs, we purify the melodious deities of sound-emptiness through this incense offering.

YI NÖL DRÄN JE SÄL TONG LHA NAM SANG

If contamination of the mind occurs, we purify the mindful deities of clarity-emptiness through this incense offering.

YÄN LAG NÖL NA JE LHA DRÖN LHA SANG

If contamination of the limbs occurs, we purify the traveling and guest deities through this incense offering.

KYE!

Pray listen!

MUG PA DANG PAR JE PÄI LHA NAM SANG

**We offer this cleansing incense to the deities that illuminate
lethargy!**

THIB PA SANG PAR JE PÄI LHA NAM SANG

**We offer this cleansing incense to the deities that illuminate
gloominess!**

TSANG TSOG YE WAR JE PÄI LHA NAM SANG

**We offer this cleansing incense to the deities that separate
purity from filth!**

NÖL WA SANG PAR JE PÄI LHA NAM SANG

**We offer this cleansing incense to the deities that purify
contaminations,**

KHYE PAR MI TSANG BÜ ME BANG ME YI

**Especially birth pollution; deities, nagas, and spirits who
reside on the surface of earth, underground, or in space;**

TENG OG BAR SUM LHA LU NYÄN LA SOG

The inner deities, door, wealth, household, and landlord,

PHUG LHA GO NOR KHYIM LHA KHYIM DAG DANG

The body, speech, and mind

LÜ NGAG YI DANG DRA LHA THRAG LHA DANG

As well as warrior deities and shoulder deities,

NOR LHA YANG LHA GÖ NOR LONG CHÖ LA

**Wealth deities, fortune deities, and clothes, wealth, and
possessions.**

NÖL DRIB MI TSANG DRI MÄ GÖ PA NAM

**May all these which are defiled by contamination and
impure pollution**

TSI SHING MÄN CHHOG DRI SUR NA TSHOG DANG

**Be completely cleansed by the multitudes of plants and
supreme medicinal herbs,**

CHHI NANG SANG SUM DÖ YÖN PAG ME KYI

By the fragrance of the burnt offerings,

MI TSANG NÖL DRIB DRI MA SANG GYUR CHIG

**And by immeasurable [offerings of] outer, inner, and secret
sensory enjoyments!**

Particular Purification

Then he uttered this specific purifying smoke offering:

KYE!

Pray listen!

SHING TSI DRI ZANG MÄN GYI DÜ PA DI

**May the excellent fragrance and the smoke of these plants
and medicinal herbs**

LA MA YI DAM NÖL WA SANG GYUR CHIG

Cleanse the contamination of gurus and yidams!

YE SHE LHA NAM TSOG GI NÖL GYUR NA

If wisdom deities become polluted by impurities,

MÄN NA TSÄN DÄN DRI YI SANG GYUR CHIG

**May they be purified by the fragrance of the various
medicines and sandalwood!**

JIG TEN LHA NAM TSOG GI NÖL GYUR NA

If worldly deities become polluted by impurities,

PÖ KAR SHING NÄI DRI YI SANG GYUR CHIG

May they be purified by the fragrance of sal tree incense!

MA SING KHAN DRO TSOG GI NÖL GYUR NA

If mother, sister, and dakini become polluted by impurities,

BHA LA DHA RA DRI YI SANG GYUR CHIG

May they be purified by the fragrance of ghandabhadra!²⁹

CHHÖ KYONG SUNG MA TSOG GI NÖL GYUR NA

**If Dharma protectors and guardians become polluted by
impurities,**

SHA THRAG NA TSHOG DRI YI SANG GYUR CHIG

**May they be purified by the fragrance of various types of
meat and blood!**

TSANG RI GÖN PO TSOG GI NÖL GYUR NA

If the Lord of Tsangri becomes polluted by impurities,

KAR SUM NGAR SUM DRI YI SANG GYUR CHIG

**May he be cleansed by the fragrance of the three whites and
three sweets!**

LHA SIN DE GYÄ TSOG GI NÖL GYUR NA

**If the eight classes of deities and demons³⁰ become polluted
by impurities,**

SHING TSI MÄN CHHOG DRI YI SANG GYUR CHIG

**May they be purified by the fragrance of supreme medicinal
sap!**

KA SUNG DAM CHÄN TSOG GI NÖL GYUR NA

**If the oathbound guardians of the Doctrine become polluted
by impurities,**

CHHE MAR O KÖL DRI YI SANG GYUR CHIG

**May they be purified by the fragrance of flour mixed with
butter and boiled milk!**

LHA NAM MI TSANG TSOG GI NÖL GYUR NA

If all the deities become polluted by impurities and filth,

PÖ KAR YU SHUG DRI YI SANG GYUR CHIG

**May they be purified by the fragrance of sal tree incense and
turquoise juniper!**

LU NAM MI TSANG TSOG GI NÖL GYUR NA

If the nagas become polluted by impurities and filth,

LU MÄN NA TSHOG DRI YI SANG GYUR CHIG

**May they be purified by the fragrance of the various naga
medicines!**

NYÄN NAM MI TSANG TSO G I NÖL GYUR NA

If the deities of the land become polluted by impurities and filth,

DAR TSHÖN TAG ZIG DRI YI SANG GYUR CHIG

May they be purified by the fragrance of colorful brocades, tiger, and leopard!

SA DAG MI TSANG TSO G I NÖL GYUR NA

If the landlords become polluted by impurities and filth,

NYA DRI SER GO DRI YI SANG GYUR CHIG

May they be purified by the fragrance of nyatri and golden flowers!

NÄ DAG MI TSANG TSO G I NÖL GYUR NA

If the land-owning deities become polluted by impurities and filth,

TAG PA SUR KAR DRI YI SANG GYUR CHIG

May they be purified by the fragrance of birch wood and rhododendron!

ZHI DAG MI TSANG TSO G I NÖL GYUR NA

If the local spirits become polluted by impurities and filth,

KHÄN PA SER GO DRI YI SANG GYUR CHIG

May they be purified by the fragrance of golden artemesia!

YÜL LHA MI TSANG TSO G I NÖL GYUR NA

If the regional deities become polluted by impurities and filth,

BA NYUG KAR SUM DRI YI SANG GYUR CHIG

May they be purified by the fragrance of bamboo and the three whites!

NOR LHA MI TSANG TSO G I NÖL GYUR NA

If the wealth deities become polluted by impurities and filth,

CHHE MAR ZÄ PHÜ DRI YI SANG GYUR CHIG

May they be purified by fragrance of flour mixed with butter and the first portion of food!

YANG LHA MI TSANG TSO G I NÖL GYUR NA

If the fortune deities become polluted by impurities and filth,

RIN CHHEN NA TSHOG DRI YI SANG GYUR CHIG

May they be purified by the fragrance of various precious gems!

KHANG LHA MI TSANG TSO G I NÖL GYUR NA

If the home deities become polluted by impurities and filth,

DAR ZAB NA TSHOG DRI YI SANG GYUR CHIG

May they be purified by the fragrance of various brocades!

THAB LHA MI TSANG TSO G I NÖL GYUR NA

If the hearth deities become polluted by impurities and filth,

SHA PHÜ CHHANG PHÜ DRI YI SANG GYUR CHIG

May they be purified by the fragrance of the first portion of meat and first portion of beer!

ZHING LHA MI TSANG TSO G I NÖL GYUR NA

If the field deities become polluted by impurities and filth,

DRU ZÄN NA TSHOG DRI YI SANG GYUR CHIG

May they be purified by the fragrance of various flours!

PHO LHA MI TSANG TSO G I NÖL GYUR NA

If the deities of men become polluted by impurities and filth,

DAR TSHÖN NA TSHOG DRI YI SANG GYUR CHIG

May they be purified by the fragrance of various banners!

DRA LHA MI TSANG TSO G I NÖL GYUR NA

If the enemy deities become polluted by impurities and filth,

CHHE MAR PA KYEM DRI YI SANG GYUR CHIG

May they be purified by the fragrance of roasted barley flour mixed with butter and heroes' drinks!³¹

JE LHA MI TSANG TSO G I NÖL GYUR NA

If the traveling deities become polluted by impurities and filth,

DRÄ KAR TSI CHÜ DRI YI SANG GYUR CHIG

May they be purified by the fragrance of white rice and dairy!

DRÖN LHA MI TSANG TSO G GI NÖL GYUR NA

If the guest deities become polluted by impurities and filth,

SHA CHHANG SER KYEM DRI YI SANG GYUR CHIG

May they be purified by the fragrance of meat, beer, and libations!

KYE LHA MI TSANG TSO G GI NÖL GYUR NA

If the deities of trade become polluted by impurities and filth,

LHA SHING SUR KAR DRI YI SANG GYUR CHIG

May they be purified by the fragrance of divine tree and rhododendron!

LÜ LHA MI TSANG TSO G GI NÖL GYUR NA

If the body deities become polluted by impurities and filth,

GU GÜL KAR NAG DRI YI SANG GYUR CHIG

May they be purified by the fragrance of black and white frankincense!

SUNG KYOB LHA NAM TSO G GI NÖL GYUR NA

If the protector deities become polluted by impurities and filth,

SHING DRÄ ME TOG DRI YI SANG GYUR CHIG

May they be purified by the fragrance of fruits and flowers!

RIG JE LHA NAM TSO G GI NÖL GYUR NA

If the knowledge deities³² become polluted by impurities and filth,

YU SHUG PA LÜI DRA YI SANG GYUR CHIG

May they be purified by the fragrance of turquoise juniper and rhododendron!

GYAB TEN LHA NAM TSOG GI NÖL GYUR NA

If the supporting deities become polluted by impurities and filth,

PÖ NA SHING NÄI DRI YI SANG GYUR CHIG

May they be purified by the fragrance of various types of incense and wood!

LÜ KYI GO TSHÖN TSOG GI NÖL GYUR NA

If the body armor becomes polluted by filth,

LHA CHHAB MÄN NÄI DRI YI SANG GYUR CHIG

May it be purified by the fragrance of divine water and various medicines!

ZÄ NOR LONG CHÖ TSOG GI NÖL GYUR NA

If food, wealth, and possessions become polluted by filth,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

SHEL GONG ZHIN DU CHHI NANG SÄL GYUR CHIG

May all become clear, inside and outside, just like an oval-shaped crystal!

Then, while fumigating the representations of the holy body, holy speech, and holy mind with the smoke of the incense, say the following:

KYE!

Pray listen!

LA MA YI DAM NÖL WA YÖ NA YANG

Even if the gurus and the tutelary deities are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

PA WO KHAN DRO NÖL WA YÖ NA YANG

Even if the heroes and dakinis are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be cleansed by the medicinal fragrance of supreme wood!

CHHÖ KYONG SUNG MA NÖL WA YÖ NA YANG

Even if the Dharma protectors and guardians are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

PHO NYA LÄ KHÄN NÖL WA YÖ NA YANG

Even if the messengers and helpers³³ are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

TSANG RI LHA NAM NÖL WA YÖ NA YANG

Even if the Lord of Tsangri is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

LHA SIN DE GYÄ NÖL WA YÖ NA YANG

Even if the eight classes of deities and demons are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be cleansed by the medicinal fragrance of supreme wood!

JIG TEN KYONG WA NÖL WA YÖ NA YANG

Even if the world guardians are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

TENG GI LHA NAM NÖL WA YÖ NA YANG

Even if the deities above are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

BAR GYI NYÄN NAM NÖL WA YÖ NA YANG

Even if the powerful deities [residing] in between are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

OG GI LU NAM NÖL WA YÖ NA YANG

Even if the nagas [residing] below are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

ZHI DAG NÄ DAG NÖL WA YÖ NA YANG

Even if the landlords and regional deities are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

CHHE DANG CHAM DRÄL NÖL WA YÖ NA YANG

Even if siblings and partners are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

JIG TEN LHA SUNG NÖL WA YÖ NA YANG

Even if the mundane deities and protectors are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

SA ZHII NÄ SA NÖL WA YÖ NA YANG

Even if the ground of one's abode is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

GYÜ KYI LHA SUNG NÖL WA YÖ NA YANG

Even if the protector deities of tantra are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

GO WÄI LHA NGA NÖL WA YÖ NA YANG

Even if the five deities of the individual are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

MA LHA BU DZI NÖL WA YÖ NA YANG

Even if the Nurse Goddess is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May she be purified by the medicinal fragrance of supreme wood!

TA LHA PHÄN PO NÖL WA YÖ NA YANG

Even if the horse deity Phenpo is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

NOR LHA CHHUG PO NÖL WA YÖ NA YANG

Even if the wealth deities called Chugpo are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

LUG LHA MEN PO NÖL WA YÖ NA YANG

Even if the sheep deity Menpo is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

RA LHA TSHER MO NÖL WA YÖ NA YANG

Even if the goat deity Tsermo is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

ZHING LHA TSHANG PA NÖL WA YÖ NA YANG

Even if the deity Brahma is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

PHUG LHA GE THUNG NÖL WA YÖ NA YANG

Even if the inner deity Gethung is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

GO LHA TAG YAG NÖL WA YÖ NA YANG

Even if the door deity Tagyak is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

THAB LHA YÖL MO NÖL WA YÖ NA YANG

Even if the hearth deity Yolmo is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

PHO LHA DRA LHA NÖL WA YÖ NA YANG

Even if the deities of men and warrior deities are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

NOR LHA YANG LHA NÖL WA YÖ NA YANG

Even if the wealth and fortune deities are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

CHHUG LHA DZÖ LHA NÖL WA YÖ NA YANG

Even if the cattle deities and treasury deities are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

ZÄ LHA DROG LHA NÖL WA YÖ NA YANG

Even if the friendly deities are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

JE LHA DRÖN LHA NÖL WA YÖ NA YANG

Even if the traveling deities and guest deities are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

Then while fumigating the supporting substances of the protectors with the smoke of the incense, say the following:

KYE!

Pray listen!

NÄL JOR PÖN LOB MI NOR KHOR CHÄ KYI

Even if the deities and protectors of all of us—

LHA DANG SUNG MA NÖL WA YÖ NA YANG

Yogis, teachers, and our retinue—are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

LHA KHANG DRI ME NÖL WA YÖ NA YANG

Even if the stainless temples become polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

LHA GÖ BER THRAB NÖL WA YÖ NA YANG

Even if the divine garments, robes, and armor are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

LHA GYÄN LHAS LHUB NÖL WA YÖ NA YANG

Even if the divine manifold ornaments are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

LHA TSHÖN NO NGAR NÖL WA YÖ NA YANG

Even if the divine powerful sharp weapons are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

LHA ZÄ RO GYA NÖL WA YÖ NA YANG

Even if the divine food of a hundred flavors is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

LHA TUNG SER KYEM NÖL WA YÖ NA YANG

Even if the divine drinks of libations are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

LHA TA TSÄN PO NÖL WA YÖ NA YANG

Even if the divine mighty horse Tsenpo is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

LHA YAG ZHÖL MO NÖL WA YÖ NA YANG

Even if the divine yak Zholpo is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

LHA LUG DÖN PO NÖL WA YÖ NA YANG

Even if the divine grey sheep Dromo is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

LHA RA THRA WO NÖL WA YÖ NA YANG

Even if the divine mottled goat Drawo is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May he be cleansed by the medicinal fragrance of supreme wood!

SUNG MÄI DAM DZÄ NÖL WA YÖ NA YANG

Even if the pledge substances of the protectors are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

SUNG MÄI CHÄN ZIG NÖL WA YÖ NA YANG

Even if the pleasing offerings to the protectors are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

CHHÖ DZÄ DRUB DZÄ NÖL WA YÖ NA YANG

Even if the offering substances and ritual objects are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

TEN DZÄ NA TSHOG NÖL WA YÖ NA YANG

Even if the various support substances³⁴ are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

LHA SUNG THUG DANG GÄL WA YÖ NA YANG

Even if there are oppositions to the holy minds of deities and protectors,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

Then, while fumigating the benefactors, other people, and possessions with the smoke of the incense, say the following:

KYE!

Pray listen!

DAG CHAG PÖN LOB MI NOR KHOR CHÄ KYI

Even if the temporal power of all of us—

SI KYI WANG THANG NÖL WA YÖ NA YANG

people, teachers, students, and our possessions—is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

KHÄ PÄI TSÜN YANG NÖL WA YÖ NA YANG

Even if the auspicious tongue of the scholar is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

TSO WÖI LO YANG NÖL WA YÖ NA YANG

Even if the auspicious mind of the lord is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

ZHÖN NÜI PA YANG NÖL WA YÖ NA YANG

Even if there are pollutions of the youth's auspicious courage,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

KYEN PÖI THEB YANG NÖL WA YÖ NA YANG

Even if the dexterous one's auspicious thumb is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

MANG PÖI TSHOG YANG NÖL WA YÖ NA YANG

Even if the auspicious accumulation of abundance is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

TA PHÖI GYOG YANG NÖL WA YÖ NA YANG

Even if the auspicious swiftness of stallions is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

CHHUG KYI PHEL YANG NÖL WA YÖ NA YANG

Even if the auspicious flourishing of cattle is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

ZÄ KYI CHÜ YANG NÖL WA YÖ NA YANG

Even if the auspicious nutritious capacity of food is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

TSÄN PÖ TOB YANG NÖL WA YÖ NA YANG

Even if the auspicious power of the king is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

CHHUG PÖI NOR YANG NÖL WA YÖ NA YANG

Even if the auspicious possessions of the wealthy are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

PHÄN PÖ DAR YANG NÖL WA YÖ NA YANG

Even if the auspicious flourishing of the affluent is polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May it be purified by the medicinal fragrance of supreme wood!

TSÄN CHHUG PHÄN SUM NÖL WA YÖ NA YANG

Even if the king, the wealthy, and the affluent are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

ZHÄN YANG NÄL JOR DAG CHAG KHOR CHÄ KYI

Moreover, even if the clothes and robes of all of us,

GYÖN PÄI BER GÖ NÖL WA YÖ NA YANG

Yogis and retinue, are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

TAG PÄI NO TSHÖN NÖL WA YÖ NA YANG

Even if the armor and weapons that are worn are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

TUNG WÄI ZÄ KOM NÖL WA YÖ NA YANG

Even if the food and drink are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

ZHI MÄL NÄ SA NÖL WA YÖ NA YANG

Even if the residence and abode are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

DUG PÄI MÄL TÄN NÖL WA YÖ NA YANG

Even if the carpets we sit on are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

MI NOR RIG GYÜ NÖL WA YÖ NA YANG

Even if the people, fortune, and lineage are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

DRÄN DANG GO KHYI NÖL WA YÖ NA YANG

Even if the servants and watchdogs are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

ZÄ NOR LONG CHÖ NÖL WA YÖ NA YANG

Even if food, wealth, and possessions are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

TOB DANG NGA THANG NÖL WA YÖ NA YANG

Even if power and influence are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

TRAG DANG ZI DANG NÖL WA YÖ NA YANG

Even if sheen and luster are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

TSHE DANG SÖ NAM NÖL WA YÖ NA YANG

Even if lifespan and merit are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

KHA JE WANG THANG NÖL WA YÖ NA YANG

Even if strength and good fortune are polluted,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May they be purified by the medicinal fragrance of supreme wood!

If there are specific sick people [as recipients of the ritual], recite the following section. [If there are no sick people for whom the ritual is dedicated, recite from page 44 after the instructions.]

KYE!

Pray listen!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify the five poisonous delusions oppressing me,

NYÖN MONG DUG NGÄI DUNG WA SANG GYUR CHIG

The generous benefactors, and their retinue!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify the attachment from which arises wind³⁵ disease

DÖ CHHAG LÄ GYUR LUNG NÄ SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify hatred from which arises bile³⁶ disease

ZHE DANG LÄ JUNG THRI NÄ SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify ignorance from which arises phlegm³⁷ disease

TI MUG LÄ JUNG BÄ KÄN SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify all the diseases of the fourfold gathering³⁸

DU WA NAM ZHII NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify the heart-wind diseases, [related to] gyalpo spirits

NYING LUNG GYÄL PÖI NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

**Purify the torments of the lungs related to nagas and
[violent] tsen spirits**

LO ZER LU TSÄN NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify all the liver diseases [related to] landlord spirits

CHHIN GYU SA DAG NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

**Purify the disease of spleen and lungs [related to] drowo³⁹
spirits**

TSHER LO DRI WÖI NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify kidney diseases [related to] nagas and nyen spirits

KHÄL DRUM LU SEN NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify chronic stomach diseases and a bewitched mind

PHO CHONG YI GONG NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify all the diseases of the head and limbs

GO DANG YÄN LAG NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify the disease of the flesh and skin

SHA DANG PAG PÄI NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify the diseases of blood and lymph

THRAG DANG CHHU SER NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify the diseases of the bones and caused by parasites

RÜ DANG SIN BÜI NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify the diseases of the channels, ligaments, and nerves

TSA DANG CHHU GYÜ NÄ NAM SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify the degeneration of complexion and senses

DANG DANG WANG PO NYAM PA SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI

Purify the degeneration of breath and consciousness

UG DANG NAM SHE NYAM PA SANG GYUR CHIG

In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI

May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI
purify the degeneration of glory and mighty power

PÄL DANG THU TOB NYAM PA SANG GYUR CHIG
In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI
May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI
Purify the degeneration of lifespan and merits

TSHE DANG SÖ NAM NYAM PA SANG GYUR CHIG
In me and the generous benefactors!

SHING CHHOG DRI ZANG MÄN GYI DÜ PA DI
May this medicinal fragrance of supreme wood

DAG DANG GYU JOR YÖN GYI DAG PO YI
Purify the degeneration of good fortune and strength

KHA JE WANG THANG NYAM PA SANG GYUR CHIG
In me and the generous benefactors!

If there are no specific sick people [for whom the ritual is dedicated], skip the above section and and recite the following:

ZHÄN YANG DAG CHAG PÖN LOB KHOR CHÄ LA
Furthermore, may we teachers and assembly of disciples

ME NÖL TSOG GI NÖL DANG DRIB KYI NÖL
**Contaminated by impurities due to murder of blood relatives
 and pollution**

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG
Be purified by the medicinal fragrance of supreme wood!

THAB DANG ZHOB KYI NÖL DANG YUG SÄ NÖL
**[May those] contaminated by pollutions of the hearth or by
 scorching**

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG
Be purified by the medicinal fragrance of supreme wood!

JI JÄ RAB CHHÄ DA TSHÄN NÄL BÜ NÖL

**[May those] contaminated by adultery, sterility,
menstruation, or an illegitimate child**

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

Be purified by the medicinal fragrance of supreme wood!

DZE CHÄN CHONG PO DAM NYAM DRIB KYI NÖL

**[May those] contaminated by leprosy, impaired health, or
the pollution of degenerated pledges**

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

Be purified by the medicinal fragrance of supreme wood!

DRI CHÄN DRI NGÄN CHÄN DANG MUG DRI NÖL

**[May those] contaminated by fragrance, stench, and dull
smell**

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

Be purified by the medicinal fragrance of supreme wood!

SHI WÄI DUR SI SÖN PÖI NANG ME NÖL

**[May those] contaminated by the undead and the living who
murder their blood relations**

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

Be purified by the medicinal fragrance of supreme wood!

DIG CHÄN SHÄN PA NA ZÄN DRI WÖ NÖL

**[May those] contaminated by negative beings, butchers,
oath-eaters and murderers**

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

Be purified by the medicinal fragrance of supreme wood!

PHÜ NYAM MI TSANG YÄ DANG LÜ KYI NÖL

**[May those] contaminated by unclean offerings made during
a ransom ritual**

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

Be purified by the medicinal fragrance of supreme wood!

ZHÄN YANG MI TSANG NÖL DRIB MA LÜ KÜN

Moreover, through the medicinal fragrance of supreme wood,

SHING CHHOG DRI ZANG MÄN GYI SANG GYUR CHIG

May all the impurities and contaminations without exception

NAM KHA TRIN DANG ZHIN DU SANG GYUR CHIG

Be purified and become like a cloudless sky!

NYI DÄI Ö DANG ZHIN DU GYÄ GYUR CHIG

May all be luminous like the sun, the moon, and the stars!

DA WA YAR NGO ZHIN DU PHEL GYUR CHIG

May all increase like the waxing moon!

ME TOG DAB TONG ZHIN DU GYÄ GYUR CHIG

May all blossom like a thousand-petalled flower!

TÖN KÄI DRU DRUG ZHIN DU MIN GYUR CHIG

May all ripen like the six kinds of grain in autumn!

CHHAB SI LHÜN PO ZHIN DU TÄN GYUR CHIG

May the government be stable like Mt. Meru!

GÖ DÖ NOR BU ZHIN DU JUNG GYUR CHIG

May all needs and hopes be fulfilled like [wish-granting] jewels!

CHHÖ GYÜ NYI DA ZHIN DU SÄL GYUR CHIG

May the Dharma lineage shine forth like the sun and the moon!

KHOR BANG KAR TSHOG ZHIN DU KHOR GYUR CHIG

May retinues and disciples multiply like galaxies!

NOR CHHUG TSI SHING ZHIN DU GYÄ GYUR CHIG

May cattle increase like vegetation!

NYÄN DRAG DRUG DRA ZHIN DU KHYAB GYUR CHIG

May fame and reputation pervade like thunder!

TSHE RING NÄ ME DE DANG DÄN GYUR CHIG

May we possess long life, good health, be free of sickness, and have happiness!

LO GYA TSHO ZHING TÖN GYA THONG GYUR CHIG

May we live a hundred years and see a hundred autumns!

TRA SHI DE LEG PHÜN SUM TSHOG PAR SHOG

May all be auspicious, happy, and prosperous!

Having said thus, [Guru Padmasambhava said,] “O King, ministers, and retainues do not doubt; if you practice like this, it will be meaningful.”

Then the King, the ministers, and their retainues were filled with joy and happiness. They rejoiced, offered a gold mandala, prostrated, and circumambulated. Then they said: “Pray listen, O Great Master, how should this [ritual] be practiced regularly? And what is its purpose?”

The Great Master spoke thus: “Pray listen, O Great King. In general, having obtained this human life with freedoms and endowments, one has to make it meaningful. For this purpose, in order to cultivate the cause of enlightenment, one needs to make requests to the mundane and supramundane deities and protectors so that they eliminate the inconducive circumstances and obstacles to the accomplishment of enlightenment and provide the conducive conditions to the achievement of supreme and common realizations. Therefore, it is necessary to rely on deities and protectors.

This cleansing incense ritual brings about the purification of the contaminated obscurations of the five poisonous delusions and allows us to be surrounded by deities and protectors and not be parted from them. Engaging continuously in such a ritual of incense offering is endowed with great meaning. For the contaminations and impurities to be quickly cleansed, the [ritual of] offering purifying incense to deities is done in the morning. Likewise, if this [incense ritual] cleansing contaminations is performed

together with the [ritual of] ‘washing away contaminations’ in the evening, all impurities will be cleansed, the deities and protectors will surround us and food, wealth, and possessions will become resplendent, the elements in the body will become well balanced, one will gain glow and luster, one’s [physical] elements and faculties will become clearer, everyone will find one attractive, and gods and demons will be obedient. In this way, without being stained by any obscuration of uncondusive circumstances or hindrances, one shall be adorned with many qualities.”

Then the King spoke: “Very well! O Great Master, how is this activity of ‘washing away contaminations’ to be [performed]?”

The Great Master answered: “In general, the activity of ‘washing away contaminations’ is found in the traditions of sutra and tantra. There are many kinds of substances, and for this ritual, all the various fragrant medicinal substances mentioned above are mixed with clean water in a precious vase and gathered together and sprinkled onto the land to purify it. Or in order to [engage in the activity of] cleansing the representations, offer a bath to the representations of the holy body, speech, and mind. For sick people or animals and so forth, one can hold the divine pride of being Vajra Vidarana or wrathful Krodha Bhurkumkuta or Amrita Kundali and so forth to purify them of the pollutions. And if wealth, possessions, and so forth are contaminated, it is permitted to purify them by sprinkling the water onto them.”

Then the Great King joyfully and respectfully joined the palms of his hands and offered prostrations and circumambulations many times, after which he left for the palace. Shortly, the King recovered from his illness. Then many auspicious and virtuous signs appeared in Tibet.

Here ends the incense ritual called *The Divine Blue Water Clearing Away Contamination* composed by the Great Master Padmakara.

Colophons

Original Colophon:

This [ritual for] cleansing contaminations and the [ritual called] *The Gift of Cleansing Triggering all Happiness* were not hidden as treasure; instead, they were written on the outer wall of Pehar Kordzö Ling⁴⁰ in Samye [Monastery]. Hence they are known as “The Murals of Samye.” From that version, many texts [were published] and widely spread in central Tibet. Especially, the Master Vairotsana took the text to Gyalmo Tsawarong⁴¹ on the way to Domey⁴² and gave it to Dhiri Chokyi Drakpa. Therefore, ever since, the text continually spread widely until today in the Domey region. Many town yogis, both learned and ignorant, transmitted this text through recitation and through hand written versions. That is why the content and number of words of the text vary. May the virtue of this unmistakable version of this ritual [edited by] Jikdral Yeshe Dorje, based on some correct versions and thorough investigation, spread! Sarvamangalam!

Publisher’s Colophon:

This text, a translation of *slob dpon chen po pad+ma 'byung gnas kyis mdzad pa'i mnol bsang lha chab sngon mo*, was extracted from the booklet *bla ma dang spyen ras gzigs dbyer med kyi rnal 'byor dngos grub kun 'byung dang slob dpon pad+ma 'byung gnas kyis mdzad pa'i mnol bsang lha chab sngon mo sogs nyer mkho'i zhal 'don* (Dharamsala: Lobsang Dhonden).

The translation has been made available at the request of Lama Zopa Rinpoche for students who need to do the practice. Translation by Ven. Thubten Pemba and Claire Yeshe Barde, May 2012. Edited by Joona Repo for FPMT Education Services, 2013, based on a comparison with the original Tibetan text as well as Sophie Pickens’ *Divine Blue Water: The Contamination Purifying Smoke Offering Performed by The Great Master Padmasambhava* (Unpublished Master’s thesis. Rangjung Yeshe Institute, Kathmandu University, 2012). Several medical and herbal terms were also checked with the help of two experts of Tibetan medicine.

Introduction provided by Joona Repo with advice from Kopan Monastery’s Umze Losang Sherab as well as Lama Gyaltzen Dorje of the Dudjom Lineage, January 2014. Phonetics transcription by Ven. Joan Nicell and Ven. Tenzin Tsomo, FPMT Education Services, March 2020.

Notes

- 1 Sanskrit in the original text. "Homage to Padmasambhava."
- 2 Padmasambhava
- 3 Tib. *rgyal po*, or "king" spirits, are mischievous beings who can cause illness, although some have been tamed by Buddhist masters.
- 4 Guru Padmasambhava.
- 5 Skt. *tathagata*.
- 6 Skt. *dharmadhatu*.
- 7 Tib. *kye kye*. Respectful vocative formula.
- 8 Tib. *tshogs*.
- 9 Tib. *ma mo*. Tibetan "spirit?"
- 10 Tib. *srid pa'i ma mo*.
- 11 The white food and red food.
- 12 Tib. *byes lha*.
- 13 Tib. *phug lha*.
- 14 Tib. *phrag lha*.
- 15 Tib. *rtsa dkar*. Also referred to as white nadis.
- 16 Tib. *'gong bo*. Demons who bring disease to man and cattle.
- 17 Skt. *bindu*.
- 18 Seems to refer to the interruption of one's family's lineage.
- 19 Tib. *sershing (gser shing)* and *yushing (g.yu shing)* refer to two indigenous Tibetan medicinal plants.
- 20 Tib. *nyatri (nya sbrid)* refers to a type of Tibetan mountain shrub. Two variant spellings for this plant appear in the Tibetan text: *nya sdid* and *nya sbrid*, although the correct spelling, as found in another edition of the text, is *nya sbrid*.
- 21 Golden flower (*gser mgo*) refers to the golden medicinal flower *herpetospermum pedunculatum*.
- 22 Tib. *gser skyems*.
- 23 Skt. *samaya*.

- 24 Those beings invited out of compassion, for example in Chöd practice.
- 25 Tutelary deities.
- 26 Tib. *srid kyi lha*.
- 27 Also called the five patron deities: 1) deity of femininity (*mo lha*); 2) deity of virility (*pho lha*); 3) deity of vital energy (*srog lha*); 4) local deity (*yul lha*); 5) warrior deity (*dgra lha*).
- 28 Tib. *sbra lha*.
- 29 Kind of medicinal herb that heals many illnesses.
- 30 Tib. *lha srin sde brygad*. These beings refer to a group of eight types of spirits: the yama, or “lord of death” class of spirits (*gzhin rje*); mamo demonesses (*ma mo*); demons (*bdud*); the *tsän* class of violent spirits (*btsan*); the *gyälpo* (*rgyal po*) class of violent spirits; nagas (*klu*); yakshas (*gnod sbyin*) and the rahu class of malevolent spirits (*gza'*). On a subtle level, they are regarded as the impure manifestations of the eight types of consciousness.
- 31 Tib. *dpa' skyems*. Literally “heroic libation,” maybe libations offered to heroes, i.e. dakas.
- 32 Tib. *rig byed lha*.
- 33 Messengers and servants of the Dharma protectors.
- 34 This refers to ritual objects and representations of enlightened body, speech, and mind.
- 35 Tib. *rlung*. This refers to one of the three humors of the body. See note 38.
- 36 Tib. *mkhris pa*. This refers to one of the three humors of the body. See note 38.
- 37 Tib. *bad kan*. This refers to one of the three humors of the body. See note 38.
- 38 Tib. *du ba rnam bzhi*. This refers to wind disease which arises from respiration, bile disease, which arises from heat, phlegm disease, which arises from blood and combination disease (*'dus pa'i nad*), which arises from the flesh.
- 39 Tib. *gro bo*.
- 40 Pehar Monastic Treasury of Samye.
- 41 A district between eastern Tibet and China.
- 42 Amdo region.



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