Divine Blue Water: A Contamination-Purifying Smoke Offering by the Great Master Padmasambhava

edited by Dudjom Rinpoche Jikdral Yeshé Dorjé

When the master Padmasambhava was practicing at Samye Chimpu cave, King Trisong Deutsen had been unwell for a long time. Throughout the land there was famine, blight, frost and hail, along with epidemics and many other bad omens. After much discussion, the ministers called those who were necessary—a doctor, a diviner, and an
astrologer. The doctor checked the king’s pulse and said, “This is not a pulse of any disease of the four humours. There is a submerged, clouded channel; thus it is probably an illness caused by impurity.” After this, the diviner performed a divination and the astrologer made calculations. They all agreed that the king and all the local deities had become agitated by some impure contamination pollution, but neither doctor nor diviner nor astrologer, nor anyone else had any idea what causes and conditions had brought about the contamination. As for the activities of King Trisong Deutsen’s queen, Mongza Tricham, she had given birth to a contaminated child. The queen secretly handed the baby over to a servant woman, saying: “It is of the utmost importance that you hide this without anyone seeing you.” The servant buried the baby’s corpse in the ground. Because the corpse came into contact with the belly of the earth deity who presided over that place, the owner of the land and all the local deities were struck down by pollution and impurity, becoming agitated. Hence, the king and his realm had become unwell.

The servant woman also fell ill—stricken and polluted. She developed rheumatism in her head and limbs. A doctor was called and consulted. “This is not a disease of the four humours,” he said. “You have been struck by some impure contamination pollution, but I do not know what type of contamination this is and so I have no means to cure your illness.” Then the servant explained in detail how she had hid Tricham’s baby. This story spread from one person to another until it reached the king’s ear. The king called Tricham and asked her about it. Tricham thought, “This will put the servant’s life in danger,” so she did not tell the truth. The king was angry and thought he would punish Tricham, but Tricham went to Orgyen Rinpoche to beg for protection. Orgyen Rinpoche wrote a letter to the king, and sent it to him, along with a blessed knot:

“It seems you are thinking of punishing Queen Tricham. However, I am a yogi who realizes that appearances are not real. Because I know that all these various appearances come about through dependent origination, I have the power to eliminate not only this impure contamination pollution, but the pollution of the mental afflictions—the five poisons—as well. I have a purification method that is easy to perform, with few words and great benefit. Please now gather together all the substances and equipment that you will need. Do not worry, King. Come tomorrow with your ministers and retinue to the summit of Samyé Hepo Ri.”

The king was very pleased. He gathered the substances and equipment, and the next day he went to the top of Hepo Ri Mountain. The great master was there. He put all the substances that the king had brought into a large, spacious container and, as they burned, he recited this ritual:

藏文

Kyé! The darkness of ignorance contaminates all beings.

Mental afflictions—the five poisons—contaminate the five wisdom deities.

Unwholesome deeds of the three doors contaminate body, speech, and mind.

Broken vows contaminate the ḍākinīs of the body.

Broken commitments contaminate the vajra master.
Meagre offerings at a feast offering contaminate the mother elements and ēdkinīs.

Used leftovers contaminate the dharma protectors and guardians.

Hoarding and greed contaminate the oath-bound guardians of the Buddha’s teachings.

Agitated samādhi contaminates the mamos who control this world.

Wavering love and affection contaminate dharma siblings.

The agitation of anger contaminates the pacifying deities.

The agitation of pride contaminates the enriching deities.

The agitation of desire contaminates the magnetizing deities.

The agitation of jealousy contaminates the wrathful deities.

The agitation of ignorance contaminates the clarifying deities.

The smell of scorched milk and meat spilled on the stove contaminates the local deities.
tab khön trukpé jé lha nyenpo nol
Quarrelling contaminates the traveler deity.

mi tsang tab kyi khyim lha nyenpo nol
An impure hearth contaminates the household deities.

mi tsang drimé gon kyab lha nam nol
Impure smells contaminate the guardian deities.

khyepar mi tsang bümé bang mé yi
In particular, birth pollution from impure women

tengok bar sum lha lunyen nam nol
Contaminates the gods above, the nāgas below, the mountain deities in between,

puk lha go nor khyim lha khyimdak nol
The deity of the interior, the door deity, the wealth deities, the household deities, the head of the household,

lù ngak yi dang dralha trak lha nol
Body, speech, mind, the warrior deities, and the trak deities.³

kyé lù nol lù kyi dang nyam lù tob shor
Kyé! If the body is contaminated, its radiance diminishes and the strength of the body is lost.

go jing ro tö na shying mik mi sal
There is pain in the head, neck, and upper part of the body, and the eyes are not clear.

ngak nol ké gak kuk ching ma mi dé
If speech is contaminated, the voice is blocked and mute, and speaking is uncomfortable.
chil nab mang shying na tsulché ok trang
There is an excess of saliva and mucous, and there is swelling under the nostrils and
tongue.

yi nol yi mi dé shying tsikpa za
If mind is contaminated, there is depression, irritability,

jé ngé nyi tib jing shying tsenmo yer
Forgetfulness, drowsiness, lethargy, and insomnia.

go nol go khor mik drib nawa ön
If the head is contaminated, there is dizziness, blurred vision, and loss of hearing.

yenlak nolwé shya drum dri ching na
If the limbs are contaminated, they become rheumatic, numb, and sore.

potsen nolwé mi dreng tsa kar mang
If the male organ is contaminated, it is limp and has many nerves.

motsen nolwé si kyi kyé troché
If the female organ is contaminated, birth is prevented.

gyab ten nolwé shyi yi lé mi drub
If the supporting deities are contaminated, work done at home is not accomplished.

dralha nolwé dra si tekardang
If warrior deities are contaminated, spirits of enmity will rise up.

jé lha nolwé go tom drok dang dral
If the traveler deity is contaminated, we become confused and separated from
companions.

drön lha nolwé drön nam dön mi drub
If the guest deity is contaminated, guests will not accomplish their purpose.
གསུམ་མནོལ་བས་གོད་མི་དྲོན།
If the deities of the homestead are contaminated, we are not able to live at home.

ཡུལ་མནོལ་བས་དང་འགས་ན་འང་།
If the local deities are contaminated, there is domestic fighting and famine.

ཁང་མནོལ་བས་འཚག་ཙག་ཙག་འིན།
If the house spirit is contaminated, it makes the sound tsak, tsak!

ངས་མནོལ་ན་ལང་ས་མང་།
If the tent spirit is contaminated, the tent becomes ragged.

ཐབ་མནོལ་ན་བོད་དད་ལང་།
If wealth deities are contaminated, there is destitution and nothing will increase.

ཁྱུག་མནོལ་བས་དོ་བཞི་དོན་འང་།
If livestock deities are contaminated, they shed their hair and there are other bad omens.

ཟབ་ཐོས་མནོལ་ན་ཟ་ཁར་འང་པོ་འཚི་།
If the deity of companionship is contaminated, a gongpo spirit enters when it is time to eat.

དཔོ་ཕོ་མནོལ་ན་གལ་ཉོན་མིང་།
If the stallion is contaminated, there will be weakness in his head and mane, and in his back and legs.
If the guard dog is contaminated, he cannot bark and his sense of smell is weak at night.

If good fortune is contaminated, people act immorally.

If charisma is contaminated, we are forgetful and our senses weak.

If the deities of success are contaminated, mind is scattered and goals unaccomplished.

If the deity of life is contaminated, we become fatigued and mindfulness wanes.

If the deities of the body are contaminated, muscles spasm and numb spots appear on the skin.

If the track deity is contaminated, our radiance diminishes.

If our personal supporting guardian deity is contaminated, we become depressed.

If muscles are contaminated, we lose weight and become weak.

If bones are contaminated, they ache and parasites appear.

If blood is contaminated, semen, pus, and blood leak from the lotus.
If skin is contaminated, itchy blisters appear.

If tendons and nerves are contaminated, there is rheumatism, numbness, and swelling.

If body hair is contaminated, it falls out and the skin is scarred.

Furthermore, contamination from low caste people, contamination from filth, contamination from torpor,

Contamination from widowhood, contamination from infertile men and women,

Contamination from a child born of an incestuous relationship, contamination from menstruation,

Contamination from food, contamination from clothing, contamination from a polluted hearth, contamination from quarrels,

Contamination from the ghosts of the dead, contamination from the living who murder blood relations,

Contamination from sinners, from butchers, from promise breakers, contamination from murderers who kill with a knife,

Contamination from offering something impure that has already been used, and contamination from a substitution offering ceremony.
These and all other types of contamination are purified by the following substances:

Plants composed of the essence of the five elements,

Supported by earth, moistened by water,

Warmed by fire, moved by wind;

Plants with roots in the abode of the nāgas;

Plants with zeniths in the abode of the gods;

Plants with leaves throughout the abode of humans;

Plants with fragrance that pervades all places without exception;

Plants with colour, scent, flavour, and nourishing power;

Precious plants—red and white sandalwood, agalloch eaglewood,

Golden wormwood artemisia, turquoise juniper,
dung shingwa lu takpa pen kar dang
White rhododendron, birch, white blossomed tamarisk,

om bu ba nyuk nya dri ser go dang
Neem, bamboo, nyadri sergo;

po shingmo shingbu shing shing né tsok
Male plants, female plants, child plants, many kinds of plants;

drebu sum dang zangdruk men né tsok
The three fruits; the six excellent medicines;  

driden ro nü kha dang kawé rik
Various kinds of medicine that are bitter and astringent with potent flavour and scent; 

né dré dro dang sowa yung ma dang
Barley, rice, wheat, barley husk, mustard seed,

dru na karnak dru yi rikjé dang
Grains of various types—white and black;

darzab rinchen tsi chü chemar dang
Silk brocade, precious jewels, butter, roasted barley flour mixed with butter,

serkyem chang dang shingtok khuwé chü
Libations, beer, the concentrated extracts of fruits,

kar sum pü dang ngar sum dangma dang
The first portion of the three whites and the pure three sweets;  

sha trak lasok wangpo nam ngé sur
Meat, blood and so on; the five organs offered in a burnt offering;  


jin gyi labpé damdzé kar mar dang
Consecrated white and red samaya substances;

gugul karnak dri pó natsok sok
Black and white frankincense and various kinds of incense—

chi nang sang sum nol drib salwé dzé
These substances purify outer, inner, and secret contamination.

mé sek chú trü lung gi rab torwé
Fire burns them, water washes them, wind scatters them.

namkha shyindu tongpar gyurpé ngang
They become empty like space.

ram lé kyépé mé la sekpa yi
In that state, may the excellent fragrances of the burnt offering,

dri chok dri sur nampa natsok kyí
Burned in the fire arisen from raṃ,

yeshe drimé ngang du sang gyur chik
Purify all contamination within the stainless state of original wisdom.

kyé marik wang gi nol na rangjung yeshe sang
Kyé! If ignorance contaminates us, we make this purifying smoke offering to self-arisen original wisdom.

duk ngé wang gi nol na rik ngé sangye sang
If the five poisons contaminate us, we make this purifying smoke offering to the five buddha families.
If unwholesome deeds of the three doors contaminate us, we make this purifying smoke offering to the deities of the three kāyas.

If destroyed vows contaminate us, we make this purifying smoke offering to the dākinīs of the body.

If used leftovers contaminate us, we make this purifying smoke offering to the dharma protectors and guardians.

If meagre offerings at a feast offering contaminate us, we make this purifying smoke offering the mother elements and dākinīs.

If broken commitments contaminate us, we make this purifying smoke offering to the vajra master.

If wavering love and affection contaminate us, we make this purifying smoke offering to our dharma siblings.

If the mixing of samaya substances contaminates us, we make this purifying smoke offering to the deities of the pure abode.

If greed and hoarding contaminate us, we make this purifying smoke offering to the wealth deities and the deities of prosperity.

If the pollution of quarrelling and impurity contaminates us, we make this purifying smoke offering to the oath-bound guardians of the Buddha’s teachings.
If agitated samādhi contaminates us, we make this purifying smoke offering to the feminine deities who control this world.

If our lack of love and affection contaminate us, we make this purifying smoke offering to the guests of compassion.

If the agitation of anger contaminates us, we make this purifying smoke offering to the pacifying deities.

If the agitation of pride contaminates us, we make this purifying smoke offering to the enriching deities.

If the agitation of desire contaminates us, we make this purifying smoke offering to the magnetizing deities.

If the agitation of jealousy contaminates us, we make this purifying smoke offering to the wrathful deities.

If the agitation of ignorance contaminates us, we make this purifying smoke offering to the clarifying deities.

If the agitation of pollution from harmful spirits contaminates us, we make this purifying smoke offering to the local deities.

If the agitation of quarrelling contaminates us, we make this purifying smoke offering to the household deities.
If broken promises contaminate us, we make this purifying smoke offering to our personal presiding deities.

If impure smells contaminate us, we make this purifying smoke offering to the guardian deities.

If ghosts that cause infertility contaminate us, we make this purifying smoke offering to the gods of existence.

If promise breakers and murderers who kill with a knife contaminate us, we make this purifying smoke offering to the deities of men and the warrior deities.

If sinners and butchers contaminate us, we make this purifying smoke offering to our personal presiding deities.

If murder and widowhood contaminate us, we make this purifying smoke offering to the purifying deities.

If corpses of the dead contaminate us, we make this purifying smoke offering to the trak deities.

If murder within the family created contamination, we make this purifying smoke offering to the five deities born with the person.

If the hearth contaminates us, we make this purifying smoke offering to the house spirit and the tent spirit.
If the smell of singed food contaminates us, we make this purifying smoke offering to the paternal ancestral gods and the maternal ancestral gods.

If widowhood contaminates us, we make this purifying smoke offering to Malha Budzi.

If the body and top of the head are contaminated, we make this purifying smoke offering to the deities born with the person.

If speech is contaminated, we make this purifying smoke offering to the deities of melodious voice, empty sound.

If mind is contaminated, we make this purifying smoke offering to the deities of conscious, empty clarity.

If the limbs are contaminated, we make this purifying smoke offering to the traveler deity and the guest deity.

Kyé! We make this purifying smoke offering to the deities who brighten dullness.

We make this purifying smoke offering to the deities who clear away cloudiness.

We make this purifying smoke offering to the deities who distinguish between clean and dirty.
བོད་ཡིག་ལ་མནོལ་བ་སེམས་པར་ལྡན་པོ་

We make this purifying smoke offering to the deities who purify contamination;

ཁྱེ་བར་མི་སྤང་ལོག་མེ་ཏེ་བཞི་
In particular, to the gods above, the nāgas below, the mountain deities in between;

ཤེས་དཔེ་གཞི་གསུམ་མཛད་དཔེ་
To the inside deity, door deity, wealth deities, household deities, the head of the household;

ཕུག་ལ་སྤིན་དཔྱད་དང་།
To body, speech, mind; to the warrior deities, trak deities,

ལུ ཉག་ཡི་དང་ལྡྷ་ཁྲག་ལ་
Wealth deities, deities of prosperity; clothing, wealth and possessions

ནོར་འགྲ་བར་གཡང་དང་།
Which are stained by impure contamination pollution

བོད་ཡིག་ལ་ནོར་གྲ་སྤིལ་འདོད་ཡོན་
From the birth pollution of impure women,

ཚིབ་ཐིག་མཆོག་གྲེད་སྤེར་བཏང་སྤེང་གཉིས
These are purified by the scent of precious medicinal plant essences,

ཆི་ནང་གསུམ་དབྱོད་ཡོན་པམ་རྒྱུ་
By the various burnt offerings

མི་སྤང་ནོར་གྲ་སྤིལ་སང་གྱུར་ཆེག
And by the limitless outer, inner and secret sensual delights.

Then he uttered this specific purifying smoke offering:
kyé shing tsi dri zang men gyi düpa di
Kyé! This fragrant medicinal smoke of plant essences

lama yidam nolwa sang gyur chik
Purifies contamination of the lama and the yidam.

yeshe lha nam tsok gi nol gyur na
If filth contaminates the wisdom deities,

men na tsenden dri yi sang gyur chik
The scent of sandalwood and various medicines purifies them.

jikten lha nam tsok gi nol gyur na
If filth contaminates the worldly deities,

pökar shing né dri yi sang gyur chik
The scent of the sal tree and various plants purifies them.

masing khandro tsok gi nol gyur na
If filth contaminates the mother elements and sister ḍākinīs,

bhala dhara dri yi sang gyur chik
The scent of bhaladhāra purifies them.

chökyong sungma tsok gi nol gyur na
If filth contaminates the dharma protectors and guardians,

sha trak natsok dri yi sang gyur chik
The scent of various kinds of flesh and blood purifies them.

tsangri gönpo tsok gi nol gyur na
If filth contaminates the deities of the pure abode,
The scent of the three whites and the three sweets purifies them.

If filth contaminates the eight classes of spirits,
The scent of precious medicinal plant essences purifies them.

If filth contaminates the oath-bound guardians of the Buddha’s teachings,
The scent of roasted barley flour mixed with butter and boiled milk purifies them.

If impure filth contaminates the gods,
The scent of the sal tree and turquoise juniper purifies them.

If impure filth contaminates the nāgas,
The scent of various types of water-deity medicine purifies them.

If impure filth contaminates the mountain deities,
The scent of colourful silks, tiger and leopard skins purifies them.
sadak mi tsang tsok gi nol gyur na
If impure filth contaminates the earth deities who own the land,

nya dri ser go dri yi sang gyur chik
The scent of nyatri sergo purifies them.

né dak mi tsang tsok gi nol gyur na
If impure filth contaminates the deities who own the place,

takpa sur kar dri yi sang gyur chik
The scent of birch and rhododendron purifies them.

shyidak mi tsang tsok gi nol gyur na
If impure filth contaminates the deities who own the territory,

khenpa ser go dri yi sang gyur chik
The scent of golden wormwood artemisia purifies them.

yullha mi tsang tsok gi nol gyur na
If impure filth contaminates the local deities,

ba nyuk kar sum dri yi sang gyur chik
The scent of bamboo and the three whites purifies them.

norlha mi tsang tsok gi nol gyur na
If impure filth contaminates the wealth deities,

chemar zé pü dri yi sang gyur chik
The scent of roasted barley flour mixed with butter and the first portion of food purifies them.

yang lhami tsang tsok gi nol gyur na
If impure filth contaminates the deities of prosperity,
rinchen natsok dri yi sang gyur chik
The scent of various precious jewels purifies them.

khang lhami tsang tsok gi nol gyur na
If impure filth contaminates the house spirit,

darzab natsok dri yi sang gyur chik
The scent of silk brocades purifies it.

tab lhami tsang tsok gi nol gyur na
If impure filth contaminates the hearth deity,

sha pü chang pü dri yi sang gyur chik
The scent of the first portion of meat and the first portion of alcohol purifies it.

shying lhami tsang tsok gi nol gyur na
If impure filth contaminates the field deities,

dru zen natsok dri yi sang gyur chik
The scent of various types of flour purifies them.

polha mi tsang tsok gi nol gyur na
If impure filth contaminates the deities of men,

dar tsön natsok dri yi sang gyur chik
The scent of various colourful silks purifies them.

dralha mi tsang tsok gi nol gyur na
If impure filth contaminates the warrior deities,

chemar pa kyem dri yi sang gyur chik
The scent of roasted barley flour mixed with butter and strong alcohol purifies them.
If impure filth contaminates the traveler deity,  

The scent of white rice and butter purifies it.

If impure filth contaminates the guest deity,  

The scent of meat, alcohol and libation purifies it.

If impure filth contaminates the deities born with the person,  

The scent of juniper and rhododendron purifies them.

If impure filth contaminates the deities of the body,  

The scent of white and black frankincense purifies them.

If impure filth contaminates the deities of intelligence,  

The scent of fruits and flowers purifies them.
The scent of turquoise juniper and rhododendron purifies them.

If filth contaminates the supporting deities,

The scent of various types of incense and plants purifies them.

If filth contaminates the body’s armour and weapons,

The scent of divine water and medicines purifies them.

If filth contaminates food, wealth and possessions,

The medicinal fragrance of precious plants purifies them.

Thus everything is purified and becomes clear like crystal, inside and out!

Then he offered the purifying smoke to the representations of enlightened body, speech, and mind and said:

Kyé! Even if the lama and yidam are contaminated,

Let this be purified through the medicinal fragrance of precious plants!
Even if the ḍākas and the ḍākinīs are contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if the dharma protectors and guardians are contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if the spirit messengers who work for the dharma protectors are contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if the deities of the pure abode are contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if the eight classes of spirits are contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if the guardians of the world are contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the gods above are contaminated,

Even if the mountain deities in-between are contaminated,

Even if the nāgas below are contaminated,

Even if the deities who own the territory and the deities who own the place are contaminated,

Even if our dharma siblings are contaminated,
Even if the worldly deities and guardians are contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if the land, our dwelling place, is contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if the guardians of the family lineage are contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if accumulation, the quintessence of abundance, is contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if Malha Budzi is contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if the horse deity, Penpo is contaminated,
shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

norlha chukpo nolwa yö na yang
Even if the wealth deity, Chukpo is contaminated,

shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

luk lha menpo nolwa yö na yang
Even if the sheep deity, Menpo is contaminated,

shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

ra lha tsermo nolwa yö na yang
Even if the goat deity, Tsermo is contaminated,

shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

shying lha tsangpa nolwa yö na yang
Even if the field deity, Tsangpa is contaminated,

shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

puk lha gé tung nolwa yö na yang
Even if the inside deity, Getung is contaminated,

shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!
Even if the door deity, Takyak is contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the hearth deity, Yolmo is contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the deities of men and the warrior deities are contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the wealth deities and the deities of prosperity are contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the deities of livestock and the deities of the storehouse were contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the deities of food and the deities of companionship are contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the traveler deity and the guest deity are contaminated,

Next, he offered the purifying smoke to the outer support substances, inner support substances and so on, and said:

Kyé! Even if the deities and guardians of

The master and disciple yogis and their retinue are contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if the stainless temple is contaminated,

Even if the deities’ clothing, their long robes and armour, are contaminated,

Let this be purified through the medicinal fragrance of precious plants!
Even if the deities’ jingling ornaments are contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the sharpness of the deities’ weapons is contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the deities’ food of one hundred flavours is contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the deities’ drink, libation poured in offering, is contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the deities’ horse, Tsenpo is contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the deities’ yak, Shyolmo is contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if the deities’ sheep, Donpo is contaminated,

Even if the deities’ goat, Trawo is contaminated,

Even if the guardians’ samaya substances are contaminated,

Even if the guardians’ animals are contaminated,

Even if the offering substances and the accomplishment substances are contaminated,
Even if the various support substances are contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if we went against the wishes of the deities and guardians,

Let this be purified through the medicinal fragrance of precious plants!

Then he offered the purifying smoke to the people, their belongings and so on, and said:

Kyé! Even if the worldly power of us people—

Master, disciples, and retinue—is contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if righteousness, the quintessence of the learned, is contaminated,

Let this be purified through the medicinal fragrance of precious plants!

Even if intelligence, the quintessence of the leader, is contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if bravery, the quintessence of youth, is contaminated,

Even if the thumb, the quintessence of the marksman, is contaminated,

Even if accumulation, the quintessence of abundance, is contaminated,

Even if speed, the quintessence of the stallion, is contaminated,

Even if procreation, the quintessence of livestock, is contaminated,
Even if nutrients, the quintessence of food, are contaminated,
shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

Even if power, the quintessence of the ruler, is contaminated,
shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

Even if wealth, the quintessence of the rich, is contaminated,
shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

Even if growth, the quintessence of the prosperous, is contaminated,
shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

Even if all three—the ruler, the rich, and the prosperous—are contaminated,
shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

Furthermore, even if the robes that
gyönpé ber gō nolwa yö na yang
We yogis and our retinue wear are contaminated,

shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

takpé no tsön nolwa yö na yang
Even if the knives we carry are contaminated,

shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

tungwé zekom nolwa yö na yang
Even if the food and drink we consume are contaminated,

shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

shyi mal nesa nolwa yö na yang
Even if our home, bedding, and dwelling place are contaminated,

shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

dukpé mal ten nolwa yö na yang
Even if the cushions we sit on are contaminated,

shing chok dri zang men gyi sang gyur chik
Let this be purified through the medicinal fragrance of precious plants!

mi nor rikgyü nolwa yö na yang
Even if our people and family lineage are contaminated,
Let this be purified through the medicinal fragrance of precious plants!

Even if our servants and guard dogs are contaminated,

Even if our food, wealth and possessions are contaminated,

Even if our strength and power are contaminated,

Even if our radiance is contaminated,

Even if our life span and merit are contaminated,

Let this be purified through the medicinal fragrance of precious plants!
Even if our good fortune and charisma are contaminated,

Let this be purified through the medicinal fragrance of precious plants!

If there is a particular illness or such like, the following should be done:

Kyé! Let this medicinal, fragrant smoke of precious plants

Purify the sponsor’s and my

Tormenting mental afflictions, the five poisons.

Let this medicinal, fragrant smoke of precious plants

Purify the sponsor’s and my

Wind diseases caused by desire.

Let this medicinal, fragrant smoke of precious plants

Purify the sponsor’s and my
shyedang lé jung tri né sang gyur chik
Bile diseases caused by anger.

shing chok dri zang men gyi düpa di
Let this medicinal, fragrant smoke of precious plants

dak dang gyujor yön gyi dakpo yi
Purify the sponsor’s and my

timuk lé jung beken sang gyur chik
Phlegm diseases caused by ignorance.

shing chok dri zang men gyi düpa di
Let this medicinal, fragrant smoke of precious plants

dak dang gyujor yön gyi dakpo yi
Purify the sponsor’s and my

duwa nam shyi né nam sang gyur chik
Diseases of the four humours.

shing chok dri zang men gyi düpa di
Let this medicinal, fragrant smoke of precious plants

dak dang gyujor yön gyi dakpo yi
Purify the sponsor’s and my

nying lung gyalpö né nam sang gyur chik
Heart-wind gyalpo spirit’s disease.

shing chok dri zang men gyi düpa di
Let this medicinal, fragrant smoke of precious plants
Purify the sponsor’s and my
Lung pain water-deity and tsen spirit’s disease.
Let this medicinal, fragrant smoke of precious plants
Liver and intestinal earth deity’s disease.
Let this medicinal, fragrant smoke of precious plants
Spleen and lung driwo spirit’s disease.
Let this medicinal, fragrant smoke of precious plants
Kidney water deity and sen spirit’s disease.
Let this medicinal, fragrant smoke of precious plants

Purify the sponsor’s and my

Chronic stomach disorder and depression gongpo spirit’s disease.

Disease of head and limbs.

Muscle and skin disease.
trak dang chuser né nam sang gyur chik
Blood and lymph disease.

shing chok dri zang men gyi düpa di
Let this medicinal, fragrant smoke of precious plants

dak dang gyujor yön gyi dakpo yi
Purify the sponsor’s and my

rù dang sinbū né nam sang gyur chik
Bone disease and all infectious diseases.

shing chok dri zang men gyi düpa di
Let this medicinal, fragrant smoke of precious plants

dak dang gyujor yön gyi dakpo yi
Purify the sponsor’s and my

tsa dang chu gyü né nam sang gyur chik
Nerve, ligament, and tendon disease.

shing chok dri zang men gyi düpa di
Let this medicinal, fragrant smoke of precious plants

dak dang gyujor yön gyi dakpo yi
Purify the sponsor’s and my

dang dang wangpo nyampa sang gyur chik
Dulled radiance and senses.

shing chok dri zang men gyi düpa di
Let this medicinal, fragrant smoke of precious plants
དཔལ་དང་མོོབས་ཉམས་སངས་རིག་ཞིག
Pal dang tutob nyam sang gyur chik
Diminishing glory and strength.

shing chok dri zang men gyi düpa di
Let this medicinal, fragrant smoke of precious plants

དོན་དང་སོན་པོོ་མོོང་ཐང་ཉམས་པ་སངས་རིག་ཞིག
Don dang sónam wangtang nyampa sang gyur chik
Diminishing life-span and merit.

shing chok dri zang men gyi düpa di
Let this medicinal, fragrant smoke of precious plants

ཁང་མི་བཟང་དོན་པ་འིས།
Shing chok dri zang men gyi düpa di
Let this medicinal, fragrant smoke of precious plants

Purify the sponsor’s and my
If there is nothing specific like this, continue from where you left off above:

Furthermore, let the medicinal fragrance of precious plants purify all of us—master, disciples, and retinue—who are contaminated by murder, filth, and pollution.

Let the medicinal fragrance of precious plants purify contamination of the hearth, contamination from the smell of singed food, and contamination from widowhood.

Let the medicinal fragrance of precious plants purify contamination from adultery, infertility, menstruation, and children born of incestuous relationships.

Let the medicinal fragrance of precious plants purify contamination from lepers, from people who are chronically ill, and from the pollution of broken samaya.

Let the medicinal fragrance of precious plants.
Purify contamination from smelly things, bad smelling things, and stifling smells.

Let the medicinal fragrance of precious plants

Purify contamination from ghosts of the dead and from the living murderers of blood relatives.

Let the medicinal fragrance of precious plants

Purify contamination from sinners, from butchers, from promise breakers, and from murderers who kill with swords.

Let the medicinal fragrance of precious plants

Purify the contamination that comes from offering, in a substitution offering ceremony, something impure that has already been used.

Furthermore, let the medicinal fragrance of precious plants

Purify all impure contamination pollution without exception.

May all contamination be purified by the medicinal fragrance of precious plants!
namkha trin dang shyindu sang gyur chik
May all be made clear like the cloudless sky.

nyidé ödang shyindu gyé gyur chik
May there be radiance like the bright light of the full moon.

dawa yar ngo shyindu pel gyur chik
May there be growth like the waxing moon.

metok dab tong shyindu gyé gyur chik
May there be blossoming like a flower with a thousand petals.

tönké dru druk shyindu min gyur chik
May there be ripening like the six grains of autumn.

chabsi lhünpo shyindu ten gyur chik
May the government be as stable as Mount Meru.

gödö norbu shyindu junggyur chik
May needs and wants be met as if from a wish-fulfilling jewel.

chö gyü nyida shyindu sal gyur chik
May the spiritual lineage shine like the sun and moon.

khor bang kar tsok shyindu khor gyur chik
May courtiers and subjects gather round like constellations.

norchuk tsishing shyindu gyé gyur chik
May livestock multiply and grow like plants.

nyendrak drukdra shyindu khyab gyur chik
May fame and renown resound like thunder.
tsering nemé dé dangden gyur chik
May our lives be long, healthy, and happy.

lo gya tso shying tön gya tong gyur chik
May we remain for a hundred years, to see a hundred autumns.

tashi delek pünsum tsokpar shok
May all be perfectly auspicious and excellent in every way!
Having spoken thus, he said: “King, ministers, and retinue—have no doubt! It is beneficial to practice this.”

Then the king, ministers, and retinue rejoiced, feeling pleased and happy. Offering a mandala of gold, they prostrated, circumambulated, and said: “Kyé! Great master, how do we continue to practice, and for what purpose?”

The great master said: “Kyé! Great King, you must do something meaningful with this human body that you have obtained, which has the freedoms and riches. The way to do this is to create the causes for enlightenment by supplicating the worldly and world-transcending deities and guardians.

“They will then clear away obstacles and circumstances that impede the accomplishment of enlightenment, and they will create the proper circumstances for both sublime and common spiritual accomplishment. This is why you must serve the deities and guardians.

“Making purifying smoke offerings will purify the contamination from the pollution of the mental afflictions, the five poisons, and it is a method for surrounding yourself with deities and guardians so that they will never be separate from you. This is the purpose of continually making purifying smoke offerings.

“In particular, the method for quickly eliminating impurity and contamination pollution is to make purifying smoke offerings to the deities in the morning and in the evening to do the contamination purifying smoke offering and the contamination cleansing ceremony. If you do this, all pollution and impurity will be dispelled. The deities and guardians will surround you. You will be blessed with food, wealth, and luxury. The humours of the body will be in balance. You will be glowing and radiant. Your constitution and senses will be bright. You will be pleasing to everyone. The worldly gods and spirits will obey you. You will not be sullied by the stains of obstacles and counterproductive circumstances and you will be endowed with many good qualities.”

The king said: “Very good, Great Master! How does one perform the contamination cleansing ceremony?”

The great master said: “The traditions of sūtra and tantra have their own particular contamination cleansing ceremonies. There are many different ingredients, preparations and so on. However, in this case, the medicinal substances already mentioned should be mixed with various perfumes in clean water and poured into a precious vase. Sprinkle the water in all directions of the locale; this is the cleansing of the place. Also, by this method, you can cleanse the representations of enlightened body, speech, and mind; that is the cleansing of representations.

“If epidemics spread among people, livestock and so forth, cleanse the contamination pollution while identifying with Vajravidāranā, wrathful Bhurukaṅkūṭa, Amṛtuṅduḷī and so on.

“If wealth substances are polluted, it is sufficient to sprinkle the cleansing water on them.”

Pleased, the great king reverently joined his palms and did many prostrations and circumambulations. Then he returned to the palace. It wasn’t long before the king’s illness passed and there were many auspicious omens in the regions of Tibet.

Here ends the text called Divine Blue Water: The Contamination-purifying Smoke Offering Performed by The Great Master Padmasambhava.

This contamination-purifying smoke offering and the purifying smoke offering calledThe Source of Bounty and Happiness were not hidden as treasures. They were painted on the outer wall of Pehar Kordzöling, and thus are known as the Samyé mural. From there, the textual lineage spread widely in Ü and Tsang. In particular, the master Vairocana took the text with him when he went to Gyalmo Tsawarong. On the way, in Kham, he gave it to Diri Chökyi Dragpa. Since then, the lineage has spread and flourished throughout Kham until the present day. Sarva Maṅgalam.

Many learned as well as uneducated village ngakpas have passed on this textual lineage by reciting it and writing it out by hand. Thus, there are slight variations in the wording of different versions. Using a few correct texts as a basis, I, Jigdral Yeshé Dorjé, have attempted to carefully edit this so as to increase the number of good copies. Virtue!

1. † According to Dr. Trogawa, the word byid in the text could be a misspelling of bying which refers to a submerged pulse.

2. † The child is called a rtsog mnol gyi bu. According to Lama Dawa Chödak, this implies that the child was fathered by someone other than the king, probably someone of a low caste.

3. † According to Lama Dawa Chödak, phrag lha is a deity of bravery.

4. † The six excellent medicines are: bamboo juice (cu gang), nutmeg (dza ti), saffron or marigold (gur gum), black cardamom (ka ko la), ordinary cardamom (sug smel), and cloves (li shi). See http://www.rigpawiki.org/index.php?title=Six_excellent_medicinals

5. † The three whites are milk, butter, and yogurt. The three sweets are sugar, honey and molasses

6. † According to Lama Dawa Chödak, the organs offered in gsur are the heart, tongue, nose, eyes, and ears.

7. † According to Lama Dawa Chödak, the white and red samaya substances are semen and menstrual blood.

8. † Malha Budzi (Ma lha bu rdzi) is a particular warrior deity that Divine Blue Water mentions twice. She also features in a text from the Kagyü school, which describes her as “a golden-coloured woman, who holds a spindle and a coil of thread. She is the goddess of maternity, who influences the birth of children.”