

**SUR CHÖ DO YON TRIN P'UNG ZHUG SO**  
**CLOUD MASS OF DESIREABLE QUALITIES, A BURNT OFFERING**

[Perform the refuge and generation of the awakening mind with]:

**SANG GYE CHÖ DANG TSOG KYI CHOG NAM LA,**

To the Buddha, Dharma and Supreme Assembly

**JANG CHUB BAR DU DAG NI KYAB SU CHI.**

I go for refuge until enlightenment is reached.

**DAG GI JIN SOG GYI PEI SO NAM KYI,**

By the merits of generosity and so forth,

**DRO LA PHEN CHIR SANG GYE DRUB PAR SHOG. (3 times)**

May I accomplish Buddhahood for the benefit of all beings.

[The Four Immeasurables]

**SEM CHEN TAM CHE DE WAI DANG DE WAI GYU DANG DEN PAR GYUR CHIG**

May all beings gain happiness and the cause of happiness.

**DUG NGEL DANG DUG NGEL GYI GYU DANG DREL WAR GYUR CHIG**

May all beings be free of suffering and the cause of suffering.

**DUG NGEL ME PAI DE WA DAM PA DANG MI DREL WAR GYUR CHIG**

May all beings experience the great joy, free of suffering

**NYE RING CHAG DANG DANG DREL WAI TANG NYOM CHEN PO LA NE PAR GYUR CHIG**

May all beings come to rest in the great equanimity, having the same great love for all.

**RANG NYI KE CHIG CHEN RE ZIG**

Instantly, I am Chenrezig,

**KU YI ZHING KHAM YONG LA KHYAB**

whose body pervades all realms.

**ZHING KHAM RAB JAM KU LA DZOG**

Realms boundless [in number] are complete in my body.

**BA PUI BU GA THAM CHE NE.**

**TEN PA ME PAI CHÖ TRIN DRO.**

From all my pores issue clouds of insubstantial offerings.

**RAM YAM KAM.**

**MI TSANG DRI MA SEG TOR TRÜ.**

The unclean and impure are burnt, blown away and washed. From BHRUM [arises] a container in front of me.

**BHRUM LE RANG TUN NÖ KYI NANG.**

**DRU SUM LE JUNG SUR CHÖ NI,**

Inside of it, from the three syllables, [arise] the burnt offering, desireable qualities equal [in extent] to the ends of space.

**DÖ YÖN NAM KHAI THA NYAM GYUR.**

**OM AH HUM HA HO HRIH** (repeat 3 times)

**NA MAH SARWA TA THÁ GATE BHYO BISHWA MU KHE BHYE SARWA THÁ KAM UDGATE  
SAPA RA NA I MAM GA GA NA KHAM SO HA**

**LA MA YI DAM KHAN DRO DANG,**                      **SANG GYE JANG SEM NYEN RANG SOG,**  
To the gurus, yidams, dakinis, Buddhas, Bodhisattvas, Shravakas, Pratyekabuddhas, etc:

**KÖN CHOG SI ZHUI DRÖN NAM LA,**                      **DOR JE DRI YI CHÖ TRIN BUL.**  
The rare and supreme recipients of veneration, I present offering clouds of vajra scent.

**DRIB NYI JANG ZHING TSHOG NYI DZOG,**                      **RANG JUNG YE SHE NGÖN GYUR SHOG.**  
May the two obscurations be removed, the two accumulations completed, and self-arisen wisdom revealed.

**MA GÖN DAM CHEN GYA TSOI TSOG,**                      **TSANG RIG PEL GÖN DUN CHU NGA,**  
To the Mother and Lord, the assemblies of oceans of the samaya-bound, the seventy-five glorious protectors of pure caste,

**DRA LA WER MA ZOR DOR NYEN,**                      **DRI ZAI GYAL PO RAB GA SOG,**  
dralas, wermas, sodors, nyens, gandharvarasa rapga and so forth:

**GÖN PO YÖN TEN DRÖN NAM LA,**                      **GYE CHÖ GYU TRUL DRA WAR BUL.**  
The protector, recipients of quality, I present pleaseing offerings as a net of illusion.

**SA DANG LAM GYI BAR CHE ZHI,**                      **CHÖ TUN JOR PA GYE PAR SHOG.**  
May obstacles to the levels and paths be purified, and prosperity in accordance with Dharma be increased.

**DE GYE JUNG PO THU WO CHE,**                      **TSE KU SOG TROG NE MUG DAL,**  
To the eight classes, powerful elementals, life-thieves, vitality-robbers, spreaders of sickness and famine, agitators,

**DU THRUG LO BUR YE DROG DANG,**                      **BU LON SHA KHON DAG PO SOG**  
the adventitious, the innate, creditors, bearers of flesh-debts and so forth;

**DÖN GEK LEN CHAK DRÖN NAM LA,**                      **TSE SOG NOR GYI LU DU NGO**  
Dos, and impediments, recipients of repayment: I make dedication as substitute for life, vitality and wealth.

**BU LÖN JANG ZHING LEN CHAK KHOR**                      **JANG CHUB SEM DANG DEN PAR SHOG**  
May debts be purified and repayment made. May you possess awakened mind.

**KYE ZHI GYU NGAI KHOR WA PA,**                      **KHYE PAR TEN ME YI KYI LU**  
To those revolving in the four [manners of] birth and the five continuums, and especially to those with insubstantial mental bodies possessing the appearance of the preceding existence,

**NGON JUNG SI PAI SHA TSUG CHEN,**                      **WANG PO KUN TSANG THOG ME GYU**  
wandering unimpededly with full senses, possessing the miraculous force of karma

**LE KYI DZU TRUL SHUG DANG DEN,**                      **MI DOG BAR DOI DRO WA SOG**  
-- the unaverted beings in the interval -- and so forth:





**KYE MA THAG TU SA CHU RAB DRÖ NE TRUL PE CHAG CHUR ZHEN DÖN JE PAR SHOG**  
 As soon as they are born, may they fully traverse the ten levels, and bring benefit to others in the ten directions through emanations.

**SÖ NAM DI YI THAM CHE ZIG PA NYI THOB NE NYI PAI DRO NAM PHAM JE NE**  
 Through this merit, may beings obtain omniscience, defeating enemies, the defects [of samsara]

**KYE GA NA CHI BAR LAB THRUG PA YI SI PAI TSO LE DRO WA DRÖL WAR SHOG**  
 and be liberated from the sea of existence where the waves of birth, aging, sickness and death shake violently.

[Dedication]

**JAM PEL PA WÖ JI TAR KHYEN PA DANG KUN TU ZAN PO DE YANG DE ZHIN TE**  
**DE DAG KUN GYI JE SU DAG LOB CHING GE WA DI DAG THAM CHE RAB TU NGO**  
 I fully dedicate all this virtue, following in my training the knowledge of the warrior Manjushri and in the same way that of Samantabhadra and all those.

**SANG GYE KU SUM NYE PAI JIN LAB DANG CHÖ NYI MI JUR DEN PAI JIN LAB DANG**  
**GEN DUN MI CHE DUN PAI JIN LAB KYI JI TAR MÖN TAB ZHIN DRUB PAR SHOG**  
 Through the inspiration of the attainment of Buddhas' trikaya, of the unchanging truth of suchness, and of the undivided intent of the sangha, may these aspirations be fulfilled.

**KÖN CHOG SUM LA CHAG TSAL LO**  
 I pay homage to the Threefold Rare and Supreme Ones.

**TA YA THA PEN TSA DRI YA AH WA BO DHA NA YE SO HA**

[By performing a white burnt offering of flour cleanly mixed with medicines, incense, various grains, jewels, silks, tea, liquor and milk [butter], whenever one can assemble, in either the morning or evening, whenever you wish, the accumulations will be completed and whatever attainments are wished for will be attained. It has been said that, if one is considering only the interval, through offering a mixture of samaya substances of the "liberation through taste" type immeasurable benefits will arise. This practice was written by Yonten Jamtso at the request of some holy gurus and monks of Yutok Namjal Monastery. May benefit to beings arise. MANGALAM.]

**E MA HO: NGO TSAR SANG GYE NANG WA THA YE DANG**  
**YE SU JO WO THUG JE CHIEN PO DANG**  
**YUN DU SEM PA THU CHEN THOB NAM LA**  
**SANG GYE JANG SEM PAG ME KHOR GYI KOR**  
**DE KYI NGO TSAR PAG TU ME PA YI**  
**DE WA CHEN ZHE JA WAI ZHING KHAM DER**  
**DAG NI DI NE TSE PU GHUR MA THAG**  
**KYE WA ZHEN GYI BAR MA CHÖ PA RU**  
**DE RU KYE NE NANG THAI ZHAL THONG SHOG**  
**DE KE DAG GI MÜN LAM TAB PA DI**  
**CHOG CHU SANG GYE JANG SEM THAM CHE KYI**  
**GEG ME DRUB PAR JIN GYI LAB TU SOL**

**TA YA THA PEN TSA DRI YA AH WA BO DHA NA YE SO HA**