



Sur Cho Persembahan Aroma

Kumpulan awan dengan kualitas yang diidamkan.

ঝো

।শঙ্কুল'মহেন্দ্ৰ'বৃত্ত'যুদ্ধ'সুব'পুৰুষ'ন'॥

Sur Chö: Burnt Offerings

Massed Clouds of Desirable Qualities

၁၇၁

ပရိသမ္မတန္တနာဂါရီ

*(At first go for refuge
and engender Bodhicitta:)*

အနေနှင့်အနေနှင့်အနေနှင့်
နှင့်အနေနှင့်အနေနှင့်

SANG GYE CHÖ DANG TSOK KYI CHOK NAM LA/
In the Buddha, His Teaching, and the Order Most Excellent,

ဒုတိန္တနာဂါရီ

JANG CHUB BAR DU DAK NI KYAB SU CHI/
I take my refuge until Enlightenment.

ပရိသမ္မတန္တနာဂါရီ

DAK GI JIN SOK GYI PAY SÖ NAM KYI/

By the merit of generosity and other transcendent virtues,

ပရိသမ္မတန္တနာဂါရီ

DE WAY GYU DANG DEN PAR GYUR CHIK/

And the causes of happiness

ဒုတိန္တနာဂါရီ

DRO LA PEN CHIR SANG GYE DRUB PAR SHOK//

may I attain Buddhahood for the sake of all that lives. (3x)

ပရိသမ္မတန္တနာဂါရီ

DUK NGAL DANG DUK NGAL GYI GYU DANG DRAL WAR GYUR CHIK/

May they be free from suffering and the causes of suffering.

ပရိသမ္မတန္တနာဂါရီ

*SEM CHEN TAM CHE DE WA DANG

May all sentient beings have happiness

၁၁

အန္တရာနမန္ဒမ္ဒပိန္ဒမ္ဒန္ဒမ္ဒပိန္ဒမ္ဒန္ဒမ္ဒ

DUK NGAL MEY PAY DE WA DAM PA DANG MIN DRAL WAR GYUR CHIK/
May they remain in the state of pure happiness that transcends all suffering.

အန္တရာနမန္ဒမ္ဒပိန္ဒမ္ဒန္ဒမ္ဒ

NYOM CHEN PO LA NE PAR GYUR CHIK//
aversion that hold some close and others distant. (repeat 3x from *)

အန္တရာနမန္ဒမ္ဒန္ဒမ္ဒန္ဒမ္ဒ

ZHING KHAM RAP JAM KU LA DZOK/
The vast pure realms are complete within his body.

ဒါန္ဒန္ဒန္ဒန္ဒန္ဒန္ဒန္ဒန္ဒ

NYE RING CHAK DANG NYI DANG DRAL WAY TANG
May they abide in great equanimity, free from attachment and

အန္တရာနမန္ဒမ္ဒန္ဒမ္ဒန္ဒမ္ဒ

KU YI ZHING KHAM YONG LA KHYAB//
whose body pervades all the pure realms.

အန္တရာနမန္ဒမ္ဒန္ဒမ္ဒန္ဒမ္ဒ

BA PUI BU GA TAM CHE NE/
From all of his pores

အန္တရာနမန္ဒမ္ဒန္ဒန္ဒန္ဒန္ဒ

TEN PA MEY PAY CHÖ TRIN TRO/
offering clouds continuously emanate.

အန္တရာနမန္ဒ

RAM YAM KHAM//
RAM YAM KHAM

ミ・サ・ツ・ダ・リ・マ・セ・ケ・サ・シ・ト・ル・ダ・ル・ナ

MI TSANG DRI MA SEK TOR TRÜ/

Impurities and stains are burned, blown, and washed away.

ド・ヨ・ン・ナ・ム・カ・ハ・イ・タ・ニ・ヤ・ム・ギ・ユ・ル

DÖ YÖN NAM KHAY TA NYAM GYUR/

into the burnt offerings. All that is wished for fills space to its limit.

サ・ル・ム・カ・ハ・イ・タ・シ・ル・ム・カ・ハ・イ・ム・カ・ハ・イ

MU KHE BHEY SARWA TA KHAM UN GA TE SA PA RA NA E MAM GA GA NA KHAM SO HA/

MU KHE BHEY SARWA TA KHAM UN GATE SAPARANA E MAM GA GA NA KHAM SOHA/ (3x)

チ・ル・ム・カ・ハ・イ・ム・カ・ハ・イ・ム・カ・ハ・イ

DRUM LE RANG DÜN NÖ CHI NANG/

鼓 (DRUM) transforms into vessels appropriate to each guest.

オ・ム・ハ・ウ・ン・ハ・オ・ホ・ヒ・リ・ヒ

OM AH HUNG HA HO HRIH/

OM AH HUNG HA HO HRIH (3x)

ド・ス・ム・カ・ハ・イ・ム・カ・ハ・イ・ム・カ・ハ・イ

DRU SUM LE JUNG SUR CHÖ NI/

Inside are the three syllables which transform

ナ・マ・サ・ル・カ・ハ・イ・ム・カ・ハ・イ・ム・カ・ハ・イ

NA MA/ SARWA TA TA GA TE BIO BI SHO

NAMA SARWA TATAGATE BEO BI SHO

ラ・マ・イ・ダ・ム・カ・ハ・イ・ム・カ・ハ・イ・ム・カ・ハ・イ

LA MA YIDAM KHANDRO DANG/

To the Lamas, Yidams, Dakinis,

三

| རྒྱ རྩ ཉ ན ད ག མ ཉ ན ཉ ན ཉ ན |

SANG GYE JANG SEM NYEN RANG SOK/

Buddhas, bodhisattvas, shravakas, pratyekabuddhas and so forth; to the three jewels, the guests of veneration,

| ཤ ས ལ ཉ ན ད ག བ ཉ ན ཉ ན ཉ ན |

DRIP NYI JANG ZHING TSOK NYI DZOK/

May my obscurations be purified and the two accumulations perfected. May self-arisen wisdom be actualized.

| ད ག ཉ ན ད ག ཉ ན ཉ ན ཉ ན |

TSANG RIK PAL GÖN DÜN CHU NGA/

the ocean –like assembly of samaya-holders, the seventy-five glorious protectors of pure family, dralha, werma, zodor, nyen, and rabga, the king of the gandharvas, and so forth;

| ད ཉ ན ཉ ན ཉ ན ཉ ན ཉ ན |

KÖN CHOK SI ZHU DRÖN NAM LA/ „

To the three jewels, the guests of veneration,

| ད ཉ ན ཉ ན ཉ ན ཉ ན |

DOR JE DRI YI CHÖ TRIN BUL/

I present offerings of vajra fragrances.

| ར ཉ ན ཉ ན ཉ ན ཉ ན ཉ ན |

RANG JUNG YE SHE NGON GYUR SHOK/

May self-arisen wisdom be actualized.

| ཐ ཉ ན ཉ ན ཉ ན ཉ ན |

MA GÖN DAM CHEN GYA TSO TSOK/

To Palden Lhamo and the protector Bernachen,

| ད ཉ ན ཉ ན ཉ ན ཉ ན ཉ ན |

DRA LA WER MA ZOR DOR NYEN/

| ད ཉ ན ཉ ན ཉ ན ཉ ན |

DRI ZAY GYAL PO RAB GA SOK/

དྲୋନ དྱେ དྱୋ དྱୁ དྱୁ དྱୁ དྱୁ དྱୁ

GÖN PO YÖN TEN DRÖN NAM LA/
to the protectors, guests of excellent qualities,

ཆୋ ཐ ག୍ྱ ཉ དྷ ང ཉ དྷ ང ཉ དྷ ང

CHÖ TUN JOR PA GYE PAR SHOK/
May riches and enjoyments in accord with dharma increase.

දྲୁ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ

DU TRUK LO BUR YE DROK DANG/
sickness, dullness, lethargy, turbulent times, accidents and disasters, claimers of debt, seekers of revenge and so forth;

འ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ

GYE CHÖ GYU TRUL DRA WAR BUL/
I offer webs of illusion-like, pleasing offerings.

ཇ୍ྯ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ

DE GYE JUNG PO TU WO CHE/
To the powerful leaders of the eight classes of elemental spirits, thieves of life, robbers of vitality, creators of

ସ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ

BU LÖN SHA KHON DAK PO SOK/

ས དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ

SA DANG LAM GYI BAR CHE ZHI/
May obstacles of the paths and stages be pacified.

ତେ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ

TSE KU SOK TROK NAY MUK DAL/
To the powerful leaders of the eight classes of elemental spirits, thieves of life, robbers of vitality, creators of

ସ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ དྲୁ

DÖN GEK LEN CHAK DRÖN NAM LA/
to demons and impediments, debt-collecting guests,

ଆ

କେଣ୍ଟାର୍ଥଶ୍ରୀଶୁଦ୍ଧପତ୍ରା

TSE SOK NOR GYI LÜ DU NGO/

I dedicate this offering as a substitute for my life, vitality, and wealth.

କ୍ଷେତ୍ରିକୁଦ୍ଭବୀପତ୍ରମା

KYE ZHI GYU NGAY KHOR WA PA/

To the five types of beings who take birth in one of four ways,

ବ୍ୟବସ୍ଥାଗୁରକର୍ମଶଶମ୍ଭୂତା

WANG PO KÜN TSANG TOK MEY GYU/

life, with all faculties complete and moving without hindrance,

ପ୍ରୟନ୍ତଶୁଦ୍ଧବିଦ୍ୟାକଶଶମ୍ଭୂତା

BU LÖN JANG ZHING LEN CHAK KHOR/

May debts be paid and creditors satisfied. May all possess Bodhicitta.

ଭବଧରାହବିଦ୍ୟାଶମ୍ଭୂତା

KHYE PAR TEN MEY YI KYI LU/

especially beings suspended in the bardo, with undirected mental bodies, appearing in the form of their previous

ଯଶଶ୍ରୀଦ୍ସ୍ଵର୍ଗଶଶମ୍ଭୂତା

LE KYI DZU TRUL SHUK DANG DEN/

possessing the miraculous impetus of karma,

ପ୍ରଦ୍ରବ୍ସମଶଦ୍ୱାବ୍ସମ୍ଭୂତା

JANG CHUB SEM DANG DEN PAR SHOK/

JANG CHUB SEM DANG DEN PAR SHOK/

ପ୍ରୟନ୍ତଶୁଦ୍ଧବିଦ୍ୟାମର୍ତ୍ତମା

NGON JUNG SI PAY SHA TSUK CHEN/

those who will not return and so on;

ପ୍ରୟନ୍ତଶୁଦ୍ଧବିଦ୍ୟାମର୍ତ୍ତମା

MI DOK BAR DOI DRO WA SOK/

សිජාතුභාෂ්චිදෙශීමූලක්මණායා

RIK DRUK NYING JEY DRÖN NAM LA/
to the six kinds of beings, the guests of compassion,

। ප්‍රමණාත්‍යාමාත්‍රේත්‍යන්ද්‍ර්‍යාත්‍රා

KHAM SUM KHOR WA DONG TRUK SHOK/
May the three realms of samsara be stirred from their depths. The three realms are pure realms.

මාත්‍රාත්‍රාත්‍රා

MA LU KHYAB PAY ZE/

The substances pervade everywhere without exception. Through the efficacy and power of the Dharmata,

। දෝයෙන්කමාමැසද්මහ්ද්‍ර්‍යන්ද්‍රා

DÖ YÖN NAM KHAY DZÖ DU NGO/
I dedicate this offering as a sky treasury of desirables.

। ප්‍රමණාත්‍යාමාත්‍රාත්‍රා

KHAM SUM DAK PAY ZHING/
KHAM SUM DA PAY ZHING/

। ක්‍ර්‍යාත්‍රාත්‍රාත්‍රා

CHÖ NYI NÜ PAY TÜ/

। ප්‍රත්‍යාශ්චද්‍ර්‍යන්ද්‍රා

TRUL NANG SANG SHING YE SHE GYE/
May confused appearances be purified and may wisdom increase.

। සිද්‍යාත්‍රාත්‍රා

SI SUM TUK JEY DRÖN/

The beings of the three types of existence are guests of compassion.

। එත්‍රාත්‍රාත්‍රාත්‍රා

SUR CHÖ MI ZAY PAY TER DU BUL LO/

I present this inexhaustible treasury of burnt offerings.

၁၅။

唵·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·
OM MA SAR WA TA TA GA TA A WA LO KI TAY OM SAM BHA RA SAM BHA RA HUNG/

NAMA SARWA TATHAGATA AWALOKITE OM SAMBHARA SAMBHARA HUNG/ (7x)

欽·
RIN CHEN MANG DANG ZUK DZAY DANG/

I prostrate to the Tathagatas: Buddha Shakyamuni, Chenrezig,

唵·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·
OM MA SAR WA TA TA GA TA A WA LO KI TAY OM SAM BHA RA SAM BHA RA HUNG/

JAM LAY JIK KUN DRAL WA YI/

Manjushri and Vajrapani.

唵·阿·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·
OM AH TRA TI SU RU PU PA YE SO HA/

OM AH TRA TI SU RUPAYE SOHA (3x)

唵·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·
OM MA SAR WA TA TA GA TA A WA LO KI TAY OM SAM BHA RA SAM BHA RA HUNG/

CHOM DEN DE GÖN PO MI TRUK PA LA CHAK TSAL LO/

I prostrate to the Transcendent Conqueror Protector Mitrukpa (Akshobya)

唵·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·
OM MANI PAD ME HUNG HRI/

OM MANI PADME HUNG HRI/ (Repeat many times)

唵·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·
OM MA SAR WA TA TA GA TA A WA LO KI TAY OM SAM BHA RA SAM BHA RA HUNG/

DE ZHIN SHEK LA CHAK TSAL LO/

唵·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·薩·嚩·麼·
OM MA SAR WA TA TA GA TA A WA LO KI TAY OM SAM BHA RA SAM BHA RA HUNG/

NA MO RATNA TRAYAYA

NAMO RATNA TRAYAYA

ॐ ଗାଁ ଗାଁ ଗାଁ

OM KAM KANI KAM KANI/
OM KAM KANI KAM KANI

ਸਾਰਵਾ ਕਰਮ ਪਾਰਨੀ ਮੇ ਸਾਰਵਾ ਸਤੋ ਨੰਤਸਾ ਸੋਹਾ

SARWA KARMA PARAM PARANI ME SARWA SATO NENTSA SOHA/
SARWA KARMA PA RAM PARA NIME SARWA SATO NENTSA SOHA

ਦਮ ਚੰਨ ਸੁਸਾਨ ਦਮ ਘੜਾਂ ਸੂਰਤੀ

DAM CHEN TUK DAM KANG GYUR CHIK/

May my connection with the samaya-holders be restored.

ஓ ତ କ ଓ ତ କ

RO TSANI RO TSANI/
ROTSANI ROTSANI

ਤ ਰ ਵੀ ਤ ਰ ਵੀ

TRO TRA NI TRO TRA NI/
TRO TANI TRO TANI

ਤ ਰ ਵੀ ਤ ਰ ਵੀ

TRASANI TRASANI/
TRASANI TRASANI

ਤ ਰ ਿ ਤ ਰ ਿ ਤ ਰ ਿ

TRATI HANA TRATI HANA/
TRATIHANA TRATIHANA

ਤ ਰ ਿ ਤ ਰ ਿ ਤ ਰ ਿ

KÖN CHOK CHÖ PAY NYE GYUR CHIK/
May the three jewels be pleased by the offerings.

ਤ ਰ ਿ ਤ ਰ ਿ ਤ ਰ ਿ

LEN CHAK BU LÖN KHOR GYUR CHIK/

May debts and obligations be cleared.

၁၇၁

နမ်းခနိုင်းမရှုကျိုးကော်မူသာ

NAM ZHI DRÖN GYI TSOK NAM LA/

By dedicating this immeasurable offering and generosity to the four kinds of guests,

အိန္ဒိ

ပြုသွေ့နှင့်လိုပ်စီးနှင့်သွေ့

LONG CHÖ DEN ZHING TSOK DZOK NAY/

possess enjoyments and, through perfecting the accumulations,

ပြုသွေ့နှင့်ဖုန်းပုန်း

LONG CHÖ CHE PA MEY PA SHOK/

may they bring inexhaustible enjoyment.

အိန္ဒိမဲ့မက်းနှိုက်းရှုံးပန္တာ

TSE MEY CHO JIN DI NGÖ PE/

quickly attain Buddhahood.

ညွှန်နှစ်နှစ်ပုန်း

NYUR DU SANG GYE TOP PAR SHOK/

Without quarreling or inflicting harm,

အိန္ဒိမဲ့မက်းရှုံးပန္တာ

TSÖ PA MEY CHING TSE MEY PA/

မန်းနှင့်မဆုံးနှီမားဖြန့်ကျွဲ

DAK DANG TA YE SEM CHEN KÜN/

may I and limitless sentient beings

ပြုသွေ့နှင့်နှစ်ပုန်း

I AM CHE NAM KHAY DZÖ ZHIN DU/

All of these offerings are like a vast sky treasury;

ပြုသွေ့နှင့်ပုန်း

RANG WANG DU NI CHÖ PAR SHOK/

may all enjoy freely.

10

। དྲ. རྩ. མྱତ୍ତ. བྱ. གྱ. མྱନ୍ତ୍ର।

KHA ZE TAP PA DI YI TÜ/
By the power of this food offering,

। དྲ. རྩ. བྱ. གྱ. མྱନ୍ତ୍ର।

DAK PAY ZHING DU KYE WAR SHOK/
may I and all beings be born in a pure realm.

। དྲ. རྩ. བྱ. གྱ. མྱନ୍ତ୍ର।

CHÖ KYI YING KYI TOP NAM KYI/
and the power of the Dharmadhatu,

। དྲ. རྩ. བྱ. གྱ. མྱନ୍ତ୍ର।

TRUL NANG JIK TRAK TAM CHE ZHI/
may all confused appearances and fears be pacified.

। དྲ. རྩ. བྱ. གྱ. མྱନ୍ତ୍ର।

DAK GI SAM PAY TOP DAK DANG/
By the power of my pure intentions,

। དྲ. རྩ. བྱ. གྱ. མྱନ୍ତ୍ର।

PAK PA NAM LA CHÖ PA DANG/
for the purpose of making offerings to the Aryas

। དྲ. རྩ. བྱ. གྱ. མྱନ୍ତ୍ର।

BAR DOR RANG NGO TRÖ GYUR NE/
Having recognized the essence of mind in the bardo,

। དྲ. རྩ. བྱ. གྱ. མྱନ୍ତ୍ର।

DE ZHIN SHEK PAY JIN TOP DANG/
the power of the generosity of the Tathagatas,

। དྲ. རྩ. བྱ. གྱ. མྱନ୍ତ୍ର।

SEM CHEN KÜN LA PEN TAK CHIR/
and benefiting all sentient beings,

၁၇

၌ କ୍ରମଶାନ୍ତିଷ୍ଠାପନାଦ୍ୟା

DÖN NAM GANG DAK SAM PA KÜN/
may all our aims and intentions,

ସିଧାଧିଦ୍ୱାରା ଅନୁଭୂତିଷ୍ଠାପନା

TOK PA MEY PAR JUNG WAR SHOK/
be accomplished without hindrance.

၌ ଯାତ୍ରାଶାନ୍ତିଷ୍ଠାପନା

DE LA GOK PA GANG YIN PA/
That which will bring the causes to an end

၌ କ୍ରମଶାନ୍ତିଷ୍ଠାପନାଦ୍ୟା

DE DAK TAM CHE CHI RIK PA/
whatever they may be,

କ୍ରମଶାନ୍ତିଷ୍ଠାପନାଦ୍ୟା

CHÖ NAM TAM CHE GYU LE JUNG/
All phenomena arise from causes.

କ୍ରମଶାନ୍ତିଷ୍ଠାପନାଦ୍ୟା

GE JONG CHEN PÖ DI KE SUNG/
has been explained by the Great Virtuous One as follows:

၌ କ୍ରମଶାନ୍ତିଷ୍ଠାପନାଦ୍ୟା

JIK TEN KHAM NI MA LÜ PAR/
in all worlds and realms without exception,

କ୍ରମଶାନ୍ତିଷ୍ଠାପନାଦ୍ୟା

DE GYU DE ZHIN SHEK PE SUNG/
Those causes have been explained by the Tathagata.

କ୍ରମଶାନ୍ତିଷ୍ଠାପନାଦ୍ୟା

DIK PA CHI YANG MI JA ZHING/
commit not the slightest negative action.

ገ. ད. ས. ཤ. མ. ཁ. ພ. ພ. ຕ. ປ.

GE WA PUN SUM TSOK PAR CHE/
Practice abundant virtue.

ཇ. བ. ག. ཀ. པ. ད. ཉ. ན. ད. ཉ. ད. ཉ.

JUNG PO GANG DAK DIR NI LAK GYUR TE/
Whatever elemental spirits have come here,

ନ୍ୟିନ୍ ଦଙ୍ଗ ତ୍ୱେନ ଦୁ ଚୋ ଲା ଚୋ ପର ଶୋକ

NYIN DANG TSEN DU CHÖ LA CHÖ PAR SHOK/
and may they practice Dharma day and night.

ରଙ୍ଗ ଗି ସେ ମନ୍ଦିର ଯେ ଦନ୍ତ ଶୁଦ୍ଧି କାହା

RANG GI SEM NI YONG SU DUL/
Perfectly tame your mind.

ଶା ଅମ ଓ ନେ ବାର ନାଂ ଖୋ କ୍ୟାଙ ରୁଙ

SA AM ON TE BAR NANG KHO KYANG RUNG/
whether on the earth, below the earth, or in the sky,

ଶ୍ରୀ ପା ଗ୍ୟା ଚେନ ଗ୍ୟା ରୁଙ ପା ଦି ଯି ତୁ

JIN PA GYA CHEN GYUR PA DI YI TU/
By the power of this vast generosity,

ବି ନି ସଂ ଗ୍ୟେ ତେ ପା ଯିନ

DI NI SANG GYE TEN PA YIN/
This is the teaching of the Buddha.

ଶ୍ରୀ ଦୁଃଖ ମନ୍ଦିର ହତ୍ୟା କ୍ରୁମିଷ ପ୍ରେଦ ତେନ

KYE GU NAM LA TAK TU JAM JE CHING/
may they always have love for all other beings,

ବର୍ଣ୍ଣ ପା କୁମର ଦନ୍ତ ଶୁଦ୍ଧି ମନ୍ଦିର ଶର୍ଷଣ

DRO WA NAM NI RANG JUNG SANG GYE SHOK/
may all beings become self-arisen Buddhas.

အေ

အန္တာရှိနှုန်းမနှုန်းမျှနာရီနာမရှုပါ

NGON GYI GYAI WA NAM KYI MA DROL WAY/ KYE WOI TSOK NAM JIN PE DROL GYUR CHIK/ MI TSANG LÜ DI BOR WA GYUR MA TAK/
May any beings not liberated by previous victorious ones be liberated by this generosity.

နှေ့

ပန်းတန်းနှုန်းနှုန်းမနှုန်း

DE WA CHEN DU DZU TE KYE WAR SHOK/
may they be miraculously born in Dewachen.

အန္တာရှိနှုန်းမနှုန်းမနှုန်းမနှုန်း

KYE MA TAK TU SA CHU RAP DRÖ NE/
As soon as they are born there, may they fully traverse the ten stages and enact benefit for others through emanations in the ten directions.

ပန်းတန်းနှုန်းနှုန်းမနှုန်းမနှုန်း

SÖ NAM DI YI TAM CHE ZIK PA NYI/
By this merit, may we become enlightened

ပန်းတန်းနှုန်းမနှုန်းမနှုန်းမနှုန်း

TOP NE NYE PAY DRA NAM PAM JE NE/
and having vanquished the enemy, wrongdoing,

အန္တာရှိနှုန်းမနှုန်းမနှုန်းမနှုန်းမနှုန်း

မြို့သိတ်နှုန်းလုပ်နှုန်းမနှုန်း

MI TSANG LÜ DI BOR WA GYUR MA TAK/
As soon as this impure body is cast off,

အန္တာရှိနှုန်းမနှုန်းမနှုန်းမနှုန်း

TRUL PE CHOK CHUR ZHEN DÖN JEY PAR SHOK/
may we liberate all beings from the ocean of existence,

အန္တာရှိနှုန်းမနှုန်းမနှုန်းမနှုန်း

KYE GA NA CHI BA LAP TRUK PA YI/
may we liberate all beings from the ocean of existence,

ସି ପାଇ ତ୍ସୋ ଲେ ଦ୍ରୋ ଵା ଦ୍ରୋଲ ଓର ଶୋକ
SI PAY TSO LAY DRO WA DROL WAR SHOK/

turbulent with the waves of birth, old age, sickness and death.

ଦେ ଡାକ କୁନ ଗ୍ୟି ଜେ ସୁ ଡାକ ଲୋପ ଚିଙ୍ଗ
DE DAK KÜN GYI JE SU DAK LOP CHING/

the warrior Manjushri who is omniscient,

ଛୋ ନ୍ୟି ମି ଦ୍ୱ୍ୱାର ସଦିକ ସଦିକ କୁନ ପଶ ଦଂ
CHÖ NYI MIN GYUR DEN PAY JIN LAB DANG/

the blessing of the unchanging truth of Dharmata, and the blessing of the unwavering intention of the Sangha, may this aspiration and prayer be fulfilled just as it was made.

ଜାମ ପାଲ ପା ଓ ଜି ତାର କ୍ୟହେନ ପା ଦଂ
JAM PAL PA WO JI TAR KYHEN PA DANG/

I dedicate all this virtue,

ଗେ ଓ ଦାକ ତାମ ଚେ ରାପ ତୁ ନ୍ଗୋ
GE WA DI DAK TAM CHE RAP TU NGO/

as is Samantabhadra.

ଗେ ଦୁନ ମି କ୍ୱେଦ ଦୁନ ସଦିକ କୁନ ପଶ ଗ୍ୟାଶ
GEN DÜN MI CHE DÜN PAY JIN LAB KYI/

JI TAR MÖN LAM TAB ZHIN DRUP PAR SHOK/
the blessing of the unwavering intention of the Sangha, may this aspiration and prayer be fulfilled just as it was made.

କୁନ ତୁ ଝାଂ ପୋ ଦେ ଯାଂ ଦି ଝିନ ତେ
KÜN TU ZANG PO DE YANG DE ZHIN TE/

following and emulating

ଅନ୍ତର୍ମାଣ କୁର୍ବାନ ପାଞ୍ଜାମ ସଦିକ କୁନ ପଶ ଦଂ
SANG GYE KU SUM NYE PAY JIN LAB DANG/

By the blessing of the Buddha who has attained the three kayas,

କୁନ ଲୁହ ଶ୍ଵର ସମ ସହ ସବିକ ଦ୍ୱ୍ୱାର ପଶ ଶୋକ
JI TAR MÖN LAM TAB ZHIN DRUP PAR SHOK/

၇၆

କୌଣସି ମନ୍ତ୍ରାବ୍ୟହି

KÖN CHOK SUM LA CHAK TSAL LO/
I prostrate to the three jewels.

ପଦ୍ମବୀନ୍ଦ୍ରିୟାଙ୍ଗଜନ୍ମବ୍ୟବଶୀଳୀ

TA YA TA PEN TSA DRI YA A WA BO DA NA YE SO HA/
TAYATA PENTSA DRIYA AWA BODHA NA YE SOHA

କୌଣସି ମନ୍ତ୍ରାବ୍ୟହି
ଦ୍ୱାରା ପରିକଳପିଲାଯାଇଥାଏ
ଏହା ମନ୍ତ୍ରାବ୍ୟହି ଉପରେ ଏହା କିମ୍ବା
ଏହା ମନ୍ତ୍ରାବ୍ୟହି କିମ୍ବା ଏହା କିମ୍ବା
ଏହା ମନ୍ତ୍ରାବ୍ୟହି କିମ୍ବା ଏହା କିମ୍ବା

Further, it is taught that 'white sur' in which the flour is mixed with whatever pure substances can be assembled, such as medicine, incense, various grains, fine silks, tea, beer, milk, and delicacies may be offered when one wishes, either morning or evening, and will result both in the accumulations and the immediate attainment of whatever siddhi is desired. In the evening if you offer a 'red sur', which is a mixture of meat, blood and fat intended for elemental spirits, this is the best way to ransom death for oneself and others. When the offering is intended for bardo beings alone, mix the sur with samaya substances which liberate through taste. Offering in this way accrues immeasurable benefit.

This was written by Yonten Gyamtso in accord with the wishes of several esteemed lamas and monks at the monastery of Yutok Namgyal. May beings be benefited! Mangalam

༄༅

༄༅· ཟ ད· ས· ཤ ར ད· ར ཐ· མ· ཡ ཕ· ལ· ག· མ· ག· འ· ས· གྷ· ང· ཁ· ག· ག· ཁ· གྷ·
E MA HO/

(Short prayer for
rebirth in Dewachen.)

E MA HO/
How wonderful!

༄༅· ພ ད· བ · ད · ན · པ · མ · དྷ · ཁ · ཉ · བྷ · མ · བ · ཁ · ང · ཁ ·

YÖN DU SEM PA TU CHEN TOP NAM LA/
the Bodhisattva of Great Power to the left,

༄༅· ໃ ད · བ · ཀ · ག · ཚ · ປ · ດ · ພ · ດ · ສ · ດ · ສ ·

DE WA CHEN ZHEY JA WAY ZHING KHAM DER/
immeasurable in that pure land called Bliss.

༄༅· ນ · ຖ · ອ · ສ · ທ · ສ · ຖ · ລ · ດ · ມ · ດ · ດ · ຍ · ຕ · ດ · ດ ·
NGO TSAR SANG GYE NANG WA TA YE DANG/

Splendid Buddha of Boundless Light,

༄༅· ສ · ດ · ທ · ດ · ສ · ຖ · ຊ · ດ · ຕ · ດ · ດ · ດ · ດ · ດ ·
SANG GYE JANG SEM PAK MEY KHOR GYI KOR/

and surrounded by innumerable buddhas and bodhisattvas!

༄༅· ດ · ດ · ດ · ດ · ດ · ດ · ດ · ດ · ດ · ດ · ດ ·
DAK NI DI NE TSE PÖ GYUR MA TAK/

Right after this life ends,

༄༅· ລ · ດ · ດ · ດ · ດ · ດ · ດ · ດ · ດ · ດ · ດ ·
YE SU JO WO TUK JE CHEN PO DANG/

with the Lord of Compassion to the right,

༄༅· ດ · ດ · ດ · ດ · ດ · ດ · ດ · ດ · ດ · ດ ·
DE KYI NGO TSAR PAK TU MEY PA YI/

The marvelous joys and pleasures are

༄༅· ສ · ດ · ດ · ດ · ດ · ດ · ດ · ດ · ດ ·
KYE WA ZHEN GYI BAR MA CHÖ PA RU/

without any other intervening birth,

དੇ. རୁ. གྱେ. නାଂ. ຕା. ༜ାଲ. ଟଙ୍ଗ. ଶୋକ

DE RU KYE NE NANG TAY ZHAL TONG SHOK/

may I be born there and see the face of the Buddha of Boundless Light.

ସେ. ଶା. ମେ. ଦ୍ରୁ. ପା. ତ୍ୱି. ଜି. ଲା. ତୁ. ସୋଳ

GEK MEY DRUP PAR JIN GYI LAP TU SÖL/

aspiration prayer without hindrance.

ଦେ. କେ. ଦାକ. ଗି. ମୋନ. ଲାମ. ଟାପ. ପା. ଦି

DE KE DAK GI MÖN LAM TAP PA DI/

May all the Buddhas and Bodhisattvas of the ten directions grant their blessings to accomplish this

ପ୍ରେ. ଶା. ଅତୁ. ରୀ. ଶଦ୍ଧା. କ୍ରୁ. ସୁ. ନୈ. ମଶ. ସମଶ. ତଦ. ଶ୍ରୀ. ଶା

CHOK CHÜ SANG GYE JANG SEM TAM CHE KYI/

၁၅။

ခြေမန်နှစ်ယာမာရာမတန်သုဒ္ဓနား

CHOK DU GYAL WA SE CHE GONG/

Buddhas and Bodhisattvas of the ten directions and three times, please turn your attention to me. I rejoice in the perfection of the two accumulations.

တိုက်မြောက်မန်မာရာမြောက်မာရာများ

KÖN CHOK SUM LA CHÖ PA BUL/

I offer to the three jewels the virtue I have accumulated in the three times. May the Buddha's teaching grow and increase.

ရှုပ်ရှင်နားနှစ်ယာမာရာများ

DRO KÜN SANG GYE TÖB GYUR CHIK/

May all sentient beings attain Buddhahood.

ခြေမန်မတန်နှစ်ယာမာရာမြောက်မာရာများ

TSOK NYI DZOK LA JEY YI RANG/

Gathering all my roots of virtue into one,

ကြောက်မြောက်မာရာမြောက်မာရာများ

GYAL WAY TEN PA PEL GYUR CHIK/

May the Buddha's teaching grow and increase.

တိုက်မြောက်မန်မာရာမြောက်မာရာများ

GE TSA TAM CHE CHIK DÜ TE/

may my stream of being ripen.

ပဋိရီရှေ့နှစ်ယာမာရာများ

DAK GI DU SUM GE SAK PA/

I dedicate the merit to all sentient beings.

တိုက်မြောက်မန်မာရာမြောက်မာရာများ

GE WA SEM CHEN KUN LA NGO/

I dedicate the merit to all sentient beings.

ပဋိရီရှေ့နှစ်ယာမာရာများ

DAK GI GYÜ LA MIN GYUR CHIK/

ჰ්‍රිඛන්ද්‍රාත්‍යාච්ඡාහ්‍රාත්:

DRIB NYI DAK NE TSOK DZOK TE/

Having purified the two obscurations and perfected the accumulations, may I have long life, freedom from sickness, and may experience and realization increase. In this life, may I

තුම්බිජාක් උජ්ජාගුර්මාස්:

NAM ZHIK TSE POI GYUR MA TAK/

traverse the ten bhumis. As soon as I transmigrate, may I be born in Dewachen. Having been born there, may my lotus open, and in that very body may I reach Buddhahood.

ශ්‍රීදූෂ්‍රේෂ්‍රාත්‍යාච්ඡාහ්‍රාත්:

JANG CHUB TÖB NE JI SI DU/

I having attained enlightenment,

ჰ්‍රිඛන්ද්‍රාමේද්‍රාම්භාහ්‍රාත්:

TSE RING NE MEY NYAM TOK PEL/

Having purified the two obscurations and perfected the accumulations, may I have long life, freedom from sickness, and may experience and realization increase. In this life, may I

ව්‍යුත්පත්ක්‍රාන්ත්‍යාස්:

DE WA CHEN DU KYE GYUR CHIK/

traverse the ten bhumis. As soon as I transmigrate, may I be born in Dewachen. Having been born there, may my lotus open, and in that very body may I reach Buddhahood.

ශ්‍රීයාත්‍යාර්ෂ්‍රාත්‍යාච්ඡාහ්‍රාත්:

TRUL PE DRO WA DREN PAR SHOK/

may I guide sentient beings through emanations.

ශ්‍රීත්‍යාත්‍යාත්‍යාත්:

KYE NE PEMEY KHA JE TE/

Having been born there, may my lotus open, and in that very body may I reach Buddhahood.

තුෂ්‍රාත්‍යාත්:

SA MA YA/ GYA GYA GYA/

(This is a terma of Tulku Mingyur Dorje.)

ჰ්‍රිඛන්ද්‍රාස්ත්‍රාත්‍යාස්:

TSE DIR SA CHU NÖN GYUR CHIK/

Having purified the two obscurations and perfected the accumulations, may I have long life, freedom from sickness, and may experience and realization increase. In this life, may I

තුෂ්‍රාත්‍යාත්‍යාත්:

LÜ TEN DE LA SANG GYE SHOK/

traverse the ten bhumis. As soon as I transmigrate, may I be born in Dewachen. Having been born there, may my lotus open, and in that very body may I reach Buddhahood.



Mani House

 manihouse.org