The White Sur Offering That Permeates All Realms
By Jigme Lingpa

Mix white flour with melted butter and make dough. Blend this with fruits, the three white substances (milk, yogurt, and butter), The three sweet substances (sugar, honey, and molasses), jewels, and powdered dutsi. Cast this mixture onto a fire that forms a bed of soft ashes, not one made of hard substances like coal or charcoal. Sprinkle with pure water.

Sang-gyay chöd-dang tsog-kyi chog-nam-la jang-chub bar-du dag-ni kyab-su-chi
dag-gi jin-sog gyi-pai sõd-nam-kyi dro-la p’hen-chir sang-gyay drub-par-shog
I take refuge until enlightenment in the Buddha, the dharma, and the most excellent assembly. Through the merit of generosity and the other perfections, may I attain buddhahood in order to benefit beings.

(repeat three times)

OM SOBHAWA SHUDDHAH SARWA DHARMAM SOBHAWA SHUDDHO HANG
tong-pai ngang-lay ke-chig dren-dzog-su rang-nyi jo-wo kha-sar pa-ni-ku
zheng-tab chag-yay chog-jin chen-sal-wai dün-du nam-par nang-dzad gang-chen-tso
ku-la zhing-kham dzog-pai tzug-tor-nay drin-pa yan-chad köd-chog srid-zhüi-drön
de-zhin tug-kar te-wai bar-dag-la gön-po yön-tan ku-mad nying-jei-drön
pad-dan geg-rig lan-chag sal-wa-lay t’hug-kar yi-ge drug-me öd-zer-gyi
chöd-yul nye-jay jin-yul dig-drib-jang kham-sum ma-lü dag-pai zhing-du-gyur

From the state of emptiness, in a single moment of total recollection I appear clearly in the form of the lord Khasarpansi, standing with his right hand in the mudra of generosity. In front of me is Vairochana Gangchentso with all realms complete in his form. From the ushnisha on the crown of his head down to his throat center are the honored guests. From his heart center down to his navel center are the protectors, the guests who embody enlightened qualities. In his lower form are the guests invited out of compassion. On his lotus seat are the various kinds of beings who hinder us. In Khasarpansi’s heart center are the six syllables, from which rays of light shine, delighting those worthy of offerings and purifying those worthy of generosity of the effects of obscurations and harmful actions. The three realms in their entirety become a pure realm.

OM MANI PADME HUNG HRI

NAMO de-sheg nying-pö dro-kün yong-la-khyab sem-ni gya-chen chog-tu rab-kyed-de
dro-wa di-dag ma-lü sang-gyay-gyu di-na nöd-min sem-chan gang-yang-med
zheng-shig zheng-shig tob-chu nga-wé-lha dü-la mi-da t’hug-jei wang-gi-na
sem-chan dön-la gong-pai kön-chog-sum yid-kyi trul-zhing sham-pai nay-di-ru
gyal-wa khor-chay ma-lü sheg-su-sol zhing-kham gya-tsöi drön-rig chog-man
t’ham-chad jön-nay dön-gyi nam-khar zhug-par-gyur

Homage! Buddha nature permeates all beings. Mind is vast, embracing everything to the utmost. All beings without exception have the seed of Buddhahood. Here there is no inanimate world, there are no beings whatsoever. Arise, arise, O deity endowed with the ten powers of enlightenment! I pray that you, the Three Jewels whose intention is to benefit beings, do not delay. Through the power of your innate compassion, I pray that you victorious ones and your retinues without exception, come to this place where offerings are arranged and imagined. All the various kinds of guests throughout the vast array of realms approach and appear in the space in front of me.

RAM YAM KHAM OM AH HUNG

(repeat three times)
The smoke manifests as the goddess of sensory pleasures—the vajra goddess of form who is lovely to gaze upon, melodious to hear, fragrant to smell, and soft to touch. In her two hands, she holds a vase that is filled with divine nectar endowed with a hundred flavors, from which emanate boundless clouds of offerings. She purifies the world and the beings in it of darkness and of the obscurations and moral faults. On the crown of her head is the buddha Rinchen Mang, who dispels poverty with his right hand in the mudra of generosity and who emanates a wealth of sensory pleasures as an inexhaustible treasure trove.

NAMAH SARWA TAT’HAGATA BHAYO BISHO MUKHE BHE SARWA TADKHAM LITGATE SAP’HARANA IMAM GAGANA KHAM SOHA

(repeat three times)

Extracted from a Concise Sur Offering Written by H.E. Chagdud Tulku Rinpoche

chö-ying khyön-gang sur-chöd död-yön-trin
The sur offerings are clouds of sense pleasures, extending throughout basic space.

kön-chog srid-zhu gön-po yön-tan-dang
These are offered to the sources of refuge and to the protectors,

rig-drug nying-je geg-rig tsog-kün-la
and given out of compassion to all beings and all those who hinder us.

chöd-jin nye-tsìm tsog-dzog drib-jang-nay
May they be delighted and satisfied. May we perfect the two accumulations, refine away obscurations,

don-nyi p’hen-dei pal-la chöd-par-shog
and enjoy the two kinds of benefit—the splendor of happiness and enlightenment.

OM MANI PADME HUNG HRIH
(repeat this concise sur offering many times)

nyan-gyud-kyi la-ma dam-pa ma-tsang-wa med-pa nam-dang t’heg-pa rim-pa-gu
do-gyud sem-sum drub-de ka-gyad gyud-de chi-nang dū-kyi khor-lo chi-nang
zhan-sum-gyi kyil-khor-gyì lha-tsog sam-yay-drang med-pa-la bul-lo

Homage! I make offerings to all of you holy lamas without exception, who comprise the lineages of mind-to-mind transmission, transmission through symbols, and oral transmission, from the dharmakaya Samantabhadra down to my own kind root lama. I make these offerings to you countless hosts of deities of the nine yanas; of the three levels of mahayoga, anuyoga, and atiyoga; of the Eight Commands on sadhana practice; of the outer and inner classes of tantra; and of the three mandalas of the Kalachakra—outer, inner, and other.

dag-gi rig-dzin-gyi dom-pa-dang dam-tsig-la nye-pai-kyön jung-wa t’ham-chad
sor-chöd-nay chog-dang t’hün-mong-gi ngö-drub ma-lü-pa tzal-du-sol

I pray that all my faults in upholding my precepts and samaya as a holder of awareness be removed, and that you grant me all sublime and more common siddhis without exception.
The nature of the inanimate world is that of the five feminine buddhas. The beings in the world are the hosts of dakas and dakinis. In the twenty-four holy places, the thirty-two tantric gathering places, the eight great charnel grounds, and the realms of the Enjoyment of Space and the Enjoyment of Earth, the foremost deities are the glorious Vajravarahi, mother of the buddhas Vajrayogini, Black T’hröma, the Lion-faced Dakini, Kurukulle, Özer Chenma, Palgyunma, Norgyunma, the eight goddesses of auspiciousness, Tro Nyer Chen, Ri Trö Ma, Yum Chenmo, and others: I make these offerings to you goddesses of secret mantras, mantras of awareness, and dharani mantras.

I pray that this will make up for all my faults and failings in upholding my samaya, that you will carry out the four kinds of enlightened activity without hindrance, that you will ensure that I do not undergo terrible suffering at the time of death, and that you will then act as my escorts.

The Blessed One—the Buddha Shakyamuni—and the rest of the thousand and two buddhas of this fortunate eon; the Buddha Gawai Pal and the other buddhas of the ten directions; Dimpamkara, Vipashyin, and the other buddhas of the three times; The excellent pair Shariputra and Maudgalyayana; Rahula and the rest of the sangha of the eight kinds of shravakas; the two kinds of pratyekabuddhas; the sixteen elders and their retinues of countless arhats—I make these offerings to all of you.

I pray that all my faults in upholding my precepts of individual liberation be removed, and that I be liberated from the three lower states of rebirth and states devoid of leisure to practice. May I attain the state of the shravaka and pratyekabuddha arhats.

Manjushri exemplifies the sangha of bodhisattvas—the eight great sons of the victorious ones; Dorje Nyingpo, Lodrö Mizadpa, and the rest of the sixteen bodhisattvas of this fortunate eon; Chöpak, Taktungu, and the rest of the countless hosts of bodhisattvas; I make these offerings to all of you.

I pray that my precepts of individual liberation be removed, and that I be liberated from the three lower states of rebirth and states devoid of leisure to practice. May I attain the state of the shravaka and pratyekabuddha arhats.
I pray that all the failings described in the bodhisattva scriptures that I have been subject to be refined away without any trace remaining and that I encounter no obstacles in following the Mahayana path.

**OM AH HUNG**


The masculine and feminine protectors are the dharmapalas who arise through timeless awareness or through karma—the seventy-five glorious protectors; the male and female lineages of arrogant ones; gods, nagas, regional gods, and local spirits; and the lay practitioners who dwell in the Land of Snows and elsewhere in the world. I make these offerings to you, who protect the forces of good and whose names are beyond number.


I pray that you guard the teachings of the buddhas, uphold the honor of the Three Jewels, cause timely rains to fall and rivers to continue to flow in this world, eliminate illness, famine, and conflict, ensure that we yogins, encounter no obstacles in our practice of the dharma, and act as our sponsors and allies.

**OM AH HUNG**


Furthermore, hosts of gods, nagas, humans, and brahmin seers whose every word comes true, the yaksha Jambhala, gods who accompany us, the five kinds of gods who influence destiny, gods of the hearth and the fields, all the deities and gods who increase power and influence, as well as the gods of the four elements and gods who dwell in the mountains and forests—I make these offerings to all of you.

dag-gi leg-pa-dang kar-pöi-chog t'ham-chad kye-pai dong-drog dzad-du-sol

I pray that you act as my allies, ensuring my success and the flourishing of all forces of good.

**OM AH HUNG**


Jonpa the horse-headed king of the gandharvas; Rabga, the gandharva who delights in song and dance; the legions of nonhuman spirits whose cities manifest in the sky; the various kinds of demonic beings; those who are malicious karmic creditors; Trogma and her five hundred children; and the eighty thousand kinds of beings who hinder us—I make these offerings to you.

dön-dang nöd-pa ma-dzad kha-je-dang wang-t'hang ma-t'hrog ru-nga-dang dug-tsub pong-shig

Do not act in negative ways to harm me. Do not rob me of my power and influence. Give up your malice and aggression.

**OM AH HUNG**

khyad-par du-dro-wa rig-drug lam-gyü-nɡa kye-nay nam-pa-zhi dü-pai nying-jai
In particular, there are all those beings who are guests invited out of compassion—beings of the six classes, the five destinies, and the four ways of rebirth—including the two kinds of pretas, who suffer poverty and want. And there are also those who have left their former bodies, whether this morning, yesterday, last month, or last year,

and who have not yet found their bodies of the next life, but who wander in the narrow and harrowing defile of the bardo. They have no shelter or guardians, no protectors or allies; they have nothing from before they can rely on, and few resources they count can count on. They have all the aggregates of physical form; their experience is painful by nature;

they are afflicted by their fear and confused perceptions; they are tormented by cold, hunger, and thirst; and their life span is uncertain. Like feathers in the wind, they have no control over where they go. I make these offerings to all of you beings in the bardo, [especially you whose need is greatest].

May you encounter excellent circumstances—dwellings, companions, wealth, food, and drink—and may you be happy! As soon as this is so, may you see Avalokiteshvara or the bodhisattva Nivaranavishkambin, understand the bardo to be the bardo, apply that recognition to your confused perceptions, and recall your lama, the Three Jewels, your yidam, or the view.

May you have the ability to go directly to an extraordinary pure realm such as Dewachen or Pema Ö. May the victorious ones be delighted by these offerings. May the sacred bond with the oath-bound protectors be fulfilled. May the wishes of the beings of the six classes be answered.

May the debts owed to our karmic creditors be repaid. The three realms are a pure realm. The beings in the three worlds are the guests invited out of compassion. This nourishment extends everywhere without exception. Through the power of the true nature of reality, may beings enjoy these sensory pleasures as an inexhaustible treasure trove.

When accumulating this sur offering prayer, return to the mantra section and repeat the text through to this point. When accumulations are complete read the following final prayer:
Homage! All phenomena arise from a cause. That cause the Tat’thagata taught. That which stops the cause, the Virtuous One has explained: “Do no non-virtue whatsoever; practice virtue thoroughly; completely tame your own mind—this is the Buddha’s teaching.”