

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 söd-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 DHARMAH 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 Khasarpani, 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 Khasarpani'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

(repeat one hundred and eight times)

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 dün-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)

du-wa-di död-yön-gyi lha-mo-zug dor-je-ma dze-shing ta-na dug-pa yang-nyan-pa
dri-zhim-pa reg-ja jam-pa chag-nyi na-lhai död-tsi ro-gya dang-dan-pai bum-pa
nam-nay chöd-pai trin-p'hung pag-tu me-par tro-zhing nöd-chüd-kyi nyam-drib-dang
mug-pa dag-par jed-pai chi-tzug-na sang-gyay rin-chen-mang chag-yay chog-jin gyi-gyay
ul-wa sel-zhing död-yön-gyi long-chöd-zad mi-she-pai ter-du trul-par-gyur

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 UTGATE 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-tsim tsog-dzog drib-jang-nay

May they be delighted and satisfied. May we perfect the two accumulations, refine away obscurations,

dön-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)

**NAMO chöd-ku kün-tu-zang-po-nay drin-chen tza-wai la-mai bar-du jön-pai gong-da
nyan-gyüd-kyi la-ma dam-pa ma-tsang-wa med-pa nam-dang t'heg-pa rim-pa-gu
do-gyüd sem-sum drub-de ka-gyad gyüd-de chi-nang dü-kyi khor-lo chi-nang
zhan-sum-gyi kyil-khor-gyi 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 yantras; 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-chüd-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.

OM AH HUNG

chi-nöd-kyi jig-ten yum-ngai rang-zhin nang-chü-kyi sem-chan pa-wo kha-drö
drong-khyer yul-nyi-shu tza-zhi nay-sum-chu tza-nyi dur-t'hröd chen-po-gyad
kha-chöd-dang sa-chöd-kyi dag-po pal-dan dor-je p'hag-mo gyal-yum dor-je
nal-jor-ma t'hrö-ma nag-mo-dang seng-ge dong-chen ku-ru-ku-lle-dang öd-zer-chan
pal-dang nor-gyün-ma ta-shi-kyi lha-mo-gyad t'hro-nyer chen-dang ri-t'hröd-ma
yum-chen-mo la-sog-te sang-ngag-dang rig-ngag zung-ngag-kyi lha-mo nam-la bul-lo

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.

dag-gi dam-tsig nyam-chag t'ham-chad kang-nay t'hrin-lay nam-pa-zhi t'hog-med-du
drub-pa-dang chi-khar-nad chöd-kyi dug-ngal mi-jung zhing-lam na-dang sün-ma dzad-
du-sol

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.

OM AH HUNG

chom-dan-day sha-kya t'hub-pai-tson kal-pa zang-pö sang-gyay tong-tza-nyi sang-gyay
ga-way-pal la-sog chog-chüi sang-gyay-dang mar-me dzad-dang nam-zig la-sog
dü-sum-gyi sang-gyay chog-zung-dang dra-chan-dzin la-sog nyan-t'hö-kyi ge-dün
zung-zhi ya-gyad rang-sang-gyay rig-nyi nay-tan chen-po chu-drug-khor dra-chom-pai
tsog-sam-gyi mi-khyab-pa dang-chay-pa nam-la bul-lo

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.

dag-gi so-so t'har-pai dom-pa-dang gal-wa t'ham-chad sor-chüd-nay ngan-song sum-dang
mi-khom-pai-nay rig-lay t'har-te nyan-rang dra-chom-pai go-p'hang t'hob-par gyur-chig

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.

OM AH HUNG

p'hag-pa jam-pal gyi-tsön jang-chub sem-pai gen-dün nye-wai sray-gyad dor-je
nying-po-dang lo-drö mi-zad-pa la-sog kal-zang-gi sem-pa chu-drug chöd-p'hag-
dang tag-tun-gu la-sog jang-chub sem-pai-tsog pag-tu med-pa nam-la bul-lo

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.

dag-gi jang-chub sem-pai de-nöd-lay sung-pai tung-wa nyam-su nyong-wa t'ha-dag
lhag-med-du jang-nay t'hag-pa chen-pöi lam-la bar-chad med-par gyur-chig

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 the I encounter no obstacles in following the mahayana path.

OM AH HUNG

ye-she-dang lay-la drub-pai chöd-kyong ma-gön cham-dral pal-gön dün-chu tza-nga
dreg-pa p'ho-gyüd mo-gyüd lha-lu yul-lha zhi-dag dzam-büi ling-dang gang-chan
na-nay-pai ge-nyen kar-chog kyong-wai ming-dang tsan-nay ma-t'hön-pa t'ham-chad-la
bul-lo

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.

sang-gyay-kyi tan-pa-srung kön-chog-gi u-p'hang-töd jig-ten-gyi kham-su char-chu
dü-su-p'hob nay-mug t'hrug-tzöd-sol nal-jor-pa dag-chag chö-drub-pai bar-chad
srung-zhing yön-dag dang-nay-mal dzé-du-sol

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

zhan-yang lha-lu mi-dang dram-ze drang-srong den-tsig drub-pai-tsog nöd-jin
dzam-bha-la lhan-chig kye-pai-lha go-wai lha-nga khyim-lha-dang zhing-lha la-sog
kha-je-dang wang-t'hang kyed-pai-lha jung-wa zhi-dang ri-dang nag-tsal gyi-lha nam-la
bul-lo

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

dri-zai gyal-po jön-pa ta-go chan-dang lu-dang gar-la sred-pai dri-za rab-ga
miam-chi drong-khyer-war nang-la nay-chay-pai de-tsan-gyi tsön-dön-gyi rig-su gyur-pa
t'ham-chad-dang lan-chag sha-khön chag-pai-rig t'hrog-ma ma-bu nga-gya geg-rig
tong-trag gye-chu-dang chay-pai tsog-la bul-lo

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-nga kye-nay nam-pa-zhi dü-pai nying-jai

drön-du gyur-pa t'ham-chad-dang ul-zhing p'hong-par gyur-pai yi-dag de-tsan-nyi
khar-sang da-nang-sam na-ning-gi lo-da zhag-dü-nay nga-mai lü-ten-wor chi-mai-lü
ten-ma-nyed srid-pa bar-ma

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,

dor-nyam nga-wai t'hrang-la kyab-dang kyob-pa med-pa gön-dang pung-nyen med-pa
ngön-gyi sag-gyab med-pa ge-wai ra-da nyung-wa ming-zhi dü-pai p'hung-po
tsor-wa dug-ngal

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;

gyi-rang-zhin jig-trag t'hrul-nang-gi nar-wa khyag-tog kom-sum-gyi dung-wa
tse-tsad la-nge-pa med-pa ja-dro lung-gi teg-pa zhin-gar dröi-rang-wang dang-dral-wai
bar-dö sem-chan [especially you whose need is greatest] t'ham-chad-la bul-lo

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].*

nay-drog long-chöd za-tung p'hün-sum tsog-pa-dang t'hrad-nay bag-p'heb-par gyur-chig
de-tar gyur-pai möd-la p'hag-pa chenrezig-dang jang-chub sem-pa drib-pa nam-sel
t'hong-nay bar-do-la bar-do yin-par ngo-shay t'hrul-nang gyé-t'heb la-ma-dang
kön-chog yi-dam-dang ta-wa je-su dren-te

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.

lay-ngen-pai drib-pa ke-chig-la dag-nay rig-pa-la rang-wang-t'hob de-wa-chen-dang
pe-ma-öd la-sog-pai zhing-kham khye-par-chan tsen-t'hab su-dröd nü-par shog-chig
gyal-wa chöd-pai nye-gyur-chig dam-chan t'hug-dam-kang gyur-chig rig-drug död-pa
tsim-gyur-chig

Being thus purified in an instant of the obscurations of your negative karma, may you gain mastery of awareness. 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.

len-chag bu-lön khor-gyur-chig kham-sum dag-pai-zhing srid-sum t'hug-je-drön
ma-lü khyab-pai-zay chöd-nyi nü-pai-t'hü död-yön mi-ze-pai ter-la long-chöd-par
gyur-chig

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:

NAMO chöd-nam t'ham-chad gyu-lay-jung de-gyu de-zhin sheg-pai-sung
gyu-la gog-pa gang-yin-pa ge-jong chen-pö di-kad-sung dig-pa chi-yang mi-ja-zhing
ge-wa p'hün-sum tsog-par-chad rang-gi sem-ni yong-su-dul di-ni sang-gyay tan-pa-yin

Homage! All phenomena arise from a cause. That cause the Tat'hagata 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."



Extra Section we might add later:

lū-kyi dom-pa leg-pa-té ngag-gi dom-pa leg-pa-na yi-kyi dom-pa leg-pa-yin t'ham-
chad du-ni dom-pa-leg t'ham-chad sung-wé ge-jong-dag dug-ngal kün-lay ngé-drol-
lo chöd-nam zug-nyen ta-bu-té dag-ching sal-la nyog-pa-mé zung-du mé-ching jöd-du-
mé gyu-dang lay-lay kün-tu-jung ngo-wo-mé ching-nay me-par de-tar chöd-nam shé-gyi-la
sem-chan dön-ni nyam-mé-jöd ödn-kyang kyob-pai sé-su-kyé de-tar chöd-dang zang-zing-gi jin-
pai tsog-nyi-dzog lam-drib nyi-jang dre-bu nam-khyen dzog-pai sang-gyay-kyi go-pang rin-po-
che chog-nyur-du tob-par gyur-chig drödn-nam so-so rang-rang-gi nay-su sheg-par-gyur

