

[Please note, this version of The White Sur Offering That Permeates All Realms by Jigme Lingpa is slightly modified by Tromge Jigme Rinpoche in order to facilitate recitation by non-Tibetan speaking sangha. This version is not for publication or circulation beyond Chagdud Gonpa.]

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. Visualize yourself as the Lord Kasarpani.

Refuge and Boddhicitta:

sang-gyay chhō-dang tsog-kyi chhog-nam-la jang-chub bar-du dag-ni chab-su-chhi

In the Buddha, the Dharma, and the excellent assembly of sangha—until I attain enlightenment, in these I take refuge.

dag-gi jin-sog gyiy-pai sod-nam-kyiy dro-la p’han-chir sang-gyay drub-par-shog

By my practice of the six perfections, may all sentient beings attain the state of buddhahood.

Recite this verse three times

Then cultivate the Four Immeasurables by saying:

sem-chan tam-chad de-wa-dang de-wai gyu-dang den-par gyur-chig

May all sentient beings enjoy happiness and the causes of happiness!

dug-ngal-dang dug-ngal-gyi gyu-dang dral-war gyur-chig

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

dug-ngal med-pai de-wa dam-pa-dang mi-dral-war gyur-chig

May they never be separated from the sacred happiness devoid of suffering!

nye-ring chhag-dang nyiy-dang dral-wai tang-nyom tsed-med pa-la nay-par gyur-chig

And may they dwell in boundless equanimity that is free from attachment and aversion!

Recite this three times as the preliminaries, then,

bringing to mind how all phenomena appear and yet lack inherent existence, recite the following:

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

From the state of emptiness, in a single moment of total recollection I appear clearly in the form of the lord Khasarpani,

zheng-tab chag-yay chog-jin chen-sal-wai dūn-du nam-par nang-dzad gang-chen-tso

standing with his right hand in the mudra of generosity. In front of me is Vairochana Gangchentso

ku-la zhing-kham dzog-pai tzug-tor-nay drin-pa yan-chad kon-chog srid-zhüi-drön
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

de-zhin tug-kar te-wai bar-dag-la gön-po yön-tan ku-mad nying-jei-drön
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.

pad-dan geg-rig lan-chag sal-wa-lay t'hug-kar yi-ge drug-me öd-zer-gyi
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,

chöd-yul nye-jay jin-yul dig-drib-jang kham-sum ma-lü dag-pai zhing-du-gyur
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-wa yong-la-khyab sem-ni gya-chen chog-tu rab-kyed-de
Homage! Buddha nature permeates all beings. Mind is vast, embracing everything to the utmost.

dro-wa di-dag ma-lü sang-gyay-gyu di-na nöd-min sem-chan gang-yang-med
All beings without exception have the seed of Buddhahood. Here, there are no beings who aren't an appropriate vessel.

zheng-shig zheng-shig tob-chu nga-wé-lha dü-la mi-da t'hug-jei wang-gi-na
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.

sem-chan dön-la gong-pai kön-chog-sum yid-kyi trul-zhing sham-pai nay-di-ru
Through the power of your innate compassion, I pray that you victorious ones and your retinues without exception,

gyal-wa khor-chay ma-lü sheg-su-sol zhing-kham gya-tsöi drön-rig chog-man-nam
come to this place where offerings are arranged and imagined. From an ocean of realms, all classes of guests, high and low,

jon-nay dün-gyi nam-khar zhug-par-gyur
come and remain in the space in front of me.

OM AH HUNG

(recite seven times)

du-wa di-ni död-yön lha-mo-zug yang-nyan dri-zhim pad-ma'i dab-tar-jam
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.

chag-nyi lha-yi rin-chen bum-pa-nam düd-tsi ro-gya dan-pa chod-trin-tro

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.

nöd-chüd nyam-drib mug-pa dag-jed-pai chi-tzug de-chen sang-gyay rin-chen-mang

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,

chag-yay chog-jin chag-gyay ul-sel-zhing död-yön mi-zad rin-chen ter-du-trul

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

Homage! I make offerings to all of you holy lamas without exception, from the dharmakaya Samantabhadra down to my own kind root lama,

jön-pai gong-da nyan-gyüd-kyi la-ma dam-pa ma-tsang-med

who comprise the lineages of mind-to-mind transmission, transmission through symbols, and oral transmission.

theg-gu do-gyü sem-sum-dang drub-de ka-gyad gyüd-chi-nang

To you countless hosts of deities of the nine yantras; of the three levels of mahayoga, anuyoga, and atiyoga;

dü-khor chi-nang zhan-sum-gyi kyil-khor lha-tsog drang-med-la

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—

go-sum gu-pay rab-bul-lo dag-gi ngag-kyi dom-dam-la

I make these offerings. I pray that all my faults in upholding my precepts and samaya

nye-pai kyön-jung sor-chüd-nay chog-t'hün ngö-drub tsal-du-sol

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 jig-ten yum-ngai rang-zhin-dang nang-chü sem-chan pa-wo kha-droi-drong

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.

nyer-zhi yul-nay sum-chu tza-nyi-dang dur-t'hröd gyad-dang kha-chöd sa-chöd-kyi

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,

dag-po pal-dan dor-je p'hag-mo-je gyal-yum dor-je nal-jor t'hrö-ma-nag

the foremost deities are the glorious Vajravarahi, mother of the buddhas Vajrayogini, Black T'hröma,

seng-ge dong-chen ku-ru ku-lle-dang öd-zer chan-dang lha-mo pal-chen-mo

the Lion-faced Dakini, Kurukulle, Özer Chenma, Palgyunma,

nor-gyün ma-dang ta-shi lha-mo-gyad t'hro-nyer chen-dang ri-t'hröd lha-mo-dang

Norgyunma, the eight goddesses of auspiciousness, Tro Nyer Chen, Ri Trö Ma,

yum-chen la-sog sang-ngag rig-ngag-dang zung-ngag lha-mo nam-la chöd-bul-lo

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-kong t'hrin-lay nam-zhi t'hog-med drub-pa-da

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,

chi-khar nad-chöd dug-ngal mi-jung-zhing thug-je lam-na sün-ma dzad-du-sol

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 de-sheg sha-kya t'hub-pai-tson kal-pa zang-pö sang-gyay tong-tsa-nyi

The Blessed One—the Buddha Shakyamuni—and the rest of the thousand and two buddhas of this fortunate eon;

sang-gyay ga-way pal-sog chog-chu-dang mar-me dzad-sog dü-sum sang-gyay-dang
the Buddha Gawai Pal and the other buddhas of the ten directions; Dimpamkara, Vipashyin, and
the other buddhas of the three times;

chog-zung dang-ni dra-chan dzin-la-sog nyan-t'hö ge-dün zung-zhi ya-gyad-dang
The excellent pair Shariputra and Maudgalyayana; Rahula and the rest of the sangha of the eight
kinds of shravakas;

rang-gyal rig-nyi nay-tan chu-drug-la p'hag-pa dra-chom khor-tsog sam-mi-khyab
the two kinds of pratyekabuddhas; the sixteen elders and their retinues of countless arhats—

tsog-dang chay-pa nam-la chod-bul-lo dag-gi so-so t'har-pai dom-pa-dang
I make these offerings to all of you. I pray that all my faults in upholding my precepts of
individual liberation be removed,

gal-wa t'ham-chad sor-chüd ngan-song-sum mi-khom khor-wai nay-rig lay-t'har-te
and that I be liberated from the three lower states of rebirth and states devoid of leisure to
practice.

nyan-rang dra-chom go-p'hang t'hob-gyur-chig
May I attain the state of the shravaka and pratyekabuddha arhats.

OM AH HUNG

jam-pal gyi-tsön jang-sem nye-sray-gyad dor-je nying-po lo-drö mi-zad-sog
Manjushri exemplifies the sangha of bodhisattvas—the eight great sons of the victorious ones;
Dorje Nyingpo, Lodrö Mizadpa,

sem-pa chu-drug chöd-p'hag tag-ngu-sog pag-med sem-pai tsog-la chod-bul-lo
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-dag
I pray that all the failings described in the bodhisattva scriptures that I have been subject to

lhag-med jang-nay t'heg-pa chen-pöi-lam bar-chad med-par nyur-du thob-gyur-chig
be refined away without any trace remaining and that I encounter no obstacles in following the
mahayana path.

OM AH HUNG

ye-she dang-ni lay-la drub-pai-gyal chöd-kyong ma-gön dam-chan cham-dral-tso
The masculine and feminine protectors are the dharmapalas who arise through timeless
awareness or through karma—

tan-sum pal-gön dün-chu tza-nga-sog dreg-pa p'ho-gyüd mo-gyüd ma-lu-dang
the seventy-five glorious protectors; the male and female lineages of arrogant ones;

zhan-yang lha-lu yul-lha zhi-yi-dag dzam-büi ling-dang gang-chan na-nay-pai
gods, nagas, regional gods, and local spirits; and the lay practitioners who dwell in the Land of
Snows and elsewhere in the world.

kar-chog kyong-wa kun-la chod-bul-lo

I make these offerings to you, who protect the forces of good and whose names are beyond number.

sang-gyay tan-srung kön-chog u-p'hang-töd jig-ten kham-su char-chu dü-su-p'hob

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,

nay-mug t'hrug-tzöd sol-la nal-jor-pa dag-chag p'ho-mo dam-pa'i chö-drub-pai

eliminate illness, famine, and conflict, ensure that we yogins,

chi-nang sang-wa'i gal-kyen bar-chad-lay srung-zhing yön-dag nay-mal dzé-du-sol

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-dang drang-srong chen-po den-tsig drub-pai-tsog

Furthermore, hosts of gods, nagas, humans, and brahmin seers whose every word comes true, the

nöd-jin dzam-la lhan-chig kye-pai-lha go-wai lha-nga khyim-lha zhing-lha-sog

yaksha Jambhala, gods who accompany us, the five kinds of gods who influence destiny, gods of the hearth and the fields,

khar-je wang-t'hang kyed-lha jung-zhi-dang ri-dang nag-tsal lha-la chod-bul-lo

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 kar-po ge-wa'i-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 lu-dang gar-la sred-pai rab-ga-dang

Jonpa the horse-headed king of the gandharvas; Rabga, the gandharva who delights in song and dance;

mi-am chi-tson drong-khyer bar-nang-la chay-pai dön-rig gyur-pa t'ham-chad-dang

the legions of nonhuman spirits whose cities manifest in the sky; the various kinds of demonic beings;

lan-chag bu-lon sha-khön chag-pai-rig t'hrog-ma ma-bu nga-gya geg-kyi-rig

those who are malicious karmic creditors; Trogma and her five hundred children;

tong-trag gye-chu tsog-la chod-bul-lo

and the eighty thousand kinds of beings who hinder us—I make these offerings to you.

dön-dang nöd-pa ma-dzad-chig kha-je wang-t'hang ma-t'hrog-chig

Do not act in negative ways to harm me. Do not rob me of my power and influence.

ru-nga dug-tsub pong-gyur-chig

Give up your malice and aggression.

OM AH HUNG

dro-wa rig-drug lam-gyüd-nga kye-nay zhi-dü nying-ja'i-dron

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—

nam-dang ul-zhing p'hong-gyur-pai yi-dag de-tsan nam-pa-nyi

including the two kinds of pretas, who suffer poverty and want.

khar-sang da-nang lo-da-zhag dü-nay nga-mai lü-ten-bor

And there are also those who have left their former bodies, whether this morning, yesterday, last month, or last year,

chi-mai lü-ten yang-ma-nyed bar-dor nyam-nga'i jig-t'hrang-la

and who have not yet found their bodies of the next life, but who wander in the narrow and harrowing defile of the bardo.

kyab-kyob gön-dang pung-nyen-med sag-gyab ge-med ra-da-nyung

They have no shelter or guardians, no protectors or allies; they have nothing from before they can rely on, and few resources that they can count on.

ming-zhi dü-pai p'hung-po-la tsor-wa dug-ngal rang-zhin-chan

They have all the aggregates but that of physical form; their experience is painful by nature;

jig-trag t'hrul-nang gi-nar-zhing khyag-tog kom-sum gyi-dung-wa

they are afflicted by their fear and confused perceptions; they are tormented by cold, hunger, and thirst;

tse-la tse-tsad nge-med-pa ja-dro lung-gi teg-pa-zhin

and their life span is uncertain. Like feathers in the wind,

gar-dröi rang-wang dang-dral-wai tse-day mig-yul tsor-jay-pa'i

they have no control over where they go. I make these offerings to all of you beings in the bardo,

bar-dor nay-pa kun-la-bul

[especially you whose need is greatest].*

nay-drog long-chöd za-wa-tung p'hün-sum tsog-pa dang-t'hrad-nay

May you encounter excellent circumstances—dwellings, companions, wealth, food, and drink—

shin-tu bag-p'heb par-gyur-chig de-tar gyur-pai möd-la-ni

and may you be happy! As soon as this is so,

p'hag-pa chen-re zig-wang-dang drib-pa nam-par sel-t'hong-nay

may you see Avalokiteshvara or the bodhisattva Nivaranavishkambin,

bar-dor bar-do ngo-she-te t'hrul-nang gyé-t'heb la-ma-dang

understand the bardo to be the bardo, apply that recognition to your confused perceptions, and recall your lama,

yi-dam ta-wa je-dran-te lay-ngen drib-pa ke-chig-la

the Three Jewels, your yidam, or the view. Being thus purified in an instant

dag-nay rig-pa rang-wang-t'hob de-wa-chen-dang pe-ma-öd

of the obscurations of your negative karma, may you gain mastery of awareness.

yul-lo kod-pa la-sog-pai zhing-kham khye-par tsen-t'hab-su

May you have the ability to go directly to an extraordinary pure realm

ka-tseg med-par drod-nü-shog

such as Dewachen or Pema Ö.

gyal-wa chöd-pai nye-gyur-chig dam-chan t'hug-dam kang-gyur-chig

May the victorious ones be delighted by these offerings. May the sacred bond with the oath-bound protectors be fulfilled.

rig-drug död-pa tsim-gyur-chig len-chag bu-lön khor-gyur-chig

May the wishes of the beings of the six classes be answered. May the debts owed to our karmic creditors be repaid.

kham-sum dag-pai-zhing srid-sum t'hug-je-drön

The three realms are a pure realm. The beings in the three worlds are the guests invited out of compassion.

ma-lü khyab-pai-zay chöd-nyi nü-pai-t'hü

This nourishment extends everywhere without exception. Through the power of the true nature of reality,

död-yön mi-ze-pai ter-la long-chöd-par gyur-chig

may beings enjoy these sensory pleasures as an inexhaustible treasure trove.

NAMO chöd-nam t'ham-chad gyu-lay-jung gyu-de de-zhin sheg-pai-sung

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

gyu-la gog-pa gang-yin-pa ge-jong chen-pö di-kad-sung

That which stops the cause, the Virtuous One has explained:

dig-pa chi-yang mi-ja-zhing ge-wa p'hün-sum tsog-par-chad

“Do no non-virtue whatsoever; practice virtue thoroughly;

rang-gi sem-ni yong-su-dul di-ni sang-gyay tan-pa-yin

completely tame your own mind—this is the Buddha's teaching.”

Thus, make an offering of Dharma, dedication and aspiration prayers.

This was arranged by Rangjung Dorje with the intention of benefitting others.