

A Very Easy Practice White and Red Sur Offerings

From terms of Chokgyur Dechen Lingpa



White Sur Offering

Namo Guru

In the morning, mix clean flour with the white substances, the sweet ones, precious materials, various medicine and so on. In the evening,¹ blend flour, meat, alcohol, and food of different kinds. If you practice principally to benefit beings in the bardo, it is very important to always add samaya substances that liberate upon taste to the offering mix. Pour these sur offerings into a fire, sprinkle them with blessing water, and say:

Refuge, Bodhichitta and the Four Immeasurable

I and all sentient beings in number as vast as space
Take refuge in you, Avalokiteshvara,
The protector who embodies all sources of refuge!

I generate the mind of enlightenment just as you did;
To liberate all sentient beings pervading space
I will reach enlightenment rapidly!

May all sentient beings enjoy joy and well-being,
May they be free from every pain and suffering,
May they always enjoy supreme happiness,
And may they always relate in the same way to every other, whether close or unrelated.

Self-Visualisation

Instantaneously, I transform into Avalokiteshvara,
In the form of Khasarpani².

Blessing the Offerings

OM AH HUNG (*3 times*).

The three syllables OM AH HUNG transform the burnt substances
Into proliferating clouds of wisdom offerings.

¹ Orgyen Tobgyal Rinpoche explains that 'in the morning' indicates the preparation for a white sur as it is preferably done in the morning, though it is not wrong to do it in the evening. 'In the evening' indicates the offering preparation for a red sur preferably, though not necessarily, done in the evening. When practising both together, Orgyen Tobgyal Rinpoche tends to do it in the evening, though this can be done at any time.

² A form of Avalokiteshvara with one face and two hands. His right hand is in the mudra of supreme generosity, and the left in the mudra of teaching the Dharma and holds a lotus that blooms at the level of his left ear.

Making the Offering

I offer the elixir of burnt substances
To the Three Jewels who are ever undecieving—
Please grant me and all sentient beings refuge!

I offer the elixir of burnt substances
To the Lama, Yidam and Khandro—
Please bless me and all sentient beings!

I offer the elixir of burnt substances
To the dharmapalas and the local deities—
Please, clear away obstacles, and accomplish your activities!

I give the elixir of burnt substances
To all sentient beings, particularly my parents—
May this offering purify the two obscurations and perfect the two accumulations!

I give the elixir of burnt substances
To sentient beings who are in the bardos—
May the suffering arising from their deluded perceptions be pacified!

I give the elixir of burnt substances
To all karmic debtors, enemies and obstacle makers—
May all debts and desire of vengeance be quelled!

Just as all the buddhas of the past
Accomplished all they envisioned thanks to generosity,
Just so, through the truth of the completely pure nature of things,
May all our aspirations be fulfilled!

Mantras

Recite the Sambhara mantra seven times:

NAMA SARWA TATHA GATA AWALOKITE OM SAMBHARA SAMBHARA HUNG

Recite the six-syllable mantra: OM MANI PADME HUNG

Recite the Kamkani mantra: OM KAM KANI KAM KANI ROTSANI ROTSANI TROTANI TROTANI TRASANI
TRASANI TRATI HANA TRATI HANA SARWA KARMA PARAM PARA NIMÉ SARWA SATO NENTSA SOHA

Words of Truth

Through the power of my aspirations,
The power of the tathagatas' generosity,
The power of the basic space of phenomena,
I present these offerings to the noble ones.
May whatever positive intention
To benefit one and all sentient beings,
Any positive action of any kind,
Anywhere in the universe,
Be accomplished without impediment!

After you have said these 'words of truths', recite:

All phenomena come from causes.
The Tathagata has taught these causes,
And also that which ends these causes.
This is what the Great Mendicant³ spoke about when he said,
Commit not a single unwholesome action,
Cultivate a wealth of virtue,
To tame this mind of ours,
This is the teaching of the Buddha.

Through this merit, may all beings
Complete the accumulations of merit and wisdom,
And thereby attain the rupakaya and dharmakaya
That arise from merit and wisdom.

Say these words to offer the Dharma. Dedicate the merit of this act of generosity and make appropriate aspiration prayers.



Red Sur Offering

There is also the profound red sur offering for regular practice to ransom the dead. In the evening, prepare some chemar. Add meat, blood, grains, medicinal substances of all kinds, and burn the mixture.

Take refuge and generate bodhichitta using the prayers you wish. Then,

I visualise myself as Avalokiteshvara.

Say OM AH HUNG 3 times.

The burnt substances transform into an offering of five sensory stimulants
That pleases the senses of all beings throughout the universe!

Recite the Sambhara mantra three times:

NAMA SARWA TATHA GATA AWALOKITE

OM SAMBHARA SAMBHARA HUNG

OM! Here, a burnt offering of mixed meat, blood, grains and medicine
That can satisfy your every sense.

I offer it to the obstructing forces affecting us, master and students,
By creating obstacles to our lives and vitality,
Such as Yama the Lord of Death and the hordes of mamos,
The elemental spirits, pishachi spirits and hosts of yakshas,
Rakshasas, smell eating pretas
And all the others who arise with malevolent, evil intentions,
Together with their retinues.

³ i.e. the Buddha.

Our offering pleases and delight them; they are now fully satisfied.
Karmic debts are repaid,
And all angry and agitated minds are pacified.
We are freed from the fear of untimely death,
And from all sickness and harmful circumstances.
Moved to be of benefit and wishing that others may be happy,
I pray that everything may become auspicious and excellent.

Recite the Six Syllable mantra: OM MANI PADME HUNG.

Dedicate and recite appropriate aspiration prayers. [Guru Rinpoche] said that if you practice like this, you will avoid untimely death and pacify the obstacles that may arise.

The first practice, the white sur, comes from the Avalokiteshvara Prayer Collection which is part of the New Revelation [of Chokgyur Lingpa], and the second, the red sur, is extracted from the Tukdrup Barché Künsel cycle.



At the end of sur practice, if you want to say a little more elaborate aspiration prayer, you can recite the following verses:

HO!

The nature of phenomena is the utterly pure basic space,
Phenomena arise infallibly from the interdependence of causes and results;
Through the power of the immeasurable accumulation of these virtues
Interpedently arisen,
May the teachings of the Victorious One spread far and wide!
May the sacred Dharma remain for long!
May the Sangha keep the Dharma alive!
May the lives of the teachers be long and firm,
And may they accomplish all they envision!
May we approach and accomplish the yidams,
And gain the two accomplishments!
May the turmoil of the mamos and dakinis be pacified,
May our samayas with the Three Roots be fulfilled,
And may the protectors prevent any interruption in the transmission of the teachings!
May all the negative karma, negative actions and obscurations,
I and all sentient beings have accumulated
From beginningless time in our lives, be purified!
May all negative circumstances and obstacles be pacified
And may the accumulations of merit and wisdom be perfected!
May the suffering of heat and cold in the hells be pacified!
May the hunger and thirst of the pretas be disappear!
May animals be free from their intense fear!
May the gods act according to the Dharma, free from ideas of victory or loss!
May the constant fighting of the demi-gods be pacified!
May human beings be liberated from the four rivers of suffering!
May bardo beings recognize their situation!
In short, may all beings without exception
Be free from the fears of bad rebirths,
And abide in unsurpassable enlightenment!

May all of us here with a body,
Have a long life, free from illness, and get all we need!
And may all our actions and activities
Be connected with the six paramitas!
May we always increase virtue!
May all my actions, important or insignificant,
Be accomplished like virtuous deeds
Initiated by a positive and *wise* intention,
So that, moved by compassion for others, these actions *give* them benefit and happiness.
May I be *concentrated* and always consider these virtuous actions,
And may I *diligently* apply myself to the means to accomplish them!
Whatever happens, may I not turn away from them,
And may I have *forbearance* in all situations, whether people are kind to me or not!
May I act with *carefulness* in this way,
As I live for more than hundred years!
Just like Avalokiteshvara's aspirations,
May my prayers become true!

Translated by Gyurme Avertin, 2011.