A White Sür Offering called the Pervading All Pure Lands

Surrounding a rich dough of clean white flour mixed with melted white butter, arrange fruits, three whites, three sweets, precious substances, and dütsi all ground to fine powder and mixed together. Sprinkle this on a fire without coal, but inside a mild fire of fine hot ash without charcoal. Only sprinkle pure water. Visualize yourself as Khasarpāṇi. Then begin with the Refuge and Generation of Bodhicitta.

I take refuge in the Buddha, Dharma and the supreme Sangha until enlightenment. Through the merit of my generosity and other perfections May I attain enlightenment for the benefit of sentient beings.
OM SVABHAVA SHUDDHA SARWA DHARMA SVABHA SHUDDHO HANG
All phenomena turn into emptiness.

TONG PEI NGANG LEY KYE CHIG DREN DZOK SU
In an instant, from emptiness,

RANG NYI JO WO KHA SAR PA NI KU
I am in the wisdom form of the Jowo Khasarpāṇi,

ZHENG TAP CHYAG AEY CHÖ JYIN CHEN SEL WEI
Standing with the right hand in the generosity-bestowing mudrā.

DÜN DU NAM PAR NANG DZEY GANG CHEN TS'O
In the front is the Buddha Vairocana, Gangchen-Tso,

KU LA ZHING KHAM DZOK PEI TSUG TOR NEY
His wisdom body is completely filled with pure lands.

DRIN PA YEN CHEY KÖN CHOG SI ZHŪ DRÖN
From the crown to the throat are the Three Jewels, the guests of reverence.
Like that, from the heart to the navel are the protectors, the guests of noble qualities.

In the lower part of the body are the guests of compassion.

At the lotus seat are the different kinds of obstructors, the karmic creditors.

Light rays from the six syllables at the heart

Present offerings to the guests of offerings and delight them. Then generosity is made to the guests of generosity, pacifying negativities and obscurations.

All three realms of cyclic existence become the pure lands without exception.

After reciting one hundred times.
Homage! Buddha nature pervades all sentient beings,
Their minds are already perfectly generated as vast and supreme.
All sentient beings without exception are the cause of enlightenment.
Hence, there is no sentient being that is not the right vessel.
Arise, arise, O deities who have the ten powers.
Without delaying, through the power of great compassion,
The Three Supreme Jewels with the wisdom intent for benefitting sentient beings,
YI KYI TRUL ZHING SHAM PEI NEY DI RU
To this place where the offerings are arranged and emanated from the mind,

GYAL WA KHIR CHEY MA LÜ SHEK SU SOL
Please come here, Buddhas and the retinues without exceptions.

ZHING KHAM GYAM TSHÖ DRÖN RIK CHÖG MEN THAM CHEY JYON NEY DÜN GYI Nam KHAR ZHUK PAR GYUR
Ocean of guests of all kinds, high and low from the pure realms arrive and remain in the sky in front.

OM AH HUNG Repeat seven times.

DU WA DI DÖ YÖN GYI LHA MO ZUK DORJE-MA DZEY SHING TA NA DUK PA
This smoke is the offering goddesses of sensual pleasure, Zuk Dorjema, the vajra goddess of form, who is extremely beautiful,

YANG NYEN PA DRI ZHIM PA REK JYA JAM PA
With a melodious voice, fragrant smell, and gentle touch.
CHAG NYI NA LHAI DÜ TSÅ RO GYA DANG DEN PEI BUM PA NAM NEY CHÖ PEI TRIN PHUNG OAK TU MEY PAR TRO ZHING
In her two hands she carries a vase filled with the dütsi of the gods with the one hundred tastes, and emanating countless billowing clouds of offerings.

NÖ CHÜ KYI NYAM DRIB DANG MUK PA DAG PAR JYE PEI CHYI TSUG NEY SANG GYE RIN CHEN MANG CHAG YE CHÖG JYIN GYI JYÉ YUL WA SEL ZHING
From her crown rises Buddha Rinchen Mang, who purifies defilement and drowsiness of the universe and sentient beings. With the right hand in the mudra of dispelling poverty

DÖ YÖN GYI LONG CHYÖ ZEY MI SHEY PEI TER DU TRUL PAR GYUR
Transforms the offerings into a treasury of inexhaustible wealth of sensual pleasure.
NAMAH SAR WA TA THA GATO BHYO BISHOWA MU
KHEY BHYA SAR WA TA THA KHAM UD GATEY
SAPHARNA HI MAM GA GA NA KHAM SWAHA

NAMO
Homage!

CHÖ KU KUN TU ZANG PO NEY DRIN CHEN TSA WEI
LA MEI BAR DU JYON PEI GONG DA NYEN GYÜ KYI
LAMA DAMPA MA TSANG WA MEY PA NAM DANG
To all of the sacred lamas who have come from the Dharmakāya
Samantabhadra down to my kind Root Lama in the lineages of the
wisdom mind, symbolic and oral transmission;

THEG PA RIM PA GU DO GYÜ SEM SUM DRUB DE KA
GYE GYÜ DE CHI NANG
And of the nine yanas, sutra, gyütrul, semde, the accomplishment
category, the eight great accomplishments, and the outer and inner
tantras;
And to the countless inconceivable deity assemblies of the three: outer, inner and other mandalas of the Kalachakra, I make these offerings.

Restoring the wisdom awareness holder’s vows and the sacred commitments from the faults and mistake that have been made,

Grant me the supreme and ordinary accomplishments without exception, I pray.

To the outer vessel, the universe, the nature of the five great Mothers;
NANG CHÜ KYI SEM CHEN PAWO KHANDRO YI DRONG KHER
To the inner contents, sentient beings, the cities of pawos and khandromas;

YUL NYI SHU TSA ZHI NEY SUM CHU TSA NYI DUR T'RÖ CHEN PO GYE
To the glorious Dorje Phagmo, the protectress of the twenty-four sacred places, the thirty-three sacred abodes, the eight charnel grounds,

KHA CHYÖ DANG SA CHYÖ KYI DAG PO PEL DEN DORJE PHAG MO
And the celestial and the terrestrial realms;

GYAL YUM DORJE NEL JYOR MA T'RÖ MA NAGMO DANG SENG GEI DONG CHEN
To Mother of Buddhas, Dorje Neljorma, Tröma Nagmo and Sengdongma;

KURU KULLE DANG ÖZER CHEN PAL DANG NOR GYÜN MA
To Kurukulle and Özerchenma, Śridevi and Lakṣmī,
To the eight goddesses of auspiciousness, Trö-nyer Chenma and Ritröma,

To the great Mother and so on, the goddesses of secret mantra, power mantra and dhāraṇī mantra, I make these offerings.

Restore all impairments of my sacred commitments, and unobstructedly enact the four enlightened activities.

May intense suffering of separation not arise at the time of death, but be the guide and escorts of the path.
OM AH HUNG

CHOM DEY SHAKYA THUB PEY TSÖN KAL PA ZANG PÔ SANG GYE TONG TSA NYI SANG GYE GA WEI PEL LA SOK
To the Buddha “Glory of Joy” and so on, the one thousand and two Buddhas of the fortunate eon, led by the Conqueror Śākyamuni;

CHYOK CHU DANG MAR MEY ZED DANG NAM ZIG LA SOG PA DŪ SUM GYI SANG GYE
To Chyokchu, Dipamkara, Namzik, and so on, the Buddhas of the three times;

CHOG ZUNG DANG DRA CHEN DZIN LA SOK NYÖN THÖ KYI GE DÜN ZUNG ZHI YA GYE
To Subhūti, Rāhula and so on, the shravaka sangha of the four pairs, or eight separate ones.

RANG SANG GYE RIK NYI
To the two kinds of pratyekabuddhas.
And to the sixteen great Elders and the inconceivable arhat retinues, I make these offerings.

By restoring the individual liberation vow from all faults, and being free from the three lower realms and the states that are not free, may I attain the state of the Śrāvaka and Pratyekabuddhas.

OM AH HUNG

To the Eight Bodhisattvas lead by the sublime Mañjuśrī,
To Dorje Nyingpo, Lodrö Mizeypa and so on, the sixteen bodhisattvas of the fortunate eon;

And to Chöphak and Taktu Ngu and so on, the countless assemblies of bodhisattvas I make these offerings.

By perfectly purifying all downfalls that I have committed without exceptions as taught in the Bodhisattva’s teachings, may there not be any obstacles on the path of the Mahāyāna.
OM AH HUNG
YE SHEY DANG LEY DRUB PEI CHÖ KYONG MA GÖN CHAM DRAL
To the Mother Protector, sister and brother dharmapālas, who have accomplished this state either through wisdom or karma;
PAL GÖN DÜN CHU TSA NGA  DREK PA PHO GYÜ MO GYÜ
To the seventy-five glorious protectors, and the male and female haughty ones;
LHA LU YUL LHA ZHI DAG
To the devas, nāgas, land deities, and guardians of the place
DZAM BÜ LING DANG GANG CHEN NA NEY PEI GEY NYEN KAR CHOG KYONG WA MING DANG TSEN NEY MA THÖN PA THAM CHEY LA BUL LO
And to the Genyen protectors of this world and the snowy mountains, who nourish those accomplishing virtue, whose names and titles that have not been mentioned here, I make these offerings.
Protect the teachings of the Buddha. Praise the glory of the Three Jewels.

Let fall the rain into the realm of the world on time. Pacify diseases, famine, war, and strife.

Protect us yogis from the obstacles of accomplishing dharma, and perform being our patron, shelter and clothing.

Furthermore, to the assemblies of gods, nāgas, human, brahmins, and rishis who accomplish the words of truth,
To the yaksha Jambhala, the innately arisen deity, the five gods of the blood lineage,

To the god of home, the god of fields, and so forth and the gods that generate good luck, power and wealth,

And to the gods of the four elements, mountains, and forests, I offer these offerings.

Please perform the support to develop my excellence and virtue, I pray.

The king of the gandharvas, the horse headed one,
The gandharva “Rabga” who craves for songs and dances,

To all types of malicious negative beings, starting with the category of non-human beings who live in between the sky and earth,

To the different types of karmic creditors who are attached to the debt of flesh,

To the five hundred mothers and children yakshas,

And to the assemblies of the eighty thousand kinds of obstacles, I make these offerings.
Don’t be negative or cause harm. Don’t rob good luck, power and wealth.

Give up grudges and viciousness.

particularly, to the six types of sentient beings, or the five classes of beings,

To all kinds of guests of compassion subsumed within the category of the four avenues of births,

The two classes of hungry ghosts who are poor and destitute;

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\text{KHEY PAR DU DRO WA RIG DRUG LAM GYÜ nga} \\
\text{KYE NEY NAM PA ZHI DÜ PEI NYING JEI DRÖN DU GYUR PA THAM CHEY DANG} \\
\text{ÜL ZHING PHONG POR GYUR PEI YI DAK DE TSEN NYI} \\
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The two classes of hungry ghosts who are poor and destitute;
Those who left their previous body either this morning, or yesterday; or last week, last month, last year, and so on,

And who haven’t yet acquired a body; and those who are frightened in the precipitous path of the intermediate state of existence without refuge and protection,

Those who have no protector or powerful companion,

Those who have no previous accumulation of merit of support,

Those whose virtuous help is little,

Those who are gathered within the four name aggregates,
TS'OR WA DUK NGEL GI RANG ZHIN
Those whose feeling is the nature of suffering,

JIK TRAG T’RUL NANG GI NAR WA
Those tormented by terrifying frightening illusions,

CHAK TOK KOM SUM GYI DUNG WA
Those beaten by cold, hunger and thirst,

TS’E TS’EY LA NGEY PA MEY PA
Those whose life spans are indefinite,

JA DRO LUNG GYI TEG PA ZHIN
Those who are blown away like a feather in the wind,

GAR DRO RANG WANG DANG DRAL WEI BAR DÖ SEM CHEN  “Insert Name Here” TSOR JEY PEI BAR DOR NEY PA THAM CHEY LA BUL LO
And to the dedicated person’s name and those sentient being in the intermediate state who have no power to go anywhere, I make these offerings.
NEY DROK LONG CHYOZA TUNG PHUN SUM TSOK PaDANG THREY NEY BAG PHEP PAR GYUR CHIG
May they encounter an excellent home, companions, wealth, food, drink, and become happy and relaxed.

DE TAR GYUR PEI MO LA PHAK PA CHEN RE ZIK DANG
Becoming so, and immediately meeting the sublime Chenrezik,

JANG CHUB SEM PA DRIP PA NAM SEL THONG NE BAR DO BAR DO YIN PAR NGO SHEY
And the Bodhisattva Nivarana-viskambhin, may they recognize the bardo as bardo,

T’RUL NANG GYE THEP
And seal confused perception,

LAMA KÖN CHOG YI DAM TA WA JEY SU DREN TEY
And remember the Lama, the Three Jewels, the Yidam, and the View.
LEY NGEN PEI DRIB PA KYE CHIG LA DAG NEY RIG PA LA RANG WANG THOB
Purifying the obscurations of negative karma in an instant, may they achieve the power in Rigpa.

DEWA CHEN DANG PEMA Ö LA SOK PEI ZHING KHAM KHEY PAR CHEN TSEN THAP SU DRÖ NÜ PAR SHOG CHIG
May they be able to traverse immediately into the extraordinary purelands: Dewachen, Pema Ö, and so forth.

GYALWA CHÖ PEY NYE JYUR CHIG
May the Buddhas be pleased with the offerings.

DAM CHEN THUG DAM KANG JYUR CHIG
May the wisdom mind of the oath-bound protectors be fulfilled.

RIK DRUK DÖ PA TS’IM GYUR CHIG
May the desires of sentient beings be satisfied.

LEN CHAG BU LÖN KHOR JYUR CHIG
May the karmic debts of blood and flesh be repaid.
KHAM SUM DAG PEI ZHING
All three realms are the pure lands.

SI SÜM THUK JEI DRÖN
All three existences are the guests of great compassion.

MA LÜ CHAB PEI DZEY
The all encompassing substance without exception,

CHÖ NYI NÜ PEI THÜ
Through the blessings of the power of the true nature,

DÖ YÖN MI ZEY PEI TER LA LONG CHYÖ PAR GYUR CHIG
May beings enjoy the inexhaustible treasure of sensual pleasures.

DIK PA CHI YANG MI JA ZHING
Do not commit any non virtuous actions.

GE WA PHUN SUM TSOK PAR CHYÖ
Engage in excellent virtue.

RANG GI SEM NI YONG SU DÜL
Tame your mind completely.
DI NI SANG GYE TEN PA YIN
This is the teaching of the Buddha.

Thus offer the generosity of Dharma. Then perform the dedication and aspirational prayers.

This was written by Rangjung Dorje (Jigme Lingpa) with the intention to benefit others.