The Ritual of Sur

By Lama Zopa Rinpoche
Practice Requirements:

To do this practice in full, one must have received a Chenrezig empowerment/initiation. However, if one has not received such an initiation, one may do the practice visualizing Chenrezig on the top of one’s head.
The Ritual of Sur

If you wish to perform the sur ritual at the end of the evening, make a clean mixture of flour, butter, grains, medicines, perfume, essential scents, and jewels. Mixing the sur substances, sprinkle some water and offer them in a sur container, clean and without cracks, on a vivid fire with no smoke.

Refuge

Until enlightenment
I go for refuge in the Buddha, the Dharma, and the Sangha. Due to the collections of generosity and so forth, May I achieve the state of a buddha for the benefit of migratory beings. (3x)

With myself clearly visualized as Chenrezig, from my heart, rays of light invite the guests of honor endowed with qualities and all the pitiful beings with whom I have karmic debts. They all take their places.

    OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

    OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Within emptiness, from BHRUM, in a great and vast precious vessel, OM, AH, and HUM melt into light and transform into perfect smells endowed with the five desirable enjoyments, pervading the entire Earth.
Reciting the Names of the Buddhas

Chom Dän Dä De Zhin Sheg Pa Gyäl Wa Rin Chhen Man La Chhag Tshäl Lo
To the Tathagata, Bhagavan Victorious Very Precious, I prostrate.

Visualize the Muni and the three families of saviors. Think that:

All the miserliness and so forth, and all the negative karma of the six types of migrators are purified. All the suffering of poverty is pacified. All sentient beings get whatever they wish for and need, and thus are completely satisfied.

De Zhin Sheg Pa Zug Dzä Dam Pa La Chhag Tshäl Lo
To the Tathagata Beautiful Excellent Form, I prostrate.

All the body sufferings and torments of all sentient beings are pacified. Think they all possess a perfect aspect adorned with the supreme major and minor marks and signs.

De Zhin Sheg Pa Ku Jam Lä La Chhag Tshäl Lo
To the Tathagata Infinite Body Supreme, I prostrate.
All the diseases of the body of all sentient beings are purified, and they all possess perfect taste and color. Their minds are purified of all negativities, and they come to possess the mind of enlightenment.

DE ZHIN SHEG PA GYÄL WA THUG JIG PA THAM CHÄ DANG DRÄL WA LA CHHAG TSHÄL LO

To the Tathagata Supreme Mind Free from All Fears, I prostrate.

All the sufferings and fears due to sentient beings using their power to terrorize those who are weak are pacified.

This excellent scent endowed with the five desirable enjoyments, this uncontaminated sur offering I offer to the lama, yidam, and the Three Rare Sublime Ones, to all dakas and dakinis, to the king of the smell eaters, and so forth.

I offer to all multitudes of gandharvas, the six types of mother sentient beings, to the landlord and lords of the environment, and in particular to those who died today by being killed or by killing themselves. I offer to all those sentient beings who have abandoned the previous body and are now in the bardo looking for a new body.

May all migrators be satisfied by a rain of whatever they desire. May all their obstacles be pacified. May they achieve supremacy over the three universes and realize whatever they wish for. Also, may all sentient beings in the bardo be free from the suffering of all fears, may they remember the instructions of the lama, and may they be born in the Land of Great Bliss.

May the karmic debts be transformed, and may all migrators be endowed with joy and happiness. May [all the local deities and landlord spirits] all be helpful without hesitation.
May I also, at the time of death, be free from all intense suffering.
May I be reborn in the pure land and give benefit and happiness
to all migrators.

Thinking that the best thing to do in order to be free from intense suffering at the time of death is to recite the mantra of Bodhisattva Dripa Namsel:

OM SARVA NI RA NA BI SKAM BI NI HUM HUM PHAT
OM SHE TA WA RI BA ZO LA NI SVAHA
(as many times as possible)

Meditate on the meaning of these verses, thinking of the objects of destructive emotions, such as attachment for one’s and others’ body and wealth:

From the Vajra Cutter Sutra:

Like a star, a cataract, a candle flame,
An illusion, a dew drop, a water bubble,
A dream, lightening, a cloud:
Such are compounded phenomena.

From The Ritual of Three Parts:

By sowing a hot seed, one gets a hot fruit, from sweet seeds,
one gets sweet fruits. The result of benevolence is happiness, the result of harming is suffering.

From the Bodhisattvacharyavatara:

Just like without abandoning fire, one can not extinguish the suffering of thirst, in the same way, without abandoning the self, one cannot abandon suffering.

I also give myself to others and I will protect them.
Also, as Panchen Losang Chökyi Gyältsen writes in Lama Chöpa:

Egoism is the door of all that is bad;  
Taking care of the mothers is the door of all qualities.  
Therefore, bless me so I may make the yoga  
Of equalizing and exchanging myself with others  
my essential practice.

In this way, after having satisfied them with food and material gifts, and freed their mind with Dharma, they all return to their individual places.

Due to the strength of our intention and the power of generosity of the Tathagata, and due to the power reality of phenomena, the offerings made to the superiors, and due to having brought benefit to the sentient beings, may all their desires and thoughts, whatever they may be, be fulfilled without obstacles.

Due to these merits, may I achieve the state of omniscience and, pacifying all the shortcomings of the enemy, may I be free from the ocean of samsara disturbed by the waves of aging, sickness, and death.

May there be auspiciousness during the day;  
May there be auspiciousness during the night;  
May there be auspiciousness always, day and night.  
May there be the auspiciousness of the Three Rare Sublime Ones.

By offering the sur in this way, one realizes all the wishes in accordance with Dharma, becomes free from interferences and, by being reborn in the pure land of Great Bliss or other pure lands, ultimately accomplishes the two accumulations and achieves the state of buddha.
Colophon:

Composed by Lama Zopa Rinpoche with the intention of benefitting those sentient beings with the same fortune.

Translated by Fabrizio Pallott Champa Pelgye, June 2014. Edited by Sarah Shifferd for FPMT Education Services, December 2014. The editor notes that this version of the practice is based on the Pabongkha Rinpoche text.
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