

Teaching & Practice Notes
From Lama Tharchin Rinpoche

Tröma Nagmo Concise Sur-chöd

From Tröma Fire & Water Offerings (Series 13) Heart Teachings video; Teaching 2 has teachings on the Nol-sang, Drib-sang & Sur-chöd (which begins at 44:07); Teaching 4 has Rinpoche performing the Water Offering and the short fire offerings (Sur-chöd begins at 30:38). Text: Dudjom Lingpa Sung Bum, Tröma Volume, pp. 433-434.

Fire Offerings: Me-chö and Jinsek are fire offerings with visualization of the deity mandala; Sang and Sur are smoke offerings without creating an entire mandala. Sang offerings are done in order to purify impurities and defilements. Sang means to purify and that's usually done through smoke offerings using substances such as cedar, sage, juniper, and so on.

The Sur offering (gsur mchod) is made directly onto a burning charcoal. It uses a substance that's different from sang, made from mixing tsampa (roasted barley flour), the three sweets (sugar, honey, and molasses), the three whites (butter, milk, and yogurt), and a little dudtsi. Sometimes there is also a separate sur substance (sur-dzay) that can be added. The mixture should be powdery or crumbly, not like a dough. Traditionally sur offerings are always done outside and uses ting-shak (small cymbals).

This concise sur offering is from Dudjom Lingpa's Chö Nyi Namkha'i Long Dzod, The Treasury of the Vast Expanse of the Space of Dharmata, one of four cycles revealed by Dudjom Lingpa.

Sur-chöd is an offering of inexhaustible wisdom nectar substance to the four guests. The upper guests are the field of faith and devotion. It consists of first, the Triple Gems (Three Kayas, Three Roots, and Three Jewels); and second, the wisdom dharma protectors. The lower guests are the field of compassion. It consists of first, the sentient beings of the six realms; and second, all demonic beings and obstructers. In particular, Sur-chöd is an offering to beings who have died and are wandering in confusion in the bardo, and the dri-za (smell-eaters). We dedicate the smoke from the offering made directly onto the charcoal to them. Traditionally, after someone has died, the lama makes these offerings and dedicates each meal before the family eats to satisfy the dead being every day for 49 days along with their daily nay-dren practice. Family members can also do this practice if they know how.

[Sur-chöd can also be done at any time to relieve the suffering of pretas and repay our karmic debts.]

The lower guests do have needs and desires and they do need these offerings to alleviate their confusion and suffering. The upper guests don't have any needs or desires, but we make these offerings to them in order for us, ourselves, to accumulate merit and wisdom. Offerings are made to the senses: sounds to the ears, scents to the nose, tastes to the tongue, touch to physical sensation, and all desirable qualities to the mind.

Needed for the practice:

- Small barbeque or insulated bowl for burning
- Charcoal and lighter
- Bumpa
- Ting-shak (or may use a bell if you don't have ting-shak)

- Sur-dzay (see above) in a small bowl with a spoon

Performing the sur-chöd (according to Lama Tharchin Rinpoche's video):

Light a charcoal and add some of the sur substance on top of it. Then begin by reciting Refuge & Bodhicitta:

ལྷོ་སངས་རྒྱལ་ཚེས་དང་ཚོགས་གྱི་མཚོག་རྣམས་ལ། །

Sang Gyay Chhö Dang Tshok Kyi Chhok Nam La
To the Buddha, the Dharma, and the Supreme Assembly,

བྱང་ཚུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆི། །

Jang Chhub Bar Du Dak Ni Kyab Su Chhi
I go for refuge until attaining enlightenment.

བདག་གིས་སྤྱོད་སོགས་བསྐྱིས་པས་བསོད་ནམས་གྱིས། །

Dak Giy Jin Sok Gyiy Pay Sö Nam Kyiy
By the merit of my generosity and the other paramitas,

འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱལ་འགྲུབ་པར་ཤོག། །

Dro La Phen Chhir Sang Gyay Drub Par Shok
May I attain Buddhahood for the benefit of all beings.

Then from the text, recite *Ram Yam Kham Om Ah Hung Ha Ho Hri* three times. With *Ram Yam Kham*, sprinkle the burning sur offerings with bumchu to purify them. *Om Ah Hung* transforms the smoke and smell offerings into inexhaustible wisdom nectar. *Ha Ho Hri* makes all glorious desirable qualities expand vast as space.

Recite *Om Ah Hung...La Bul Lo* with kul-tsam; ring the ting-shak twice. Recite *Kham Sum Khor Wa...Du Gyur Chik* with kul-tsam; Recite *Om Ah Hung* three times and play ting-shak twice and playing periodically through next recitation (*Rik Druk Nying Je...Chhyak Tshal Lo*).

Recite the Treasury of Space (Namkha Dzöd) mantra: *Nama Sarwa Tatha Gata Bayo Bhisho Mukhe Bhay Sarwa Thakham Utgate Saparana Imam Gagana Khang Soha (3X)*

followed by recitation of the mantra of four names (one after the other):

དེ་བཞིན་གཤེགས་པ་རིན་ཆེན་མང་ལ་ཕྱག་འཚལ་ལོ། །

De Zhin Shek Pa Rin Chhen Mang La Chhyak Tshal Lo

Homage to the Tathagatha Many Jewels!

དེ་བཞིན་གཤེགས་པ་གཟུགས་མངོས་དམ་པ་ལ་ཕྱག་འཚལ་ལོ། །

De Zhin Shek Pa Zuk Dzey Dam Pa La Chhyak Tshal Lo
Homage to the Tathagatha Sacred Beautiful Form!

དེ་བཞིན་གཤེགས་པ་སྐྱུ་འཇམ་ལས་ལ་ཕྱག་འཚལ་ལོ། །

De Zhin Shek Pa Ku Jam Lay La Chhyak Tshal Lo
Homage to the Tathagatha Very Gentle Body!

དེ་བཞིན་གཤེགས་པ་འཛིགས་པ་ཐམས་ཅད་དང་ཡོངས་སུ་བྲལ་བས་ལ་ཕྱག་འཚལ་ལོ། །

De Zhin Shek Pa Jik Pa Tham Chay Dang Yong Su Dral Way La La Chhyak Tshal Lo
Homage to the Tathagatha Entirely Free from All Fears!

or the shorter version:

དེ་གཤེགས་རིན་ཆེན་མང་དང་གཟུགས་མངོས་དང་སྐྱུ་འཇམ་ལས་འཛིགས་བྲལ་ལ་ཕྱག་འཚལ་ལོ། །

De shek rinchen mang dang zuk dzey dang ku jam lay jik dral la chhyak tshal lo

This whole section is recited three or more times. Lama Tharchin Rinpoche first does with the mudras and then on successive recitations, plays the ting-shak. (see mudra for the four names mantra on Teaching 2 at approximately 1:04; Namkha Dzöd Gya can be seen earlier). Rinpoche recited the Namkha Dzöd mantra three times followed by reciting each line of the four names once. On later repetitions, he recited the Namkha Dzöd and the four names each one time. Rinpoche didn't specify if it should be done a particular way.

Add sur-dzay (sur substance) as needed. After reciting as many times as desired, recite “*Kön Chhok Chhö Pay...T'hob Gyur Chik.*” That comprises the accumulation of merit. Then recite the dissolution, which comprises the accumulation of wisdom: “*Chhö Jyin Ngö Yul...Dral War Ah.*” The three spheres of all relative phenomena of who is making the offerings (oneself), to whom the offerings are made (the four guests), and what we are offering (inexhaustible wisdom nectar) are a magical display that dissolves into the true nature of dharmata, free from elaboration and extremes. Relax in that state saying the seed syllable Ah.

Then recite dedication and aspiration prayers from the Riwo Sang Chod. Note that Rinpoche was probably doing partly from memory in the demonstration so some of the wording is different; also, in T4, he didn't do the final dedication, but it's included here:

From the Riwo Sang Chod (from Todd Creamer):

སྐྱེན་པ་རྒྱ་ཚེན་གྱུར་པ་འདི་ཡི་མཐུས། །

JIN PA GYA CHHEN GYUR PA DI YI T'HÜ

By the power of these vast charities,

འགོ་བའི་དོན་དུ་རང་བྱུང་སངས་རྒྱས་ཤོག། །

DRO WAY DÖN DU RANG JUNG SANG GYAY SHOK

May I attain self-arisen Buddhahood for the benefit of beings!

སྤོན་གྱི་རྒྱལ་བ་རྣམས་ཀྱིས་མ་བསྐྱལ་བའི། །

NGÖN GYI GYAL WA NAM KYIY MA DRAL WAY

May all those beings not liberated by previous buddhas,

སྐྱེ་བའི་ཚོགས་རྣམས་སྐྱེན་པས་གོལ་གྱུར་ཅིག། །

KYÉ WÖ TSHOK NAM JIN PAY DROL GYUR CHIK

Be liberated by these charities!

འབྱུང་བོ་གང་དག་འདིར་ནི་ལྷགས་གྱུར་ཏམ། །

JUNG PO GANG DAK DIR NI LHAK GYUR TAM

May all elemental spirits who remain here,

སའམ་འོན་ཏེ་བར་སྐྱང་འཁོད་ཀྱང་རུང་། །

SA-AM ÖN TÉ BAR NANG KHÖ KYANG RUNG

Those who dwell upon the earth or in the atmosphere, whatever the case,

སྐྱེ་བུ་རྣམས་ལ་ཏྲག་ཏུ་བྱམས་བྱེད་ཅིང་། །

KYÉ GU NAM LA TAK TU JAM JÉ CHING

Always be loving towards living beings,

ཉིན་དང་མཚན་དུ་ཚེས་ལ་སྦྱོད་པར་ཤོག། །

NYIN DANG TSHEN DU CHHÖ LA CHÖ PAR SHOK

And practice the Dharma day and night.

དགོ་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན། །

GÉ WA DI YIY KYÉ WO KUN

By this virtue, may all beings

བསོད་རྣམས་ཡེ་ཤེས་ཚོགས་རྫོགས་ཤིང་། །

SÖ NAM YÉ SHEY TSHOK DZOK SHING

Perfect the accumulations of merit and wisdom;

བསོད་ནམས་ཡེ་ཤེས་ལས་བྱུང་བའི། །

SÖ NAM YÉ SHEY LAY JUNG WAY

And may they attain the two sacred wisdom bodies,

དམ་པ་སྐྱ་གཉིས་ཐོབ་པར་ཤོག། །

DAM PA KU NYIY T'HOB PAR SHOK

Which arise from merit and wisdom.

(On T4, LTR recited through Nyiy Dang Tshen Du Cho La Cho Par Shok; the RWSC also continues for a shaloka.

The text says when we do this practice in a focused way, there is no doubt we will get the two accumulations.