

**Making Offerings to the Great Stūpa of Boudhanath,**

**Jarung Kashor (Slip of the Tongue, Let it be Done!)**

*“The Great Guru replied saying, “Listen then, great king, and give rise to sincere faith! This stūpa is the wisdom-mind-support of the Buddhas and Bodhisattvas of the three times; having merged inseparably, it is here that they remain.*

*All supplications and aspirations made here will be effortlessly and spontaneously accomplished, just as with a precious wish-fulfilling jewel.*

*For those with pure intent, the benefits of prostrating, circumambulating, and making offerings cannot be expressed even by all the Buddhas of the three times; they are immeasurable. Yet, in order to encourage enthusiasm in sentient beings yet to come, I will briefly recount the benefits.*

*‘This great stūpa is the supreme wisdom-support of all the Buddhas of the three times, serving as the field of offering for the world with its beings and gods. All aspirations made in supplication are effortlessly accomplished. It bestows all common and extraordinary siddhis, just like the precious wish-fulfilling jewel. This is the great stūpa called Jarung Khashor, ‘Let it be done, Slip of the tongue’...”*

Jarung Kashor has a metaphorical meaning:

“since it was said (by aspiration), let it be done (it will be realized).”

The Ground:

We aspire towards Buddhahood for the benefit of all beings.

By aspiration, it will be realized.

The Path:

We aspire to make all manner of offerings to the Great Stūpa, the wisdom-mind-support of the Buddhas and Bodhisattvas of the three times, so that we may progress on the path of awakening.

By aspiration, it will be realized.

The Fruition:

Buddhahood of all sentient beings.

By aspiration, it will be realized.

*The offerings begin with the Seven Branches (here with additional offering of the body):*

**The Eight-Branch Offering**

*from the Tantra System Vajrakīla (Gyüluk Phurba)*

*by Jigme Lingpa*

I prostrate to the vajra master,

Glorious embodiment of the Buddhas of past, present and future!

With a mind free from all duality,

I receive refuge from the Three Jewels, the objects of reliance!

I request that you accept these pure offerings,

Both actual and envisioned.

My faults, the hindrances that cut the flow of siddhis,

I confess without exception.

In all those actions throughout the ten directions, done without attachment,

And free from concepts of subject, object and action, I rejoice!

I awaken the perfect bodhicitta,

Pure, untainted by the four extremes.

To the sugatas, mighty lords and sentient beings

I offer my body for the threefold purpose.

Gathering the merits accumulated throughout all my lives,

I dedicate them to supreme enlightenment!



*Visualization:*

“Whoever sees it [the Great Stūpa of Boudhanath] with their eyes, for them the doors to the three lower realms will be closed.

“Whoever hears of it with their ears, for them the seed of supreme enlightenment will be sown.

“Whoever thinks of it with their mind, for them all psychosis, faintings, and seizures will be alleviated, leading to the arising of excellent samādhi.  
“Whoever joins their palms before it will abide on the perfect path.

“Whoever prostrates before it will be born as the cakravartin of a thousand-fold universe.  
“Whoever circumambulates it will be endowed with the seven good qualities of the higher realms.

*Visualize the Great Stūpa of Boudhanath, with all the Buddhas and Bodhisattvas of the Three Times above it. A rain of Dharma Symbols falls from their hearts to the Stūpa. The Stūpa is surrounded by all sentient beings of the universal terma of Kuntuzangpo and Kuntuzangmo, and they all join their palms, prostrate and offer circumambulations before it as you do.*

“Whoever supplicates it will spontaneously accomplish the benefit of self and others.

*Buddhas and Bodhisattvas of the Three Times and Ten Directions,*

*Embodied by this wonderous Great Stūpa of Boudhanath,*

*I supplicate you from the bottom of my heart,*

*As Avalokiteshvara ventured forth to benefit sentient beings after his head exploded,*

*So, too, do I venture forth to ceaselessly benefit sentient beings without a moment’s rest. Slip of the tongue, let it be done!*

“Whoever makes offerings to it will be born without hunger or thirst.

*Visualize the offerings in great clouds, always in the most magnificent manner imaginable and always in inconceivable, universal abundance:*

“Whoever offers flowers will completely attain the freedoms and advantages.

*The most magnificent flower arrangements; all kinds of blooming flowers fill the sky and rain down for the benefit of all sentient beings.*

“Whoever offers incense will attain perfectly pure discipline.

*Billowing galactic clouds of wonderful incense; aromas that lead sentient beings to the Heart Quintessence arise.*

“Whoever offers butter lamps will awaken from the darkness of ignorance.

*Entire universes of butter lamps; seas of light stream forth like a cuckoo of the blazing realization dawn of six billion suns in the minds of all sentient beings.*

“Whoever offers scented water will be freed from depression and all suffering.

*Hot springs of scented water that rejuvenates and restores all that was lost in the hearts of sentient beings – may we never separate ourselves again!*

“Whoever offers food and drink will be sustained by the sustenance of samādhi.

*Majestic royal feasts of all that is good and auspicious, representing the infinite bliss of phenomena, the food of samadhi.*

“Whoever offers music will proclaim the melodious sound of Dharma throughout the ten directions.

*Divine music from the sky: it arises naturally and crescendos for sentient beings!*

“Whoever offers cymbals will attain complete and unending eloquence.

*Perfectly tuned cymbals; may we transmit the Dharma to sentient beings just like this, eloquent in every single way and proficient in every method.*

“Whoever offers bells large and small will attain clear and melodious speech, and the voice of Brahmā.

*Like bells ringing in every note and scale, with the voice of Brahma, may sentient beings hear us in whatever language they understand most.*

“Whoever offers maṇḍalas will perfect the two accumulations of temporary and lasting results.

*Offer the mandala. May all positive phenomena fill space. I dedicate myself to this by whatever means necessary! I give my all! May I perfect the two accumulations for the benefit of all sentient beings.*

“Whoever offers maṇḍalas of the five precious jewels will be free of poverty and attain an inexhaustible sky treasury.

*Offer the mandala. May all positive phenomena fill space. I dedicate myself to this by whatever means necessary! I give my all! May I be free of poverty and pour forth the inexhaustible sky treasury of skillful means, compassion, and wisdom.*

“Whoever offers maṇḍalas of the seven precious jewels will in passing enjoy the seven royal possessions and will ultimately attain the body with the seven aspects.

*Offer the mandala. May all positive phenomena fill space. I dedicate myself to this by whatever means necessary! I give my all! May I bring forth the seven royal possessions and, with a body with the seven aspects, establish the mandala of the son of Kuntuzangpo and Kuntuzangmo, Great Bliss, and establish all sentient beings in the same mandala!*

“Whoever offers maṇḍalas of the five medicinal herbs will be liberated from the four types of illness and from the eon of sickness, with its chronic diseases of saṃsāra and so forth.

*Offer the mandala. May all positive phenomena fill space. I dedicate myself to this by whatever means necessary! I give my all! May I be free of illness and samsara, in order to establish sentient beings in that same state!*

“Whoever offers a maṇḍala of the five essences will be completely freed from the suffering of the five kinds of beings, and will attain the bodies of the five Buddha families.

*Offer the mandala. May all positive phenomena fill space. I dedicate myself to this by whatever means necessary! I give my all! May I be free from the individual sufferings leading to the realms of samsara and attain the wisdom of the five Buddha families for the benefit of all sentient beings!*

“Whoever offers maṇḍalas of the five grains, whatever seeds are sown, all will be excellent, and they will enjoy the harvests of crops that need no cultivation.

*Offer the mandala. May all positive phenomena fill space. I dedicate myself to this by whatever means necessary! I give my all! May all karma well forth like a wish-fulfilling tree – the branches of auspicious arising for all sentient beings!*

“Whoever offers the five kinds of incense will have a pleasant fragrance and be attractive to everyone.

*Incense clouds billow forth and magnetize all sentient beings to the path!*

“Whoever offers the five perfumes will attain the pure abodes and be rid of all defilements.

*Perfume clouds billow forth and transform my surroundings to the pure palaces of the Buddhas and Bodhisattvas of the Three Times and Ten Directions. Rid of all defilements, may I bring all sentient beings to this far shore!*

“Whoever offers the five gifts — for them, merit, might, riches, and all enjoyments will proliferate.

*Universes of my mindstream’s emanations and lifetimes offer the five paramitas while remaining in wisdom samadhi to all sentient beings! May I be just like the Buddha!*

“Whoever offers parasols and victory banners will have all afflictions in their entirety pacified, and they will be worthy of veneration and respect.

*Divine parasols and victory banners fill the sky. May I be just like a parasol and a victory banner to all sentient beings!*

“Whoever offers silken ribbons and banners will attain a complete abundance of pleasant things and be freed from the eight great fears.

*Celestial silk ribbons and banners fill the sky. May complete abundance abound wherever my mind goes, for the benefit of all sentient beings! May we all be swiftly liberated from the eight great fears!*

“Whoever offers garlands and tassels will attain the sacred bliss of gods and humans adorned by the seven precious jewels.

*Garlands of flowers and jewels, tassels of spider silk. May I attain the ultimate skillful means and ceaselessly establish sentient beings in bliss!*

“Whoever offers butter lamps will see the manifest faces of the Buddhas and Bodhisattvas of the ten directions.

*Universes of light illuminate the true faces of the Noble Ones. When we meditate, we see the Guru’s face! May all sentient beings come face-to-face with their own face before they were born!*

“Whoever offers grain oil lamps will be clarified of all obscurations of ignorance.

*Oceans of lamps – now there is no misunderstanding! May wisdom spread like light in the dark!*

“Whoever offers the fire for butter lamps will radiate, the light rays of the dharma throughout the ten directions.

*Lighting the universal lamps – may the generation of bodhichitta anywhere at all be just like this! May it never decrease but only increase!*

“Whoever offers the Precious Wheel will turn the wheel of dharma.

*Offering clouds of the jeweled wheel, I offer to all the Buddhas and Bodhisattvas of the Three Times and Ten Directions! May I be just like you for the benefit of all!*

“For whoever offers the Precious Gem, anything they desire will shower down like rain.

*Offering clouds of the precious gem, may whatever I desire benefit sentient beings!*

“For whoever offers the Precious Queen, pure intelligence will arise in their minds.

*Offering clouds of the precious queen, may whatever thoughts arise benefit sentient beings!*

“Whoever offers the Precious Minister will become the sacred guide, skilled in means aplenty, able to lead all beings.

*Offering clouds of the precious minister, may all my actions benefit sentient beings!*

“Whoever offers the Precious Elephant will realize the meaning of the supreme Mahāyāna.

*Offering clouds of the precious elephant, may royal stability of the Noble Ones arise in my mind stream, immovable by sentient beings for their own benefit!*

“Whoever offers the Precious Horse will be endowed with the four limbs of miracles.

*Offering clouds of the precious horse, may the secret powers of Vajrapani well forth for the benefit of all!*

“Whoever offers the Precious General will defeat all opponents.

*Offering clouds of the precious general, may I become a foe destroyer, victorious in all directions, raising the great victory banner for all sentient beings to witness!*

“Whoever offers the seven royal possessions will become master of a great dharma kingdom.

*Offering clouds of the seven royal possessions, may I become the center of the mandala shared by all sentient beings and care for them all as a great Dharma King!*

“Whoever offers the eight auspicious symbols will attain a body adorned by the marks and signs.

*Offering clouds of the eight auspicious symbols, may infinite auspiciousness arise!*

“Whoever offers the eight auspicious substances will enjoy the majesty of auspiciousness and the abundant riches of humans and gods.

*Offering clouds of the eight auspicious substances, may all riches arise in abundance for sentient beings to enjoy!*

“Whoever offers a variety of clothes and garments will enjoy divine robes of five- colored fabric and all kinds of clothes that are pleasing to the touch.

*Offering clouds of the most amazing clothes and garments, may all sentient beings see the splendor of the Dharma!*

“Whoever offers coats of white-wash will become dazzling, majestic, and perfect – overpowering all gods, demons, and humans.

*Offering clouds of coats of white-wash for the Stūpa, may my radiant energy tame and magnetize all sentient beings!*

“Whoever offers the three white foods will enjoy the wish-granting cow and herds of cattle.

*Offering clouds of the three white foods, may I be just like a motherly cow to all sentient beings, granting them whatever they desire and leading them to on the path to enlightenment!*

“Whoever offers the three sweets will enjoy the manifold delicacies of the gods.

*Offering clouds of the three sweets, may all sentient beings enjoy phenomena arising just like a god realm!*

“Whoever offers foods of whole grains will never go hungry, and the doors to rebirth as a preta will be blocked.

*Offering clouds of whole grain foods, may hearty sustenance arise wherever there is hunger – the infinite health of samadhi!*

“Whoever offers distilled essences of grain will enjoy the brew of ocean-like amṛta.

*Offering clouds of distilled essences of grain, may the secret one taste of the amrita of samadhi be experientially realized by all sentient beings!*

“Whoever offers fruits and fresh-grown produce will enjoy foods of a hundred flavours.

*Offering clouds of fruits and fresh-grown produce, may the multitudinous Jewel Family manifestations arise without effort in every conceivable way!*

“Whoever offers gaṇacakra will accomplish the common and extraordinary siddhis, and all that they wish for.

*Offering clouds of ganachakra feasts, may I do this again and again!*

“Whoever offers the five perfumed bath waters will purify all sickness arising from defilements and all obscurations, and have a perfect and attractive complexion.

*Offering clouds of hot springs with perfumed bath waters overlooking the vast expanse, may all sentient beings find the path just like this!*

“Whoever offers supreme lotus seats will obtain soft and beautiful thrones of fearless lions, and will take miraculous rebirth from a thousand petalled lotus.

*Offering clouds of supreme lotus seats, billionfold multi-colored universal lotuses held by fearless lions, may all sentient beings attain the miraculous lotus rebirth of the far-shore!*

“Whoever acts as caretaker of the stūpa will be liberated from the suffering of the three lower realms and become endowed with all the qualities of perfection.

*Offering whatever the Stūpa requires, may all sentient beings benefit from whatever qualities arise!*

“Whoever offers ceremonial service will make offerings to all the Buddhas and will accomplish the entire enlightened activity of the Buddhas.

*Offering ceremonial service, may all the aspirations of the Noble Ones be accomplished right now!*

“Whoever washes away the dust and filth will attain an excellent form, fine clothes, and great beauty.

*Offering clouds of myself to wash away the dust and filth, may all sentient beings realize how to condition good qualities!*

“For whoever sweeps away rubbish and grime, all negativities and obscurations will be cut from the root.

*Offering clouds of myself to sweep away rubbish and grime, may all sentient beings benefit from humbleness and open, loving-caring-kindness!*

“Whoever makes it their yidam will attain the level of a mahāmudrā vidyādhara.

“Whoever recites its prayers will attain the level of a matured vidyādhara.

“Whoever makes it their guru will attain the level of a spontaneously-accomplished vidyādhara.

“Whoever makes offerings to it will attain the level of a vidyādhara with power over life.  
“Whoever rebuilds it will accomplish the four enlightened activities and all that they desire in this life, and will attain precious, unsurpassable enlightenment.

*Whenever the Stūpa is in need of the slightest repair, I offer inconceivable multitudes of emanations to fulfill every duty required to fix it!*

“Whoever applies plaster and concrete to the stūpa — for every particle they apply, they will attain the state of a cakravartin.

*Offering clouds of inconceivable multiplications of my body obtain the merit of inconceivable multiplications of chakravartin kings – I dedicate this merit to all sentient beings! Now they are all equal to the chakravartin!*

“For whoever hauls loads of rocks and earth — obstacles to life and vitality will be pacified and they will attain a perfect body, long life, and freedom from disease.

*Offering clouds of bodies to haul loads of rocks and earth, I will engage in whatever activity necessary without even the slightest complaint or notion of hardship, for the benefit of all sentient beings! Bliss!*

“The body, speech, and mind of whoever sincerely strives in service [to the stūpa], will be infused with the blessings of the enlightened body, speech, and mind of all the Buddhas.

“Whoever serves as a virtuous friend [of the stūpa] will, in this and all future lives, genuinely engage in the path of the ten virtues, never being separated from spiritual guides, and will gain every sacred siddhi that they wish.  
“Whoever serves as a supervisor will be born as the principal child of all the Buddhas of the ten directions, and will accomplish infinite enlightened activity.

“Whoever serves as a craftsman and architect will become completely adept in the five outer sciences.

*Offering clouds of emanations to fulfill whatever roles required! May I be whatever sentient beings require according to their own karma!*

“Whoever takes seven steps toward this stūpa will attain seven pure human rebirths and be able to remember those lifetimes.

*Infinite bodies take seven steps toward the Stūpa!*

“Whoever speaks of its benefit will be ornamented with the qualities of the scholar.

*Infinite bodies speaking of its benefit to sentient beings!*

“Whoever writes of its benefit will be listened to by all beings throughout all their [future] lives.

*Infinite bodies writing of its benefit for sentient beings! May all my lives be for sentient beings!*

“Whoever mends even the slightest cracks will attain human and god forms and enjoy the sublime Dharma.

*Infinite bodies mending the slightest cracks for all sentient beings!*

“Whoever makes aspirations that it remain for a long time will attain mastery of the immortal vidyādhara.

*Infinite bodies making infinite aspirations for its long life and remainder – may the continuity of secret awareness likewise be infinite!*

“Whoever consecrates the stūpa will pacify war, famine, and pestilence throughout the three times, spreading peace in every nation.

*Infinite bodies consecrating the stūpa, may world peace dawn, the auspicious vision of His Holiness the Dalai Lama XIV!*

“Whoever protects it from harm will be freed from any fear of untimely death.

*Infinite bodies to protect the stūpa from harm – may I live long to practice in this precious human life!*

“Whoever speaks to others of its good qualities will speak of all the qualities of the Buddhas and Bodhisattvas of the three times without exception.

*Offering clouds of emanations to speak of the qualities of the stūpa, the wisdom-mind-support of the Buddhas and Bodhisattvas!*

“Whoever learns and teaches [about the stūpa] will perform all the activities of the Buddhas of the three times.

*Offering clouds of emanations to learn and teach about the stūpa, the wisdom-mind-support of the Buddhas and Bodhisattvas!*

“Whoever paints and makes relief statues of it will have the power to reach Buddhahood and will rest in space-awareness, beyond meeting and parting.

*Offering clouds of emanations to paint and make relief statues of the stūpa, may I reach Buddhahood and establish all sentient beings in the same state of Buddhahood!*

“Whoever writes down its history and hagiography will in turn have written down the condensed words of all the Buddhas of the three times and ten directions.

*Offering clouds of emanations to write down the history and hagiography of the stūpa, for the benefit of all sentient beings of every universal terma world-system, in posterity!*

“Whoever offers their admiration will give rise to every quality of the Buddhas within their minds.

*Offering clouds of emanations to offer admiration to the stūpa; I dedicate every quality of the Buddhas that will arise in my mind to all sentient beings!*

*The Great Stūpa of Boudhanath, the qualities of which cannot be fully expounded in words, is a wonderous support for all sentient beings – supreme in its embodiment of blessings, it has no equal besides the Buddha.*

“Whoever requests the blessings of the stūpa will attain the empowerment of all the Buddhas.

*Please bestow your blessings that I may reach the far-shore of Buddhahood!*

*Light from the three places shines from all the Buddhas and Bodhisattvas of the Three Times and Ten Directions: white OM, red AH, blue HUM, and dissolves into the Great Stūpa.*

*From the Great Stūpa shines forth:*

*An overpowering white light to my crown, the first empowerment.*

*An overpowering red light to my throat, the second empowerment.*

*An overpowering blue light to my heart, the third empowerment.*

*Then all three colors to all three places, the fourth empowerment.*

“Whoever brings to mind the stūpa while they are dying will be miraculously reborn in the heart of a lotus flower in Sukhāvatī, the Western Pure Land of Bliss.

*The Visualization of the Great Stūpa remains vividly clear,*

*then slowly becomes extremely small*

*and enters my central channel.*

*It flows down to my lotus heart center.*

*My lotus heart center opens and offers a thigle rainbow light lotus throne for the Great Stūpa, the wisdom-mind-support of all the Buddhas and Bodhisattvas of the Three Times and Ten Directions.*

*Light rays shine infinitely from the Great Stūpa in my heart.*

*I dissolve from the bottom-up and the top-down into the Great Stūpa.*

*Instantly I arise in the heart of a lotus flower*

*in the great lake*

*before the Buddha of Boundless Light, Amitabha*,

*who teaches the Dharma*

*in Sukhāvatī.*

*Dharmakaya Amitabha,*

*Sambhogakaya Avalokiteshvara,*

*Nirmanakaya Padmasambhava*

*Are inseparable from my phenomena.*

*Sarwa Mangalam!*

By this merit may all attain omniscience

May it defeat the enemy, wrong-doing

From the stormy waves of birth, old age, sickness, and death

From the ocean of samsara

May I free all beings

*The samaya commitment:*

“Whoever harms the stūpa will have all kinds of inauspiciousness happen to them in this life, and later be reborn in the great Incessant Hell, where there is no opportunity to escape or express remorse and make confession.

“In conclusion, this great stūpa is likened to a precious, wish-fulfilling jewel. Whoever makes an aspiration will attain the common and extraordinary siddhis, along with anything else that one wishes. Thus, it is renowned as

The Stūpa Which Fulfills All Aspirations.”

The king and entourage were filled with wonder, amazed beyond measure. Immense faith arose within them and tears fell from their eyes. Their bodies hit the floor as they offered a thousand prostrations [before the Guru].

“Emaho! The benefits and qualities of such a stūpa are so wondrous! Since not even the Buddhas could express it, and since it is beyond the conceptual thought of us beings, how could we even begin to put it into words?! From now onward, in lifetime after lifetime, may we make vast offerings, gatherings beyond measure, to this great stūpa!”

*This completes the third chapter of The History of the Great Jarung Kashor Stūpa, which illustrates the benefits of circumambulating and making offerings. Samaya! Seal! Seal! Seal!”*

*This completes the visualization liturgy based on the third chapter of The History of the Great Jarung Kashor Stūpa. Slip of the tongue, let it be done!*

*COLOPHON: I, Jangchub, wrote this from bodhichitta on my sister, Belle’s, 26th birthday, December 7th, 2021 in Venice, CA. Yesterday I asked my Teacher if I could write this and was given permission. I hope it is correct. It rained this morning and now everything is wet. May blessings rain from this and soak all sentient beings. Any mistakes are mine entirely. SARWA MANGALAM!*

## The Concise Benefits of the Festival of the Tenth Day

by Dudjom Rinpoche, Jikdral Yeshe Dorje

Oṃ svasti!

Like a vase of excellence, a wish-granting tree, a wish-fulfilling jewel,  
You grant us blessings, siddhis and everything we could yearn for.  
The very thought of you wipes out all suffering, Orgyen Dorjechang.  
In every one of our lives, may we find you as our refuge.

Now, the root tantra of Lama Gongdü, entitled The Pile of Lotus Stems, proclaims:

‘Naturally arising Padma’—this is what I am called,  
The emanation of Buddha Amitābha’s wisdom mind,  
The light of Ārya Avalokiteśvara’s enlightened speech,  
The brother to all ḍākinīs, the king of warriors,  
The master of the buddhas’ actions, past, present and future,  
The incomparable great Kunzang Dorjechang.  
In nirmāṇakāya forms I appear, endowed with powerful compassion,  
Taming each according to their needs in a great wave of enlightened action,  
And fulfilling the hopes of sentient beings, just as they desire.

Declarations such as these are secret vajra speech, the pledges roared by a fearless lion. For the embodiment of the wisdom of all the infinite buddhas combined, the one from whom every one of the maṇḍalas of the three roots emanates and re-absorbs, and, above all else, the vajra master whose kindness to disciples in the snowy land of Tibet is greater than that of even the Buddha himself, is known far and wide as Padmasambhava or Pema Jungné, the Lotus-born. From the viewpoint of ordinary short-sighted disciples, the main occasions when he displays the actions of his wondrous liberating life-story fall precisely on the tenth days of the waxing moon.

And so, when at sunrise on the tenth day of the **sixth** month, the monkey month, he is born within a lotus blossom on Lake Dhanakośa and turns the wheel of Dharma for the ḍākinīs of the island, he is known as Guru Tsokyé Dorje.[[1]](https://www.lotsawahouse.org/tibetan-masters/dudjom-rinpoche/concise-benefits-of-festival-of-the-tenth-day#fn:1)

On the tenth day of the **twelfth** month, the tiger month, when he is welcomed by Indrabhūti, the king of Oḍḍiyāna, who invests him as crown prince, and he takes Prabhāvatī as his princess and governs the kingdom according to the Dharma, he is known as Guru Pema Gyalpo.

On the tenth day of the **first** month, the hare month, when he abandons the kingship and the realm, practises yogic disciplines of union and liberation in the Chilly Grove charnel ground, and brings all the mātrikas and ḍākinīs within his power, he is known as Guru Śāntarakṣita.

On the tenth day of the **second** month, the dragon month, when he gives the appearance of taking ordination from Ānanda, studying with many learned scholars and realized teachers, mastering all the sūtras and tantras and perfecting infinite fields of knowledge, he is known as Guru Loden Choksé.

On the tenth day of the **third** month, the snake month, when the Zahor king tries to burn him alive, he arouses faith by magically transforming the pyre into a lake, establishing the entire kingdom in Dharma. By depending on Princess Mandāravā, he then arises in the vajra body, and is known as Guru Chimé Pemajungné.

On the tenth day of the **fourth** month, the horse month, when the demonic ministers of Oḍḍiyāna seek to burn him and his consort alive, he transforms the pyre onto a lake, miraculously shimmering in majesty, appearing on a lotus blossom, and inspiring faith in them all, and when he ripens and liberates the entire kingdom through the Kadü Chökyi Gyatso teachings, he is known as Guru Padma Vajra Tsal.

On the tenth day of the **fifth** month, the sheep month, when the tīrthikas of southern India are causing great harm to the teaching of Buddha, through a vast display of magical power, he smashes them to dust along with their gods and guardians, and raises the victory banner of the teaching of the buddhas. Then he is known as Guru Sengé Dradok.

On the tenth day of the **seventh** month, the bird month, when the tīrthikas of Zangling fling him into the River Ganges, through his miraculous feat of performing a vajra dance in the sky and reversing the flow of the river, he inspires devotion and establishes the kingdom in the teaching of Buddha, and is known as Guru Khading Tsal.

On the tenth day of the **eighth** month, the dog month, when the tīrthikas give him poison, not only is he unharmed, turning the poison into nectar, but his radiance becomes even more majestic and dazzling than before. With such a miraculous feat, he arouses faith, and the tīrthikas along with all their entourages embrace the teaching of the buddhas. Then he is known as Guru Nyima Özer.

On the tenth day of the **ninth** month, the pig month, when at Yangleshö in Nepal, he manifests in the form of Vajrakumāra, binds under oath the gods and spirits of Nepal and Tibet, accomplishes the practice of the great glorious Yangdak, and attains the supreme vidyādhara stage of mahāmudrā, he is known as Guru Dorje Tötreng Tsal.

On the tenth day of the **tenth** month, the rat month, when he arrives in central Tibet, subjugates all the wild unruly gods and spirits of Tibet, raises the Dharmacakra of glorious Samyé, lights the lamp of the sacred Dharma of sūtras and tantras, and ripens and liberates the fortunate ones, the king and his subjects, he is known as Guru Padmasambhava.

On the tenth day of the **eleventh** month, the ox month, when he assumes a wrathful crazy form at Paro Taktsang in Mön and other places, he swears in all the earth lords of Tibet as guardians of the termas, over the whole of the land of snows on the borders and in the centre he conceals unimaginable terma troves of teachings, precious materials, sacred substances and so on, and he gives predictions and advice for safeguarding what will remain of the teachings by means of the termas, he is known as Guru Dorje Drolö.

On each one of these successive tenth day festivals, the specific benefits of observing the practice follow in this order:

In the sixth month, all kinds of illness, döns, and obstructors are pacified, and lifespan, merit and prosperity are increased.

In the twelfth month, happiness and sharpness of mind are accelerated and confidence increases, so that humans and non-humans are brought under your power.

In the first month, power, position and wealth will grow, and earth-lords and guardians obey you like servants.

In the second month, harm and damage caused by the lord of death and the eight classes of gods and spirits are pacified, discipline is purified, and unlimited wisdom blazes.

In the third month, you are untouched by harm from inauspicious conjunctions of planets and stars, and from enemies and thieves. At home and abroad, auspiciousness, peace and goodness increase everywhere.

In the fourth month, you will be immune to harm from earth-lords, nāgas and nyens, and dharmapālas and guardians will accomplish whatever activity you have entrusted to them.

In the fifth month, all harm from obstacles, enemies and döns is pacified, and the objects of your wishes are brought under your control.

In the seventh month, chronic ailments, weaknesses of the immune system and the like are purified, the body is healthy, the mind is happy, your entourage and wealth increase, and your aspirations are fulfilled.

In the eighth month, obstacles of the year, month, day and time, as well as evil signs and the like, are all pacified, and any decline in wangthang or lungta is restored.

In the ninth month, sickness and döns caused by the eight classes and jungpo demons, untimely death and fatal accidents all are pacified, serious curses are eliminated, you are freed from sorcery and psychic attacks, and your own body becomes vajra.

In the tenth month, wrongs and downfalls of the three vows such as disrespecting sacred objects, and breakages and impairments of samaya are all healed, and your mind stream is purified.

In the eleventh month, sudden misfortune, such as untimely death, will not occur, and as soon as we transfer from this life, we are born in the pure land of Lotus Light before Guru Rinpoche himself.

Not only are the benefits of observing the tenth day absolutely limitless, but for concentrating on the various practices of gathering merit and making prayers, these occasions are praised as extraordinarily special. As the Lama Sangdü explains:

On the tenth day of the monkey month in the monkey year  
And on every tenth day  
My emanations spread out to fill the world,  
Granting siddhis ordinary and supreme.  
If you spend this human life accomplishing the lama,  
When your life-time reaches its end  
You will melt into my, Orgyen’s, heart.

And Ratna Lingpa’s terma instruction says:

At sunrise on each tenth day of the month  
If anyone remembers me,  
They and I will be inseparable.  
King of Tibet, ministers, disciples who are like my children,  
On the tenth day of every month  
To you I will come in person, and this I swear.  
Padmasambhava is not one to deceive others.

And The Golden Mālā Instruction declares:

Especially on the tenth day festival, I, Orgyen,  
Will come to Tibet, the land of snows, and be present everywhere,  
Riding on the rays of sun and moon, and the droplets of moisture in the rainbow,  
Clearing away the obstacles of my devoted children,  
Granting the four empowerments just as you desire.  
This is my solemn pledge; and Padma never deceives, this I swear.  
If you are devoted to me, practise continually on every tenth day,  
And by acting according to my instructions, the whole country will enjoy happiness and well-being.

Promises such as these he made not just once, and they are the true vajra words of his enlightened speech, which can never be false or deceptive. This is why all of his followers, from the bottom of our hearts, should trust in this completely, and we should make a vast effort to encourage and spread this celebration of happiness and bliss for ourselves and others, now and forever more.

This talk inspiring you to virtue is akin to a beautiful maiden;  
As it explains with eloquence its excellent meaning, so she flaunts her elegant dress.  
Towards those who yearn for liberation, let her step forward  
And offer them a feast of every kind of happiness and bliss!

Padma’s messenger, who roams in every direction, Jikdral Yeshe Dorje, wrote this, and may virtue and auspiciousness abound!

| Rigpa Translations, 2013