



**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 wonderful 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 saṃsara, 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 cakravartin kings – I dedicate this merit to all sentient beings! Now they are all equal to the cakravartin!*

“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 wondrous 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 Sukhāvātī, 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 Sukhāvātī.*

*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 asked Ngakchang Rinpoche if I could write this and was given permission. Changchub Drime Pema Wangchuk Sarva Mangala.!*