

Boudhanath, also known as Bouddha or Khasti Chaitya, is one of the largest and most iconic stupas in Nepal. Located about 11 kilometers northeast of the center of Kathmandu, it stands on an ancient trade route from Tibet. This route enters the Kathmandu Valley through Sankhu village, passes the Charumati Stupa (referred to as "Little Boudhanath"), and continues south to Lalitpur. Over centuries, Tibetan merchants traveling along this route have visited Boudhanath to offer prayers. Following the Tibetan uprising in 1959, many Tibetan refugees settled around the stupa, contributing to the construction of over 50 Buddhist monasteries (gompas) in the area. The stupa's massive mandala structure makes it one of the largest spherical stupas globally. Boudhanath is said to enshrine the relics of Kassapa Buddha, an ancient figure in Buddhist tradition. This sacred site, recognized as a UNESCO World Heritage Site in 1979, is one of the most visited tourist locations in the Kathmandu Valley, alongside Swayambhunath. According to Newar Buddhist tradition, the site where Boudhanath stands was once the palace of King Vikramaditya of the Licchavi kingdom, located where the Narayanhiti Palace is today. The king wanted to construct a stone fountain (lwā hiti), but it produced no water. His astrologers suggested a human sacrifice of a male possessing the "Battis-Lakshanas" (thirty-two perfections). The king himself was deemed the only suitable candidate and sacrificed his life, resulting in the fountain producing water. The king's son, filled with remorse, decided to build a stupa at the spot where a chicken he released landed. That location became the site of the Boudhanath Stupa. The local people, surviving a drought by collecting dew droplets, called the site Khāsti (from "khas" meaning dew, and "ti" meaning drops). The name later changed to Boudhanath to reflect the Hindu influence on Nepal. In Tibetan mythology, the stupa is linked to Kassapa Buddha, the predecessor of Śākyamuni Buddha. A poultry keeper named Ma-jha-zi-ma and her four sons interred the remains of Kassapa Buddha at the site. They constructed the stupa after obtaining land from the king, who allowed them as much land as could be circumscribed by a buffalo skin. Ma-jha-zi-ma cleverly cut the skin into thin strips, encircling a large area for the stupa. As the structure grew, the local elites were embarrassed by the humble origins of such a large stupa, but the king refused to retract his permission. Hence, the name Jya Rung Khashor, meaning "Chorten of poultry fallen promise," was derived, and the stupa was allowed to be completed. Historical records link the founding of Boudhanath to King Śivadeva (c. 590–604 CE) or King Mānadeva (c. 464–505 CE) of the Licchavi dynasty. The Chronicles of the Newars also mention the stupa as Khaasti, with its foundation attributed to King Dharmadeva's son, Manadeva, as penance for killing his father unknowingly. The site has undergone restorations by subsequent Licchavi kings, including Shivadeva. In the 15th century, Tibetan lama Shakya Zangpo restored Boudhanath after it had fallen into disrepair. This restoration effort is tied to Nepal's history of Tibetan interaction, particularly during the reign of Songtsen Gampo, the king of Tibet, who had close ties with Nepal through his marriage to Nepali princess Bhrikuti. These relations strengthened Buddhism's presence in Tibet, with Boudhanath serving as a significant symbol of that connection. Today, Boudhanath remains a hub for

Tibetan Buddhism in Nepal. The stupa, surrounded by monasteries, continues to be an active site for Tibetan refugees, as well as a major pilgrimage destination for Buddhists worldwide. Its inclusion in the UNESCO World Heritage list underscores its cultural and spiritual significance. Managed by the Shree BoudhaNath Area Development Committee, the monument is protected under Nepalese law.

The site also has a long-standing connection with the Tamang community, an ethnically Tibetan group that has lived in the surrounding areas for centuries. The descendants of the Chiniya Lama, who played a crucial role in preserving the stupa, still have ties to its management, ensuring the legacy of Boudhanath endures. **Boudha Stupa** or **Jarung Kashor** (*Let it be done, Slip of the tongue*) also known as **Khasti Chaitya** or Khāsa Chaitya, is a stupa and major spiritual landmark seen as the embodiment of the enlightened mind of all the Buddhas, located in Boudhanath, within the city of Kathmandu, Nepal. Built in the northeast of Kathmandu Valley in a Tamang village surrounded by rice paddies, the stupa gave birth to the origins of Tibetan Buddhism. It is filled with consecrated substances, and its massive mandala makes it the largest spherical stupa in Nepal and one of the largest in the world. In 1979 the Boudha Stupa became one of UNESCO's World Heritage Sites in Nepal. The stupa's consecrated Body relics include authentic bone pieces of Kassapa Buddha<sup>[2]</sup> and of Shakyamuni Buddha, together with Dharmakaya relics, Dharma relics, Cloth relics, and Body, Speech, Mind, Mind Qualities, and Activity representations among its other relics. It is located on the ancient trade route from Tibet to India which enters the Kathmandu Valley by the village of Sankhu in the northeast corner and continues to the ancient and smaller stupa of Chabahil named Charumati Stupa, often called "Little Boudhanath". The route then turns directly south, heading over the Bagmati River to Lalitpur and the ancient Malla Kingdom in Patan. Tibetan merchants have rested and offered prayers at Boudha Stupa for many centuries. Following the 1959 Tibetan uprising, a large number of the Tibetan refugees migrated to Nepal and settled down around the stupa in Boudhanath. The Tibetan diaspora has given rise to the construction of over 50 gompas and Buddhist monasteries, restaurants, guesthouses, and artisanal businesses around Boudhanath, while in 1980, Shechen Monastery was the first Tibetan Buddhist gumpa to be built. A year earlier in 1979, the Boudha Stupa became a UNESCO World Heritage Site. Along with Swayambhunath and Namobuddha, it is one of the most visited pilgrimage sites for devout Buddhists, which also attracts tourists to the Kathmandu area. Built at the main northern entrance to the Boudha Stupa is a shrine to the Dharma protectress Mammo Pukasi, known as the fierce Hariti or Ajima to local Newari Buddhists. Her shrine and the Ganachakra offerings there are the responsibility of the Mahaguru Gumpa, which faces the stupa's

northern entrance. The birth of Tibetan Buddhism is intrinsically connected to the Boudha Stupa. In a Dharma teaching given by Padmasambhava to Yeshe Tsogyal, King Trisong Detsen (r. 755 to 797) and the Twenty-five Heart Students at Samye Monastery, the history of the stupa and its relationship to Tibetan Buddhism is explained, as a section within a complete teaching. Little Purna, a daughter of Indra's living in the Gods realm broke a law of the realm by stealing a divine flower. She was cast into the human realm, where she was reborn into a family of Kathmandu Valley poultry farmers, and named Samvari. Samvari also became a poultry farmer and had four sons by different fathers, who she raised to be comfortable householders. She amassed wealth and made an intention: *"I will put this wealth to good use. I will build a support for the wisdom-mind of all the buddhas, my own yidam, a place for beings to accumulate immeasurable merit, a great stūpa whose essence is the Tathāgatas' relics."* Samvari then asked the local king for his permission and for the necessary grant of land. The king thought and was impressed by Samvari, then responded, *"Jarung!"* ("Let it be done!"). She immediately began building the stupa with bricks loaded by her four sons and a servant, carried by an elephant and a donkey. Local Newar people became concerned about the size of the stupa, and how it would reflect on members of the king's court who were not building bigger supports for the Dharma and roots of merit. The king refused to change his decision, and explained how *"Let it be done" (Jarung) "slipped from his tongue" (Kashor)*. Thus, the stupa became known as the Jarung Kashor. Her four sons continued with the stupa's construction after her death, when she passed into buddhahood while in the bardos. The stupa was consecrated then with Buddha Kassapa's relics, and they made the joint aspiration to bring the Buddha Dharma to the frozen borderland of ice - Tibet. The first born son made the aspiration to return as a king, and was reborn in the 8th century as Trisong Detsen. The second born made the aspiration to be the abbot and was reborn as Shantarakshita. The third born son made the aspiration to be born from a lotus and as a powerful mantra master so as to protect the Buddha's teachings, and was reborn as Padmasambhava. The fourth born son made the aspiration to be born as a royal minister so as to help his brothers, and was reborn as the king's minister Bami Trizher of Yarlung. The servant, the elephant, the donkey, and a passing raven were also reborn as humans in Tibet: respectively, as a minister, as U Dum Tsen, as another minister, and as the king's son. Yeshe Tsogyal recorded Padmasambhava's complete teaching and concealed it as a terma. It was discovered, translated then reconcealed. The translation was rediscovered by Shakya Zangpo along with the complete teaching by Padmasambhava. After rediscovering the translation of the terma, Shakya Zangpo came to Nepal in search of the stupa

but found only an abandoned mound. He undertook a restoration during which he is said to have found the remains of Nepali king Amsuverma, the possible father of Songsten Gampo's Nepali queen Bhrikuti. His restoration is likely to have resulted in the stupa being the size we see today. He is believed to have resided at Chabahil during the work, a few kilometers away. Chabahil is known as *Sa lhag rdo Lhag*, leftover earth, leftover stones, which refers to the belief that the smaller Chabahil stupa was built using the leftover materials from the Boudha Stupa restoration, which could date the Chabahil stupa to the 15th century. The story of Samvari the poultry woman is also acknowledged by the local Newar people. A painting of Samvari is on the rear of the Pukkasi or Mammo Hariti shrine at Boudha Stupa where a pond with ducks is depicted with a lady taking care of them. The story about the Bouddha Stupa is important, and it is incredibly inspiring. Hearing it, you will really understand the benefits of circumambulating it, cleaning it, and sweeping it the whole day and night. The stupa was built by a mother, Jadzima, who looked after her chickens. They were an extremely poor family, I think. She wanted to build a stupa very, very much, so she asked the king of Nepal for permission to get the land. Normally, the king wouldn't give such permission, but somehow, maybe due to her karma, the king said, "Okay, it can be done." This just slipped out of his mouth. This is why the Tibetans call it "Jarung Kashor Chörten." *Jarung* is "it can be done," and *kashor* is "slipped out of the mouth." That's the name of the Bouddhanath Stupa. *Chörten* means stupa. The mother passed away after she completed up to the vase, the dome-like structure. She had four sons, and they completed the rest of the stupa. After they finished it, they all stood up in front of it and made prayers. Everyone generated a wish. When they were praying, all the buddhas and bodhisattvas absorbed into the stupa, which is why the name of the stupa is also "All-Encompassing." It's also called wish-fulfilling. Why? Because it is so powerful that the wishes of anybody who makes prayers to the stupa are fulfilled. Especially when you see the stupa for the very first time, whatever you pray for, it will succeed. Even from the airplane; the first time you see it, you must do your best prayer. One Brazilian nun, a Kagyu, knew this story. When she saw the stupa for the first time, she made a prayer to be able to build monasteries. When she went back, everything happened. She made plans and was able to build. There are other stories like this. Anyway, when the brothers were standing in front of the stupa, the oldest brother made a prayer, "May I become a Dharma king in Tibet, the Snow Land." The next brother heard his prayer and said, "May I become a minister to help him spread the Dharma." The next son made the prayer, "May I be an abbot to pass on the lineage of ordinations in Tibet." And the next one made a prayer, "May I become a powerful yogi when there are obstacles to spreading Dharma in Tibet." In the next life,

then, the oldest brother became the Dharma king Songtsen Gampo in Tibet; he was the Dharma king who had two princesses who brought the statues of Shakyamuni Buddha – one is now at the Jokhang and the other at the Ramoche. He did great activities to benefit all sentient beings, and I think he also helped to build the Jokhang. The second brother became a minister in Tibet [Padma Gungtsen]. The third brother became an abbot [Shantarakshita], and the fourth brother became Padmasambhava. When they were building the first monastery in central Tibet, Samye, during the day the people would build and then at night spirits would tear it down. One of the ministers suggested that they invite Padmasambhava from India. When he came he manifested as a deity called, I think, “Controlling the Three Realms.” This deity hooked the spirits and subdued them, making them pledge to become Dharma protectors. So they stayed around him on the mountain to protect the Dharma in Tibet. Therefore, Mahayana Buddhism in Tibet has spread and been preserved for many years, and so many beings have actualized the path and become enlightened. And because of this, Tibetan Mahayana Buddhism has spread all over the world. Even in the West, many tens of thousands of people every year are able to follow the path to enlightenment, make their lives meaningful, and find peace and happiness. Including us: we have the chance to practice the lam-rim and are able to do purification every day, thus becoming closer and closer to liberation from samsara and enlightenment by collecting the three principal aspects of the path to enlightenment and, on top of that, the tantric stages to allow us to achieve enlightenment quickly. All these opportunities that we and many others have in our everyday life, all this benefit, has come from Bouddha Stupa.