**The Legend of the Great Stupa**

**Chronological version**

*Prelude*

FADE IN:

1. **Tibet -**

GR prepares to give initiation to King Trisong Detsen (KTD) et al

*Chapter 1 - Construction & Consecration*

1. **Potala -**

Chenrezig cries, two tears emanate into

1. **Heaven of the 33 -**

Indra has two daughters, Purna and Apurna

Apurna steals the divine flower and is cast down to

1. **Earth -**

as Samvari, where Kasyapa Buddha’s teachings abound

Samvari has 4 children, raises them into householders and, believing her work is finished, decides:

“I will build 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 Tathagatas’ relics”

1. **Royal Palace -** Samvari gets permission from King
2. **Marketplace? (placeholder) -** Heretic Citizens cause Obstacles to ensue
3. **Royal Palace -** Heretics confront King, King destroys the obstacles
4. **Boudhanath Stupa Site - construction montage**

Construction begins

Middle construction

Near-end of construction

1. **But Samvari dies and attains enlightenment:**

“Thereafter, the building continued, summer and winter without cease, and, four years later, everything up to the dome was completed. At that time, Samvarī

the poultry woman realized that her life had almost reached its end, so she spoke to her four sons and their servant: “You all, continue to build this field for the infinitely countless, wandering sentient beings to accumulate merit, my yidam, this great stūpa, supreme above all! Please, place the relics of the Tathāgatas within, and perform an elaborate consecration. Not only will this fulfill my wish, but the enlightened intent of all the buddhas of the three times will be fulfilled to perfection. You will also accomplish something vastly meaningful for this and future lives as well.” Upon saying this, she passed away. At that same moment, there were sounds and music, and a thick rain of divine flowers fell from the sky, all accompanied by streams of rainbow lights. Due to the merit of building this great stūpa, Samvarī the poultry-woman attained buddhahood as Samayadevī Pramohā."

The sons discuss what to do and decide to finish it with the help of their servant, elephant, and donkey.

1. **Boudhanath Stupa -** Vision of Kasyapa Buddha

“Within the stūpa’s life-pillar, they placed a full Magadhan measure of the Buddha Kāśyapa’s relics, and then arranged gatherings of offerings beyond measure. When the time came to toss the flowers of consecration, not only did Buddha Kāśyapa and his entourage arrive in the sky before them, but so did all the buddhas and bodhisattvas of the ten directions, surrounded by countless arhats, as well as the buddhas of the five families, the lords of the three families, and innumerable peaceful and wrathful deities. It was completely inconceivable, like a sesame pod split open, overflowing!"

“As they threw flowers and uttered elaborate words of auspiciousness, divine music of all types resounded, a thick rain of divine flowers fell, and the sweet scent of divine incense filled every direction. The whole earth trembled three times, and then, from the awakened forms of the gathered Tathāgatas, countless light rays shone so that for three days it seemed there was no difference between day and night!”

*Chapter 2 - Prophecy & Aspirations*

1. **Tibet -**

KTD requests GR to elaborate the history of aspirations

The Mahāguru replied, “Listen then, great king!

1. **Boudhanath -**

Vision of Kasyapa Buddha

When the great stūpa was consecrated with the scattering of flowers and marvelous miraculous signs, an immeasurable gathering of buddhas and bodhisattvas all spoke in perfect unison, saying, ‘O, fortunate sons of noble family! Listen up! It is with utterly pure intention that you have constructed a stūpa such as this, a supreme representation of the dharmakāya, no different from the wisdom mind of all the victors throughout the three times. The virtuous result of this will be the accomplishment of all your individual aspirations, just as you wish. Thus, make aspirations!’

**Aspirations before the Buddhas and Bodhisattvas: (these aspirations should appear in a dream-like visual)**

1. **Horse-keeper son aspiration -** May I thereby establish the precious teachings of the Buddha!’

**Swine-herd son aspiration -** May I therefore be born as a pure, fully ordained monk, a great preceptor who will ordain the entire saṅgha!’

**Dog-keeper son aspiration -** May I be born as a powerful mantra master, to protect the entirety of the Buddha’s teachings.’

**Poultry-keeper son aspiration -** Therefore, may I be born as a royal minister, one who delivers the messages that will allow you all to reunite.’

1. The buddhas and bodhisattvas of the ten directions then gathered together into a sphere of light and dissolved into the stūpa. Thus, this stūpa is also renowned as The Stūpa of the Gathering of All Buddhas.

**Aspirations, cont’d (these do not have dream-like visuals)**

1. Mosquito -

‘When I am born as a Dharma protector king in the frozen borderland of ice, may this very insect be born as my heir, the prince, and may he practice the Dharma.’

Donkey -

When the eldest brother is born as a Dharma protector king in the frozen borderland of ice and establishes the teachings of the Buddha there, may I be born at that time as a prime minister who despises the Dharma, someone who can render all of his activities useless.’

Loyal servant -

‘When the donkey is born as that demonic minister and creates obstacles for the Dharma, may I be born as a minister of religion who can skillfully avert all of his crafty schemes and put an end to his power.’

Elephant -

‘I’ve been carrying all these stones and dirt around, but they haven’t made any prayer for me whatsoever. So be it! May I be born as a son or grandson of the king, and may I extinguish the teachings that they have established.’

Raven -

‘When he is born as a royal son or grandson and tries to extinguish the Buddha’s teachings, may I be born as a great bodhisattva and kill that demonic prince.’

Two Skinny Brahmin Youths -

‘When you all establish the precious teachings of the Buddha in the frozen borderland of ice, may we both be born as the lotsāwas who will translate the entirety of the sublime Dharma.’

Two Royal Daughters with Keen Minds -

When you all establish the precious teachings of the Buddha in the frozen borderland of ice, may we both be born superbly skilled in all the literary arts, as scribes for the sublime Dharma. May we then commit the entirety of the words of the Buddha into writing, along with all the commentaries.’

1. **Tibet -**

**GR explains the present and future prophecies**

Thus, the eldest brother, the son of the horse- keeper, who aspired at that time to be king — is you, Trisong Deutsen, the royal protector of the Dharma.

**17. Tibet -**

**Dream-like Visuals of all GR prophecies**

“The son of the swineherd, who aspired to be the preceptor, is now the great abbot Śāntarakṣita.

“The son of the dog-keeper, who aspired to be the master of mantra, is now me, the scholar from Uḍḍiyāna, Padmasambhava.”

“The son of the poultry-keeper, who aspired to be the minster, is Bami Trizher from Yarlung.

“The mosquito, whose rebirth they prayed for as heir to the king, is the princess Pemasel, who passed away at a young age.”

“The donkey, who made the perverted aspiration to be born as a demonic prime minister, is now the minister known as Mashang Trompa Kyé.”

“The servant, who aspired to be born as the minister of religion who would overcome this demonic minister, is now the minister Gö Pema Gungtsen.”

“The elephant, who made the perverted aspiration to be born as the evil king and extinguish the teachings, will be an evil king by the name of Lang, born three generations after you, O king, and he will attempt to extinguish the Buddha’s teachings.”

“The raven, who aspired to kill that evil king in order to benefit others, is now the prince Murub Tsenpo. In the future, when the evil king by the name of Lang appears and attempts to extinguish the Buddha’s teachings, a bodhisattva by the name of Lhalung Palgyi Dorjé will be born and will kill the evil king.”

“The two Brahmin youths, who made aspirations to be born as lotsāwas, are now Kawa Paltseg and Jokro Lu’i Gyaltsen.”

“And the two royal daughters, who made aspirations to commit the sublime Dharma to writing, are now Denma Tsemang and Legjin Nyima.”

*Chapter 3 - Benefits of Circumambulation and Making Offerings*

**18. Tibet -**

The Dharma King Trisong Deutsen asked, “O great master! What are the benefits of prostrating, circumambulating, and making offerings to this great stūpa, the very embodiment of all the buddhas of the three times?”

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’...

“Whoever sees it 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.

*Chapter 4 - The signs and the time for restoration*

**19. Tibet-**

Once again King Trisong Deusten asked, “O great master, please tell us whether or not the power of the corrupted age will cause this great stūpa, which is like a wish- fulfilling jewel, to deteriorate and decay? If it does break down, decay, or degenerate, what kinds of inauspicious signs will appear in this world? And if there are such ill omens, what will be the proper time and means for its restoration?”

In answer, the Mahāguru responded, “Listen here, great king. Ultimately this great stūpa is indivisible from the dharmakāya of all the buddhas, so no breakage, decay and degeneration will occur. But according to conventional appearances, some breakage and decay will appear due to the four elemental conditions. Some emanation of the Lords of the Three Families will then repair it, or the Frowning One, Noble Lady Tārā.

*Chapter 5 - The Restorers and the Benefits of Restoration*

**20. Tibet-**

“In essence, all sentient beings who make a connection with this restoration will obtain, within three rebirths, the perfect body of a god or human. And, finally, they will go on to attain buddhahood in the western buddhafield of Sukhāvatī. All those with faith, devotion and respect, and who rejoice in this great restoration, will, within seven rebirths, join the ranks of the vidyādharas in the Palace of Lotus Light on the Glorious Mountain. Any being who hears, sees, remembers or touches this great restored stūpa — their obscurations caused by negative actions accumulated through 60,000 great eons will be completely and utterly purified. All those who make a connection with this being who leads the great restoration will attain supreme or ordinary accomplishment, depending on their greater or lesser devotion and faith. Finally, they will certainly abide within the stages of the vidyādharas in the presence of myself, Uḍḍiyāna. In essence, the benefits of making offerings and prayers to this great stūpa should be understood from reading the chapter on the benefits, as described extensively above. The totality of such merit could not be uttered, even by all the buddhas of the ten directions and three times, even if they were to recite them constantly for 100,000 eons. Therefore, the qualities of this dharmakāya [stūpa] transcend the realm of the expressible.”

As soon as the Mahāguru had spoken these words, everyone there was filled with marvel and astonishment. For the granting of this blessing and for the prophecy of such vast accomplishment of the roots of virtue in the dark ages of the final era, the whole assembly gave thanks and praised the speech of the great Uḍḍiyāna.

***21.*** *Dedication of Merit on subtitle card*

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