**The Legend of the Great Stupa**

*Prelude*

FADE IN:

Intro 1: Ngakchang + Bodhichitta intro (maybe camp fire or already on middle storey Samye or at Boudhanath stupa)

Intro 2: Practitioner reciting homage and praying and reading the terma (householder teaching child or something else)

Intro 3: Only the terma text and no contemporary hook with subtitle homage

Emaho!

Dharmakāya Amitābha, Boundless Light,

Saṃbhogakāya Mahākāruṇika, the Great Compassionate One,

Nirmāṇakāya Padmākara, the Lotus-Born —

Three kāya lineage gurus, to you I pay homage!

1. **Nepal -**

**Ext. Nepal - aerial establish over Boudhanath**

This is the story of the Great Jarung Kashor Stūpa, support for the dharmakāya, indivisible from the wisdom-mind of all buddhas and bodhisattvas, in all the ten directions, past, present and still to come.

**Ext. Tibet - establishing aerial Samye**

**Ext. Samye - establishing grand doorway**

**Int. Samye - Hall, upstairs**

On the tenth day of the Monkey month of the male Fire Monkey year, in the middle storey of the great monastery of Glorious Samyé, the Unchanging, Spontaneously Accomplished, a grand empowerment for The Guru’s Utterly Secret Heart Practice was being conferred to the Dharma King and the twenty-five disciples.

**Int. Samye - Middle Storey**

On this occasion, the disciples requested the Precious Master of Uḍḍiyāna to take a seat upon nine brocade cushions.

Offering him a golden goblet filled with wine, they invited him to enjoy an assortment of all kinds of foods. Then they offered him twenty-one pieces of turquoise, the most splendid of which was from the king’s own neck and known as ‘Radiant Lamp.’ They also presented five measures of gold dust, seven gold bricks, one hundred bolts of fine silk, and countless other goods and enjoyments.The King, Trisong Deutsen then prostrated himself one hundred times.

Trisong Deutsen

O, great master! Though born in this uncivilized country of Tibet, land of red-faced demons, I have succeeded in inviting Abbot Bodhisattva of the land of Zahor, and the scholar Padmākara of the land of Uḍḍiyāna, both of whom are genuine nirmāṇakāya emanations. In accordance with my solemn vow, we have completed this support for beings to gather merit — a residence for the Three Precious Jewels, this great monastery of Glorious Samyé, the Unchanging, Spontaneously Accomplished, which is unrivalled by any in southern Jambudvīpa! Now this uncivilized land of Tibet, which was like a darkened isle, sees the teachings of the Three Jewels spreading like the rising sun upon the snow-capped mountains.

Mahaguru

“O, great king, listen carefully and remember it all!”

(Rainbow fade transitions…?)

Mahaguru

“What follows is the history of the Great Jarung Kashor Stūpa.“

*Chapter 1 - Construction & Consecration*

(Chapter subtitle becomes a RED HRIH, which becomes?)

1. **Potala -**

“Countless eons ago, beyond measure, the Bodhisattva, the Mahāsattva, Noble Avalokiteśvara made an aspiration in the presence of the Tathāgata Amitābha — to liberate all beings from the swamps of cyclic existence. After rescuing countless wandering beings from saṃsāra’s ocean, he returned to his palace on the peak of Potala Mountain, thinking,

Avalokiteshvara

‘Now there’s not a single sentient being left.’

But when he looked out, he saw that the beings of the six realms hadn’t lessened in number at all: they were as numerous as the left-over grains at the bottom of a brewing cask.

‘I must be completely incapable of rescuing beings from the ocean of saṃsāra!’ he thought, and he began to cry.”

Wiping a tear with each of his ring fingers, he flicked them away with the prayer,

“In the future, may these two tears benefit wandering beings!’”

1. **Heaven of the 33 -**

Two daughters were born to Indra, the King of Gods — royal goddesses by the names of Pūrṇā and Little Pūrṇā. But Little Pūrṇā transgressed the impeccable law of the realm by stealing a divine flower, and so was cast down into the human realm. There she was born into a family of poultry-farmers in the Maguta district of the Kathmandu Valley, in Nepal. The name of her father was Prabhāsvara, and her mother was Pūrṇā. They called her Samvarī, and together they raised chickens.

1. **Earth -**

Later, Samvarī gave birth to four sons from lying with four outcast men. The father of her eldest child was a horse-keeper, the second a swineherd, the third a dog- keeper, and the fourth child was born from her stay with another poultry farmer. As their mother, she saved what she earned from raising chickens and managed to set up her sons as respectable householders. On top of this, her remaining savings amounted to quite a fortune, so a thought arose in her mind:

Samvari

‘Well, now I have set up my four sons as respectable householders with the money I’ve saved raising chickens, I have some money left over. I will put this wealth to good use. 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 Tathāgatas’ relics. First things first, I must go and request the great king of this country for a grant of land.’

1. **Nepal, Royal Palace -**

“Arriving in the presence of the great king, she prostrated, circumambulated and, kneeling with palms together, supplicated: ‘O great king! Though I am but a poor, single poultry-woman, I have raised four sons, born of four fathers, and, with my earnings from raising chickens, I have set them up as respectable householders. The money left over amounts to quite a fortune, and so I request that I may build a place where beings may accumulate immeasurable merit, my own yidam, a support for the wisdom-mind of all the buddhas, a great stūpa which holds the essence of the Tathāgatas’ relics. Please grant me [a parcel of land to do so]!’

“Great kings do not make their decisions without due examination, so for a moment he sat in contemplation and thought,

‘This poor, single, poultry-woman brought up four sons born of four fathers, with the earnings from raising chickens, and set them up as respectable householders. Now she wishes to build a great stūpa with the money left over — this is truly amazing!’

and, as this thought arose in his mind, he declared,

‘Let it be done (Jarung)!’

The poultry woman leapt with joy and utter delight, and again she prostrated herself and circumambulated many times, and then returned home.

1. **Marketplace? (placeholder) -** Heretic Citizens cause Obstacles to ensue
2. **Royal Palace -** Heretics confront King, King destroys the obstacles
3. **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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