

The Legend of the Great Stupa



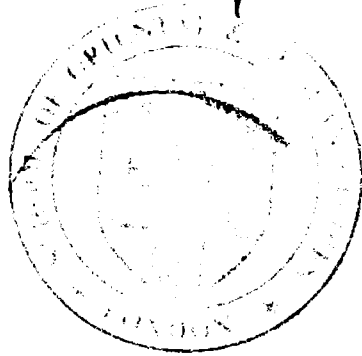
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of

Boudhanath

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The Legend of the
Great Stupa
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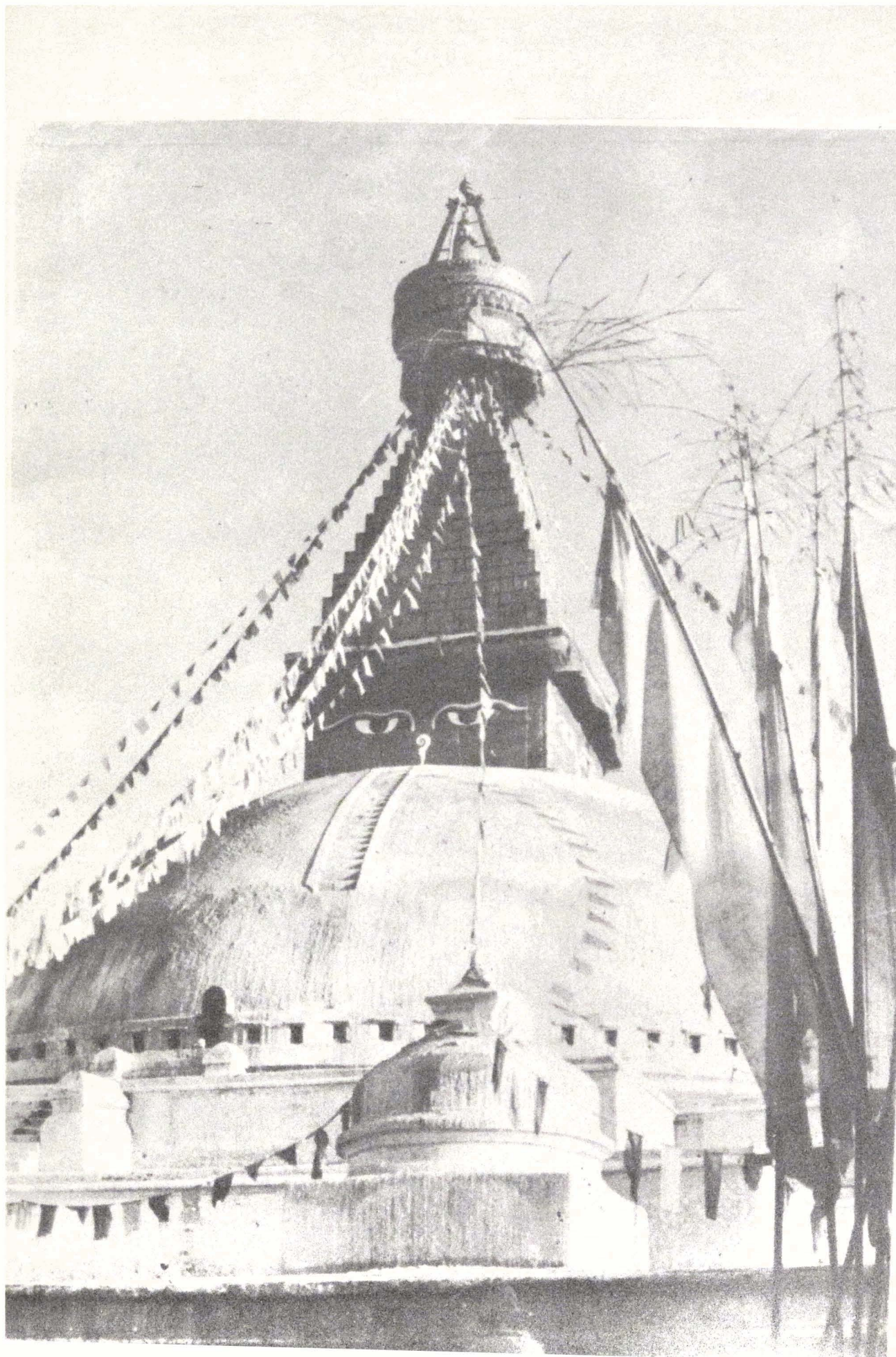


Translated from the Tibetan Terma of
sNgags-'chang Sakya-bzang-po
by

Keith Dowman

Illustrated by
Glen Eddy

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2nd Edition.





INTRODUCTION

The Great Stupa of Boudhanath stands at the centre of the Kathmandu Valley. Surrounded by mountains, it is like a jewel point in the centre of a natural mandala, a powerful focal point of psychic energy in the Valley. Situated seven kilometres northeast of Kathmandu, it is one of the most important places of pilgrimage for the Buddhist peoples of the Himalayas outside Tibet. Previously, when the passes to western and central Tibet were open, traders, pilgrims and travellers sought blessing at the Stupa for safe conduct over the High Himalayas and gave thanksgiving thereupon safe arrival. Today, continuing a timeless tradition, during the autumn festival season pilgrims congregate at the Stupa from every Buddhist Valley in the Himalayas to join the local Tamang people in their ritual observances.

A Stupa (pronounced Stooa) is a symbol of the Buddhas' Mind, and therefore, it is an appropriate object of worship and recipient of offering. To the local Tibetan speaking people, it is known simply as 'Chorten' (Receptacle of Offerings-Stupa), but its full name is Jarungkasor ('Proper Action Receives Royal Assent'). In the days of early Buddhism, Stupas were built as reliquaries enshrining a part of the mortal remains of the Buddha Sakyamuni or his chief disciples; of these the Stupas at Sarnath, Bharhut and Sanchi still stand. Later, Stupas were built to enshrine the remains of great saints and yogins, and by some peoples, notably the Monpas, the remains of all their dead. But the innumerable Stupas, built by the Buddhist Newars in Kathmandu, Patan and the other

towns of the Valley, those built by the Sherpas, the Ladakhis, the people of Kunnu, Lahul and Spiti, the Sikkimese, the Bhutanese and the Tibetans, were built on the roads entering their villages and towns, on passes and other spots of special geomantic significance, to purify the places where they stood, to ward off ghosts, demons and evil spirits, to confer blessings upon both those who observed the customary rite of circumambulation and those who did not but yet came within the Stupa's purview with a pure mind. These small Stupas are found throughout the Himalayas as monuments to the devotion of the people. The Great Stupa of Boudhanath, however, is said to contain relics of the Buddha of the previous age, Mahakasyapa Buddha, and due merely to its antiquity, its origins beyond the recall of folk memory, its fabric and foundation impregnated with the vibration of innumerable generations of devoted worship, it inspires great faith in its devotees.

Although there are many variations in Stupa design, the basic elements are a raised plinth, a dome, a steeple, a spire of discs diminishing in size surmounted by a wheel and the symbols of the sun and moon. The first three of these represent the elements, the spire of discs represents the Stages of the Path to the Buddhas' Enlightenment, the wheel represents the constantly revolving 'Wheel of Dharma' (Dharmachakra) that spreads the Buddhas' Message, and the sun and moon symbolise the Absolute as potential and manifestation. (Those readers interested in the history and symbolism of the Stupa should consult A. B. Govinda, "Psycho-cosmic Symbolism of the Buddhist Stupa", Dharma Publishing, Emeryville, California). The pair of eyes painted on the four sides of the steeple of the Great Stupa are the eyes of the Four Buddhas representing the basic qualities of awareness inherent in the enlightened mind. This is a development of Stupa design peculiar to Nepal.

The customary rite of worship of the Stupa is circumambulation in a clockwise direction, turning the MANI wheels

fixed in the surrounding wall, telling beads and reciting the Mantra of the Compassionate Bodhisattva Avalokitesvara—OM MANI PADMA HUM, or the Mantra of one's personal deity. This rite is most effective at dawn and dusk on the 10th and 18th days of the lunar month and upon various specified auspicious festival days. At these times the Stupa is alive with devotees. The effects of circumambulation, offering and other rites are expounded in Chapter 3 of the 'Legend'.

There are many different stories and legends concerning the origin and history of the Great Stupa. This book presents an account derived from the Tibetan tradition, perhaps the most useful, popular and inspiring account. The stage for its telling is set in the newly built monastery of Samyeling (built 755 A. D.) in Central Tibet, where the King Trisondetsen (742–797 A. D.) and the Twenty-five disciples had assembled to receive initiation into the Great Perfection Yoga of the Old School from the Great Guru Padmasambhava of Orgyen, the Lotus Born Guru. The King asks Padmasambhava to relate the story of the building of the Great Stupa to gain inspiration and faith thereby. As the story unfolds, it transpires that the Guru himself, the King and the other main protagonists in the history of the transmission and establishment of the Buddha Dharma in Tibet had played parts in the construction of the Great Stupa. Thus the Stupa proves to be the original cause of the transmission of the Dharma to Tibet and the legend, perhaps, a metaphysical parallel to the historical movement of scholars with their learning, yogins with their magic and artisans with their skills, from the Kathmandu Valley to Central Tibet.

Since the Great Stupa of the 'Legend' symbolises the Buddhas' Mind, its construction the yogic processes leading to enlightenment, and its destruction the waning of the Buddhas' teaching, the two chapters on prophecy in the 'Legend' have taken on a special contemporary significance for the Tibetan refugees. The prophecy of the Mongol invasion of Tibet, the coming of the Muslims to India and the destruction of

Vajrasana (now the restored temple at Bodh Gaya), and minor political changes in the Borderlands, have long ago been fulfilled. Now the prediction that in the Kaliyuga (the Iron Age, the Age of Materialism) the Buddhas' teaching would be reversed in Tibet and that spiritual anarchy would descend, has been fulfilled with the Chinese invasion of 1957. The streams of refugees exiled to India have arrived, the Tibetan monasteries and scriptures have been destroyed and the landowners and monks who remained bound to the old dispensation have been liquidated. Perhaps with the fulfillment of the prophecy concerning a prophet and redeemer the Tibetan exiles will return to their own country.

The Tibetan text of the 'Legend' belongs to a special genre of literature produced by the Old School, the Red Hat Sect (Nyingmapas), called Terma. Termas are texts that were composed by the Great Guru Padmasambhava in the 8th century, written down in a secret script by his consort Yeshe Tsogyal, and hidden in temples, caves, rocks etc. to be revealed, decoded and disseminated by Treasure Finders (Tertons) at the appropriate time. In other words, they are texts that have been revealed by great yogins of the lineage of Padmasambhava who had a special relationship with his spiritual being. Through this tradition of revelation the essence of the Great Guru's teaching is manifest repeatedly in a contemporary, revitalised form. Further, like the Tibetan Book of the Dead, (Bardo Thodrol) this text is a Thodrol text, a scripture that is said to liberate the hearer from the bonds of mundane preoccupation, dispel the gloom of ignorance from his mind, and to transfer his consciousness to a Pure Land.

According to its colophon, this text was discovered in Tibet in the temple of Samyeling by the Terton Lha-btsun-sngon-mo (circa 13th century), who decyphered it and hid it again, since the time for its dissemination was not ripe. The Terton sNgags-'chang Sakya-bzang-po (circa 15th century) rediscovered it two hundred years later, and then, presumably, had it

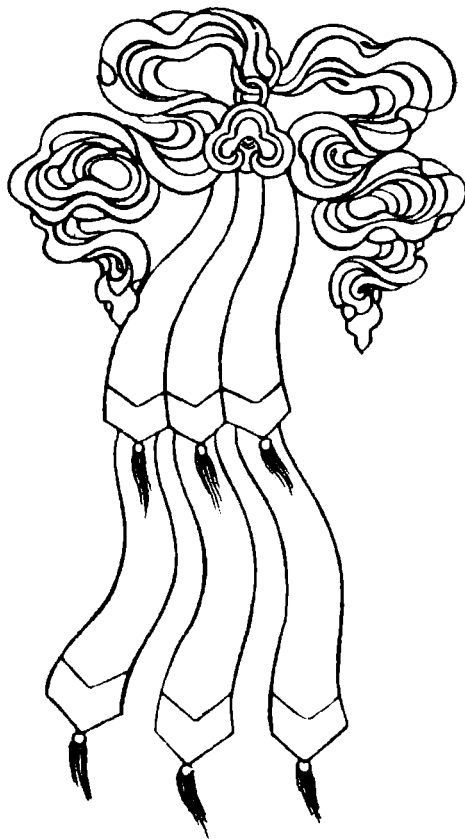
printed in the traditional manner, carved in wooden blocks and printed on rice paper. Thus, this text belongs to the category of Terma called Yang-gter, or twice revealed treasure. The present custodian of the Great Stupa, the Chini Lama, so-called because his blood lineage in Chinese, now possesses a set of wood blocks of the text and it was from these that the text I have translated was printed.

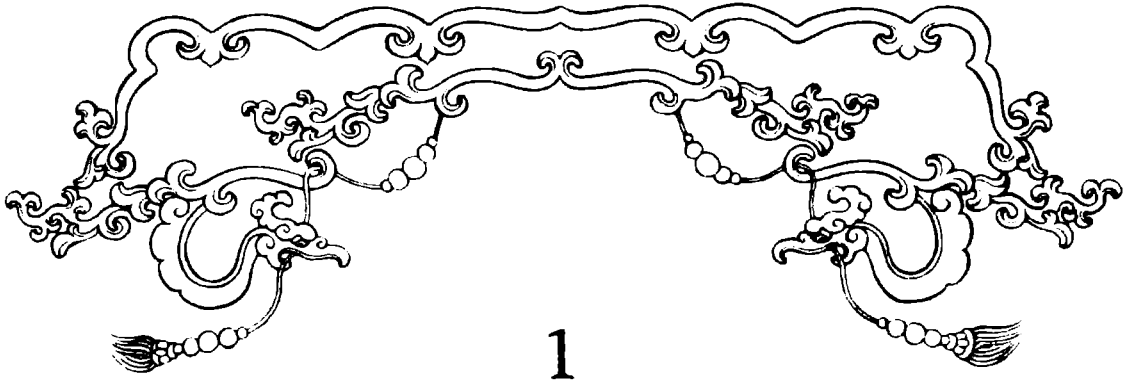
This translation has been done with the permission of His Holiness Dunjom Rimpoche after correction of the Tibetan text by Sangye Dorje, Jatal Rimpoche of Ghoom, and with the assistance of Nima Norbu of Darjeeling. May it serve to shed some light upon the nature of the Great Stupa !

Keith Dowman,

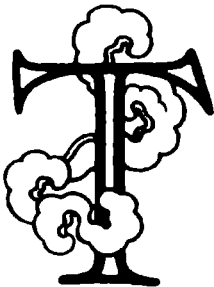
(Anagarika Kunzang Tenzin)

Banaras, Oct. 1977





The First
Chapter of the
Legend of the Great
Stupa Jarungkhasor: Construction
and Consecration of the Stupa.



his is the history of Jarungkhasor, the Great Stupa, which is the receptacle of the Body of Infinite Simplicity, which is identical to the Mind of all Buddhas and Bodhisattvas of the three times and the ten directions. In the year of the fire-male-monkey on the tenth day of the monkey month in the middle chamber of the Great Monastery Samyeling, which means the Inconceivable, unchanging and spontaneously arisen, when the Great Religious King Trisondetsen and the twenty-five disciples of the Guru were assembled to receive initiation into the Most Secret Mind of the Lama [blama yang gsang thugs kyi



sgrubs], Orgyen Rimpoche, the Precious Lotus Born Guru of Orgyen, was asked to remain seated on his throne of nine piled cushions. Then King Trisondet-sen offered his Guru a golden chalice of wine, various delicacies to eat gathered from all over the world, twenty-one turquoises drawn from the necklace which hung from his neck, five cups of gold, seven bowls of gold, eight clothes of fine silk and a vast store of other riches.

Prostrating before his Guru one thousand times, the king addressed him, "O Great Guru! I was born in Tibet, this barbarian country of red-faced monkeys, and I invited the sage Bodhisattva Shantirakshita from the country of Zahor and yourself, the Abbot of Orgyen, the Lotus Born Guru, to establish the Dharma in this country. I have built the Great Monastery of Samye wherein resides the Triple Gem, the receptacle of the accumulated merit of all beings, incomparable throughout the southern world of Jambudvipa. I have achieved these things. Now, in this barbarian country which is like an island of darkness, the Doctrine of the Triple Gem is diffusing like the early morning sun of the mountain peaks and all people can hear the explanation of the Holy Religion as they did in the Golden Age when Mahakashyapa Buddha taught in the central land of Magadha.

"When Mahakashyapa Buddha was preaching, the Benefactress Jadzima, who begat four sons, built the Jarungkhasor Stupa in the district of Maguta, in the Kingdom of Nepal. Great Guru! If you could speak to



us of the fruit of the aspiration generated by the constructors of that first Great Stupa, then we, having built this Great Monastery of Samye, knowing how to pray, may become full of confidence and faith in the future. So that we may be devoted, we entreat you to describe in detail the result of building that first Great Stupa of Jarungkhasor.”

Then the Great Guru spoke in reply, “O Great King, listen carefully and remember my words! I will relate to you the legend of Jarungkhasor. In a bygone age countless kalpas ago, the Bodhisattva Mahasattva, the Lord Avalokitesvara, vowed at the feet of his Guru, the Buddha Amitabha, to liberate all beings from the misery of this world. Then having delivered innumerable beings from sorrow he climbed to the top of the Potala Palace thinking that all beings without exception had been released. But looking over the six realms he saw many beings still languishing in the lower worlds like flies on a refuse heap. Thinking that it was not possible to deliver all beings from the ocean of misery which is this world, he wept, and, wiping two teardrops from his eyes with his forefinger, he prayed that even these two tears might assist beings of the future to overcome their sorrow. In fulfillment of that prayer those two teardrops were transmuted and incarnated as two daughters of King Indra who resided in the Heaven of the Thirty-three Gods. The daughters were named Goddess Purna (Complete) and Apurna (Incomplete). Apurna once stole some flowers and as a punishment for violating



the law of the gods she was reborn in the human world, in the country of Nepal in the district of Maguta, to a poultryman, Ansu, and his wife, Purna. She was named the poultrywoman Shamvara [bde-mchog]. When she matured she copulated with four different men all of low caste and bore a son by each of them: the first son was born of a stablehand, the second of a swineherd, the third of a dog keeper and the fourth of a poultryman.

“The poultrywoman Shamvara amassed sufficient wealth from her business to rear her sons well and to establish them as educated householders. Later she accumulated much wealth from her profits and then thought to herself, ‘My savings from the poultry business have permitted me to establish my sons as respectable householders. Now I have accumulated a further store of wealth and so that all men may benefit from it, I shall build a Great Stupa, a receptacle for the Mind of all the Buddhas, my own projected divinity. It shall be a plane of adoration for innumerable beings and a reliquary for the indestructible remains of the Tathagatas. But first I must ask the permission of the Maharaja.’

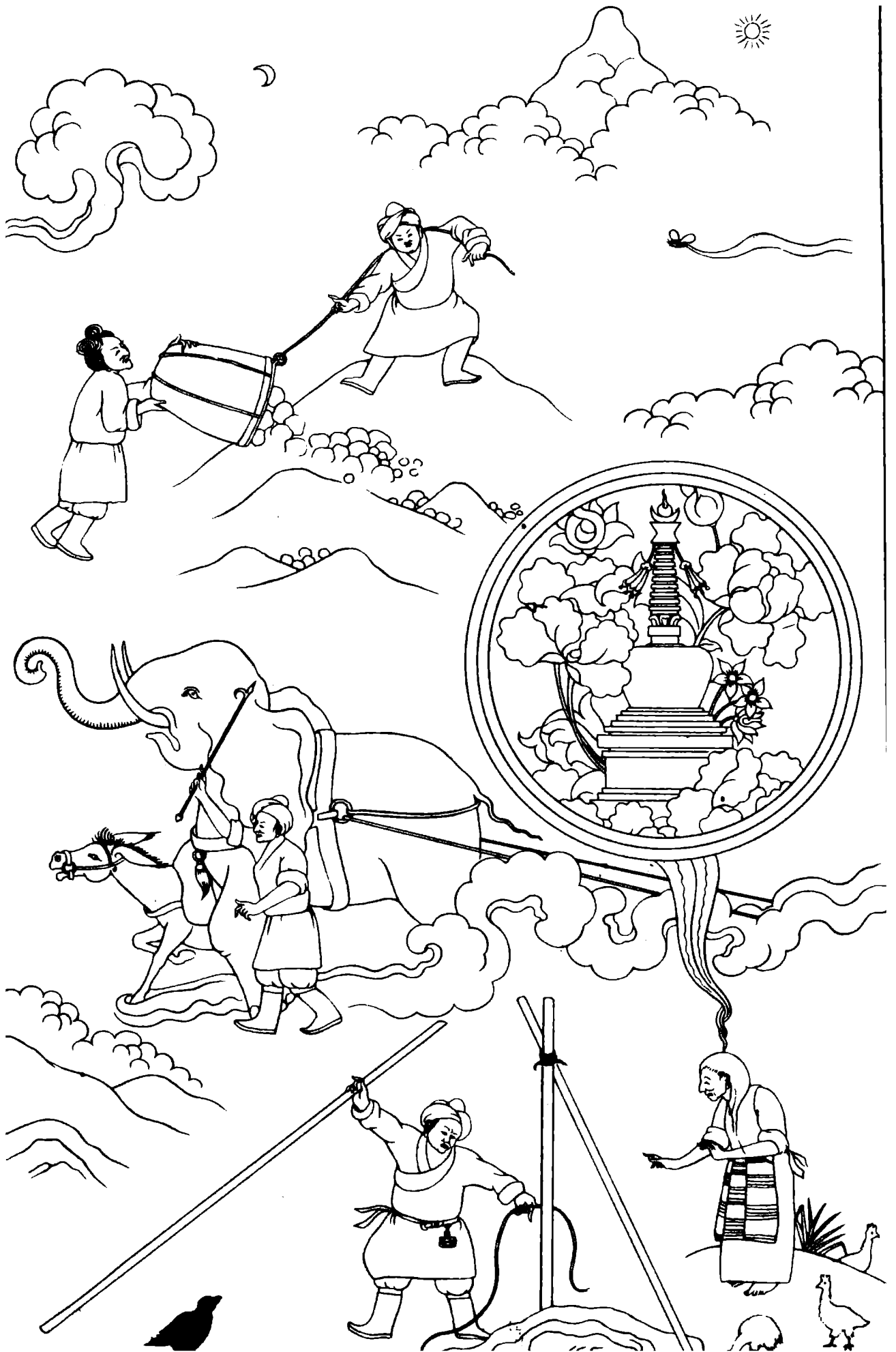
“Then having thought within herself in this manner she approached the Maharaja, prostrated herself before him, circumambulated him, knelt down before him, placed her palms together and appealed to him, ‘O Great King! I am a poor woman, a poultrywoman, and single-handedly I have raised four sons of different fathers with the profit of my business



and established them as householders. I crave your permission to build a Great Stupa which will be my projected divinity, which will be a plane of adoration for innumerable beings, which will be a receptacle of the Mind of all the Buddhas and which will be a reliquary for the indestructible remains of the Tathagatas. It will be constructed with the wealth that I have accumulated since my sons became self-sufficient.'

"A great king never makes hasty decisions. The King composed his mind for a moment and pondered within himself, 'This poultrywoman is a poor woman who has saved sufficient wealth to bring up four illegitimate sons and now she wishes to build a Great Stupa. This is wonderful and amazing.'

"Then he gave her permission to build the Stupa. The poultrywoman Shamvara was filled with contentment and joy and again prostrating before the king circumambulated him many times and returned home. Then the construction of the Great Stupa was begun by the woman, her four sons, an ass and an elephant. Earth was brought to the site, foundations were laid and walls were built up to the third level. It was at this time that the people of Nepal came together, feeling full of resentment towards the poor poultrywoman who had shamed them by her superior achievement, and asked each other what sort of construction should be expected of the king, the minister, the wealthy and famous if a poor poultrywoman could build such a Stupa. Considering themselves insulted





and injured they went to the king with a petition to obstruct the work. They said to him, 'O Great King! You have blundered. If this poor poultrywoman can construct such a Great Stupa what should be expected of you the King, the ministers and the wealthy men of the country. If you permit this construction every one of us will be humiliated. It would be better if the earth and stones were carried back to the quarry. It is not proper that she be permitted to build this Stupa.'

"The Great King replied to them, 'Listen to me carefully! This poor poultrywoman has saved sufficient riches to bring up four illegitimate sons and has accumulated sufficient wealth to build this Stupa. I consider this a marvelous achievement. I have already given her my permission [kha sor] to proceed with the work [bya rung]. I, being a king, speak only once.'

"Other men also tried to obstruct the progress of the construction, but unsuccessfully. So the Great Stupa became known as Jarungkhasor which means that once authority to build has been given every obstacle can be overcome. The work of construction continued without interruption throughout summer and winter for four years until the Stupa was completed up to the neck.

"But at that time the poor poultrywoman, discovering that she was dying, called her four sons and their servant to her and said, 'Complete this Great Stupa which is my projected divinity and which is the plane of adoration for both mundane and supramundane beings. Place the indestructible remains of the



Tathagatas within this Stupa and then consecrate it with great honour and reverence. This is my wish and when it is fulfilled the grand intentions of all the Buddhas of the past, present and future will be realized. And you my sons will also fulfill the purpose of this life and the next by obeying my wishes.'

"With these words she passed away. Cymbals sounded and the gods sent a rain of flowers; many rainbow lights shone in the sky and the poor poultrywoman Shamvara, through her generosity in constructing the Great Stupa, attained Buddhahood and was called Chamsi Lhamo Pramsha. The four sons remaining faithful to their mother's wish, to repay her kindness to them and attain merit, agreed to complete the stupa and add the upper portions. So, as before, the sons loaded bricks upon the elephant and donkey and continued the work. They worked for three more years before the construction was completed; seven years in all. The indestructible remains of the Tathagata Mahakashyapa (the Buddha of the previous age) were sealed in the tree of life within the stupa.

"Then after sumptuous offerings had been arranged and consecrating flowers strewn everywhere, the Tathagata Mahakashyapa surrounded by his attendant Bodhisattvas, appeared throughout the fields of the sky in front of the Stupa. All the Buddhas and Bodhisattvas of the ten directions with innumerable Arhats surrounding them, the five lineages of Tathagatas, the Lords of the Three Worlds and the innumerable wrathful and peaceful deities beyond



The Legend



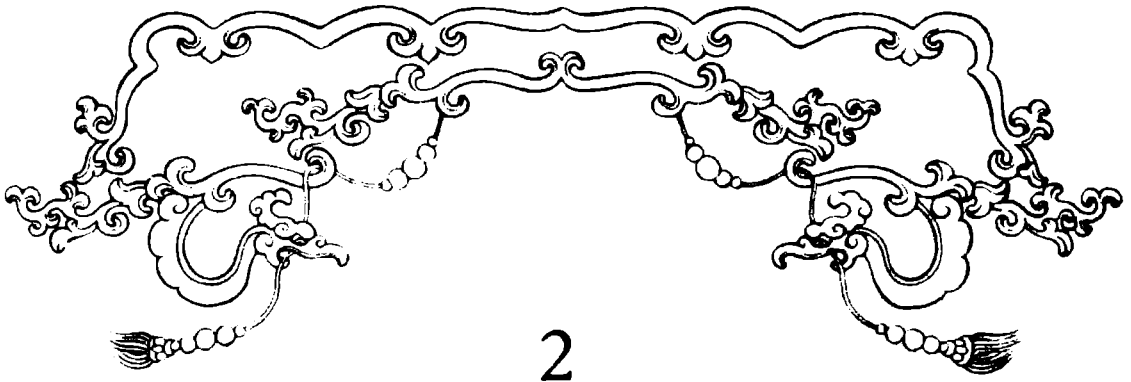
conception like blooming buds of sesamum appeared there, scattering flowers, honouring the occasion with their most auspicious presence. Many cymbals sounded, the gods sent a storm of flowers while sweet smelling incense wafted in every direction. The earth itself shook three times. The boundless light of divine wisdom diffusing from the Bodies of the assembled Tathagatas eclipsed the sun and irradiated the night for five consecutive days.”

SAMAYA GYA GYA GYA

SEAL THE THREEFOLD BOND

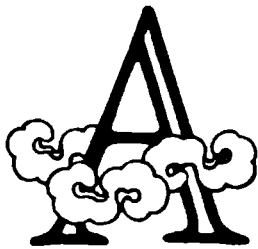


Padma Sambhava
The Lotus Born Guru



2

The Second
Chapter of the
Legend of the Great
Stupa Jarungkhasor: Fulfillment of
Prayer According to the Bodhisattva's Vision.



Again King Trisonjetsen spoke to the Lotus Born Guru, "O Great Guru! I entreat you to describe the prayers that were offered and the aspiration that was formed before this most marvelous Stupa called Jarungkhasor, and relate to us the story of the fulfillment of those prayers."

The Great Guru replied, "Listen to me O Great King! When flowers were scattered at the consecration of the Stupa and when fantastic miracles were performed and wonderful sights were seen, the vast assembly of Buddhas and Bodhisattvas addressed the benefactors and devotees with one voice and said,



‘Listen O you most fortunate and well born! Through the pure mind which created the wish to construct this Great Stupa, the supreme receptacle of the Body of Infinite Simplicity which is inseparable from the Mind of all the Victorious Ones of the past, present and future, through this benefaction, whatever prayer you offer will be granted in perfection.’

“Then the sons of the deceased poultrywoman said to each other, ‘It was the enlightened vow of our old mother that led to the construction of this Stupa, but following her deathbed wishes we completed the edifice and consecrated it and were privileged to see the countenance of all the Buddhas and Bodhisattvas. Now, through that accumulated merit we may ask for the fulfillment of any prayer; it would be unwise to pray for any petty thing.’

“The eldest son, the son of a stablehand, considered what universal prayer he could offer, ‘In the icebound and barbarous kingdom to the north the mountains are snow covered and the valleys are flooded; it is the haunt of waterbirds in summer and it is one vast icefield in winter. It has been prophesied that the floods will subside and that after the Bodhisattva, Lord of the Universe, Avalokitesvara has come to train the inhabitants in the Lore of the Tathagata Sakya-muni, the Doctrine of the Buddhas will be diffused throughout the land. It is my prayer that I may establish the Doctrine of the Buddhas in Tibet.’

“So he prayed accordingly, ‘Through the merit that I have won in completing this Stupa with pure heart



and aspiration may I be born as a great king and protector of religion in the icebound border country of savages to the north. When the power of the five poisons—hatred, lust, sloth, jealousy and pride—increases in the Kaliyuga, the time of destruction and corruption, spreading the Lore of the Tathagata Sakyamuni, may I establish the Doctrine of the Buddhas there for all time.’

“The second son, the son of the swineherd, then offered his prayer, ‘Through the merit that I have won in completing the Great Stupa, when my brother has been reborn as a King and protector in the icebound land of savages and when the Precious Doctrine of the Buddha is being established and the necessity arises to introduce the community of the Sangha, the foundation of the Doctrine, into that country, may I be reborn as a Bhikshu who will become a great Arhat to ordain converts as members of the Sangha.’

“Then the third son, the son of the dog keeper, offered this prayer, ‘Through the merit that I have won in completing this Stupa, when my two brothers have established the Doctrine of the Buddhas in the icebound land of savages and when the people follow the Doctrine of the Buddhas, may I be born not from a woman’s womb but miraculously from the pollen bed of a lotus. Destroying the succession of life and death, may I live as long as the sun and moon. Subduing and training gods, demons and men alike and subjecting all the poisonous cannibal natives of that barbarous country, may I be reborn as a Tantric



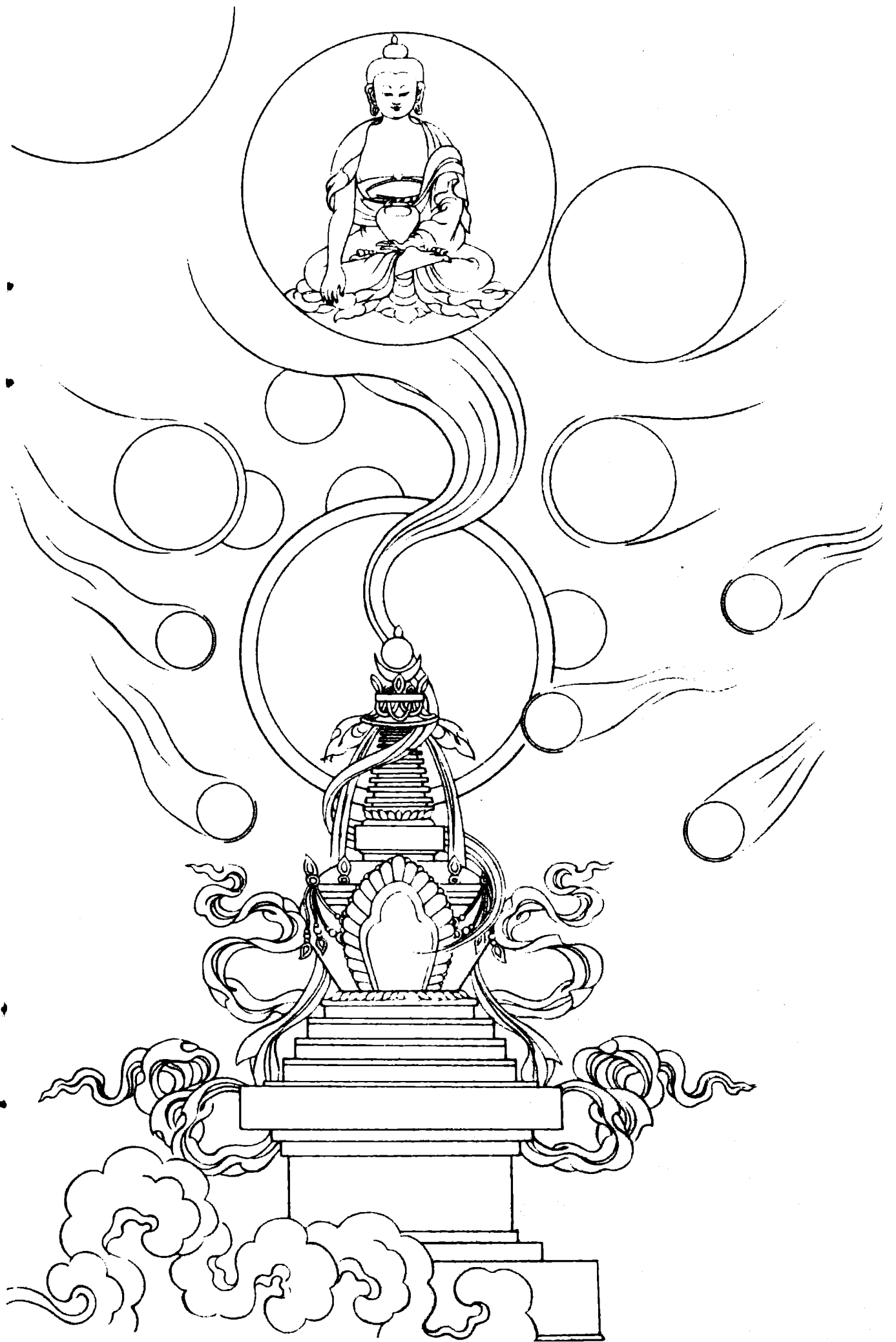
Yogin, a Mantra Dhara, to guard the Buddhas' Doctrine which my brothers will establish.'

"Then the youngest son, the son of the poultryman, offered this prayer, 'Through the merit that I have won in completing this Stupa, when you three have been reborn in the icebound land of savages, one to establish the Doctrine, one to keep it steadfast and one to guard it, may I be born as the minister who will coordinate your activities.'

"After the four sons had offered their prayers, all the Buddhas and Bodhisattvas spoke to them with one voice, 'O worthy sons! Most fortunate beings! You have offered truly exalted and unselfish prayers. All the Buddhas are rejoicing with you. The mountain of merit that you have produced by this prayer is incomparable—even the Buddhas of the three times are unable to match it.'

"Then all the Buddhas of the ten directions and all the Bodhisattvas dissolved in a single flash of light which vanished into the Great Stupa. Thereafter the Stupa became known throughout the world as the 'Unity of Buddhas.'

"Just then a bloodsucking insect settled on the stablehand's son's neck and stung him causing intolerable pain. This led him to brush off the insect with his hand, killing it. But with boundless compassion he prayed in this way, 'When I am born as a religious king in the icebound land of the savages may this insect be reborn as a Prince practising Dharma.'





“The ass that had carried building material to the stupa overheard these prayers and thought that he too should offer a prayer, but lacking the capacity, nothing whatever arose as a prayer in his mind. Then he became angry and with his wrath arose bad thoughts, ‘When this stablehand’s son is reborn as a religious king establishing the Dharma in the icebound land of the savages let me be reborn as a minister with a malicious tongue that will render whatever actions the king performs ineffective.’

“The servant of the four sons, understanding the ass’s thoughts, offered this prayer, ‘When this ass is reborn as a wicked minister who will obstruct the spread of the Dharma, let me be reborn as a wise and religious minister so that I may overcome and repulse his deceitful machinations.’

“The elephant also wished to pray but found himself unable. He became angry, ‘I have carried heavy loads of stone and earth for the construction of the stupa but I receive no reward. When these sons are reborn and have established the Doctrine in the icebound land of savages let me be reborn as that king’s great grandson to suppress and to destroy the Doctrine.’

“A crow perched nearby, revolted by such a wish, created a perfect thought. It offered this prayer, ‘When this elephant is reborn as a persecutor of religion and when that king tries to suppress the Buddhas’ Doctrine let me be reborn as a Great Bodhisattva who will assassinate that evil king.’



“Two Brahmin youths wearing the yellow sacred thread, attendant upon the Stupa, offered this prayer, ‘When the Precious Doctrine is established in the icebound land of savages let us both be reborn as translators who will translate all of the Holy Scriptures.’

“Also attending the ceremony of consecration were two intelligent girls of a royal family who prayed in this manner, ‘When the Buddhas’ Doctrine will be established in the icebound country of the savages, let us both be born with the superior learning that will enable us to write down and copy the Sacred Texts of the Buddhas’ Speech and the commentaries upon it.’

“In this way at this time innumerable prayers were offered to benefit all beings and all these boundless prayers were granted. The eldest son, the stablehand’s son who prayed for rebirth as a king, has been reborn as yourself, King and Protector of Religion, Trison-detsen! The swineherd’s son who prayed for rebirth as an Abbot has been reborn as the Abbot and Bodhisattva Shantirakshita. The dog keeper’s son who prayed to be reborn as a Tantric Yogin has become myself, the Abbot of Orgyen, the Lotus Born Guru. The poultryman’s son who prayed for rebirth as a religious minister is the present king of Yarlung. The bee for whom rebirth as a prince had been supplicated is the present princess Padma Salso. The misguided ass which wished for rebirth as the iniquitous minister has been reborn as the evil Mashang Tromba [ma shang khrom pa]. The servant who

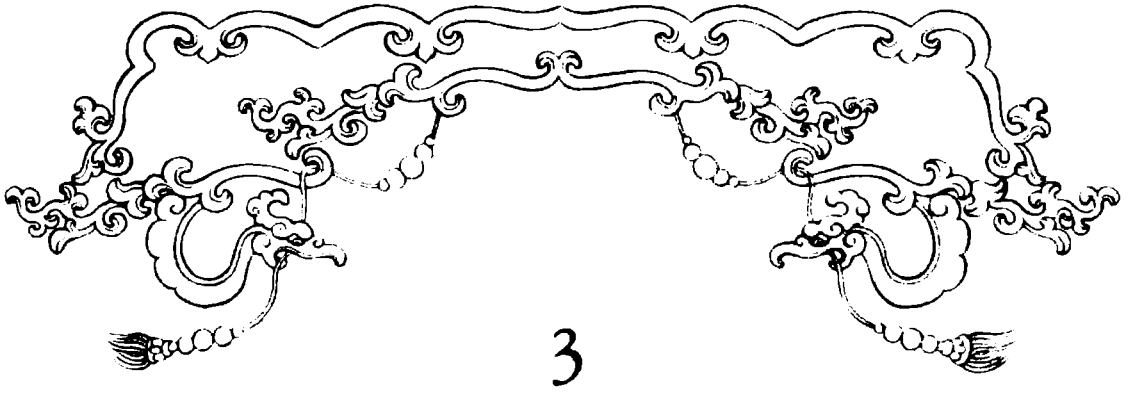


prayed for rebirth as a religious minister to subdue the heretical faction has been reborn as Pema Khungtsen [padma khung btsan]. The deluded elephant which had wished for rebirth as an irreligious king who would suppress the Doctrine will be reborn as your great grandson and his name will be The Ox-headed One [glang dar ma]. The crow that prayed with compassion to be reborn as the assassin of that wicked king has been reborn as the Prince Muruktsempo; in the future when the elephant's reincarnation will suppress the Buddha's Doctrine, he will be reborn as the Bodhisattva Lhalung Palgyidorje and he will kill the king. The two Brahmin youths who prayed to be reborn as translators have been reborn as Kaba Paltsek [ka pa dpal rtsegs] and Chokro Luigyaltzan [lchog ro klui rgyal mtsan]. The two princesses who prayed to be reborn as scribes have been reborn as Denma Tsemang [ldan ma rtse mang] and Legchin Nyima [legs byin nyi ma]."

The Lotus Born Guru ceased speaking. The King Trisonjetsen and the whole assembly were amazed and credulous. They prostrated themselves again and again before offering powerful prayers for the Doctrine and for all sentient beings.

SAMAYA GYA GYA GYA

SEAL THE THREEFOLD BOND



The Third
Chapter of the
Legend of the Great
Stupa Jarungkhasor: The Consequences
of Offering, Circumambulation and Prayer.



When again the King Trisonjetsen approached the Lotus Born Guru, "O Great Guru, tell us of the benefit and favour granted by prostrating before the Stupa, of circumambulation, of adoration and offering and service to the concentrated form of all the Buddhas of the past, present and future."

The Great Guru replied, "Listen and give me your full attention O Great King! After the Buddhas and Bodhisattvas of the past, present and future were absorbed in their reality into the receptacle of Pure Mind forever, this Great Stupa could grant any



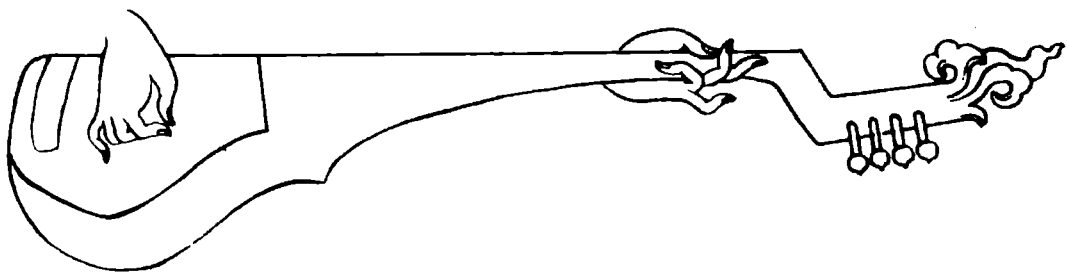
supplication and fulfill every aspiration immediately and effortlessly for it became as the Wish Fulfilling Gem, the Yeshey Norbu. The benefits and favours received by any living creature who with a pure heart prostrates himself before the Great Stupa, circumambulates it and adores it are inconceivable and incalculable beyond the expression of the Buddhas of the past, present and future, for these stones were laid in order to bring inconceivable joy to humanity. As this Great Stupa is the supreme receptacle of the Mind of the Buddhas of the past, present and future, so it is the plane of adoration of both mundane and supramundane beings; to both men and gods, whatever supplication is made and whatever prayer is offered, all wishes will be granted and even supreme realisation and spiritual power may be obtained.

“This Great Stupa, Jarungkhasor, the Precious Wish Fulfilling Gem, grants all manner of happiness. Whoever visits the Great Stupa and gazes upon it has the three doors of the lower realms of hungry ghosts, animals and hellish spirits closed against him when his spirit wanders in the Bardo after death; whoever hears the vibration of the Great Stupa with his ears has the seed of supreme illumination planted within him; whoever visualizes the nature of the Great Stupa is freed from paranoia, megalomania and lethargy and is reborn into the stream of concentration; whoever folds his hands in reverence follows the Path of Reality.



“Any self-seeking leader who makes a sacrifice to the Great Stupa becomes a Monarch of the Universe. Whoever circumambulates the Great Stupa attains the seven qualities of divine happiness: noble birth, fine form, great pleasure, virtue and understanding, power and prosperity, freedom from disease and extreme longevity. Whoever offers prayer finds immediate fulfillment of his wishes for both himself and others. Whoever offers gifts to the Priests of the Stupa is reborn free from thirst and sickness. Whoever offers flowers to the Great Stupa obtains ease and contentment, prosperity and health; whoever offers incense achieves pure action; whoever offers lamps has the darkness of unknowing illuminated; whoever offers perfume is freed from anxiety and suffering; whoever offers sacrificial food lives a life of concentration free from hunger

“Whoever offers music to the Great Stupa spreads the Vibration of Dharma throughout the ten directions; whoever offers the sound of cymbals obtains



deep and strong understanding and prosperity; whoever offers the sound of tinkling bells obtains a gentle and sweet voice—the sacred tones of Brahma.



“Whoever offers a Mandala to the Great Stupa attains perfect virtue and understanding as fruit of social interaction and meditation practice. Whoever offers a Mandala of the five precious stones—gold, silver, turquoise, coral and pearl—is freed from poverty and misfortune and becomes master of the inexhaustible ethereal treasury; whoever offers a Mandala of the seven precious things enjoys the riches of the kingdom in his temporal existence and acquires the Divine Body with the seven limbs of adoration in the realm of sublimity; whoever offers a Mandala of the seven spices of life is freed from diseases of body, emotion, impulse and consciousness, from fatal diseases and all sickness; whoever offers a Mandala of the five essentials of existence is released from the suffering of pride, envy, hatred, lust and lethargy and attains the Buddha Body of the Five Transmuted Lineages of Amitabha, Amoghasiddhi, Vajrasattva, Ratnasambhava and Vairochana; whoever offers a Mandala of the five grains reaps a rich harvest from the seeds sown.

“Whoever offers the five kinds of incense to the Great Stupa becomes attractive and loved by all; whoever offers the five kinds of perfume obtains a clean house untroubled by unpleasant odours; whoever offers the five divine gifts accumulates merit, and his power, glory, pleasure and worldly goods increase; whoever offers the Celestial Parasol and Victory Banner has the tension of passion alleviated and becomes worthy of honour and reverence; whoever offers embroidered hangings [hphran pa] or a Divine



Ensign [ba dan] obtains happiness, wealth and abundance, and is freed from fear of fire, water, lions, elephants, retribution, snakes, temptresses and thugs; whoever offers a rosary or crown attains the ecstasy of men and gods and is bejeweled with the seven precious things; whoever offers a lamp experiences, in a vision, the reality of all the Buddhas and Bodhisattvas of the ten directions; whoever offers mustard oil is freed from the veil of lethargy; whoever offers a butter lamp irradiates the ten directions with the light of Dharma.

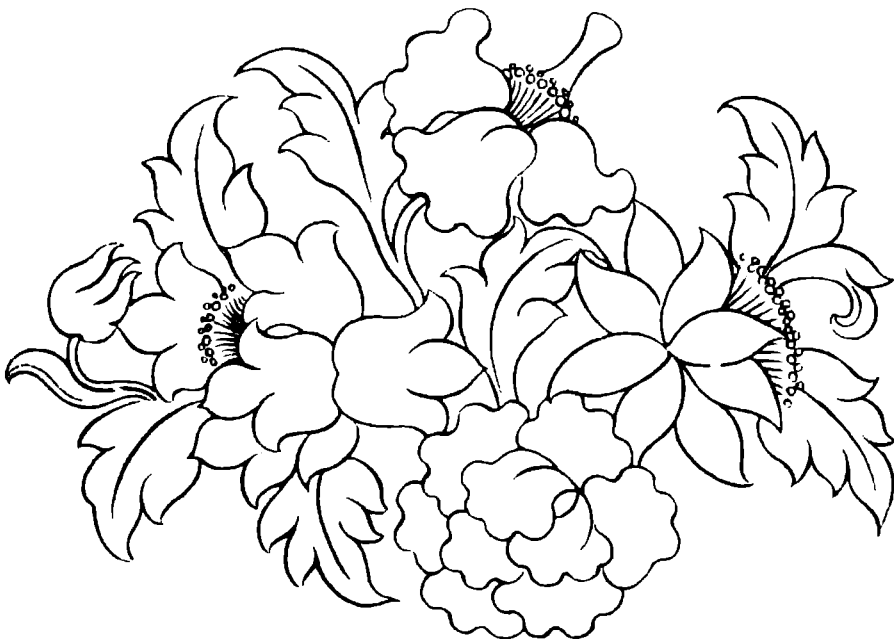
“Whoever offers the Precious Wheel to the Great Stupa turns the Wheel of Dharma; whoever offers the Precious Jewel receives his heart’s desires falling like rain; whoever offers the Precious Queen is reborn in the stream of understanding; whoever offers the Precious Minister becomes a spiritual leader, skilled in method and manipulation; whoever offers the Precious Elephant has understanding of the highest meaning of the Mahayana; whoever offers the Precious Horse acquires confidence, energy, imagination, and discernment of the Four Feet of Magical Transformation—confidence, energy, intelligence and application; whoever offers the Precious General conquers all adversaries; whoever offers the Seven Precious Regal Gifts attains mastery of the Great Kingdom of Dharma; whoever offers these Eight Magical Symbols is well omened and enjoys the pleasure and wealth of gods and men.

“Whoever offers robes for the Image or Priest of the Great Stupa enjoys fine sensuous clothes; whoever



gives a coat of whitewash to the Stupa acquires a fair and lustrous complexion, happiness, prosperity and health, attaining predominance over men, gods and demons. Whoever offers curd, milk and butter will possess the Ever Provident Cow and a herd of cattle; whoever offers molasses, honey and sugar receives celestial food; whoever offers fruit juice enjoys many delectable delicacies; whoever offers food for the sacrament obtains supreme realization and spiritual powers, and all potential arising in the mind will become actual; whoever offers water perfumed with the five scents has his darkness illuminated and is reborn with nobility and attractive purity.

“Whoever offers the Supreme Lotus Seat is miraculously reborn, gentle and beautiful on the



pollen bed of a lotus flower, to obtain the Lion Throne of Fearlessness; whoever performs priestly duties is



saved from the suffering of Hell, the realm of tortured spirits and the animal kingdom, and obtains health, wealth and virtue; whoever performs ordered ritual adoring all the Buddhas attains the power of Buddha Action; whoever cleans dust and dirt from the Great Stupa attains a beautiful body and fine complexion; whoever repairs or restores the Great Stupa has the seed and root of unknowing eradicated. Whoever seeks unity with Buddha Mind, dissolving his ego in the Emptiness of the Great Stupa, attains awareness of the Great Symbol—Mahamudra—with the Vidhyadharas; whoever becomes a Lama or Exemplar enters the arena of creative spontaneity; whoever makes offerings to the Great Stupa is reborn to power.

“Whoever restores the Great Stupa accomplishes the four forms of Buddha Activity, attains every aim conceived and receives the highest understanding; whoever makes bricks becomes Monarch of the Universe, Lord of every speck of dust; whoever carries earth and stones has the dangers to life eliminated and obstacles in living removed—receiving lifelong health and beauty; whoever strives to purify body, speech and mind, the three doors of illumination, is blessed by all the Buddhas’ Trikaya; whoever makes virtuous friends follows the Dharma Path of the ten virtues, and never being without kindly exemplars, he receives whatever power is required in every situation; whoever supervises the work of restoration is reborn a leader of the Bodhisattvas of the ten directions performing only Buddha Service; whoever perseveres at his craft will



master medicine, dialectics, music and metaphysics in all future existences; whoever makes the seven ritual paces toward the Great Stupa when unable to make a pilgrimage attains the pure human vessel after seven reawakenings and recalls his past lives; whoever gives profitable advice acquires the talents of knowledge; whoever gives instruction has every word he utters in this and future existences heard and understood by all living beings; whoever fills a hole or seals a crack in the fabric of the Great Stupa is reborn as a man or god able to realize the sacred vision.

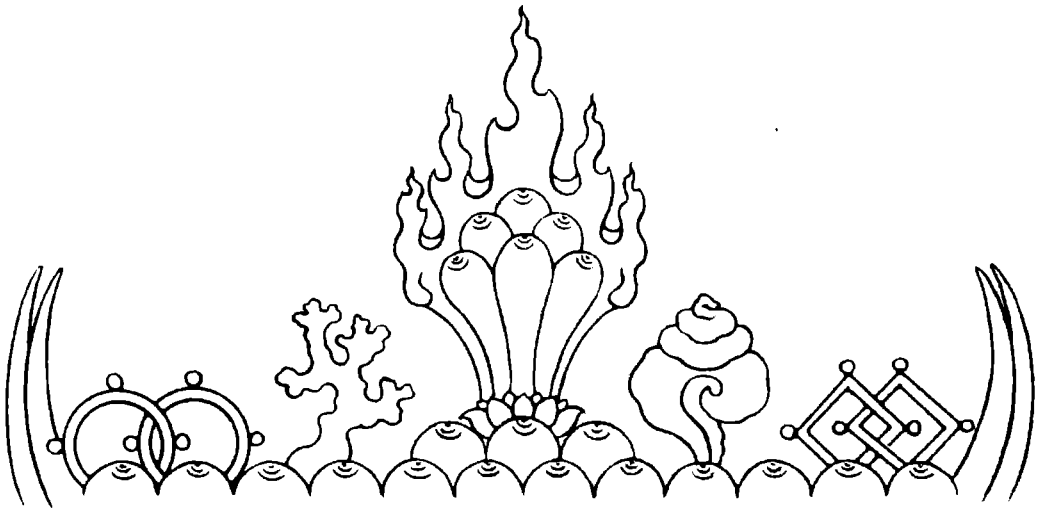
“Whoever lives by the Great Stupa in prayer masters the secrets of immortality and discovers the source of life; whoever remains permanently by the Stupa reciting the scriptures never suffers from the privations of famine or invasion and if a king remains there his kingdom will be peaceful and his subjects content; whoever utters Mantra in others’ hearing and demonstrates the Bodhisattvas’ qualities attains all the virtue of Buddhas and Bodhisattvas; whoever listens and then explains the meaning of the Dharma acts as the Buddhas of the past, present and future; whoever protects this Great Stupa from damage is saved from the fear of an untimely death; whoever creates a line drawing or model of this Great Stupa may travel to the Pure Land of any Buddha and remain until becoming indissoluble with Pure Mind; whoever writes the legend of this Great Stupa or writes the biography of a Bodhisattva receives the same reward as the writers of the entire Buddhist Canon; whoever rejoices in the



ecstasy of existence is reborn at the source of Buddha Quality; whoever asks the wave of bliss from the Great Stupa receives empowerment from all the Buddhas of the ten directions; if any being, by chance, visualizes this Great Stupa he is miraculously reborn in the essence of a lotus flower in the Western Buddhafield of Sukhavati, the Pure Land of Bliss.

“Any human being who maliciously damages this Great Stupa suffers in countless ways in this existence and successive lives; he shall suffer the excruciating agony of the Avici Hell, without possibility of escape or means of expiation.

“This Great Stupa is like the Precious Wish Fulfilling Gem: whatever supplication is made by any



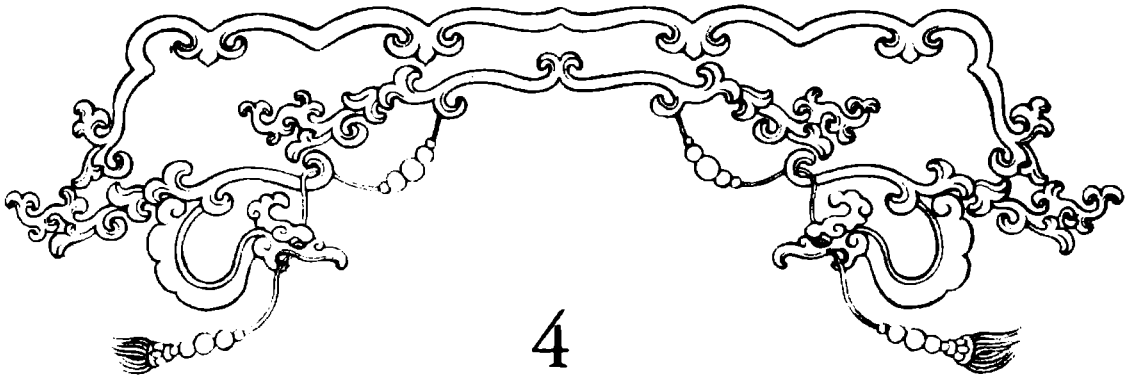
living being for the supreme power of understanding or any relative understanding or authority will be granted—every prayer will be fulfilled. This miraculous Stupa is called Montam Tamched Drupa—the Fulfiller of All Prayers.”



After the Lotus Born Guru had spoken, King Trisonjetsen and his attendants were struck with wonder and, inspired to a pinnacle of faith, wept in joy. Throwing their bodies on the ground and prostrating before the Guru a thousand times, they offered this prayer. "EH MA HO!! The miraculous nature of this Stupa cannot be described by Buddha, it is inconceivable! It is ineffable! Hereafter through every existence let us be reborn favoured by the Great Stupa, offering everything under the sky and the sky itself."

SAMAYA GYA GYA GYA

SEAL THE THREEFOLD BOND



4

The Fourth
Chapter of the
Legend of the Great
Stupa Jarungkhasor: The
Portents of the Ruin of the Great
Stupa in the Middle of the Kaliyuga.

Again King Trisondetsen spoke to the Lotus Born Guru, "O Great Guru, in the Kaliyuga, the age of decadence and corruption, when the Voice of Buddha is a mere echo, will this Great Stupa, this Wish Fulfilling Gem, be destroyed or damaged? Will it decay? And if it is neglected or damaged what will be the portent of its ruin? What vice will corrupt this area of the transitory world? When the signs and omens are seen, what must be done?"

Guru Rimpoche replied, "Listen O Great King! The real perfection of this Great Stupa is indestructible, inviolate and incorruptible: it is inseparable from



the Body of Infinite Simplicity of all the Buddhas. But the phenomenal structure of the Great Stupa is perishable, a transitory form in a changing world and it may be partially damaged by the four elements. The damage will be repaired by the incarnations of the Lords of the Three Families—Manjusri, Avalokitesvara, and Vajrapani—and the Wrathful Bhrikutis and Tara Devi.

“As the Kaliyuga progresses towards the final conflagration, life expectancy of man decreases and the weight of darkness becomes more intense, but there remain restraints on the downward path when the Voice of Buddha is heard and the Path of Dharma followed. Towards the end of the era, when the duration of man’s lifespan has been reduced from sixty to fifty years and there has been no respite in man’s increasing egoism, these conditions will prevail, portending ruin to the Great Stupa: householders fill the monasteries and there is fighting before the altar; the temples are used as slaughterhouses; the ascetics of the caves return to the cultivated valleys and the Yogins become traders; thieves own the wealth and cattle; monks become householders while priests and spiritual leaders turn to robbery, brigandage and thievery. Disorder becomes chaos, turning to panic which rages like wildfire. Corrupt and selfish men become leaders while abbots turned army officers lead their monks as soldiers; nuns put their own bastards to death. Sons see their estates and inheritances stolen from them. Mean and vulgar demagogues become local leaders



while young girls instruct the young in schools. The belch of the Bon Magician resounds in the Yogin's hermitage and the wealth of the sanctuaries is looted; the scriptures of the Tathagatas, the images of the Buddhas, the sacred icons, the scroll paintings and the stupas will be desecrated, stolen and bartered at the market price—their true worth forgotten; the temples become cowsheds and stables covered with dung.

“When religious duties are forgotten, spirits of darkness, which had been controlled by ritual power, become unloosed and frenzied and govern the mind of whatever being they possess. Spirits of vindictive power possess monks; spirits of egoistic wickedness possess the Mantradhara or magician; spirits of disease possess the Bon Priest; enchanting spirits causing disease possess men; grasping, quarreling spirits possess women; spirits of wantonness possess maidens; spirits of depravity possess nuns; spirits of rebellion and malice possess children; every man, woman and child in the country becomes possessed by uncontrollable forces of darkness. The signs of these times are new and fantastical modes of dressing—traditional styles forgotten; the monks wear fancy robes and the nuns dress up before a mirror. Every man must carry a sword to protect himself and each man guard his food from poison. The Abbot and Master poison their pupils' minds and hearts; the executive and legislature disagree; men become lewd and licentious; women become unchaste; monks ignore their discipline and moral code; the Mantradharas break their covenant.



As the frenzy of malicious, selfish, vindictive and ruthless spirits grows, paranoid rumour increases and ornament and clothing fashions change more frequently.

“Drunkards preach the Path to Salvation; the advice of sycophants is followed; fraudulent teachers give false initiations; guileful imposters claim psychic powers; loquacity and eloquence pass as wisdom. The arrogant elevate profanity; the proletariat rules the kingdom; kings become paupers; the butcher and murderer become leaders of men; unscrupulous self-seekers rise to high position. The Masters of the High Tantras stray like dogs in the streets and their faithless, errant students roam like lions in the jungle. Embodiments of malice and selfishness become revered teachers, while the achievements of Tantric Adepts become reviled, the guidance of the Secret Guru execrated, the precepts of the Buddha ignored and the advice of Yogis and Sages unsought. Robes become worn by fools and villains while monks wear foreign dress; even murderers wear the sacred robe. Men resort to maledictory enchantment learning Mantra for selfish ends; monks prepare poisonous potions for blackmail, extortion and profit. False doctrines are devised from the Buddhas’ Word and the teachers’ interpretations become self-vindications. Many treacherous paths, previously uncharted, are followed; many iniquitous practices spread; behavior becomes tolerated which was previously anathema; ideals are established contrary to tradition; and all good customs and





habits are rejected and many despicable innovations corrupt. The wealth of the monasteries is plundered and spent upon gluttony by those under vow; following errant paths, men become trapped by their own mean actions; the avaricious and spurious protectors of the pure teaching no longer fulfill their functions.

“The celestial order, disrupted, loosens plague, famine and war to terrorize terrestrial life. The planets run wild, and the stars fall out of their constellations; great burning stars arise bringing unprecedented disaster. No rain falls in season, but out of season; the valleys are flooded. Famine, frost and hail govern many unproductive years. The rapacious female demons [mamo] and the twelve guardian protectresses of the Dharma, unpropitiated and enraged release diseases, horrible epidemics and plagues which spread like wildfire, striking men and cattle. Earthquakes bring sudden floods while fire, storms and tornadoes destroy temples, stupas and cities in an instant. At this time the Great Stupa itself falls in ruins. During this pall of darkness the Wheel of Dharma at Vajrasana [Bodh Gaya] does not function; the storm of war rages in Nepal for many years; India is stricken with famine; the Kathmandu Valley is inflicted with plague; earthquakes decimate the people of Upper Ngari in Western Tibet; plague destroys the people of Central Tibet; the Kyi Valley District of Lhasa subsides; the peaks of the High Himalayas in the borderland of Mon fall into the valleys. Three strong forts are built on the Five Peaked Mountain; Yogis assemble in the Valley



of the Bear's Lair on Mon; two suns rise in Kham to the east; the Chinese Emperor dies suddenly; four armies descend on Central Tibet from the borders; the Muslim Turks conquer India; the Garlok army suppresses the Dharma in Kashmir; the Mongols conquer Tibet; the Jang army enters Kham; the Protectors' Temple, Rasa Trulnang [Ra sa hphrul snang] in Lhasa is threatened; the famous temple of Samye is desecrated; the stupas of Bhutan tilt and the Wheel of Dharma malfunctions.

"The great monasteries of the country become deserted and the Belch of the Bon Priest resounds in the quiet hermitages; the wise and simple leaders of the monasteries have been poisoned so that the lineal explanations and practices are fragmented or lost; the holders of the lineal traditions meet sudden death. Imposters and frauds cheat the people and black spectres haunt the land. The knot in the silken thread binding demonic forces in divine bondage is untied and the cord of faith keeping the human mind harmonious is severed. The king's law is broken and the strength of communal unity lost; the peoples' traditions are rejected and the sea of contentment dries up; personal morality is forgotten and the cloak of modesty thrown away. Virtue is powerless and humiliated and led by coarse, immodest and fearful rulers. Abbots, teachers and professors become army officers while the ignorant guide religious aspirants, explain the doctrine and give initiation. Aspirants speak with self-defensive abuse while butchers and wild elephants lead men. The passes, valleys and

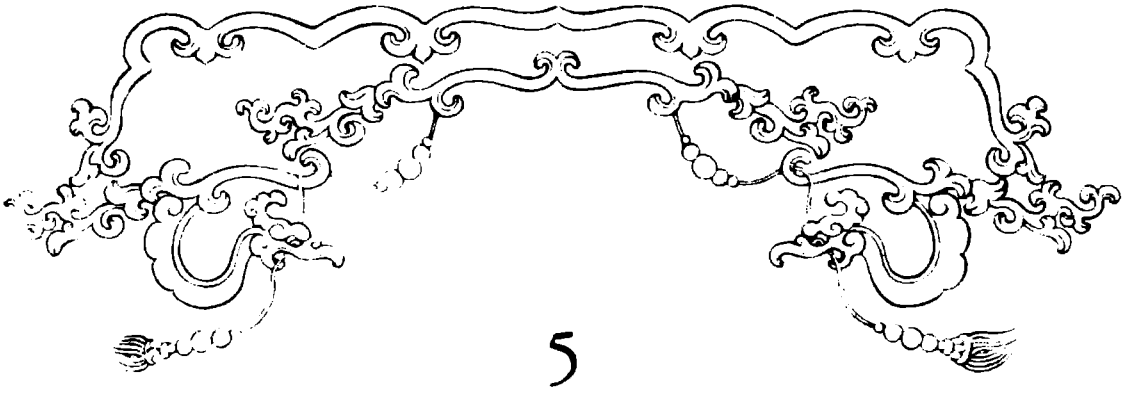


narrow paths are terrorized by shameless brigands; fearful, lawless and leaderless, the people fight amongst themselves, each man working selfishly. Tibet becomes corrupt and defiled. These are the conditions prevailing during the middle of the Kaliyuga when the duration of man's life is fifty years: these are the portents of the destruction of the Great Stupa.

"These signs and sufferings will awaken the mind of a man, and disgusted with the human condition, favoured in his actions and governed by sympathy and compassion towards the sufferers, he will dedicate himself to the restoration of the Great Stupa. He will aspire to the highest human achievement and fulfill his wish to rebuild perfection."

After Guru Rimpoche had spoken, Trisonjetsen and his attendants were stunned and disheartened. Then recovering his senses, Pema Khungtsen, the spiritual leader of Gos, arose and prostrated himself one hundred times before Guru Rimpoche and then addressed him, "O Great Guru! Let me be reborn to restore the Great Stupa when it is in ruins during the decadence and corruption of the Kaliyuga, when man's life is short!"

Guru Rimpoche granted this prayer. King Trisonjetsen asked to be reborn as an assistant to restore the Great Stupa and his attendants prayed that they too should be born to assist in the restoration.



The Fifth
Chapter of the
Legend of the Great
Stupa Jarungkhasor: The
Restorers and Their Attainments.

Again King Trisondetsen spoke to the Lotus Born Guru, "O Great Guru! When life is short during the destruction and corruption of the Kaliyuga and the damaged Stupa must be restored—as you have foretold—where will the reincarnate Pema Khungtsen, the Rimpoche of Gos, be born? What will be his name? How will we know him? And how many friends and disciples will be around him? What contentment and ability will the restoration of the Great Stupa bring to that circle?"

The Great Guru replied, "Listen well O Great King! Your questions are most pertinent. At the end



of the era of degeneration, when the duration of man's life has shrunk to fifty years, there will be one hundred and one inauspicious omens. At the height of this darkness Pema Khungtsen, the Rimpoche of Gos, will be reincarnated due to the power of his resolution to attain Buddhahood. He will be born in the year of the Hog in the highlands of the Province of Tsang to a family of Tantrikas adept in the arts of magical transformation, and he will be called Pellan Zangpo. He possesses strong mental powers and a clear vision of the course his life must take. As a result of discretion and clarity of perception in the lives since his resolution was formed, he is born with confidence that the Triple Gem signifies Eternal Bliss, with respect for the function of the temple, and with devotion towards the inner sanctity of form, sound and thought. Belonging to the Mahayana Family, he possesses compassion for human beings and living creatures and his generosity in giving, speaking and thinking is unlimited. With the blissful knowledge of the Emptiness of the profound nature of all things, he masters violent Buddha Action and the ferocious expression of the wrathful protectors. He completes the practices of visualization and recitation, when his union with his own source of power is consummate and the Guardian Protectors of the Inner Sanctum are obedient and bound in service. He is born as a child, with concentrated devotion to Orgyen Rimpoche himself.

"If the vow of this Great Being remains unbroken and unimpaired, then, in his twenty-fifth year, the



Stupa is restored. If the work is postponed but begun before his thirty-third year, then it is completed. But if the work is delayed beyond this, war will burst like a hurricane over Tibet and China and the inhumanity of that calamity will triple the weight of darkness, and famine and disease will usher all living beings into an abominable hell. From the northeast highland border of China an army whose number will equal five measures of white mustard seed will invade Tibet and the clamour of terror will resound like thunder for many years. Through the southern lowlands an army whose number equals nine measures of white mustard seed will invade Tibet and the voice of fear will resound like a flying dragon. The armies will dart from valley to valley like incinerating lightning and then invade and conquer Western Tibet. The highland forces will invade China, plundering to victory. One-half of the Tibetan people will be slain while the temples are devastated, the images desecrated, the sacred scriptures trampled in the dust and the monks and priests murdered. The ruined villages will become desolate, for the survivors of this holocaust will escape to Sikkim, Bhutan, Nepal and India as refugees and to the Secret Valleys of the Himalayas. Those who remain, tied by avarice to land and wealth, will be massacred with their cattle by the barbarian iconoclasts.

“Desiring release from this suffering, the Great Being with the power of my bliss, with compassionate sympathy to all living beings, free from self-interest in his own body, life and satisfaction, restores vigour



through divine anger, giving the people of the border countries and the refugees the guidance and strength they require. When the voice of virtue of the exiles has been united, the friends of the Great Being begin their combined endeavour to restore the Great Stupa. But the morbid powers of darkness have inveigled all men into vice and there are few men to put confidence and devotion in the Great Being—as few men as there are stars in the daytime. Nevertheless the Great Being is attended by one hundred and thirty-thousand devotees of virtuous action, one thousand and six masters of deep prayer, eighty-eight Yogins adept in maintaining the discipline demanded by the inner voice of integrity, eighty liberal and unstinting Patrons, twenty-three Seers, eight incarnate Instructors in the secrets of the eight Bodhisattvas, twenty-five devoted Spiritual Sons, five incarnations of the Dakinis, seven blessed by the Dakinis and twenty-five maidens of high birth and good family. Communing with them, he removes the defiling veils from their minds and clears all obstacles from their paths. Then encountering my Spiritual Son, an incarnation of my boundless understanding, an incarnation of the Abbot Shantirakshita, Master of Discipline, and an incarnation of yourself Trisonjetsen, Dharmaraja, Minister to all corporeal needs, he receives their empowering touch of bliss, and fully restores the Great Stupa.

“If the Great Stupa is restored according to this prophecy, content and prosperous men of the entire southern continent of Jambudvipa will reap abundant



harvests for twenty-five years. Contented and prosperous men in India, Nepal and Sikkim will reap abundant harvests for thirty-three years. The Land of the Snows will be free from invading barbarian hordes for sixty years and harvests will be fruitful and men happy and prosperous for forty years. The thoughts of the Path Followers will be actualized. The Wheels of Dharma at the temples and monasteries of India and Tibet, at Vajrasana and Samyeling, will be untouched by the vagaries of the elements and the barriers obstructing the transmission of explanation and instruction will be removed and the Dharma will spread. Great Beings, Masters of the Lineal Traditions, will strengthen their lineages and spread the example of Buddha Service. The indications of revealed perfection of the completion of the practices of visualization of the Deity and recitation of Mantra by Mantradharas, will appear without hindrance. The subservient gods and demons of Tibet, the King Trison-detsen, his family and heirs and the leaders of the country will adhere to both spiritual and temporal obligations, giving power to many and satisfaction and virtue to all. The spirits of malice and vindictiveness, instruments of the ruination of Tibet, and the black beasts corrupted by egoistic intent will be vanquished, eradicated.

“And all living creatures engaged in the restoration of the Great Stupa, after three reawakenings, are reborn with the body of a man or god, a pure vessel for the nectar of Dharma, and finally attain Buddhahood





in the Western Buddhafield of Sukhavati, the Pure Land of Bliss. Whoever has put trust in the Great Stupa, whoever has found joy in the nature of the Great Stupa, whoever has shown devotion to the Great Stupa and whoever rejoices with the Bodhisattvas when the Restoration of the Great Stupa has been completed, after seven rebirths, sits at the head of the Vidhyadharas in the Infinite Palace of Lotus Light in the Glorious Copper Coloured Mountain of Ngayab in the southwest. Any living creature who envisions the Great Restoration with his eye, or hears its vibration with his ear, or imagines it in his mind or feels it with his body has all traces of unknowing action, the stains of sixty-thousand great aeons of ignorance, removed from his mind. All men engaged with the Great Being in the Restoration of the Great Stupa either with or without understanding, trust or devotion receives a part of his supreme realization and spiritual power, and arriving at the end of human experience, they live in the Reality of the Vidhyadharas at the feet of Orgyen Rimpoche himself.

“Finally, there are three levels of attainment in this Great Stupa: First, the rewards of offering and prayer disclosed in the third chapter; second, the rewards of perfection in virtue which inspire the exhaustless voice of intuition, the instructions of the Buddhas and Bodhisattvas of the past, present and future through hundreds of thousands of aeons; and third, the Qualities of the Body of Infinite Simplicity which utterly transcend the realm of expression.”



The Legend



When Guru Rimpoche, the Abbot of Orgyen, the Lotus Born Guru, had spoken, the devotees, lost in wonder, received the wave of bliss and power to sustain them during the Kaliyuga. Then thanking the Guru for his vision, they praised him.

SAMAYA GYA GYA GYA

SEAL THE THREEFOLD BOND

Postscript

The Dakini Yeshey Tsogyal wrote down these words in the Sacred Script of the Dakinis as Guru Rimpoche, the Lotus Born Guru, was speaking. As the initiation into the Most Secret Heart of the Lama [Lama yang sang thugs] was given, this Terma was hidden in the monastery of dpal bsam yas mi hgyur lhun gyis grub pa in the Great Temple's upper chamber behind the image of Mahavairocana. Prayer was offered that it might be discovered by a worthy recipient at the auspicious time.

Here ends the Legend of the Great Stupa Jarungkhasor which releases the disciple from the bonds of Samsara.

First Discoverer's Postscript

I, the Terton Lha btsun sngon mo, known as lha 'dbang rgya mtsor blo gros, withdrew, with due reverence, this Terma from its place of concealment behind the image of Mahavairocana. The Legend of the Great Stupa Jarungkhasor, related by the Precious Guru of Orgyen, was in the form of mystic formula. I received revelations at the time of discovery which directed me to rewrite it in the ancient script on yellow parchment and to reconceal it on the Southwest side of the Lion Throne of the Red Stupa. May it be discovered by a worthy recipient with ability at the auspicious time!

SAMAYA GYA GYA GYA

SEAL THE THREEFOLD BOND



The Legend



Second Discoverer's Postscript

I, Ngakchang Sakya Zangpo, blessed with the compassion of the Precious Guru of Orgyen, received in a dream revelations disclosing the location of this Terma. I discovered it on the eighteenth day of the month of the sheep in the water, male-monkey year. May it benefit all lineages of sentient beings!

In the Tibetan language the *Legend of the Great Stupa* is called the *mchod. rten. chhen. po. bya. rung. kha. sor. gyi. lo. rgyus. thos. pas. grol. ba. bshugs. so.*

Glossary of Sanscrit and Tibetan Words

Abhidharma, the philosophical cum psychological material which the Buddha Sakyamuni left with his devotees and which became part of the Buddhist Canon. It is presented in a rigid and highly categorized system which is coherent and virtually all inclusive. However, the Buddha Sakyamuni did not encourage this kind of speculative preoccupation while the mind remained contaminated by unresolved passionate problems.

Bodhisattva, describes the yogin who has overcome fear and attained the illuminated understanding of a mature aspirant upon the path. Bodhisattvas are either incarnate or divine. In their incarnate form they are called Buddhasons while in their divine manifestation they are Herukas.

Buddha, a personification of the Unity of Bliss-Void. This unity becomes actualized in its pristine reality only very rarely. Yet because of the natural propensity to project the infirmities of a deluded mind upon incarnations in the spatio-temporal environment, even when a Buddha incarnates, he is barely recognized. Every Guru is a Buddha.

Dakini, the Emptiness which takes Form in order to instruct and bring the highest bliss to the Guru. She rarely takes human form but is in constant attendance upon the yogin.

Dharma, the path of practice, the flow of mindforms, the written scriptures, moral discipline, the Word of the Buddha, the realm of divinity, Mantra, religion and ultimate clarity and purity.



Dharmaraja, a king who follows the Dharma and performs the duty of providing the conditions in which every individual has the freedom to enter the spiritual quest of self-knowing. His sole aim is to become a master in his own right.

Dharmapala, the guardian at the gates of the Mandala. The unity of the Mandala is only attained through transcendent awareness. What remains are separate and unique forms. They are beings who have not seen the reality of their own nature and stand outside the walls of communication with the Guru.

Guru, Lama, at once the all-pervasive realm of the unborn and the incarnate form who is inseparable from that realm. In the Tantras this double meaning is implied. The Guru only manifests in human form if disciples, ignorant of the source of all knowledge and compassion, exist to reify him.

Heruka, a personification of the illuminated elements of the Mind coming together in a violent composition in order to instruct the yogin in the nature of reality. Compassion is his essential feeling tone. However, to the fearful and uninitiated the Heruka may appear threatening and malicious.

Kaliyuga, the end of time when the vibration of the universe has increased to the point of destruction, when discipline is no longer valued, when corruption and exploitation are the characteristics of politics and commerce and despair is all pervading.

Mahamudra, signifies the nature of Buddhahood and points to the constantly adaptable vibration of the accomplished master of Tantra (which appears in whatever form necessary to instruct). The Mahamudra is the ultimate pose, including all others.

Mandala, a linear projection of the vision of unity which includes every element of mind. It is also a means to induce



that same unity by the meditation upon the significance of its parts and their relationships.

Mantradhara, a holder of the lineal tradition of the Mantrayana.

Mantrayana, the Yana, or vehicle, using the science of vibration to illuminate the path. Vibration includes the entire range of feeling between the motionless centre and the tumultuous periphery, only a fraction of which can be perceived by the ear.

Mount Meru, often identified with Kailasha in the Hindu world, this mount is the centre of the universe and is ringed by mountains and lakes which protect it from the great ocean in which float the four continents and the eight island continents. On top of the heavenly mount is a flat plain, the home of the gods. In the centre of the plain is the three-tiered temple of the Guru's Body.

Padma, Pema, the lotus. Every Buddha is iconographically depicted sitting upon a sun and moon resting upon the lotus, representative of the Dharmadhatu or Free Space.

Prajnaparamita, the body of scriptures prepared by the Madhyamika school of meditation and metaphysics. It is the Goddess who is identical with every woman and Emptiness. It is the Perfection of Penetrating Insight.

Purba, a ritual instrument which represents the penetrating power of compassion when confronted with the mean mask of ego. It is used in rituals of demonic harness. Before the Dharma can spread to the boundaries of the universe all traces of unregenerate energy must be trained to work in the single cause of playful responsiveness. The power of the Purba, one end shaped like a Vajra and the other like a dagger, is the means of cutting through the outer guise of selfishness and exposing the hollow impotence within.



Rimpoche, literally meaning Great Gem, usually translated as Precious One, this title is used to address the Lama in whom one has placed one's trust during the initial stages of practice. Also used to address monastic officaries.

Sadhana, a ritual text which provides the model during meditative practice for mature total involvement. Sadhana is the effort through practice necessary to achieve a constant illuminated state along the Path of Dharma.

Samsara, the round of birth and death that encloses the realms of the animals, the gods, the anti-gods, the tortured spirits, the denizens of hell and humankind. It is all conditioned existence. It is pain and suffering.

Sangha, the community or fellowship of aspirants to the Here and Now united by their common knowledge of the transpersonal aspects of the human mind, and their common place of refuge—the Buddha, Dharma and Sangha.

Siddha, a yogin who has mastered the power of the Mind and either uses it to further his own selfish ends or utilizes it for the benefit of mankind. The most powerful of all siddhas is the Buddha.

Stupa, a symbolic representation in stone of the unity of the relative and ultimate nature of reality. Its base is a dome which is topped by symbols of the Guru's awakening.

Sugatas, Buddhas who have destroyed the source of passion within themselves and having traversed the ocean of life enter the Bliss of Nirvana.

Sutra, scriptures which entome the exoteric sermons of the Buddha Shakyamuni (known as Gautama before his successful meditation upon the Vajrasana) and are used to describe any devotional and supplicative material which has been written by the incarnations of the Buddha Guru Padma Sambhava.



Tantra, both the written scripture which teaches the Tantrika the way and the Way itself with which the Tantrika then identifies. Tantra is the thread upon which every experience is strung, but itself remains invisible implicit Voidness.

Tantrika, a yogic follower of the precepts of the Mantrayana and the Tantrayana. There is no distinction between the lore that he lives by and the experience of the Buddhas.

Terton, the discoverer of Terma, or texts which are hidden in the seed form of a cypher or mark in various secret places such as rocks, deep pools, caves, the Guru's Mind and the sky. These texts are to be discovered at the propitious time and disseminated when their import can be understood.

Tirthikas, argumentative persons convinced that their existence relies on their own indestructible egos. Hence the term is applied to the Brahmin extremists who assert the existence of Atman and to other schismatics who have lost the Truth of the Middle Way.

Upasaka, a layman who has taken the eight vows of restraint from self-indulgent immorality.

Vajra, Dorje, the ritual instrument shaped like a thunderbolt which represents the masculine principle and the awareness which cannot be thrown off balance no matter what physical or mental apparition arises to disturb it. The Vajra is indestructible and immutable. Often these ritual instruments fall from the skies and are found already shaped lying upon the ground at propitious times.

Vajrasana, the indestructible throne upon which the Buddha Sakyamuni sat during his awakening and which gave its name to the town now known as Bodh Gaya. Depicted in the form of a mandala, the throne represents the unity of subject and object and the shared ground of both.



Vidhyadharas, accomplished yogins who manifest in the various forms of Guru Rimpoche. Having removed all trace of dualistic thought, all presuppositions and bias, all habitual reaction patterns and thought of self, they are the holders of spontaneous awareness and thus remain united with the Guru.

Vinaya, the discipline necessary to help one contain the impulsive nature of the human body and to make every gesture and action meaningful, thereby expediting the fulfillment of the Bodhisattva Vow. It refers also to the body of literature which describes the manner of conduct required of the early Buddhist monks and laymen.

Yana, a vehicle which the aspirant uses to travel along the path. The Hinayana, the lesser vehicle, is characterized as safe, sure and slow; the Mahayana, dedicated to service, is quicker and open to a wider range of personalities; and the Vajrayana, the fastest but most dangerous vehicle, is open to all.

