



THE TWELFTH TAI SITUPA

Lhodrak Marpa Chökyi Lodrö said "

I saw Nepal, a land that has come down from paradise. I never tired of seeing its external sensory pleasures I Thought, this is a little of a desire realm paradise for humans, And for three years I stayed there becoming familiar with it".

Nepal is an exceptionally special land where our Guide, the Lord Buddha Sākya Muni blossomed forth as a body with the signs and features of a supreme being in a Lumbinī grove, and the Oḍḍiyāna lake-born guru attained the deathless state of a vidyādhara of life in the Māratika Cave. Also Marpa, the king of translators, received many teachings there from the Pamthing (Pharping) brothers (Newari brothers) and others.

Situ Panchen Chökyi Jungné (1700–1774) received profound teachings on Sanskrit, sūtras and tantras from many kalyāṇamitras of kings in India and Nepal, and also received and translated teachings on medicine and astrology.

There are profound and marvelous histories of patrons, and so on, with pure commitment such as Kathmandu, Bhaktapur, and Gorkha kings, Ministers and Subjects. In particular, for example there is the history of the great Boudhanath Stūpa, known in Tibetan as Jyarung Khashor (Unintentionally Permitted to be Built).

In the past, during the time of the teaching of Buddha Kāśyapa, the king of the land, without thinking happened to give the permission for it to be built, which is the origin of its Tibetan name. A mother and sons, who reared chickens, built it and placed inside the relics of Buddha Kāśyapa. When it was being consecrated Buddha



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Kāśyapa and his pupils appeared and auspiciously authorized it, and so on so that it has a wonderful history and powerful blessing.

Ultimately it is one in essence with the elaboration-free dharmakāya, but relatively in terms of our perception it is made of the four elements and some damage and decay occurs at times. As in the Guru's prophecies, individuals with the necessary karma repair it. Many great beings of India and Tibet have successively renovated it among whom, was Situ Panchen Chökyi Jungné. He describes in his autobiography how he went to Boudhanath Stūpa. The Kings of Bhaktapur and Kathmandu hosted him as before. That Lord took care of the welfare of Tibetans and Nepalese there, and renovated the Boudhanath Stūpa and performed a consecration through Chakrasaṃvara.

In the eighteenth century, Situ Panchen Chökyi Jungné and Kahthok Rigdzin Tsewang Norbu renovated the stūpas, made offerings, recited prayers and so on. Subsequently with the great Rigdzin's encouragement, Situ Panchen, taught the profound view of "the middle way devoid of other" (Shentong) in front of this great stūpa.

I held this view in high esteem because of a special connection with it through a profound auspicious dependence upon the karma and prayers made in previous lives.

At the beginning of this twenty-first century, at the time of the increase of the strong power of karma of beings in general, during the damage caused by an earthquake, a part of this great stūpa collapsed. It is very important for everyone in the world and particularly for Buddhists that for their share of merit the stūpa should



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have a perfectly majestic, impressive exterior.

I had this inconceivable opportunity for merit, service, and restoring this great stūpa that brings liberation upon being seen and with a pure motivation I dedicated myself to this task and I am delighted that with great effort it has been perfectly completed.

I pray that as result of this transmission and realization of the precious teachings of the Buddha, which are the source of all benefit and happiness will spread widely and remain long and that those great beings who hold those teachings, whoever and wherever they are will live long and have vast activity and I make a profound dedication to all beings, who have all been my mothers and in particular those connected to me through great faith and generosity.

This was written by the Bhikshu of Buddha Shakyamuni who is called Kenting Tai Situ Pema Dönyö Drupa, in the fire monkey year of the seventeenth Tibetan year cycle which is the second of Ninth Month, 1st November 2016, in the monastic seat named Palpung Sherab Nampar Gyalwai Ling in the serene Keori forest in the Kangra district of Himachal Pradesh in the north of India.

May goodness increase.

