

THE SIXTEEN ARAHATS
Gelongma Karma Khechog Palmo



Mandala of the Sixteen Arahats.

THE SIXTEEN ARAHATS

THE STORY OF THE SIXTEEN ARAHATS:

INTRODUCTION TO THE PUJA.

The present-day Tibetan lamas and monks have what we call the SARVASTIVADIN line of ordination, which was brought to Tibet by the Indian Pandit Shantarakshita during the reign of the Tibetan Dharma King, Trisong Detsen, in the 8th century. This ordination comes through Rahula, the son of Bhagawan Lord Buddha.

The saintly Arahats, the utterly purified ones of the Tibetan tradition, who were the direct disciples of the Buddha Sakyamuni, have never failed to inspire generations of Tibetan monks and the laity. They are not only figures in books, but so many monks and so many religious figures stress that they actively help from their purified state of consciousness, and appear in times of difficulty,

There are stories of them arriving on their special mounts, on dragons, on birds, on clouds and so on when the Dharma is in danger. They come when the Sangha are needed, and it is for that reason that Gelongma Karma Khechog Palmo decided to undertake the translation of this prayer, which is the shortest one, and which will be of great value in those parts of the world Buddhist devotees pray for the coming of the Sangha.

The best way to realise the efficacy of Buddhist prayer, which is not mere ritual as some people believe, is to practise it. To recite what is printed here in groups or alone, with great devotion and reverence, uttering all the words from one's very heart.

Our prayer is that by reciting this Prayer of Invocation you may yourselves have the living experience of the blessing of the Arahats.

We are very grateful for the help of Ven. Ringu Tulku of Gangtok in the translation and for the material he has collected from various Tibet House and Library books to give you a fuller picture of the Sixteen Elders.

The sixteen Arahats, Buddhist saints spreading 'Serenity of Mind' also called 'those who have completely conquered the inner spiritual enemies,' were disciples of the Buddha Sakyamuni and having attained the first step of Nirvana were ordered to promulgate the teachings in every direction. According to legend they lived hundreds of years, surrounded by their retinue, which means that they are still spiritually alive, surviving in their spiritual followers. They belong to the so-called Root Lamas (*rTsai-hi blama*) and some of their spiritual sons finally preached the teachings on the Roof of the World.

1. YENLAK JUNG (known in Sanskrit as ARAHAT ANGAJA or Angad) is usually given the first position among the Arahats. Born in Rajgir, in Bihar India, his father was called Rabzang and his mother Dedenma (the meaning of these Tibetan names is Progress of Goodness and the Happy Lady). It is said that Angaja or Yenlak Jung was miraculously born after his mother had died in childbirth and was being cremated. This of course indicates that she was a holy yogini. He was fully ordained by the Lord Buddha himself and attained Arhatship at the age of 28. He is said to have reached the holy Mt KAILASH, Tibet, In Himalaya, the source of many rivers, where he lives he lives surrounded by an entourage of 1,300 Arahats. Here he taught Buddhism to the children of the gods (devas, celestial beings). They venerated him greatly and presented him with many incense burners (fumigators) and fly-whisks of yak tail (*CAMARA -rNga-Yab*). After blessing the children Angaja took a *camara* and incense burner in his hands, one by one the rest of the gifts

vanishing into these, which are his recognition symbols, or 'signs'. The *camara* is a very ancient and well-known item of export from Tibet, which is brought down to the markets at the foot of the Himalayas in exchange for goods from the south. Angaja's blessing protects people from disease and misery.

2. MIPHAM (sometimes called MAPHAM (Ma-pham-pa) known in Sanskrit as ARAHAT AJITA came of a wealthy family of SRAVASTI in the state of Uttar Pradesh, India. The Buddha Sakyamuni regarded him as being especially gifted in inspiring moral conduct and discipline in all who met him and he was famous for the powers of meditation. He is usually seen meditating in a cave among the mountains where the animals of the forest, like deers and apes which are sometimes depicted at his side, came to listen to his words. He sits in *SAMADHI* on an antelope's skin. This great Guru of spiritual and moral Discipline lives on what is called the Rishi's Mountain in remote Himalaya (Also Mount Transong) with a retinue of 100 Arahats. He meditates on Samatha and Vipassana and his wish is that all meditators will wake up from Ching-wa and Godpa.

3. (NAGNANES) or ARAHAT VANAVASI in Sanskrit, meaning Forest Dweller, was born of a family of Brahmins in the ancient state of Kosala in India. Lord Buddha ordained him and he became a renowned saint after attaining Arahatship. As his name suggests, he loved a life of solitude, and was praised by the Bhagawan for his life of renunciation. His meditation-hut, a cool hermitage of leaves indicates that the common world is a hot place to live because of the existence of passion. This hermitage is a cave called the Cave of the Seven Leaves which a recluse and soothsayer offered to him. It is situated on Mount Lomadunpa where he is surrounded by 1,400 Arahats. He has two recognition signs: the Chamru whisk and the TARJANI MUDRA which is fierce and warning as it is designed to remove all hindering spirits and bring peace to mankind. He is therefore said to pacify the Naga spirits too.

4. DUSDEN (or ARAHAT KALIKA in Sanskrit) The son of a rich Brahmin of the priestly class he was also saved from death, and thereupon renounced the world, later attaining Arahatship in the time of the Buddha. Because of his transcendental powers he was able to preach to the high gods of the *Kamaloka* spheres in what is called the Heaven of the Thirty-Three: there it is said that the children of the *DEVAS* offered him all their jewels and ornaments and one he carries in his hands. These precious gifts were changed by him into golden earrings as he blessed them - to indicate symbolically that they had lent their ears to the golden Doctrine. He is said to live in this good world *JAMBUDEEP (Zangling)* as it is called in the scriptures, in an invisible way, and he has a retinue of 1,100 Arahats.

5. DORJE MOYIBU, (sometimes called MOBU- ARAHAT VAJRIPUTRA was the son of Queen Vajri and the King of Kosambi, in ancient India. He was ordained by the Elder Arya Katyana and later became an Arahats because of his superior realisation. He also carries a *Chamru*, whisk (which is used for honouring the holy book and sending away insects). He again was of such spiritual power that he was able to preach to Yashas and Devas, and control other unseen beings of an angry nature. The *chamru* was received as a token of the devotion of the *DEVAS* celestial beings who live on sweet fragrance and music. With his right hand he makes the fierce Tarjani gesture or *MUDRA*. He is said to live in Ceylon, the Lion Island, Singhala with a retinue of 1,000 Arahats.

6. ZANGPO (or ARAHAT BHADRA, his Sanskrit name) was the son of Rabzang, a minister of the Kingly father of the Sakyamuni himself, born in KAPILAVASTU, Buddha's birthplace. He was given to the Buddha to be ordained by his parents and in due time he attained Arahatship. His hands are in (1) meditation pose, (2) teaching mudra, gesture. Said to live on the banks of the Holy River Jamuna, where he taught the doctrine, with a retinue of 1,200 Arahats. He is responsible for the innumerable reincarnations of people who are born to serve living beings.

BARADWAJA SERCHEN (Known as ARAHAT KANAKA BHARADWAJA) got his "golden" name from the story that he had the siddhi of producing golden coins from the air and keeping them in the hollow of his palms, to distribute to the poor. His father was also a minister ... in the SRAVASTI state of Utter Pradesh in the northern area of India. The Buddha himself ordained him as a monk and he attained Arahatship. Around him is a retinue of 700 Arahats and he is depicted with his hands in the meditation *mudra*. He lives in the Western Country, GODHANA and his abode is called the Source of Light. He was famous for his power over animals.

ARAHAAT BAKULA (or the Holy Elder Bakula) was born of a Brahmin family in Sravasti. He was considerably older than the Buddha when he was ordained and attained arhatship at an advanced age. The Buddha said he had attained Arahatship by the power of strong faith. He became a monk at sixty years of age. He holds a mongoose in his hands which always produces (vomits) gems miraculously from its mouth, in his left hand, a symbol of the Arahats's desire to relieve the poverty of the world. Living in the Northern Lands of the Sound of Prophecy, he is surrounded by 900 Arahats. This is also the mythological country UTARAKURU (*Chang-dra,-mi.nyen*). Bakula is still venerated as founder Guru and MAHAGURU at Ladakh in the Karakorum mountains north of Kashmir. There the spiritual head of Ladakh, called the Bakula Lama, in an unbroken line of incarnations, is revered as the spiritual follower of the Arahats Bakula, who crossed the Karakorum mountains and was the first to promulgate the Buddhist teachings in this remote mountain region.

SERBEHU (Sanskrit: ARAHAT KANAKVATSA) was born of a middle-class family of Magadh in ancient India. He was called Golden Calf, because on the same day that he was born an elephant mother gave birth to a golden coloured calf. The Buddha Bhagawan accepted him in the Order of Bhikkhus and he later attained Arahatship. Serbehu is reported to have magical powers and he was able to visit the underground abodes of the dragons and Naga snakes and spirits and teach them Dharma. Since they traditionally guard the jewel treasures of the world, he was given a string, or noose of jewels to carry away. His abode is the hill in the Holy Land of Kashmir where the saffron grows, and he is said to live in a cave there surrounded by 500 Arahats. He preaches the Dharma that lifts up the heart and develops intuition.

DRANCHENZIN (Sanskrit: ARAHAT RAHULA) was the son of Prince Siddhartha of Kapilivastu who later became the Buddha Gautama. This name he received because his name coincided with an eclipse of the moon. It was the Right-Hand Disciple of the Buddha, the famous Sariputra, who ordained him. Entrusted by Buddha to spread the Teachings, his supreme power of meditation was the impetus by which he reached the thirty-third heaven of the Gods and it was there that the children of the *DEVAS* offered him the crown that he holds in his hands. Rahula's spiritual line or guru's, or spiritual genealogy or PARAMPARA (*bL-ma Dam-pahi brGyud, Sems-kyi brGyud, bla-brgyud*: the LINEAGE - leads directly to SHANTARAKSHITA (*Zhi-ba-hTsho*) who together in the 8th century erected with PADMASAMBHAVA the first Buddhist Temple in Tibet, and being a spiritual descendant of RAHULA is a further example of how the spiritual line of the ARARATS has continued unbroken until the present day. SHANTARAKSHITA was the family monk priest of the King of Tibet, who at the monks suggestion, invited Padmasambhava to Tibet to re-establish Buddhism. With Padmasambhava they founded the first monastery Temple, SAMYE and Shantarakshita initiated the first seven Tibetan monks. He comes from the land of the Priyanka flower, and is surrounded by 900 Maha Arahats. His sister is MANDARAVA, the famous devotee of Rinpoche.

LAMDRETEN (Sanskrit: ARAHAT CUDA PANTHAKA) was the younger brother of the Arahats Lamchen, sits in deep meditation on a deer skin. By birth he was a Brahmin from Sravasti. Ordained by his brother and later himself became an arahats, he lives on the greatly sacred hill of the Vultures, in Rajgir in Bihar, India, with a circle of 1,600 Arahats. He leads people away from despair towards Nirvana. He too, lived in the 33rd Heaven is often depicted surrounded by the children of the *DEVAS*, who venerated and served him.

SODNYOM LEN (Sanskrit: ARAHAT PINDOLA BHARADWAJA) was born in Rajgir, ordained by Lord Buddha himself and attained Arahatship shortly afterwards. His dwelling place is in the Eastern Region (of the perfect bodies) *Shar-luipa-pho* and he is surrounded by 1,001 Arahats. He is depicted with a book and a begging bowl, because he carried his begging bowl like a poor scholar, and in his other hand he carried the sacred books, the sign of his great learning. He preaches the Three Silas, and prays that the clouds of ignorance which darken the faculty of comprehension, may disappear.

LAMCHEN (Sanskrit: ARAHAT PANTHAKA) displays a book with his left hand and with his right the VITARKA gesture of argument. (Or his left hand in the gesture of teaching, his right in the *Bhumi Sparaha*, or Earth-witnessing pose.) Born again of one of the noted families of Sravasti, he was ordained by the Buddha himself and later attained Arahatship. His brother is listed above. His special area of Dharma activity was the World of the Gods, *DEVA LOKA* situated in the 33rd heaven. There he preached the *TRIPITAKA* i.e. the instructions on discipline and on the general and higher religious teachings: Vinaya, Sutranta, and Abhidharma)

LUYI DEY (Sanskrit: ARAHAT NAGASENA) was a Prince by birth, and was ordained by the Buddha himself, subsequently attaining Arahatship. He is portrayed with the mendicant's staff, a begging stick known as *Khakkara*, in his right hand the Bumpa Vase with the Water of Life (*Kundipa*) adorned with peacock feathers (*Mayurapiccha*) which are frequently used to symbolize the destruction of spiritual poisons. He preached in the realm of the Chakravartins or Four World Rulers. The families of the Four Kings offered him precious vases and bowls as gifts. He takes his residence in the King of the Mountains, Sri Parvat known in Tibetan as *Ngos Yang*, with 1,200 Arahats followers.

ARAHAT BEDJED (Sanskrit: GOPAKA) was born of a fabulously wealthy family of Brahmin living in a place called LOMACHEN in Varanasi. He holds a book in both hands (or over his head) meditating and praying that all beings may be saved from misery and despair and blessed with learning. His dwelling place is Mount Vihula where he lives with 1,400 Arahats. He received his ordination as a monk from the Buddha Bhagawa himself, and shortly afterwards became an Arahats,

16. MICHEDPA (Sanskrit: ARAHAT ABHEDA) was born in Rajgir in Bihar, very sacred to the Buddha. He was also ordained by the Buddha himself, later attaining Arahatship. He is shown with his special symbol, a *chorten* of enlightenment, or *stupa* in his hands, or in *Namaskara mudra*, hands folded in greeting, facing a *stupa* (protection against delusion). His dwelling place is the snow mountain of the GREAT SNOW PEAK near the legendary land of SHAMBHALA, with his 1,000 Arahats followers.

This note would not be complete without a word on the GENYEN (UPASAKA) DHARMATA.

This faithful helper and servant of the Arahats, carrying books, and looking at the Buddha Amitabha in the sky, symbolises the virtues of the lay family supporters who by their service of love helped the Arahats to complete their work.

This short introduction is offered to HIS HOLINESS GYALWA KARMAPA in the Dharma Chakra Centre, RUMTEK, SIKKIM, on the tenth day of the moon, in the Tibetan Buddhist ninth in the year 1972.

SARVA MANGALAM.

THE INVOCATORY PRAYER TO THE SIXTEEN ARAHATS

OM SWASTI

OM

MAY ALL BE WELL.

(This is the prayer of salutation and offering to the Sixteen Arahats or Elders according to the tradition of the greatly learned lama called Sakya Sri .)

(Kagyupa tradition)

First take the Refuge

"In the Buddha, His Teaching, and the Order most excellent,
I take my refuge until enlightenment is reached.
By the merit of generosity and other good deeds
May I attain Buddhahood for the sake of all that lives"

(Repeat three times)

and then

"May all beings have happiness and the causes of happiness;
May all beings be away from sorrow and the causes of sorrow;
May all never be separate from the sacred happiness that is sorrowless;
May all leave attachment to dear ones and aversion to others
And live believing in the equalness of all that lives."

(Repeat three times)

By the truth of the Triple Gem, in which we take our refuge,
By the blessing of the Victorious One (the Jina) and all his spiritual sons,
Having completed the two offerings and attained the pure Dharma sphere
Within that place of bliss where all the Buddhafields are
Appears the Maha Palace of the Buddhas, the state of illumination,
Made of wish-fulfilling gems,
On the jewelled throne within it is a lotus
And in its heart, the moon,
There I make the offerings, as many as the mind can encompass or imagine
A cloud of offerings, as vast as an ocean.

Here recite the main mantra.

NAMO RATANA TRAYAYA
(HONOUR TO THE TRIPLE GEM)

OM NAMO BHAGAWATE VAJRA SARA PRAMARDHANE/ TATHAGATAYA/ ARAHATE/
SAMYAK SAMBUDDHAYA/ TADHYATHA/OM VAJRA VAJRA/ MAHA VAJRA/ MAHA
TETSO VAJRA/MAHA VIDYA VAJRA/ MAHA BODHICITTA VAJRA/ MAHA BODHI
MANTOPA SAMKRAMANA VAJRA SARVA KARMA APARANI VISHWA DHANA VAJRA
SWAHA (Repeat three times)

As you make the mental offering, the music of bells and damaru drums and so on may be offered.

In the Buddhafields decorated with jewels, smooth like the palm of the hand, is a lake studded with the four continents.

Out of it emerges the Buddha Palace fashioned of jewels, four sided with four gateways.

On the lotus seat, adorned with the sun and the moon that is within it, sits the Merciful One to whom we make our offerings, the One who comes to control, Protector of the people, showing all the path leading to perfect liberation.

O supreme sage and all the great Elders, come with all your circle to this Sacred Place.
All you Jinas, with wisdom, dry up the lake of desires, and take all to the Other Shore.

All you who follow the Buddha, the Field of Merit, disciples of the Ten Directions, the Holy Order, appear and be seated here.

By making this good offering we are invoking you: come here.
For the sake of all beings, when we make this offering to you, come here.

You who give to all the great jewel of the oral teaching you have received, you great Arahats, protectors of the Dharma, appear and be seated here. For the sake of the spreading of the Dharma we are invoking you.

For the good of all beings we are making the offerings . . . O come here I pray you. You who hold aloft the banner of the verbal instructions of the Sage, the Sakyamuni, YENLAK JUNG, and MAPHAM, NAKNA NES, DUSDEN, DORJE MOBU, ZANGPO and SERBEHU, BHARADWAJA SERCHEN CHOG, PHAKPA BAKULA and DRACHEN TZIN; LAMDREN TEN: BHARADWAJA SODNYOMS LEN; LAMTEN; LUDE; BEDJED; MICHEDEPA.

Or in Sanskrit:

ANGADA; AJIT; VANAVASI; KALIKA; VAJRIPUTRA; BHADRA; KANAKVATSA; KANAKA BHARADWAJA; ARIYA BAKULA; RAHULA; CUDAPANTHAKA; PINDOLA BHARADWAJA; PANTHAKA; NAGASENA; GOPAKA; ABHEDA.

Whichever Arahats and Mahatheros (Great Elders) there are, if we invoke you from that jewel field of merit, for the sake of all people accept these offerings and come here.

You who have the powers and the most excellent transcending knowledge, awakened ones, of perfect self-control, upholding the *sila* discipline, teaching it to your disciples, demonstrating all the excellent activity of the protectors of the Dharma, come here.

O Sixteen Elders appear before us and be seated on your thrones.

You who have kept safely the spoken word of the Tathagata and guarded the Sasana teaching of the Buddha.

Who renounced all selfishness, remaining in the forest of Samsara, for the sake of others.

O Sixteen Elders, remembering the vows you made, by the strength of your mercy (*daya*) come here to us.

Upasaka Dharamata, true and loyal, keeping your vows, showing us how to serve the Triple Gem, when we call you from that Jewel Field of Merit with our offerings, come here for the sake of all that lives.

Then make the invocation with music, reciting the Prayer of the Seven Sections:

THE SEVENFOLD PRAYER

I. HOMAGE

Before all the Tathagatas of threefold time, lions among men, whichever there are in all the ten directions, to each I make obeisance, in uttermost devotion, with body, voice and mind.

By the pure strength of this prayer of good actions, imagining all the Victorious Ones as really present in the sky before me, I multiply my body mentally until I have forms as numberless as the motes of dust in the universes. On every mote of dust in the universes there are as many Buddhas as atoms, each surrounded by his spiritual sons the Bodhisattvas. In this way all the Dharma spheres, every one, I imagine full of the Jinas.

In an ocean of languages, unending; in an ocean of tones of voice, I extol the virtues of the Jinas, more and more, and sing hymns of praise to the Sugatas.

Make the most beautiful offerings in your mind, as much as you can.

2. THE HIGHER OFFERINGS TO THE BUDDHAS

With sacred flowers and sacred garlands, all sweet sounds pleasing to the ear; with soothing balms and exquisite canopies; with perfect butter lamps and sacred incense; to all these victorious ones I am making the offering.

Sacred robes I offer; fragrant waters holy and pure; a pile of sandalwood powder shaped like Mount Sumeru.

All I gather together holy and pure, and with graceful gestures to all these Jinas I am making the offerings.

All offerings, as much as I can, transcending, vast, I offer too in my mind to the Victorious Ones.

With the pure power of faith in good actions, to all the Buddhas I bow down and make this offering.

3. PENITENCE

In the grip of craving, hatred and ignorance, all sins of the body, voice and beyond that of the mind, which I have committed, caused others to commit, or been happy seeing others do; for each one of them I am penitent.

4. REJOICING

I rejoice in all the virtues of the Buddhas of the Ten Directions, of the Bodhisattvas, of the higher and lower disciples and the solitary Enlightened Ones. In the virtues of all men whatsoever, who acquire great *punya* (merit), I rejoice.

5. TURNING THE WHEEL OF THE DHARMA

Those who are lamps for the worlds in all ten directions of the universe, who have reached stage by stage the complete enlightenment, the awakened ones, the unattached, to all of them, our protector, I pray: "Turn the Wheel of the Truth Transcending. "

6. PRAYING THEM NOT TO ENTER NIRVANA

To those who wish to manifest the Passing from Sorrow, we fold our hands, and beseech them: "For the sake of the Happiness and benefit of all beings, stay with us for aeons as numberless as the atoms in the Buddafields.

7. DEDICATION OF MERIT

By bowing before you, making offerings, performing the act of penitence, by rejoicing and requesting you and praying, whatever little merit and virtue I have gathered, that I share with all that lives that all may become enlightened.

HOMAGE TO THE BUDDHA SAKYAMUNI:

Matchless one, we never tire of beholding you. With your beautiful body and skin of golden hue. With one face and two arms, sitting in the *vajra* (lotus) pose. To you who call on the earth to witness your enlightenment I bow down. May the Lama's life be long and the Dharma endure. By your blessing may the Teaching of the Buddha, the Blessed Sasana, spread everywhere.

ENTREATY TO THE ARAHATS

From the great snow mountain, Kailash, comes the Holy Elder Angaja (Yenlak Jung) surrounded by 1300 Arahats. To you who carry the incense burner and yak-hair whisk I bow down. May the Lama's life be long and the Dharma endure. By your blessing may the Teaching of the Buddha spread everywhere.

FROM THE RISHI'S MOUNTAIN in the forest of Crystal, comes the Holy Elder Maphampa (Ajit) surrounded by 101 Arahats. To you who have your hands folded in the meditation mudra I bow down. May the Lama's life be long and the Dharma endure. By your blessing may the Teaching of the Buddha spread everywhere.

FROM THE MOUNTAIN CAVE OF THE SEVEN LEAVES, comes the Holy Elder Naga na Nes (Vanavasi) surrounded by 1400 Arahats. To you who make the Tarjani (fierce) mudra and carry a yak-hair whisk I bow down. May the Lama Guru's life be long and the Dharma endure. By your blessing may the Teaching of the Buddha spread everywhere.

FROM THE GOOD LAND OF JAMBUDEEP comes the Holy Elder Dusden (Kalika) surrounded by 1100 Arahats. To you who hold a golden pair of earrings in your hands I bow down. May the Lama Guru's life be long and the Dharma endure. By your blessing may the Teaching of the Buddha spread everywhere.

FROM THE LAND OF CEYLON, comes the Holy Elder Dorje Moyibu (Vajriputra) surrounded by 1000 Maha Arahats. To you who are carrying the yak-hair whisk and making the fierce Tarjani Mudra I bow down. May the Lama Guru's life be long and the Dharma endure. By your blessing may the Buddha's Teaching spread everywhere.

FROM THE BANKS OF RIVER JAMUNA, comes the Holy Elder Zangpo (Bharadwaja) surrounded by 1200 Arahats. To you making the Mudra of preaching the Dharma, one hand in meditation pose I bow down. May the Lama Guru's life be long and the Dharma endure. By your blessing may the Buddha's Teaching spread everywhere.

FROM THE HOLY LAND OF KASHMIR, comes the Holy Elder Serbehu (Kanakvatsa) surrounded by 500 Maha Arahats.

To you who carry the jewel Noose in your hands I bow down.

May the Lama Guru's life be long and the Dharma endure.

By your blessing may the Buddha's Teaching spread everywhere.

FROM THE WESTERN LANDS, with their wealth of cattle, comes Bharadwaja Serchen (Kanaka Bharadwaja) surrounded by 700 Maha Arahats. To you with your hands in the meditation mudra I bow down.

May the Lama Guru's life be long and the Dharma endure.

By your blessing may the Buddha's Teaching spread everywhere.

FROM THE NORTHERN LANDS, of the Sound of Prophecy comes the Holy Elder Bakula (Ariya Bakula) surrounded by 900 Maha Arahats.

To you who carry a mongoose in your hands I bow down. May the Lama-Guru's life be long and the Dharma endure.

By your blessing may the Buddha's Teaching spread everywhere.

FROM THE LAND OF PRIYANGKU FLOWER, comes the Holy Elder Rahula (Rahula) surrounded by 1100 Arahats.

To you holding the bejewelled crown I bow down.

May the Lama-Guru have a long life and the Dharma endure.

By your blessing may the Buddha's teaching spread everywhere.

FROM THE HILL OF GRIDHAKUTI (RAJGIR) comes the Holy Elder Lamdren Ten (Cudapanthaka) surrounded by 1600 Arahats.

To you whose hands are folded in meditation I bow down.

May the Lama-Guru have a long life and the Dharma endure.

By your blessing may the Buddha's Teaching spread everywhere.

FROM THE EASTERN LANDS, of the perfect bodies comes Bharadwaja Sodnyom Len (Bharadwaja Pindola) surrounded by 1001 Arahats.

To you who carry the sacred scriptures and the begging bowl I bow down.

May the Lama-Guru have a long life and the Dharma endure.

By your blessing may the Buddha's Teaching spread everywhere.

FROM THE HEAVEN OF THE THIRTY-THREE GODS comes the Holy Elder Lam Chen (Panthaka), surrounded by 900 Arahats. To you making the gesture of preaching and carrying the Holy Books I bow down.

May the Lama-Guru have a long life and the Dharma endure.

By your blessing may the Buddha's Teaching spread everywhere.

FROM THE KING OF THE MOUNTAINS SRI PARVAT (Ngos Yang) comes the Holy Elder Luyi Dey (Nagsena) surrounded by 1200 Arahats.

To him carrying the Vase of Initiation and the Mendicant's Staff I bow down.

May the Lama-Guru have a long life and the Dharma endure.

By your blessing may the Buddha's Teaching spread everywhere.

FROM THE KING OF MOUNTAINS BHIHULA comes the Holy Elder Bedjed (Gopaka) surrounded by 1400 Arahats.

To you who hold the sacred writings in both hands I bow down.

May the Lama-Guru have a long life and the Dharma endure.

By your blessing may the Buddha's Teaching spread everywhere.

FROM THE KING OF MOUNTAINS, THE GREAT SNOW PEAK, comes the Holy Elder Michedpa, (Abheda) surrounded by 1001 Arahats.

To you who carry the Stupa symbolising Enlightenment I bow down.

May the Lama-Guru have a long life and the Dharma endure.

By your blessing may the Buddha's Teaching spread everywhere.

Holy devotee, the Genyen Dharmata (Upasaka Dharmata) wearing his hair knotted on the crown of his head, carrying a load of books on his back looking towards the Buddha Amitabha in the skies.

To you who carry a Chamara whisk and a (Bumpa) Vase of Initiation I bow down:

May the Lama-Guru have a long life and the Dharma endure.

By your blessing may the Buddha's Teaching spread everywhere.

Armed with great energy, strong and capable,
Special guardians of the Teaching of the Buddha,
To you who are in the East, South, West and North
O Four World Rulers of the Four Directions
I bow down before you.

HERE YOU MAY MAKE THE MOST BEAUTIFUL OFFERINGS IN YOUR MIND, AS MUCH AS YOU CAN.

THE HIGHER OFFERINGS TO THE BUDDHAS.

With sacred flowers and sacred garlands, all sweet sounds pleasing to the ear
With soothing balms and choice canopies
With transcending Butter Lamps and holy incense
To all these Jinas, the Victorious Buddhas. I am making the offering.

Sacred robes I offer; delicate perfume: sandalwood powder in a cone like the sacred mountain;
the fragrant waters holy and pure;
All these offerings, holy, transcending, with graceful gestures I am offering
to the Jinas, those who have conquered the delusions,
All offerings, as much as I can, transcending, vast,
I offer in my mind to the Victorious Ones
With the pure power of faith in good actions
Before all the Buddhas I bow down and make this offering.

Then recite again, the precious Dharani or long mantra of purification:

NAMO RATANA TRIYAYA/OM NAMO BHAGAWATE VAJRA SARA PRAMARDHANE/
TATHAGATAYA/ ARAHATE/ SAMYAK SAMBUDDHAYA/ TADHYATHA/OM VAJRA
VAJRA/ MAHA VAJRA/ MAHA TETSO VAJRA/MAHA VIDYA VAJRA/ MAHA
BODHICITTA VAJRA/ MAHA BODHI MANTOPA SAMKRAMANA VAJRA/ SARVA KARMA
APARANI VISHWA DHANA VAJRA SWAHA

(Repeat three times)

CONFESSION PRAYER

(Imagining the Buddhas and the Bodhisattvas in radiant light in the sky before you).

All you Buddhas remaining in the ten directions of the universe, all the Bodhisattvas and the holy Sangha of the Buddhas,
O listen to me!

The name by which I am called is _____
Of myself and all others, all the sins committed in this life and in all other lives, from beginningless time until now, taking rebirth in the Wheel of Suffering of Samsara (the world-universe); all the sins we have told others to do; all the sins we have rejoiced in seeing others do; for all of them I am penitent.

These I will not hide, will not conceal. I will give them up and in the future also promise to keep these vows I have made.

In the grip of craving, hatred and ignorance, all sins of the body and voice and beyond that of the mind, which I have committed, caused others to commit, or being happy seeing others do: for each of them I am penitent.

I rejoice in the virtues of the Buddhas of the Ten Directions of the Bodhisattvas and the Solitary Enlightened Ones.

In the virtues of all men whatsoever who acquire great *punya* (merit) I rejoice.

Those who are the lamps of this dark world, the Buddhas of the Ten Directions, those too who reach stage by stage the Eleventh Bhumi Level of the completely Enlightened Ones, the unattached to these our Protectors I pray: "Turn the Wheel of the Truth Transcending."

To those who say "I am going into Nirvana", the Great Peace, we fold our hands and beseech them: "For the sake of the happiness of all beings, stay with us, for aeons numberless as the motes of dust in the universe."

I bow before you, make the offerings and am penitent.

I rejoice in the good qualities of all that lives and from my heart I pray to you to give us the Teachings. Whatever little merit I have gathered, I share it with all that lives, that all may become enlightened.

If you wish to repeat the long mantra (Dharani) of the Munindra then imagine in the sky before you the Buddha Mahamuni with all his circle, bearing all the signs of, and say his mantra according to the promise you have made.

TADHYATA: OM MUNI MUNI MAHA MUNI SHAKYA MUNIYE SWAHA

(This may be said twenty-one times. If there is more time say the mantra without Tadyata 108 times)

The ground is purified with scented water and strewn with flowers of Mount Sumeru and the Four Directions. The sun and moon are the decorations.
Imagining it as the blessed Buddhafields I offer this Mandala.
By virtue of this may all beings attain to that Pure Land.

Do the Bodhicitta Confession Prayer. Say AHULAGS (ALAS)

(Tungshags). Say the prayer "Lama Dorje Tzinpa Chenpola"

O Great Lama, holder of the Vajra.

Emanating from the Buddha are the Arahats, the Holy Sangha; it is you who for the sake of all beings keep the Teachings of the Buddha, the Sasana, safe.

You who are the real Triple Gem, O Sixteen Elders, free from the stain of Karma, passionless, talking all across the ocean of suffering.

Explaining all the 6400 Commentaries, bestow on us your blessing that the Sasana may always stay in this world.

O Arahats, you who receive all the offerings of men, before whose transcending mind, at whose sacred feet, all men make offerings.

O all you holy Maha Sangha, whoever you are,
Bestow on us your blessings that the Sasana may always stay in this world.

By virtue of this offering we are making, many benefits arise.
May the Sasana Teaching spread in the world.

All that gives birth to suffering having been completely left behind
May the ocean of the sorrows of living in this world here and now dry up.
May the ocean of *punya* (merits) be perfected and complete.
May the ocean of transcending knowledges, immaculate, have arisen
When the ocean of prayers has been completed perfectly to the last one
Then may all develop that precious higher body form that can realise the body.

THE TASHI PRAYER FOR COMPLETION

O my matchless Lama, the supreme one,
you who having completed the two offerings
fulfil the activity, the Karmas of the Buddhas,
in whom arise virtues beyond the power of words to tell
you who show how to control those willing to be controlled
by your grace may all be auspicious.

O all you Maha Arahats,
you who by the mercy of the Buddhas and the Bodhisattvas
Keep the pure *sila* (morality) of the discipline as long as
the wheel of existence remains,
you who guard the Sasana for the sake of all beings
by your grace may all be auspicious.

O all you Chakravartins, the World Rulers,
you who see into the depths, encompass the vastness,
YULKHOR SRUNG, and PHAGS KYEPO,
JIN MI ZANG and NAMTHOS SRES
by your grace may all be auspicious.

You who are the sole ones from whom benefits arise

help the Dharma to remain always in this world
O you holy ones who uphold the Sasana
may you have a long life and hold aloft the Banner of Victory,
O Guide, Bhagawan, appearing in the sphere of the universe,
The Teaching, O Sasana, clear like the light of the sun,
O worthy Sangha of teachers and pupils, upholding our Dharma,
may the Teaching of the Buddha always remain in this world.

This prayer of the Sixteen Elders (Arahats) was translated by the Anila Karma Khechog Palmo with the help of Ven. Ringu Tulku and completed in the Dharma Chakra Centre of His Holiness the Gyalwa Karmapa the XVI, Rangjung Rikpi Dorje, in Rumtek, Sikkim, in 1972, on the Full Moon of Enlightenment, Saga Dawa.

SARVA MANGALAM

It is offered to the Guru-Lama His Holiness Gyalwa Karmapa with the prayer that the Mahayana Sangha (Gondunpa) may increase in the world for the sake of all living beings.