A Refined Method of Practice of the Excellent Teacher Śākyarājā with Reference to Sūtra
Altruistic Motivation

DAG-LA DANG-WAR JYE-PEI DRA/ NO-PAR JYE PEI GEG / THAR-PA DANG THAM-CHE KHYEN-PEI BAR-DU CHO-PAR JE-PA THAM-CHE-KYI TSO JYE-PEI /

All mother sentient beings, especially those who hate me, obstructers who harm me, and those who create obstacles on my path to liberation and all-knowingness;


May they experience happiness, and be separated from suffering. I will quickly establish them in the state of the most perfect and precious buddhahood. *Recite three times*
Thus, until I achieve enlightenment, I perform virtuous deeds with body, speech and mind.
Refuge and Aspiration Prayers

In the Buddha, Dharma and Sangha most excellent,

I take refuge until enlightenment is reached.

by the merits of generosity and other good deeds,

May I attain buddhahood for the sake of all sentient beings.

Recite three times.
The Four Immeasurables

May all mother sentient beings, boundless as the sky, have happiness and the causes of happiness;

May they be liberated from suffering and the causes of suffering;

May they never be separated from the joy which is free from sorrow;

May they rest in equanimity, free from attachment and aversion.

Recite three times.
Namo Śākyamuneye!

It is said in the Samādhirājāsūtra:

“When walking, sitting, standing, and sleeping,
The teacher is always there in front of the individual
Who remembers to perform the Sage’s recitation;
He will go beyond and reach the extensive nirvāṇa.”

Therefore, one recites the Sūtra of Remembering the Three Jewels before the practice of the excellent teacher Śākyarāja:
Homage to the Omniscient One! In this way, the Bhagavān Buddha is the tathāgata, the foe-destroyer, the perfect and complete buddha, the one who possess awareness and the grounds, the sugata, the knower of the world, the turner of the wheel that tames beings, the unsurpassable one, the teacher of all gods and men, the buddha, the bhagavān.
Such tathāgatas are concordant with meritorious causes, their roots of virtues not wasted, and are wearing the beauty of patience. They are treasure grounds of the merits and are adorned with the minor marks. The flowers of the major marks have bloomed and their activities are precise and appropriate. Nothing unpleasant upon seeing them and they deeply admire those who devote faithfully. Their intelligence is unsurpassed and they are indomitable in terms of their powers.
They are teachers of all sentient beings, fathers of all bodhisattvas, kings of all noble beings, guides for those who travel to the city of nirvāṇa, with unfathomable wisdom and inconceivable courage. They have absolutely pure speeches, pleasant melodious, enchanting faces, and incomparable bodies.
They are unsullied by the desire realms, absolutely unsullied by the form realms, and untouched by the formless realms, completely free from the aggregates, free of the constituents, and with the sense-fields restrained. Having completely cut the knots, they are totally free from the agonies, utterly free from craving. They have crossed over the rivers, and their wisdom is absolutely perfect.
They abide within the wisdom of the bhagavān buddhas of past, future, and present. They do not abide in nirvāṇa, abide at the limits of perfect reality, and sit on the stage from where they look upon all sentient beings. These are the great qualities of the tathāgatas’ perfect wisdom.
The sublime Dharma is perfectly delivered; it is the practice of chastity. It is virtuous in the beginning, virtuous in the middle, and virtuous at the end; perfect in meaning, perfect in words, uncorrupted, totally thorough, totally pure, and totally impeccable. It is the vinaya dharma, well-taught by the Bhagavân Buddha.
ཡང་དག་པར་མཐྲོང་པ། ནད་མེད་པ། དུས་ཆད་པ་མེད་པ། ཉེ་བར་གཏྲོད་པ། འདྱི་མཐྲོང་བ་ལ་དྲོན་ཡྲོད་པ། མཁས་པ་རྣམས་ཀྱིས་སྲོ་སྲོར་རང་གྱིས་རྱིག་པར་བ་བ། བཅྲོམ་ལྡན་འདས་ཀྱིས་གསུངས་པའྱི་ཆྲོས་འདུལ་བ་ལ་ལེགས་པར་བརྟྲོན་པ། ངེས་པར་འབྱུང་བ། རྲོགས་པའྱི་བང་ཆུབ་ཏུ་འགྲོ་བར་བེད་པ། མྱི་མཐུན་པ་མེད་ཅྱིང་འདུས་པ་དང་ལྡན་པ། རྟེན་ཡྲོད་པ། རྒྱུ་བ་ཆད་པའྲོ།།

behold, and to be seen by the wise individually on their own. It is the perfectly taught vinaya Dharma, which paves the way for complete awakening for the renunciates. It is free from inconsistency and endowed with consistency. It is endowed with a foundation and the perpetual path has ceased in it.
The noble sanghas are those who proceed with propriety, proceed with appropriacy, proceed with conformity, and proceed with honesty. They are worthy of offering prostrations and worthy of putting the palms together. They are great beings with complete mastery of the qualities who purify the gifts of offerings completely. They are worthy of generosity; worthy of generosity by all.
The qualities of Buddha are inconceivable. The sublime Dharma is likewise inconceivable. The noble Sangha is inconceivable. When one has faith in the inconceivable, Its ripening is also inconceivable. May I be born in the land of complete purity.
The Actual Practice and Veneration of the Great Teacher Śākyarājā

Cleanse with: OM VAJRA AMRITA KUNDALI HANA HANA HŪNG PHAT/ Purify with: OM SVABHĀVA SHUDDHĀH SARVA DHARMĀH SVABHĀVA SHUDDHO HANG/
From the state of emptiness [arises] a wheel of protection. In the center of that is a throne that is held up by powerful men and lions. Upon that, on a seat made of lotus, moon, and sun, is a müm syllable in golden color, which completely transforms into the teacher Śākyarājā who radiates golden rays like refined gold. He is ornamented with the thirty-two major marks and the eighty minor marks.
His right hand is in the earth-touching gesture and the left is in the gesture of equipoise. He sits with his two legs in the vajra posture, wearing the three Dharma-robes in saffron color like the clouds at sunrise. He is as magnificent as hundred thousand suns, and in the pores of his body there are the two thousand buddhas of the fortunate eons, who appear clearly, yet are without substance.
It is said in the Avatamsakasūtra:

By hearing, seeing, and venerating the Conquerors,
A limitless heap of merit will be mounting.
In order to discard afflictions and the sufferings of saṁsāra,
This accumulation will not exhaust within the intermediate state.”
SEVEN BRANCHES OF OFFERING EXCERPTED FROM THE SŪTRA

To each and every one of the Lions among Humans who move in the three times in the worlds of ten directions—I pay homage to them all, with my body, speech, and sincere mind.

By the power of their aspirations to engage in the perfect conducts, all Conquerors are vividly present in the direct vision of my mind. With bodies as numerous as atoms in the world, I bow completely to all Conquerors.
On one atom are buddhas as numerous as all atoms, each amidst a host of bodhisattvas, and I visualize that the expanse of all phenomena is completely filled with Conquerors in this way.

Through an infinite ocean of praise for you, vocalized in an ocean of myriad melodies, I shall tell of the qualities of you Conquerors and praise all of you sugatas.
Superior flowers and superior garlands, musical instruments, ointments and grand parasols, grand oil lamps and superior incense: I offer them to you Conquerors.

Splendid costumes and ambrosial scents, heaps of incense powder as high as Mount Meru, and the most excellent of all marvelous arrays: I offer them to you Conquerors.
Offerings that are unsurpassed and vast are also directed to all you Conquerors. Through the power of faith in perfect conduct, I pay homage to you Conquerors and make offerings.

Whatever non-virtues I have committed with my body, speech and mind influenced by attachment, anger and ignorance, I confess each and every one.
I rejoice in the merit of the buddhas and bodhisattvas of the ten directions, of solitary realizers, of hearers still in training and those beyond, and of all migratory beings.

You who are the lamps of the worlds of the ten directions, who have attained the desireless state of buddhahood through the stages of awakening, I beseech all you lords of beings to turn the supreme Wheel of Dharma.
With my palms put together I pray: Those of you who intend to enter parinirvāṇa, please stay for the happiness and well-being of all migratory beings, for eons as numerous as atoms of the earth.

The small amount of virtue that I have accumulated by paying homage, offering, confessing, rejoicing, beseeching and praying: I dedicate all of it for the sake of awakening.
At the time of your birth, chief of two-legged beings, you took seven steps on this great earth and declared: “I am the most excellent one in this world.” I pay homage to you who [even] then were wise.

You first descended from Tuṣita heaven and entered your mother’s womb at Rājagṛha. Sage born in the garden of Lumbini, Bhagavān, god of gods, I pay homage to you.
In the celestial mansion, you were served by eight and four nursemaids. In the city of Śākyā, you enjoyed the pleasures of youth. In the land of Kapilavastu, you married Gopā. One without peer in the three worlds, I pay homage to you.

After the displays of sadness at the four entrances to the city, you shaved off your hair in front of the Stupa of Absolute Purity and practiced asceticism on the banks of the Nairanjana river. One free from the defects of the two obscurations, I pay homage to you.
གྱལ་པོ་ཁབ་ཏུ་གླང་ཆེན་སྨྲོན་པ་བཏུལ། དེ་བ་ཅན་དུ་སྤྲེའུ་སྦྲང་རྩི་ཕུལ། མ་ག་དྷ་རུ་ཐུབ་པ་མངྲོན་སངས་རྒྱས། མཁེན་པའི་ཡེ་ཤེས་འབར་ལ་ཕག་འཚལ་ལྲོ།

You subdued a mad elephant in Rājagṛha and the monkeys in Vaiśālī offered you honey. Sage truly awakened at Magadha, one who illuminates with the light of insight and wisdom, I pay homage to you.

འབབ་རཱ་སྱིར་ཆྲོས་ཀྱི་འཁྲོར་ལྲོ་བསྐྲོར། །ཛེ་ཏའྱི་ཚལ་དུ་ཆྲོ་འཕྲུལ་ཆེན་པྲོ་བསན། །རྩྭ་མཆྲོག་གྲོང་དུ་དགྲོངས་པ་མྱ་ངན་འདས། །ཐུགས་ནྱི་ནམ་མཁའ་འདྲ་ལ་ཕག་འཚལ་ལྲོ།

You turned the Wheel of Dharma at Vārāṇasi, performed great miracles at Jetavana, and attained parinirvāṇa at Kuśinagara. One whose heart is as profound as space, I pay homage to you.
Thus is the Bhagavān, the Lord of the Dharma. By the virtue of this brief praise of your deeds, may the actions of all beings also become like your deeds, Sugata.

Tathagatā, may I and all beings become just like you, with a body, retinue, life-span, buddha-field, and excellent name like yours.
By the power of praising and supplicating you, may sickness, evil spirits, poverty, and conflict be pacified wherever I and the rest live, and may you make the Dharma and auspiciousness proliferate.

May teachers come to the world and the teachings shine like the rays of the sun. May holders of the teachings, disciples, discourses, and practice flourish, and may there be the auspiciousness of the teachings remaining here for a long time. This was written by Lord Jigten Sumgon.
Visualization

Visualization for Recitation:

DÜN KYÉ TEN PÉ DAK PO TUB WANG GI TUK KAR MUM YIK SER DOK GI THA KOR DU/ MU NÉ NGAK KYI YÉ SU KOR WA LÉ/ Ö TRÖ GYAL WA SÉ CHÉ THAM CHÉ CHÖ/

The front generation is Munīdra, the Lord of the Dharma. In his heart is a mūm syllable of golden color, surrounded by a Munī mantra placed clockwise. From that, rays of light radiate, make offerings to all Conquerors and their children,
return, and illuminate on all sentient beings in the six realms, thereby freeing them from their sufferings and purifying their karmic obscurations. Then, the light rays dissolve into the mantra in the heart of the front generation. Once again, the rays of light radiate, allowing the blessing to penetrate my mind and purify the two obscurations, and establishing me in the state of unsurpassed awakening.

**OM MUNE MUNE MAHÂMUNAYE SVÂHÂ**
_Recite this as much as possible_
THE CONCLUDING STAGE

Dün kyé ten pé dak po chom den dé o du shyu né mu né ngak khor la tim/ ngak khor mum la tim/ mum yik rang gi min tsam su tim pé gyal wé ku sung tuk dang rang gi lü ngak yi sum yer mé du gyur/

The front-generation Bhagavān, the Lord of the Dharma, melts into light and dissolves into the Muni mantra-circle, which then dissolves into the mūm syllable. As the mūm syllable dissolves into the spot between my eyebrows, my body, speech, and mind become inseparable from the body, speech, and mind of the Conqueror.

As soon as this happens, practice the meditative equipoise of breathing in and out. Thus, in accordance with the Sūtra on Breathing In and Out, focus your attention on the incoming and outgoing breaths and maintain non-distraction for at least fifteen minutes.
Furthermore, it says in the Bodhisattvaavatara:

“If the discipline of guarding the mind is lacking
What use are many other disciplines?”

Drikung Kyopa said:

“The main path of the buddhas of the three times
Is constant mindfulness without interruption.”

As it is thus said, maintain non-distraction as much as you can.

**Making Supplications**

"ཆོས་རྣམས་ཐམས་ཅད་རྐེན་བཞིན་ཏེ།།
འདུན་པའི་རྩེ་ལ་རབ་ཏུ་གནས།།
གང་གིས་སྲོན་ལམ་ཅི་བཏབ་པ།།"
ཞེས་དང་།
གཤེགས་པ་ལྟར་མ་ཡེངས་པར་ཅི་ནུས་སྐྱོང་ངོ་།།

དེ་འདྲའྱི་འབྲས་སུ་ཐྲོབ་པར་གྱུར།།" ཞེས་གསུངས་པ་ལྟར།
It says in the Mañjuśrībuddhaksetraguhavyūhasūtra:  
“All phenomena are consistent with their conditions;  
They hinge totally on the tip of one’s intention.  
Whatever supplications one makes,  
The results will be achieved accordingly.”

The supplication that appears in Āryaratnakūta  
is as follows:

I pay homage to all the buddhas! I pay homage to the bodhisattva ṛṣis who possesses divine eyes, as well as to the hearers.
I pay homage to bodhicitta, which precludes all bad realms and shows the path to the higher realms, thereby guiding one to the state without aging and death.

Whatever evil deeds I have done under the domination of my mind, I approach the buddhas and confess them all.

I have accumulated a collection of merit through the three types of actions. Through this seed of omniscience I have, may I attain the inexhaustible awakening.
In the pure lands of the ten directions, whatever offerings are made in which the enlightened buddhas rejoice, I too rejoice in them.

I confess all evil deeds and rejoice in all meritorious deeds. I pay homage to all buddhas. May I attain the supreme wisdom.

I request the bodhisattvas dwelling on the tenth stage in all quarters of the ten directions to awaken into supreme awakening.
CHANG CHUB DAM PAR SAN GYE SHING// DÉ DANG CHE PÉ DÜ TUL NÉ// SOK CHAK KÜN LA MEN LE DU// CHÖ KYI KHOR LO KOR GYUR CHIK//

Having awakened into supreme awakening and defeated the māras and their army, may you turn the Wheel of Dharma for the welfare of all living beings.

CHÖ NGA CHEN PÓ DRA YI NI// DUK NGAL SEM CHEN TAR GYI SHOK// KAL PA JE WA SAM YÉ SU// CHÖ TÓN DZÉ CHING SHYUK GYUR CHIK//

Through the sound of the great Drum of Dharma, may sentient beings become liberated from their sufferings. For limitless billions of eons, may you continue to give Dharma teachings.

DÔ PÉ DAM DU JING GYUR CHING// SI PÉ SE BŪ DAM CHING PA// CHING WA KÜN GYI CHING DAK LA// KANG NYI CHOK NAM ZIK SU SOL//

May the excellent ones among two legged beings take care of me, as I am sunk in the mud of desire, bound with the tight rope of existence, and trapped by all kinds of fetters.
You buddhas do not despise those whose minds make them impure.
You have the heart of loving-kindness for all sentient beings. May you free them from the ocean of existence.

Following in the steps of the completely awakened buddhas who are present, those of the past, and those who are yet to come, may I engage in bodhisattva activities.

Having completed the six perfections, may I liberate the sentient beings of the six realms. Having actualized the six super-knowledges, may I reach the unsurpassable awakening.
May I realize the Dharma of emptiness, wherein there is no arising, no occurring, no nature, no abode, no mental cognition, and no entities.

Like Buddha, the great ṛṣi, may I realize the Dharma wherein there is no sentient being, no life-force, no person, no reviving, and no self.

Without resorting to self-fixation and the things fixated upon as mine, may I have no stinginess and give gifts for the welfare of all sentient beings.
As things do not exist as things, may my pleasures be spontaneously present. As all things fall apart, may I complete the perfection of generosity.

Unerring in the prescribed moral ethics, may I possess utterly pure moral ethics. With morality devoid of conceit, may I complete the perfection of moral ethics.

Just like the earth, water, fire, or wind, may I not dwell in anger; and with patience free from anger, may I complete the perfection of patience.
Through the effort of initiating effort, may I have perpetual joy without laziness, and with powerful body and mind, may I complete the perfection of effort.

Through the Illusion-like Equipoise, the Brave Progression Equipoise, and the Diamond-like Equipoise, may I complete the perfection of meditative concentration.

Through the three doors of complete liberation, the sameness of the three times, and the actualization of the threefold knowledge, may I complete the perfection of excellent wisdom.
With words of praise from all the buddhas, with brilliant light and blazing magnificence, and through my efforts to do as the bodhisattvas do, may my aspirations be fulfilled.

Through my having engaged in such activities, may my loving-kindness become renowned, and may I thus complete the six perfections and abide fully at the culmination of the ten stages.
LONG LIFE PRAYER OF
HH KYABGÖN CHETSANG THINELY LHUN DUP

KON CHOK RIN CHEN SUM GYI NGO WO NYI//
Embodiment of the three Precious Jewels,

GYAL TEN DZIN PA TRUL PAY PE KAR CHANG//
holding the teachings of the Buddha-emanation of the Lotus Holder,

DON KUN ZANG PO CHEN GYI ZIG DZAY PA//
having insight as the eye of the true nature of the noble meaning,

TRIN LE LHUN DRUB KAL GYAR ZHAB TEN SHOG//
may Trinley Lhundrub live for hundreds of kalpas!
Śākyamuni Buddha's Saddhana

LONG LIFE PRAYER OF
HH Kyabgön Chuntsang Chokyī Nangwa

KON CHOK SUM GYI TEN PA DZIN PA LA/
Saint Manjushri, the Lord of Speech,

NGAG GI WANG CHUG JE TSUN JAM PE YANG/
who manifests in order to hold the teachings of the Buddha,

THUB TEN RIN CHEN DRON ME DEG DZAY PA/
and raise the precious lamp of the Buddha's teaching,

CHO GYI NANG WA KAL GYAR ZHAB TEN SHOG/
may Chokyī Nangwa live for hundreds of kalpas!
By this virtue, may I achieve the all knowing state,

and defeat all enemies of confusion (the cause of suffering),

thus may migrators be liberated from samsara’s ocean

which is agitated by the vortex of birth, aging, illness and death.
CHANG CHUB SEM CHOG RIN PO CHE / /
May Bodhicitta, the excellent and precious mind—

MA KYE PA NAM KYE GYUR CHIG//
Where it is unborn, may it arise;

KYE PA NAM PA ME PAR YANG //
Where it is born, may it not decline,

GONG NE GONG DU PHEl WAR SHOG//
and may it ever increase, rising higher and higher.

LA MA KU KHAM SANG WAR SOL WA DEB / /
I pray that the gurus have good health,

CHOG TU KU TSHE RING WAR SOL WA DEB/ /
and supremely long life, and
TRIN LEY DAR SHING GYE PAR SOL WA DEB //
pray that their Dharma activities spread far and wide.

LA MA DANG DRAL WA ME PAR JYIN GYI LOB //
Bless me to become inseparable from the gurus.

JAM PAL PA WÖ JI TAR KHYEN PA DANG //
The hero Majushri who knows reality as it is,

KUN TU ZANG PO DE YANG DE ZHIN TE //
and just like Samantabhadra as well,

DE DAK KUN GYI JE SU DAK LOP CHING //
In order to train just like them,

GE WA DI DAK TAM CHE RAP TU NGO //
I completely dedicate all this goodness, just as they did.
SANG GYE KU SUM NYE PAY JYIN LAB DANG //
By the blessing of the Buddha who attained the three kayas;

CHÖ NYI MI GYUR DEN PAY JYIN LAB DANG //
by the blessing of the truth of the unchanging Changeless nature,

GE DUN MI CHE DÜ PAY JYIN LAB KYI //
by the blessing of the indivisible assembly of the sangha,

JI TAR NGÖ SHIN MON LAM DRUB PAR SHOG //
may these prayers be accomplished as I have dedicated.

DAK DANG KHOR DAY THAM CHAY KYI //
By the virtuous accumulations of the three times

DU SUM DU SAG PA DANG / YÖ PAY GE WAY TSA WA DI //
of myself and all beings in samsara and nirvana,
DAG DANG SEM CHEN THAM CHAY NYUR DU LA NA ME PA /
and by this root of virtue, may I and all sentient beings swiftly attain the unsurpassed,

YANG DAG PAR DZOG PAY CHANG CHUB RIN PO CHE /
THOB PAR GYUR CHIG /
perfect complete and precious Enlightenment.

SHE JA KUN ZIG KUN KHYEN CHO KYI JE /
May the teaching of the great Drikungpa, Ratna-Shri,

TEN DREL NE LA WANG THOB DRI KUNG PA //
the Master of interdependent abiding, the Dharma Lord who sees and

RIN CHEN PAL GYI TEN PA SI TAY BAR /
knows all objects of knowledge, be upheld through teaching,
SHE DRUB THÖ SAM GOM PEY ZIN GYUR CHIG

practice, hearing reflection and meditation until the end of cyclic existence. This was written by Mipham Rinpoche

GONG PA NAM DAG KA DANG TUN PA YI//
Pure thought in accordance with Buddha’s words,

MA NOR LAM TÖN GE WA CHI DRUB PE//
Showing the unmistaken path, accomplishing all virtues,

SA CHU GÖN PO DRI KUNG RIN CHEN GYI//
Protector of the ten grounds

TEN PA DAR ZHING YUN RING NE GYUR CHIG//
May the Teachings of Drikung Rinchen spread and abide for a long time.
In response to the persistent request of the 3rd Members of the International Drikung Kagyu Council (IDKC), I have arranged in stanzas the actual method for practicing the ritual of generating the Lord of Muni, in accordance with the cycle of practice found in Dharmakirti’s Guru Blissful Vajra. The rest of the well-known recitations are arranged as they appear in the Sutras.

Drikungpa Thinle Lhundup
Yangming Mountain, Taiwan

04 June 2021

Virtue! Virtue!
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