

Errata to *The Sādhana of Mahāmudrā*
An Annotated Translation by the
Vajravairochana Translation Committee
(including errata to the Vidyādhara's translation)
July 2009

The page and line numbers of the first edition (1990) are given at the left margin. These modifications were introduced in the second edition (2008). A few additional amendments were made in a second printing (July 2009), noted by an asterisk. The most important of these is an additional stanza to the fire-offering liturgy for funerals (see p. 24), which was recently discovered by Tingdzin Ötro. We are especially thankful to Sherab Chödzin for confirming the funeral instructions by consulting his original notes, which he made with the Vidyādhara when this was first introduced as a funeral liturgy. Sherab noted a small error in where the inserted sentence should be placed on page 8 of the sādhana (see below for p. 23, lines 16-17).

Errata for the Vidyādhara's translation are included at the end of this document. "Up" refers to lines counted from the bottom of the page (not counting footnotes). "Fn." refers to footnote.

- 5, 10 . . . discussions . . .
- 5, 26 . . . for a while." In fact, the Vidyādhara had already composed and transmitted this abhiṣheka soon after the terma discovery—once in India and once in Britain, we believe. The abhiṣheka liturgy was composed spontaneously and never written down, and we understand that it was somewhat extensive and elaborate in approach.
When His Holiness . . .
- 5, 28 him to fulfill his own request. His Holiness . . .
- 5, 13-14 up monastery, Shechen Tennyi Dargye Ling, in Kathmandu . . . the Sawang alone in a private ceremony, even using two different chöpöns for different sections, so that only the Sawang received the whole transmission. He instructed . . .
- 5, 11 up . . . practice, though he later told the Sawang to make such decisions after he completed the retreat. He authorized him to confer the abhiṣheka after a few years, which he did for all tñtrikas.
- 5, 10up . . . quandary . . .
- 5, 9 up of the sādhana, it having been unavailable for quite some time, yet . . .
- 5, 7 up students our own more literal translation . . .
- 5, 4 up . . . photocopy of a handwritten edition, likely produced by a Bhutanese scribe. Lama . . .
- 5, 3 up . . . Committee later published . . .

- 5, 2 up colors. Primarily used as a shrine object for those
- 6, 3 Our published edition (first printed in 1990) of the Vidyādhara's . . .
- 6, 16 . . . insistence . . .
- 6, 20 . . . Tibetan text. In reprinting this edition in 2006, we made a few further changes to eliminate gender-biased language in the sādhana. (See "Errata to the 1990 Edition" below.)
- 6, 9-10 up . . . included much information on this text—mostly the result of . . .
- 7, 21 ancestors.‡ Since . . .
- 7, fn. 2 . . . three times. [Add:]
 Richard Arthure informs us that whenever they practiced this with the Vidyādhara in the UK, they always held their hands in añjali during both vows. He has no idea why this did not happen in North America, nor do we. We suspect it was simply an oversight, perhaps due to the fact that Rinpoche did not attend the practice most of the time.
- 8, 4 . . . five corruptions,‡ [Add footnote:]
 These are five degenerations with respect to decreased life span, increased kleshas, inferior sentient beings, inferior kalpa, and wrong views.
- 8, fn. 4 . . . p. 129.) See also note 25.
- *9, 19 the victorious ones of the three times were to rise . . .
- 10, 9 . . . hundred-petaled red lotus . . .
- 12, 15 *In this way, rest . . .*
- 12, 19 up Give thought to your child, . . .
- 12, 15 up Father, . . .
- 12, 13 up This Lotus Light palace on Glorious Copper-Colored Mountain . . . [delete footnote]
- 12, 11 up Lord, is not this . . .
- 12, fn. 16 . . . between Glorious Copper-Colored Mountain (which is a . . .
- 14, fn. 19 . . . not really Glorious Copper-Colored Mountain.
- *15, 6 The experience of sadness dawns . . .
- 15, 11 Your little child's . . .

- 15, 15 Then father and child . . .
- *17, 4 . . . Rangjung Dorjeᄁ [delete comma]
- 18, fn. 25 . . . p. 181). See also note 5.
- 20, 8 . . . vajra words of the ancestral gurus of
- 21, 3 Glorious Copper-Colored Mountain is . . .
- 21, 5 . . . mahogany . . .
- 22, 4 . . . mischievous . . .
- 23, 5 . . . times. It seems that holding your hands in añjali would be optional. Following . . .
- 23, 11 . . . minutes of meditation. [Add:]

There seem to be two distinct instructions given by the Vidyādhara for how this is to be chanted. To Richard Arthure and later to Sherab Chödzin, he explained that the HŪᄁs were somewhat forceful and energetic. To Larry Mermelstein (1974 Seminary) he explained that they were a quite rapid and softly spoken triplet. He also demonstrated chanting a sevenfold HŪᄁ: three pairs (unstressed, stressed), plus one stressed; however, this sādhana does not employ a sevenfold HŪᄁ anywhere.

In consultation, Richard and Larry favored the idea of combining these techniques, beginning with the more forceful approach, which perhaps serves to energize the recitation, then fading into the softer, more rapid triplets, eventually becoming a semiaudible and then silent recitation.

- *23, 16-17 . . . mantra. On line 3, change the semicolon after “ground of everything” to a period. Then insert this sentence: “It is the maᄁᄁala . . . kindled.” Continue chanting with “It is the basis of freedom. . . .”

- *24, 19 [After this line, add:]

From the palace of the unborn dharmakāya,
Great Vajradhara, arise!
From the palace of the unceasing sambhogakāya,
Tilo and Nāro, arise!
From the palace of the unabiding nirmāᄁakāya,
Kagyü siddhas, arise!
In the realm of no death and no one to die,
In the state of luminous mahāmudrā,
Guide this consciousness,
Welcomed by oceans of ᄁākinīs,
Conducted by Kagyü gurus.
Lead this being into the primordial state.
May this body of five skandhas be transmuted into the five wisdoms.

24, end [Add:]

Modifications for Feast Practice

Generally, the *Sādhana of Mahāmudrā* feast offering, “Bestowing the Supreme Wisdom of Great Bliss,” is only practiced among tāntrikas. According to Sakyong Mipham Rinpoche’s direction, follow the above instructions up to (and not including) the recitation of the triple-HŪM mantra. Insert the feast offering after chanting the “Four Dharmas of Gampopa” at the bottom of p. 20, which is our usual custom. After concluding the feast, return to the *sādhana* on p. 21 and repeat these supplications for a second time. Continue with the mantra recitation and the rest of the practice as usual.

Errata to the 1990 Edition

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| 13, 2 | Give thought to your only child.Ꞣ |
| 17, 6 | The time has come when your child needs you.Ꞣ |
| 18, 8 | When such blessings descend, your child’s depression Ꞣ |
| 18, 12 | Father and child are one in the realm of thought.Ꞣ |
| 24, 12 | I, the siddha, enjoy myself with great simplicity.Ꞣ |
| 25, 1-2 | The Kagyü gurus, the light of whose wisdom is a torch Ꞣ
For all beings—may their goodness be present!Ꞣ |