

Sādhana of Mahāmudrā

Instructions for Funerals

There are various modifications to the sādhana text for using it as a funeral liturgy. The Vidyādhara composed and translated all of these inserts. This fell into disuse after the Vidyādhara introduced the “Ceremony of Sukhāvati.”

On p. 8, before “In the state of nonmeditation . . .” recite the OṂSVABHĀVA mantra. On line 3, change the semicolon after “ground of everything” to a period. Then insert this sentence: “It is the maṇḍala of the great all-consuming fire, the self-existing flame, which need not be kindled.” Continue chanting with “It is the basis of freedom. . . .”

On pp. 9–10, replace “This is the personification of the body, speech and mind of all the buddhas” with “He is the fire of dharmadhātu, who transforms the four elements into vajra flame.”

On p. 18, after the recitation of the “Four Dharmas of Gampopa” insert the fire-offering liturgy (see below). During this, the officiant lights the picture of the deceased.

Then skip to “HŪM HŪM HŪM In the cave of . . .” on p. 21.

On p. 23, prior to chanting the triple-HŪM mantra, return to “To the crazy-wisdom form of the buddhas of the three times . . .” on pp. 19–20 and chant the section previously omitted. Then do the triple-HŪM mantra recitation. Continue with the rest of the sādhana as usual.

Fire-Offering Liturgy

HŪM HŪM HŪM

The great flame of prajñā,
Which possesses the miraculous energy of the dharmakāya,
The self-luminous rainbow sword,
Strikes through the five skandhas of ego.
O the great guru, free from augmenting and decreasing,
Arise from your birthless realm
And consume the fuel of ego
With your wisdom fire.

When the vajra flame rises
Mirrorlike wisdom dances.
When the ratna flame rises
The wisdom of equanimity spreads its richness.
When the padma flame rises
Hayagrīva sings with laughter.

When the karma flame rises
Yama is consumed as food.

Arise Karma Pakshi
And arise Dorje Trolö;
Arise gurus of the lineage.
Kindle the fire of self-liberated insight.
Utterly consume the fuels of mind.

My beloved body
I offer to you as food.
Since there is no giver or receiver,
In the flame of simplicity
Guru and disciple are one.
HŪṂ HŪṂ HŪṂ

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 nirmāṇakāya,
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 ḍākinīs,
Conducted by Kagyü gurus.
Lead this being into the primordial state.
May this body of five skandhas be transmuted into the five wisdoms.

Feast with Fire-Offering Liturgy

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-HŪṂ 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.