

## Errata for *Guru Yoga: The Life-Drop of Blessings*

*Page and line references to the Second Edition (2010) appear in the left margin. "Up" means to count lines from the bottom of the page.*

- 1, 3 up The lord guru, . . .
- 7, 2-4 *The Life-Drop of Blessings* was given to Sherab Chödzin when he first met His Holiness Dilgo Khyentse Rinpoche in France in the early 1980s. When Sherab requested from him a guru yoga for him, this is the text that Sherab was given. His Holiness composed the final stanza of the practice as a result of Sherab's (the "excellent, faithful student" in the colophon) request. His Holiness also gave an explanation of the practice, which forms the basis for this commentary.
- The translation of the liturgy was completed with the Vidyādhara at one of the Vajradhatu Seminaries at Bedford Springs. Both the translation and the commentary were reviewed with Lama Ugyen Shenpen in 1987 and 1992. It was first published in 1987.
- This new edition of the guru yoga has been prepared in order to honor the hundred-year anniversary of the birth of His Holiness Dilgo Khyentse Rinpoche in 2010. The commentary has been reviewed and amended in consultation with Sherab Chödzin, based on notes that he and Robert Puts took during His Holiness's explanation.
- 7, 8-11 We take refuge in the absolute dharmakāya, free from concepts. Our awareness is the three roots, the trikāya. We take refuge . . . duality. We recognize the guru as our own state of awareness. Remaining there is liberating all beings. That is bodhichitta.
- 7, last state of mind, the guru is almost naked, wearing bone ornaments. He rides a golden tortoise, which represents Mañjushrī. His right. . . .
- 8, 1 . . . wisdom. He has a sword in his right hand. The vase . . .
- 8, 3 . . . is His Holiness's root teacher, Shechen . . .
- 8, 4 up In the heart center of Jamyang Khyentse Wangpo, on the eight . . .
- 8, last . . . Padampa . . .
- 9, 3 In the central nāḍī (avadhūti) of Jamyang Khyentse Wangpo is Shechen . . .
- 9, 7-8 eight places of their bodies—top of . . . eight logos. In the pores of their bodies are all the ḍākas and ḍākinīs of the maṇḍala.
- 9, 9 In the east, in front of Khyentse Wangpo, is Rikpe . . .
- 9, 12 . . . Wangpo. Rikpe Dorje rides an elephant, which represents the bodhisattva. Holding a ḍamaru . . . bone ornaments.

In the south, to the right of Khyentse Wangpo, is Shalu . . . Sakyapa. He rides a snow lion, which represents Kālachakra, and holds a hooked knife in his right hand, a skull cup of amṛita in his left.

In the west, behind Khyentse Wangpo, is Pema . . . -1899). He rides a dragon, which represents Chakrasaṃvara, and holds a vajra and ghaṇṭā.

In the north, to the left of Khyentse Wangpo, is Chogyur . . . Kongtrül. He rides a tigress, which represents Dorje Trolö, and holds a raised vajra in his right hand, a kīla in his left.

10, 8-13 [Delete this paragraph.]

10, 8 up . . . figures . . .

10,4-5up Next we chant the sevenfold service as an absolute, or ultimate, practice. We visualize that, together with innumerable sentient beings like ourselves, we perform the actions of prostrating, offering, and so on. As an ultimate prostration, we recognize the absolute, inner guru. As an ultimate offering, we realize all phenomena to be pure. As an ultimate confession, we lay aside all concepts regarding reality. As an ultimate means of rejoicing, we recognize inner luminosity. As an ultimate way of requesting the teacher to remain, we recognize spontaneous manifestation. As an ultimate method of asking the teacher to teach, we recognize the unchanging nature. As the ultimate dedication of merit, we accept that nature as the trikāya.

11, 2-5 . . . manifestations. From the depths of our heart, we supplicate to recognize the union of luminosity and wisdom at this very moment. In the granting of blessings, there is no subject and no object. In order to obtain all the fruits of the state beyond concept, we supplicate the guru to grant us that recognition. We acknowledge that we rely on the guru alone.

11, 11-12 up:

. . . guru. Maintaining the front visualization, receive the . . .

11, 8-9 up:

centers. For the fourth abhiṣheka, the three syllables simultaneously emanate all three light rays, which . . .

12, 3-4 . . . awareness, which is the inner guru.

12, 5-6 Although these . . . three, they are not really different. Wisdom . . .

12, 9-11 . . . outer, relative teacher. This meditation is meant to support . . . practice. We need to accept . . .