

# CORRECTIONS FOR NEW EDITION OF *THE RAIN OF WISDOM*

May 2000

\*affects group chanting

\*\* corrected in second printing, 1989

\*\*\* to be corrected in next edition

Page, line		
1, 3 up	the sky before me, surrounded . . .	
7, 5-7 up	. . . full voice." In the <i>Jinaputra-samantabhadra-caryā-praṇidhāna-rāja</i> , which is numbered among the teachings of the <i>Buddhāvataṃsaka</i> , it is said:	
9, 11-12	. . . rain. The virtues of the higher and higher paths arise . . .	
* 32, 18	. . . desire, contentment,	[delete "simplicity"]
43, 8 up	. . . with old, torn, and . . .	
49, 14	. . . faults concerning the true meaning . . .	
53, 7 up	. . . sentient beings, who	
*** 58, 14	. . . Tsurphu,	
** 78, 11	. . . multiplying.	[add period]
* 81, 15-7	I supplicated you not to be separate even for an instant From the eight-petaled lotus dome of my heart.	[reverse order of lines]
* 88, 18	And the mother and child luminosities dissolve together.	
* 89, 5-6 up	The luminosities of ground and path, mother and child, dissolve together.	
90, 3 up	ject of Padma, Yönten . . .	
** 92, 4 up	<i>[fix type over "i" of "actions"]</i>	
*/** 93, 15	Guru, why . . .	
*/** 94, 2	ignore me who am . . .	
*/*** 140, 4	of asceticism.	
** 143, 12	. . . Maitrīpa . . .	
*/** 144, 9 up	As for me, a . . .	
*/** 146, 2	Bandits and thieves lie in . . .	
** 149, 10 up	. . . coemergent consort,	

- \* 152, 14 up As a *nirmāṇakāya* . . .
- \* 155, 11 All you venerable *tāntrikas* . . .
- \* 156, 4 up He is glorious Advaya Avadhūtipa.
- \*/\*\* 157, 19-20 . . . levels,  
Invisible, proclaimed . . .
- 159, 7 up . . . *kṣetrapāla-ḍākinī*.
- 165, 4 The one born in the land of snow [delete comma]
- \*/\*\* 166, 8 Is now . . .
- 219, 4 up . . . question of Geshe Yarlungpa, and . . .
- 220, 6 [2nd printing: sel,] who receives the . . . maṇḍala,
- 220, 22-3 in regard to emptiness as the nature of the knowable, going astray by regarding emptiness as an antidote, and going astray by attachment to
- 220, 27 Going astray in regard to emptiness as the nature of the knowable is
- 220, 29 Going astray by regarding emptiness as an antidote is merely thinking
- 220, 8 up they are beneficial for renouncing fixation.
- 223, 21 The mother's thirst means the avadhūti is not open.
- 225, 9 O crown ornament, . . .
- \*\* 247, 4 . . . local deities?"
- \*\* 250, 2 up *[fix broken type in last word: "d" of "and"]*
- \*\* 272, 7 the name Tsöndrū . . .
- 276, 5 up plinary monks of the tagye heard them . . .
- 276, 2 up . . . they said and
- \*\*\* 301, last ment. In the vajrayāna this . . .
- 302, 7 up . . . one's mind and the guru's
- \*\*\* 332, 7 up . . . Tsöndrū Trakpa . . .
- 336, 14 encompasses . . .
- 338, 23 . . . appear . . .

- 348, 23 . . . taste," one of the four yogas of mahāmudrā.
- 348, 6 up . . . confidence of a buddha— . . .
- 349, 13-14 up on (T: gzung-ba'i-yul) . . . them (T: 'dzin-pa'i-sems).
- 350, 8-10 up pa the Translator. Marpa's nine consorts were said to comprise the Hevajra maṇḍala itself. His wife's name was Dagmema, Tibetan for Nairātmyā, the name of Hevajra's chief consort.
- \*\*\* 351, 9 . . . tshad-med-pa . . .
- 356, 13 up . . . The tempter . . .
- 359, 17-18 up . . . It is synonymous . . . T: mtshan-nyid- . . .
- 359, 8 up . . . (T: brtson-'grus; . . .
- 363, 2 semen, sperm). It . . .
- 363, 10 up . . . altering our . . .
- 364, 15-16 up . . . elephant (S: hasti; T: glang-po), steed (S: aśva; T: . . .
- 376, 4 up 'od-gsal), ejection of consciousness . . .
- 380, col. 2, 5 up Nyenchen Thanglha (gnyan-chen-
- \*\* 383, col. 1, 14 up Tsöndrū Trakpa . . .