

Errata to the *Werma Sādhana Manual* July 2003

Page and line numbers appear at the left margin. Page numbers correspond to the second printing of the manual (May 2000). "Up" indicates that lines are counted from the bottom of the page. Many thanks to the diligence of Anne Studley, who discovered these errors.

- 37, 12 possessed many qualities, like those, had four hooves of wind—. . .
- 43, 1 . . . The path of meditation . . .
- 49, 19 . . . the basic thing. So with this practice, we are trying to
- 51, 14 . . . beginning and an end, but it is
- 54, 14 up ago in central Asia. . . .
- 73, 2 up phenomena will come closer to you, . . .
- 76, 19 up There is also an element . . .
- 78, 16 . . . The Rigden is seated on a
- 81, 3 up . . . kingdom in this context?
- 84, 12 up ten miles wide. It has no form; it is not an external experience that someone could
- 86, 12 up Technically, sādhanas involve what is known . . .
- 87, 20 . . . continual zest for taking hold of responsibility and
- 87, 24 same way as . . .
- 87, 3 up . . . Uncertainty about
- 88, 2 up This sādhana is obviously quite potent and is also . . .
- 92, 16 up . . . Shiwa Ökar; it takes place on the
- 95, 13 up manifestation of the kingdom. In the external court, . . .
- 95, 4-6 up *Delete this sentence:* It's said, concerning the Dorje Dradül's manifestation and his sense of how in his existence he brings heaven and earth together or makes some kind of glimpse or vision possible for us of bringing together the sacred and secular.

- 95, 2-3 up . . . that he possesses humility, patience, and selflessness, and because of possessing those qualities, he can manifest . . .
- 96, 9 power. So everything I have been . . .
- 96, 14 up . . . human beings who live by greater vision.
- 97, 8 . . . in spite of the sore throats you may
- 99, 14 up . . . what we call rudra of speech. You
- 103, 17 . . . In addition, “sotor” (a type of being . . .
- 107, 18 . . . primordial cry. KI is the first thing reflected in the cosmic
- 109, 14 ignorance, and a sense of self. In the Buddhist hīnayāna approach, . . .
- 120, 6 up enlightenment. It is like a fresh, . . .
- 122, 19 up tomb of a Tibetan king . . .
- 122, 3 up In a way, . . .
- 139, 2 up . . . to re-emanate the front visualization
- 148, 4 Devīs, mamos, and maidens start to dance. . . .
- 165, 8 . . . his Japanese yukata in
- 172, 2 up ate beef and buffalo . . .
- 177, 14 up According to Western historical thinking, one person can have only a few facets, and
- 179, last benevolence to his reign. . . .
- 182, 16 from going over . . .
- 185, 21 . . . was born a simple peasant. . . .
- 186, 1 . . . an historic Chinese official . . .
- 186, 10-11 Why did van Gulik choose that particular period of Chinese history for his Judge Dee stories? I have discovered . . .
- 186, 17 up . . . the empire his father had founded, . . .

- 186, 15-16 up . . . relied much more on eunuchs as his household officials, because . . .
- 187, 1 . . . He had an 11,000 . . .
- 187, 7 empowerments, during . . .
- 187, 17 . . . civil war, which devastated . . .
- 187, 18 . . . taking care of his people, . . .
- 187, 19 . . . there was enormous expansion, . . .
- 187, 22 . . . military officers, who carried out his policies. . . .
- 187, 23 . . . his father, who had mandated . . .
- 187, 9 up . . . his successors.
- 188, 21 . . . outrageous, and inscrutable, . . .
- 188, 22 . . . they manifest the other way
- 190, 18-20 . . . But he loved his fourth son and actually hesitated (this is documented in historical sources), considering whether or not to go back on his own ruling . . .
- 191, 7 . . . war extensively. Their views range
- 191, 1-2 up . . . Asandhimittā challenged Ashoka, and there was a kind of competition to see who could be more generous. . . .
- 192, 1 Vaishravaṇa, she was also able to donate cloth for robes to 60,000 monks. Ashoka made her
- 202, 10 . . . family members or close disciples.
- 203, 3 Rinpoche had an entire cycle of Gesar teachings. . . .
- 235, 7 . . . a person's *la* . . .
- 243, 11 . . . bring down rain as his troops . . .
- 249, 23-24 Here, the style switches back to classical Indic lines. The final mantra is a mixture of Sanskrit and Tibetan. Traditionally, . . .
- 253, 8 up departed, manifesting in various forms, who need to be fed.
- 258, 5-6 . . . Shambhala Day and nyida days (solstice and equinox celebrations, including Midsummers Day, Children's Day, and Harvest of Peace). A lhasang . . .