

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

February 2000

\*affects group chanting

\*\* corrected in second printing, 1989

## 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	
**	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	[fix type over "i" of "actions"]	
*/**	93, 15	Guru, why . . .	
*/**	94, 2	ignore me who am . . .	
**	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-dākinī.	
	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	<i>[fix broken type in last word: "d" of "and"]</i>	
**	272, 7	the name Tsöndrū . . .	
	276, 5 up	plinary monks of the tagye heard them . . .	
	276, 2 up	. . . they said and	
	302, 7 up	. . . one's mind and the guru's	
	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.

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 . . .