

Errata to *Pure Appearance* by H.H. Dilgo Khyentse Rinpoche

A revised edition of this text was published in December 2002 in consultation with Ani Jinba, the translator. The following corrections have been made to the first edition, published in 1992.

[Throughout the book, replace “pardo” with “bardo.”]

- 3, 8-13 . . . has tathāgatagarbha. By way of analogy, if one has sand, no matter how much one pounds that sand, one will never get oil. But if one pounds just one small white mustard seed, one will get oil. All beings are like mustard seeds in that they have tathāgatagarbha, but if one has not received the empowerment, that potential—the oil—cannot manifest.
- 6, 14 [Remove comma after “toothstick.”]
- 11, 2up empowerments for the pacifying, . . .
- 12, 13 secret, prajñā-jñāna, and . . .
- 15, 5up . . . Of these two, the more
- 18, 11 . . . flesh and bones . . .
- 19, 9 buddha qualities are gathered, the . . .
- 19, 4-7up Unless the emptiness nature of the mind is realized, we cannot really understand the completion stage, and yet the method for realizing this emptiness nature is the very practice of the completion stage itself. So how . . .
- 20, 5-8 . . . in the sky. If you firmly apprehend that all this is empty, the mind will experience a glimpse of emptiness. Recognizing this experience is called the samādhi of suchness.
- 20, 12 . . . There are no
- 20, 4up - 21, 2 purity: When someone dies, the universe and its contents are perceived as empty. His life force is cut, his mind wanders in the bardo, and his corpse is cremated. Not even his name remains. Everything becomes empty. That is the emptiness we should train in. Getting used to that emptiness is the samādhi of suchness. If one gets used
- 22, 2-3 . . . and think that everything—the universe and its contents—is empty. Within
- 23, 5 . . . we arrive at . . .
- 23, 6 [Start a new paragraph after “delusion.”]

- 26, 2-3 . . . The obscurations of the being wandering in the bardo, the obscurations leading . . .
- 26, 5-10 . . . The reason that this purification can occur is this: Just as when many syllables are gathered one can recite mantras with these syllables and point out the dharma and the phenomena of saṃsāra and nirvāṇa, so from the seed syllables of the buddhas, maṇḍalas can emanate and gather.
- 28, 5up . . . Uṣhṇīṣha-chakravartin. When Uṣhṇīṣha-
- 29, 6up . . . and a sun or moon disk. If the
- 31, 3-4up . . . die, and this dissolving purifies that impure habitual pattern. Manifesting . . .
- 37, 6up . . . case, it is sufficient to have achieved
- 39, 15-18 . . . as if a guest were coming. It is like training a soldier: He is given food, drink, and clothing, but it is when the enemy arrives that he is needed. In the same way, . . .
- 40, 6 . . . afraid of appear-
- 40, 11-13 make-up: At the moment of death one's practice instructions that are unclear should be brought to mind.
- 44, 1-2up cannot look at it. Wherever we look, above or below, it appears everywhere. Recognizing . . .
- 46, 4-11 In the dharmatā there is no intermediate state. However, when someone falls into delusion from the state of dharmatā, between not being deluded and being deluded, appearances manifest, and that is called the bardo, or intermediate state, of dharmatā. To bring that to the path one should recognize that the three appearances of sounds, lights, and rays, and the three experiences of appearance, increase, and attainment are the expression of one's own mind.
- 47, 1-2up again. That completes the instructions on the first three bardos.
- 50, 2-4 . . . vajrayāna. Between those, it is the unsurpassed secret-mantra vajrayāna that is the best, most perfect, and quickest method.
- 50, 15up . . . meditation. Previously I
- 50, 13up . . . dharmatā. Now I shall . . .
- 51, 6 . . . It is the time when

- 51, 10 . . . It is like when . . .
- 51, 15up . . . sun and moon;
- 52, 8-9up It is similar to seeing a movie with wars and so forth: one knows that . . .
- 53, 15up . . . have a long life. When . . .
- 65, 11up far away, if . . .
- 70, 7-9 . . . which means: From . . . of emptiness. That is . . . [remove quotation marks]
- 72, 16up . . . [or samaya].
- 75, 8up . . . four finger-widths in . . .
- 77, 7up . . . heart center, one's
- 78, 1-6 [Capitalize "Buddha" (5x) in this paragraph.]
- 78, 4 . . . and in the future . . .
- 80, 11 . . . all the unconditioned . . .
- 80, 13 the unconditioned qualities . . .
- 80, 17 . . . rūpakāya. At the
- 81, 17up . . . from the point of view . . .
- 81, 2-9up His left hand holding a bell symbolizes the prajñā aspect. The nature of prajñā is emptiness. Compassion manifesting within the state of emptiness is like sound coming from a bell. The sound comes from the bell, but that sound has no concrete existence. Similarly, when from within the expanse of prajñā, emptiness, the Buddha shows to sentient beings to be trained whichever of the three vehicles is effective for training them, there is no such concept as . . .
- 82, 2up . . . between them. . . .
- 86, 8-9 . . . oneself: The root . . .
- 89, 5-10up . . . Similarly, if one recites the mantra with one-pointed concentration and meditates on the samādhis, the supreme and ordinary siddhis can be attained through recitation of that mantra, even though when one looks at the mantra it has no mind, and when it is written there is nothing but the shape of the drawn syllables.

- 93, 3-4up [Put a paragraph break after “in that state.” Then:] That is the absolute Vajrasattva. It is the mind’s aspect—appearance and emptiness both. When
- 98, 3 The natures of the five elements are the five consorts of the
- 98, last - 99, 1 . . . stage. In the elaborate development-stage practice, meditation on a . . .
- 106, 9 Amitābha, and . . .
- 107, 12-15 . . . inseparable. As we practice in that way, though at present we . . . vision of Chakrasaṃvara, hear his speech, or go to his buddha field, Chakrasaṃvara’s life essence appears
- 107, 11up . . . body, speech, and mind, his . . .
- 108, 15-16up vajra recitation. The buddha’s wisdom, the vajra mind, the nature of nondual wakefulness, appears as the three syllables, and the blessings . . .
- 109, 4-5up In that way, the vajra recitation can be combined with the vase breathing. If one . . .
- 113, 7-10 . . . attains the signs. When a superior practitioner attains accomplishment by being blessed as inseparable from the deity, it is not necessary to depend on time and numbers. When one does the recitation in this way, . . .
- 116, 3 . . . no mind. However, whatever we feel . . .
- 116, 16-18up . . . in the past, knows what to do . . . happy, and knows what will make it unhappy, . . .
- 117, 1-9up . . . vajrayāna path, it is through confidence in and devotion to the guru that the nature of mind is recognized. And that nature of mind is the nature of the wisdom of the two knowledges, which is the wisdom of the vajrayāna deities. If one recognizes that, like getting to know a friend on whom one can rely, it will be helpful. If one recognizes the nature of