

As such practice matures, it feels as if a buddha of impartial love and wisdom long buried in us were starting to wake up and act right *through* our mind and body. It is as if a buddha within, long inhibited, were now finally allowed to unleash its knowledge and liberating energy—to radiate its vast enlightened will for the welfare of beings and to communicate with their basic goodness. At this stage of practice, we are not just *wishing* for others' well-being, we are starting to *commune* with and evoke the very source of their well-being, their own inmost potential of love and wisdom.

Such pure perception (Tibetan *dag nang*) is not something we arrive at just by thinking about these ideas or about the meditation instructions. It emerges naturally from the ground of our being through long, regular practice of the meditation. As practice brings out the innate power of pure perception and loving energy, it begins to flow beyond sessions of meditation into our ordinary day, gently informing our life, our work, and our relationships. In this subtle process, we are not just sensing beings around us through our eyes and ears but through our heart. There is a soft, natural resonance of knowing and loving that intuits the intrinsic goodness and purity of persons below the fabrications of all our reductive minds. This is how Nechung Rinpoche was present to Barbara and me. This is how anyone who takes up this practice can learn to be present to others.