

## PURE PERCEPTION by Tulku Urgyen Rinpoche

Vajrayana in general is training in pure perception -- Dzogchen much more so. How can you call yourself a practitioner of Dzogchen if you spend your time defaming or criticising others? Maintain the view of pure sight, sound and awareness. This is how samsara and nirvana actually are, pervaded by the three kayas or three vajras. Sentient beings might not be aware of their buddha nature, but they are nevertheless endowed with the three kayas. You need to train in pure perception by accepting and respecting the three kayas in everyone. Great masters do perceive all sight, sound and awareness as infinite purity. Once recognition of awareness is stabilized, there is no more impurity to be perceived. Train in this by thinking, "As the buddha nature pervades all beings, not a single being is unsuitable." The more you respect buddha nature in others and train in pure perception, the more your own practice will progress. Slandering beings is slandering buddha nature. Stop doing that. If due to your own impurity you perceive mistakes in other beings, at least do not voice them. If your awareness practice is too weak to sustain pure perception naturally, try to develop a rapport within an intellectual understanding of buddha nature in others. Know that your impure perception of others only happens either because you have not recognised genuine awareness, or because that recognition is not developed. Criticising and slandering others puts you out of tune with the enlightened essence. You mainly harm yourself. The most unrealised so-called practitioner of Dzogchen can at least keep his mouth shut, even if he cannot actually maintain the view.