



# Discovering Basic Sanity

By  
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## **Section One**

### **The View of Buddhist Meditation**

According to the Buddhas teaching all sentient beings desire happiness and do not want to experience suffering and human beings are no exception. According to the Buddhist teachings although human beings are superior to other sentient creatures in terms of intelligence nonetheless, they do not have proper insight into themselves. We do not know how to achieve happiness or how to overcome our suffering. Even though our basic desire or drive is to experience happiness, which we are constantly seeking, the manner in which we seek our happiness is misguided, due to our lack of understanding, our ignorance. This is because we think that happiness is achieved only when we are able to satisfy all our desires that happiness is intertwined with satisfying our desires, our craving. This is a misconception, however, according to the Buddhist teachings. When we equate happiness with the satisfaction of desires we become involved in the attempt to satisfy one desire after another and this is an endless process. All desires cannot be satisfied; it is impossible practically and cannot be done. Therefore we engage in this futile task of trying to satisfy all desire and this is totally self-defeating, as the happiness we are trying to attain to cannot be reached by this means.

According to the teachings we have to look at the whole thing from another angle. We have to look at how we can achieve happiness in a way that does not lead to further dissatisfaction or further experience of suffering. If we try to satisfy all our desires, instead of this leading to happiness, this leads to increase of suffering. Because of craving and attachment whatever we try to attain in order to satisfy our desires can become overwhelming, and can take over our lives, whatever the objects of our desires are. For example, if one becomes totally attached to one's friends, one's relatives or one's children then one becomes totally dependent upon their love and affection.

From a Buddhist point of view what needs to be done is not to try to satisfy every single desire but rather to try to contain craving and to try to overcome attachment. There is a big difference between ridding oneself of desire and overcoming or ridding oneself of craving. Many people think that according to Buddhist teachings we have eventually to give up all desires. It is not the giving up of desire however so much as dealing with craving, which desire gives rise to and the attachment, which comes from craving which needs to be overcome. In order to overcome these we need to have some kind of method.

Even if we recognize that craving is a problem and that attachment gives rise to problems and perpetuates our suffering and dissatisfaction, there has to be a method we can use in order to overcome those problems.

In Buddha's teachings the method to overcome attachment and craving is the practice of meditation. There are two types of meditation: Meditation of tranquility and meditation of insight. Meditation of tranquility is used in order to settle the mind, to pacify the mind. If any of you have tried to meditate you would have noticed how hard it is for the mind to be calm, how difficult it is for the mind to be focused and attentive. So first of all one needs to learn how to rest the mind which helps somewhat to stabilize the mind. Once one has learned how to stabilize the mind through the practice of tranquility meditation then one engages in what is called the practice of insight. Having stabilized the mind it is possible to clear the mind of defilements and of various cognitive distortions, through engaging in analysis. So through this, one can try to understand the nature of the self and the nature of the mind, how delusions and attachment arise and how craving comes about.

Before one can try to gain insight into the workings of the mind it is important to learn how to let the mind rest, how to cultivate a focused mind. In the Buddhist tradition we use two different kinds of meditation in order to overcome two different types of obscuration. One is the obscuration of emotional conflict associated with craving and attachment (and so on). The other is the obscuration of cognitive distortions, which is associated with the ignorance, or lack of insight into the nature of our mind. We have this innate tendency to think that there is a self, that there is something called immutable self, which is unchanging, permanent (and so on). Through the practice of meditation of insight, we come gradually to realize that this belief is just a mental construct. When we engage in the practice of vipashyana or insight meditation, we are observing sensations in the body and mental processes going on in the mind; what we perceive, what we experience, thoughts coming and going, concepts arising and subsiding, emotions arising and dissipating. We do not experience something else apart from all that. We do not experience something separate and underlying, or above our feelings or emotions or the various things we remember or think about in terms of the future or the past. There is nothing that we can experience which we can say is the self, as being completely separate from all these things.

So gradually through reflection on ourselves and on the mind, we begin to gain some insight into what is called selflessness or 'anatman' in Sanskrit. This does not mean that one realizes that there is no such thing as self at all. What one realizes is that the innate tendency to think that a self is something simple, indivisible and irreducible, something that is permanent and unchanging, is revealed as a mental construct. That does not mean one ceases to function as an individual, as a person because a person or an individual is made up of many different factors, physical and mental. This innate tendency to think that there is 'me' who is the bearer of all these attributes is encouraged because normally we say 'my' body, 'my' feelings, 'my' emotions, 'my' memory. All the while we are thinking that all these things are something that belong to me. That 'me' is something separate from all these things.

When we engage in the practice of insight meditation we realize that there is no 'me' apart from all that. Because if you ask the question, What is me? If I'm not my body, my feelings, my memory, my emotions, then what is me? Then you say, „I don't know¾ and that's why the Buddhists say that sort of self that sort of 'me' does not exist and this is called 'anatman' or selflessness. From that realization then it is possible to become less greedy, less selfish, less egotistical and less emotionally charged. Because when one realizes that there is no underlying unchanging entity called self, then there is less need for one to feel defensive and show aggression or feel jealous or indulge in all kinds of like feelings such as pride (etc). This discovery opens up possibilities in terms of relating to others, in terms of opening up to others and also of developing compassion and so on.

Thus from a Buddhist point of view one needs to engage in the two types of practice; for stabilizing the mind and then for gaining insight. One without the other is not profitable. If one tries to practice meditation of insight without practicing tranquility meditation, when the mind is not settled enough and focused enough to be able to think clearly then it is difficult to obtain insight. Likewise, if one engages only in tranquility/shamatha meditation and not in the practice of insight/vipashyana, then one might be able to develop gradually an ability to practice meditation in a way which brings about a more stable, harmonious, peaceful mind without many disturbing thoughts arising but according to Buddhism without insight that type of meditation is also limited. It might relieve a person of tension, anxiety or emotional upheaval (etc), but such mental agitations are only temporarily pushed aside or superseded. The essential nature of the emotions, the essential nature of the mind, the essential nature of the self, these are not dealt with. Just practicing meditation in order to settle the mind so it is not so distracted or restless has a very limited use. So these two, the practice of insight and practice of tranquility meditation must go together.

Through these two different types of practice one can gain insight into the nature of the mind, insight into the nature of the self, then one can become enlightened. That is the aim of a Buddhist practitioner, to become enlightened. When one becomes enlightened according to Buddhism, when we talk about overcoming suffering and attaining happiness etc, what one attains is mental tranquility and mental peace. This does not mean that an enlightened person has overcome suffering altogether but because of the transformation that has taken place in the attitude of that individual then the suffering that exists in the world is experienced differently, related to differently and handled differently. The person has more ability to deal with it but that does not mean that an enlightened person has overcome all suffering, but there is a sense in which such a person has overcome all mental suffering and that is the goal of Buddhist practice.

The Buddhist teachings, which are called the Dharma, are normally compared to the medicine, the Buddha, who is regarded as the teacher and founder of Buddhism, as the doctor and the people who practice and assimilate the teachings are seen as the patients. The reason for this is that, according to the Buddha, the sense of sanity or mental integration is not to be understood in relation to being able to function properly in society; so that one is not seen as

weird, or that one is not causing a lot of damage to society and oneself, because of certain mental problems such as psychosis or other forms of mental breakdown. Actually, even this whole idea of conforming to what everybody believes in, is a form of madness, it is a form of mental affliction.

To practice the Dharma, to use the Dharma as medicine, one has, in a sense, to go against the wisdom of commonsense or to go against the beliefs of mass psychology. Just because everybody says this is true or this is how one should go about doing things, does not make it true or correct. As we know, until very recently, until modern science told us differently, some people thought that the earth was flat but now we know that is not true. Many people assume that if a large number of people believe in something then it must be true but there is no reason or basis for that assumption.

To practice the Dharma means to rise above that way of thinking. For example our tendency when it comes to looking for happiness is to want to satisfy all desires, rather than to look for the source of unhappiness or suffering properly. There is a common sort of belief that the main thing to do in life is to seek happiness and avoid suffering; that as long as we can eliminate and eradicate all kinds and all forms of dislikes and increase our pleasure then we will have happiness. This belief is a grave mistake.

In Buddhism the teachings and practice are used in order to gain insight into how we become influenced by certain presuppositions, certain ways of thinking, that are common to all human beings. Such as the belief in a permanent immutable self (etc). So the practice of meditation is done in order to make us realize what sort of delusions we indulge in; both in terms of emotional reactions to things and also in terms of what sort of beliefs and what sort of presuppositions we have.

When we do meditation we just simply pay attention to what is going on in our mind, we do not react either positively or negatively, we do not place any judgments; either in terms of saying this is good or this is bad, but we simply pay attention to what arises in the mind. If we pay attention and suspend our judgments, if we just simply observe, then it is possible gradually to overcome our presuppositions. If we continue to evaluate what is happening during meditation then we will still be using our familiar categories of thought to relate to our meditative experiences. So we say "Oh this experience is good because of this, that and the other thing, and „that experience is bad because of this and that, but if we allow ourselves just to observe simply what is happening during meditation then it is possible to have insight.

When we have insight we realize something new. We cannot gain insight if we are constantly trying to fit fresh experiences into familiar categories of thought, familiar ways of thinking. Our familiar ways of thinking are totally non-dharmic; they might be common sense or they might be widely held beliefs or whatever but they are just mental constructions nonetheless .

So in meditation we simply observe whatever arises either in terms of emotions or thoughts. If we have positive emotions we do not think this is a good thing, and if we have negative emotions arising in our mind, we do not say to ourselves, this is a bad thing. If we have varieties of mental images arising in the mind, for example, images of the Buddha or Jesus or any number of things, we do not say, "Oh this is good, must be some kind of portent, some

kind of spiritual attainment or realization," or if we are thinking about other things, for example about sex or this or that, then we do not say, "Oh, this is bad, I am wasting my time, I'm supposed to be meditating and I am thinking about these things." We use whatever arises in the mind as a part of meditation. From a Buddhist point of view, with the practice of meditation, the idea is not to suppress thoughts, not to get rid of mental images, mental impressions etc, but the idea is to use these very mental processes as part of meditation. According to Buddhism, thoughts and ideas, concepts and emotions that arise in the mind, are not enemies of meditation. If there is an enemy to meditation it is lack of attention. As long as we are aware of what is going on in the mind then we are in the meditative state. To be in the meditative state does not necessarily mean being in a mental vacuum, of not having any experience. As one Buddhist master said, "you can achieve that if you ask somebody to knock you over the head, you do not have to do meditation for that."

If you want to be in the meditative state what you have to do is to be attentive and to take notice. When we do that, what happens is that we start to see that everything that we experience during meditation is transient, impermanent and ephemeral. This insight is very important. Normally when people hear that Buddhism teaches about impermanence, they say "I know that, I know everything is impermanent, that's nothing new." When we do the practice of meditation, and actually observe and experience our emotions and thoughts, coming and going, then we have a direct experience of impermanence on an existential level. There is a big difference between really knowing and experiencing impermanence, to simply understanding intellectually what impermanence is. Everybody, to a certain degree, understands that everything is impermanent, but how do they react to situations that happen in their particular lives? For example, if a person loses their job or their partner leaves, or some other crisis occurs, they may well not say, "I can accept this because everything changes and is impermanent." The person may be completely outraged or hurt or depressed or feel suicidal etc.

Through the practice of meditation it is possible to understand impermanence first hand. We become less serious about what happens in our lives, and we can develop a sense of detachment. Which is not to say that we become indifferent, It is possible for one to let things be, and not always try to create some form of false security, to be able to work with the whole idea of things being impermanent, transient and so on.

## **Hindrances in Meditation**

When we meditate we need to be aware of certain hindrances or obstacles in meditation. There are five different kinds of hindrances:

### **Craving**

The first is the hindrance of craving. This is important because it is normally translated as desire, but I think that is a bad translation. If we obliterate desire then we will not be able to function as human beings. It is impossible to

overcome desire, but it is possible to overcome craving. For somebody who has no desire whatsoever there is no point in doing anything, for example, why get out of bed in the morning, why not just lie there? I think people do not understand that difference. It is possible and it is important to overcome craving, because craving causes all kinds of mental afflictions.

As long as there is craving, then we develop attachment, greed and all kinds of things, whereby our mind is robbed of its peace. In meditation we can see the same thing happen, even with our spiritual aspirations. We may crave a nice, peaceful state during meditation, and if we have an experience like that, then we may want to cling on to it, we may not want to let go of it. If it is not there we may get worried, we may get frustrated and think we are not making progress etc. etc.

So from a Buddhist point of view we should be aware of craving, both in terms of material things, as well as pursuits and aspirations. Trungpa Rinpoche, for example, calls it spiritual materialism, if a sense of attachment or craving comes in. Even if we are doing something spiritual it becomes contaminated and polluted by all kinds of our emotional afflictions.

### **Aggression**

The second hindrance is, ill will or aggression. That tendency to think that whatever is pleasurable is something that we should pursue and cultivate. All the little irritating things, even the very simple and very basic irritating discomforts are something to be avoided at all costs, we must reject them. We must avoid pain as much as possible, and pursue pleasure as much as possible, at all times in any place.

This has to be dealt with during meditation. When we meditate we do not try to run away from irritating things. You know, it is not a very comfortable position to be sitting, it is much more comfortable to lie on your back. When we sit we get pains in our knees, our back, our shoulders. Instead of trying to will this pain away, or trying to change our position, always shifting and always trying to make ourselves a little bit more comfortable all the time, we try to deal with that pain. Getting angry and agitated, thinking "this stupid body of mine it can't sit properly, my knees are not flexible enough, I can't do lotus position," (or whatever thoughts come in,) is not important, What is important, is to deal with those little irritations, so that one is not always trying to run away from pain and discomfort. And the same thing with the mind, whatever happens in the mind.

If there are a lot of disturbing thoughts coming up during meditation, we do not react to them with a sense of anger or frustration, but we stay with them and work with them. That is what happens in meditation. As we begin to sit with our physical discomfort and our mental irritation, gradually we discover that it is workable. Actually, trying to be with irritations and discomfort makes the whole thing more pleasant. Always trying to run away from them, one has no level of tolerance at all, and any little thing can irritate you . I mean one might look at everything as being something annoying or irritating or upsetting or whatever. So in meditation we can deal with that.

## **Stupor**

The next in the list is, stupor. So when we meditate, a lot of the time we feel drowsy, we feel sleepy, there is no sense of mental clarity and the mind is sort of foggy. Even though the mind is not agitated, nonetheless there is no sense of mental clarity. We need to be aware of that during meditation. The way to deal with that is to straighten ones position and pay more attention to the shoulders, chest, and the position of the head. If this persists try to get some fresh air, and it is sometimes useful to have a wet towel or something that one can use in order to wash ones face with etc. It is also recommended not to eat too much. And so basically one tries to increase the sense of alertness during meditation.

## **Agitation**

The other obstacle or hindrance that arises during meditation is mental agitation, which comes from worries and all kinds of what Trungpa Rinpoche calls subconscious gossip. So in meditation we are thinking about doing the shopping, or thinking about cooking, or all kinds of little things that come up. We have to be aware of those mental agitations. When they arise we try to pay more attention to the lower parts of the body, the position of our legs, buttocks and abdomen, so that the general attention is moved to the lower portion of the body. Also we generate a sense of being grounded and being earthy.

## **Skeptical Doubt**

The last obstacle or hindrance is what is called skeptical doubt. Which means that as human beings it is very difficult for us to develop trust or confidence, either in people, or what we do. Sometimes this sort of skeptical doubt can become extreme; whereby it is almost impossible to trust anyone or to believe in anything we do. If that happens, even when we meditate, we may start wondering what benefit there might be. One might start to think, "how do I know meditation works, how do I know that sitting like this is not just wasting time? Maybe I should be doing something else, maybe I should be jogging instead, I mean that might be more beneficial than just sitting here doing nothing." All kinds of doubts and uncertainties may arise which would disturb the mind, and also take enthusiasm away in the practice of meditation.

So those five hindrances are the main hindrances, of course as we know there are, (I mean if you have been doing meditation) all kinds of hindrances. But the five main hindrances are something that are persistent, and something that we are all familiar with. When we practice meditation we have to be aware of them at all times, so that we do not become victimized by them, and yield to them, and get carried away and loose focus and attention.

## Mindfulness and Awareness

So when we meditate, first we try to make use of mindfulness in order to develop concentration. Then from the practice of mindfulness we gradually try to develop awareness. Mindfulness is called 'Dranpa' in Tibetan, which literally means something like recollection. What that means is that at the beginning, when we are learning how to meditate we have to try to remember the object of meditation. Whatever it is, the breath or some kind of object that we have in front of us, on which we can focus and concentrate; we use that object to anchor our mind so that it does not wander. The idea of mindfulness is to always remember to go back to the object of meditation, and not allow ones mind to wander. If we do that properly, if our mind becomes more stable, less restless, and if we develop a certain amount of concentration, then it becomes easier to develop awareness. Awareness is different from mindfulness insofar as, when we are aware, we are not deliberately trying to go back to the object of meditation. It is a way of being, one is not actually involved in any kind of deliberate attempt to settle the mind, or trying to go back to the object of meditation, but simply being aware of whatever is occurring in the mind.

So it is awareness that gives rise to insight. In Tibetan awareness is called "She Zhin", "She" means, "to be aware, to be conscious," "Zhin" means, "continuously." So one is continuously aware of what is going on. So mindfulness and awareness are quite different. The object of meditation is to gradually transform mindfulness into awareness. And then awareness would lead to the development of insight, which is actually the final goal of the practice of meditation.

## Section Two

So in Buddhism we have varieties of methods of doing these different types of practice. They all have the same goal, which is to go from settling the mind and developing concentration, to giving rise to insight. Neither one of the two is over-emphasized or neglected, but one has to practice both. It is the same even when we do visualization of deities and recite mantras and so on, in Tibetan Buddhism.

Outwardly on first appearance, the normal type of meditation that people do and visualization practice, may appear to be very different, but even the practice of visualizations has the same function. In that, according to Tibetan Buddhism when we sit in meditation we have thoughts and concepts arising in our mind, so instead of spending time daydreaming or thinking about this and that, one can use those same thoughts and concepts in order to develop concentration, and finally give rise to insight. So that's why we do the practice of visualization of deities. The practice of deity yoga is nothing to do with making some kind of mysterious contact with some divine beings, who exist independently of our mind. The practice of deity yoga is just a skillful method to achieve these two ends, namely to settle the mind and give rise to insight. So all different types of meditation have these two goals.

We talk about giving rise to insight. What this means is, as we continue with our practice of meditation, as the mind becomes not only more stabilized and less restless, when it becomes more aware and more conscious, then we realize that the nature of the mind is awareness. The nature of the mind is luminous, what we in Tibetan call 'osel' which is sometimes translated as clear light. Basically what that means is, that when the mind begins to become more stable and less restless, when our concentration increases, and on top of that when we use awareness in order to gain insight into what is occurring in our mind, then we will have experience of innate awareness, and that is the nature of the mind. In Mahayana teachings this is referred to as Buddha Nature, in any case the innate nature of the mind, which is luminous, provides the condition for one to become enlightened, for one to attain Buddhahood.

### **Absolute and Relative Truth**

So when we gain insight into this we begin to get some idea of the relationship between the absolute truth and the relative truth. According to the Buddhist tradition it is very important to have a proper insight into the relationship between relative truth and absolute truth. Unless we have some understanding of what is the real nature of things, and what is the real nature of the mind, then even if we are able to gain a certain amount of mental peace and a sense of harmony within through practice of meditation, we will not really be able to achieve any kind of spiritual attainment. Spiritual attainment has to come from the gaining of insight, not just simply through pacification of our emotional conflicts, which can be done through practice of meditation of tranquility and practice of mindfulness.

What this realization of the two truths means is, that most religions have this idea that there is something we might call the absolute or the ultimate reality or God, and on the other side what is called the created world, the relative, the phenomenal world etc. They are seen as very different, they have a very different nature. The relative is seen as multiple, many, or it is seen as temporal, impermanent, transient. The Absolute or the ultimate reality is seen as unity, permanent, unchanging, and so on. So you have this dualistic notion, on the one side are listed all the things that are changing and impermanent, and considered not really real, and on the other side everything that doesn't change, that is one, or unity and considered absolutely real. Now from a Buddhist point of view this way of thinking is created due to a lack of proper insight into the nature of mind, the phenomenal world, and the physical world. The Absolute is not discovered as something different from the relative, but is discovered through understanding the nature of the world itself. It is the same in relation to our mind; the nature of the mind is realized through dealing with concepts, ideas and emotions that arise. The innate awareness, or the luminous nature of the mind, is discovered through working with the varieties of experiences that we have in the mind, not rejecting them, but by dealing with them .

Chandrikirti has said in his text on Madyamika\*, "Kunzop la ne ma ten par. Dam pe don ne tog me jur," which means "without relying on the relative you cannot understand what the absolute is." So the absolute is present in the

relative, the absolute is not understood by saying, "Oh this physical world, this world that we live in is illusory, it is completely unreal, we have to look for reality somewhere else." The absolute is understood through trying to understand this very world that we live in and the mind that we already have, by relating to these two right now in the present. Then it is possible to realize the absolute through that. So relative and absolute must be understood as co-existing, they are not different and they are not mutually exclusive. That is a very important insight, as far as the Buddhist tradition is concerned.

So when we talk about the absolute, what do we mean by the absolute, and what do we mean by saying the absolute is something that can be understood through the relative? What we mean is that the physical world that we live in exists in terms of inter-relationships, nothing exists of its own accord, everything is dependant upon other in varieties of ways, causally, temporally, spatially and so on. So one thing causes another thing, one thing comes into being before something else, and one thing is related to another thing in terms of space, for example this table is located here in relation to the rest of the objects in the world etc.

### **Emptiness**

So there is no such thing as a thing that exists of its own accord, everything exists in relation to other. This is called emptiness, because nothing has any enduring substance. If there is some 'thing' called a substance then it should be able to exist by itself, on its own accord, without being dependant upon anything else other than itself, but that is not the case. Both in terms of our mind, and also in terms of the physical world, there is no such thing as material stuff or some kind of substance that is unchanging, enduring, etc. Everything is subjected to change, everything is conditioned due to causes and conditions, so realizing this is what is called emptiness. Emptiness means lack of inherent existence, or lack of enduring essence. Emptiness does not mean non-existence, but it means that things do not have enduring essence, and the same thing applies to the mind.

Now when we look at it this way on the absolute level, from the point of view of emptiness, there is no difference, everything has the same nature, which is emptiness. Whether we are talking about the table, the carpet, the room, the mountain, whatever object we look at, has the same nature, it has the nature of emptiness. There is no differentiation on the absolute level, but on the relative level, everything is different, a table is a table, a chair is a chair, a carpet is a carpet.

Some people think if you realize emptiness you must lose any notion of discrimination, because everything is empty, but that is a misunderstanding of what is meant by emptiness. On the absolute level everything is non-differentiated, but on the relative level each single thing is different, so a table is still a table it is not a car, and they have different functions and they serve different purposes and so on. In this way there is that relationship between relative truth and absolute truth in terms of the physical world. The same thing applies to the mind, from the point of view of the absolute, all the mental processes that go on in the mind have the nature of being luminous, that is

from the absolute point of view. From the point of view of the relative aspect, then still there are unceasing thoughts and concepts and ideas etc happening in the mind. So there is that relationship between the absolute and the relative truth on that level as well.

According to the Buddhist tradition different people have fallen into all kinds of extremes. Some people, who actually try to become more reflective and lead a spiritual life, fall into the trap of a dualistic way of thinking, separating the relative from the absolute and denying the importance of the relative truth. Ordinary people, who do not concern themselves with religious matters, fall into the other extreme, which is to become immersed in the relative, into the multiplicity, into what is temporal.

From a Buddhist point of view what one has to realize is the unity between the absolute and the relative truth. Both are co-existent, one cannot say one is more real than the other. Unless we understand that, then we cannot develop insight. Insight is attained through what is called the middle view, which means not falling into any kind of extreme view, not falling onto one side or another. If we say that what is relative is illusory, that it is like a dream, then it becomes very difficult, for example to fight for social justice or to care for the environment, to have regard for others welfare, to think about other peoples suffering. Because we can say: "Oh, it is all illusory it is all like a dream, like a nightmare, it is actually not happening you know it is not real." On the other hand if one does not have any sense of transcendent reality, if one becomes totally caught up in the empirical world, then one has no higher perspective to look at what is going on. One becomes swayed this way and that way by delusions and prejudices and so on.

So according to Buddhism, to attain insight is to actually have our feet planted in both worlds at the same time. What is important is not to over-emphasize one or the other, and that is called unity of absolute and relative truth. To understand that is to gain insight that is to achieve enlightenment.



*The Dharma Protector Bodhisattva*



*Transference of Merit*

*May the Merits and Virtues accrued from  
this work,  
Adorn the Buddhas' Pure Lands,  
Repaying the Four Kinds of Kindness  
above,  
And aiding those suffering in the paths  
below.*

*May those who see and hear of this,  
All bring forth the resolve of Bodhi,  
And when this retribution body is over,  
Be born together in Ultimate Bliss.*

