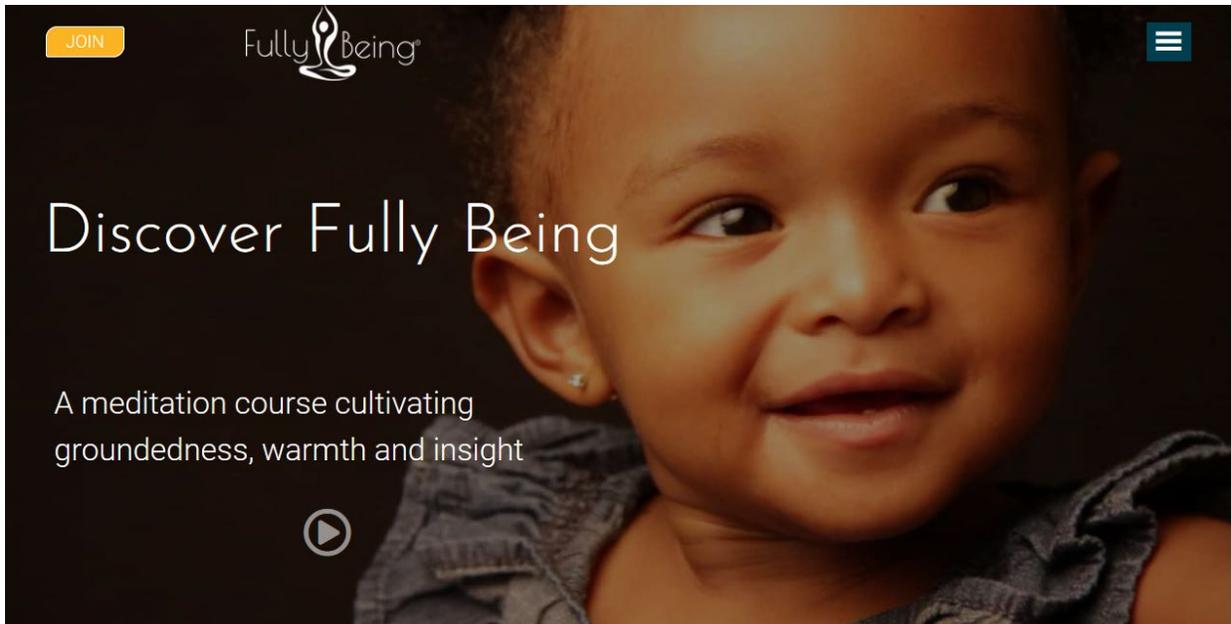


FULLY BEING

IMMERSION LEVEL I > INSIGHT

TEXT VERSION



PREFACE

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The text is to be used in conjunction with the online videos or downloaded audio available for each lesson.



WELCOME TO INSIGHT I

THE WISDOM OF FULLY BEING



DESCRIPTION

Insight practice harnesses the analytical power of the mind to peer deeply into the nature of reality. With a thorough grounding in calmness and clarity, the innate penetrating quality of insight can, like the rising sun, illuminate our understanding of ourselves and the world. We explore what is ultimately and relatively true and their interrelationship.

METHOD

With clarity, calmness, and essence love as a platform, we focus the laser-like analytical mind on self-identity and the nature of phenomena.

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TWO KINDS OF INSIGHT

QUESTION

- What are the two kinds of insight and their connection?



KEY POINTS

- There are two kinds of insight: that which arises from the body and feelings, and the other through investigative inquiry.
- Hold experience like a baby, neither too tight nor too loose.
- The mere I has a soft and light grasping. It can act in the world in a relaxed, spacious, and non-reactive way.
- The mere I allows the space for essence love to play.

EXERCISES

- Familiarize yourself with insights that come from feeling and the body. Feel the texture and energy movement in this kind of insight practice.
- Practice settling the mind without an object, resting in nowness without distraction or effort, and suddenly ask, “Who is meditating, who is the

handshaker?” Then relax back to settling the mind. Alternate these in your practice.

- When watching movies or TV, observe how you react to or are triggered by different characters and their actions. Look carefully at where you get drawn into the story and forget you are watching. Transfer this practice to your daily life and look at patterns of engaging, rejecting, and feeling indifferent to the situations you find yourself in.

DAILY CONTEMPLATIONS

- Insight of the heart
- Find the handshaker
- Feel the flow of impermanence
- Healthy grasping is playful

LEVELS OF INSIGHT

QUESTIONS

- What are the two levels of vipassana?
- What does “truly existing” mean in dharma?



KEY POINTS

- Vipassana practice has two dimensions: deep inquiry and seeing the abiding nature of things. This practice uses the thinking mind until it falls away of its own accord.
- We can observe, through preliminary analysis, that all subjects and objects are impermanent. We can't find anything that doesn't change.
- Also, we can understand, as our investigative practice into impermanence matures, that we can't find any phenomena (subjective or objective) that are not dependent on other phenomena. This is dependent origination.
- At a deeper level, we can understand that all experience relies on matrices of interdependent causes and conditions and that the investigating mind cannot find any phenomena that are independent of causes and conditions.

- It's important to note that in dharma, the oft used term "truly existing" means phenomena are permanent, independent, and singular. This is what we can't find with our analysis.
- The importance of doing this analysis or investigation is that it begins to undermine our naïve assumptions about ourselves and the world. This leads to a deeper understanding of emptiness.

EXERCISES

- After dropping into the body, handshaking as necessary, connecting with essence love and settling the mind, make an intention to investigate the nature of reality thoroughly. Take up impermanence first and look at this as directly as possible in your experience. How do things change exactly? Is there anything that is truly existing?
- Building on this practice of seeing impermanence (going to graveyards can help with this), then contemplate how you cannot find anything that is not dependent on other things. You can start with simple objects such as a cup or whatever you feel most comfortable with, and then move to more subtle objects that may include the ordinary mind and our feelings.

DAILY CONTEMPLATIONS

- See through the mind
- What truly exists?
- Undermine the mind

CLARITY

QUESTION

- How do we use inquiry and insight to analyze the truth of things?



KEY POINTS

- Insight practice happens after we have established calmness and clarity.
- Insight uses sharpened intelligence to analyze the truth of things.
- Concentrated intelligence uses inquiry for insight to manifest.

EXERCISES

- As our mindfulness becomes stronger and we are less distracted, ask yourself "What is this faculty of insight? How is it the same or different from simple knowing?"
- Feel the energetic quality of investigation in the subtle body. Tune in to the movement of prana as we investigate.

DAILY CONTEMPLATIONS

- Simply knowing is not insight
- Sharpen intelligence
- Always be aware of calm and clear

REAL AND TRUE

QUESTIONS

- How do we understand "real but not true"?
- What is the point of analysis?



KEY POINTS

- Fully being and deep understanding go together. Deep understanding is established through an investigation into what is ultimately and relatively true.
- Before analyzing, we establish a basecamp of a grounded body, an open heart, and a clear mind.
- Analysis wants the truth of things – how they are. We gain confidence as we learn how to see deeper.
- As we deepen our understanding of what is real but not true, we can be more with the suffering in the world. We can engage with more guts and transformative power.
- The two wings of compassion and wisdom come together more and more.

EXERCISES

- Explore the difference in feeling tone between analysis with a grounded body, open heart, and tranquil mind and analysis done without these. How do our understanding and self-awareness change?
- Go back in your life and recall times when you felt alive with the discovery of truth and perhaps the passion or love you felt for this uncovering process. Go back to when you were quite little and recover the open and natural experience of questioning how and why things are the way they seem to be. These are questions arising from our deep feelings and expressed as thought.
- Keeping the point of view in mind of "it feels real but is not true," practice small actions as if they are dreamlike and, at the same time, very real. Build on this experience and the attempt to balance wisdom and compassion in each of your actions.
- Give yourself up to the hungry ghost or needy part of yourself. Talk to this being as a friend, an equal. Feel the need and hunger, and use insight to see its cause without judgment. Be with the seeing and feel the hunger.
- Reflect on the layers of meaning in the phrase, "It feels real but is not true." For example, we may often feel and believe "it is real and true" or "it is not real nor true." What is it in us that makes us feel something is unquestionably real and authentic? To stimulate this, we can recall some disillusionment in our lives when something that felt so real but turned out to be untrue.

DAILY CONTEMPLATIONS

- The analytical mind feeds on truth
- Start at basecamp
- It seems real, but it is not true
- See the truth, respect the relative
- Always fly with two wings

WHAT IS REIFICATION

QUESTION

- What is reification?



KEY POINTS

- The core issue addressed by dharma is reification, which is the tendency to make what is impermanent permanent, what is dependent, independent and, what is composite (made of parts) singular (one homogenous lump).
- Space and emptiness are the exact opposites of the process of fixation or reification and the cause for liberating karmic imprints.

EXERCISE

- Explore how reification, making things concrete and solid, happens in your experiences, especially if you are having stress or discomfort. How do these temporary, dependently related events get so real and true? Explore experiences of pleasure and bliss in the same way.

DAILY CONTEMPLATION

- Be space

NEEDY I

QUESTION

- Why do our attempts to be happy not work over time?



KEY POINTS

- See into the extra grasping, and our neurotic attempts to be happy. Look into the feeling that something is missing.
- The problem with temporarily feeling good is we end up feeling dissatisfied again, and then the pattern repeats.
- We can see into the source of this needy I and know how to heal it with essence love.

EXERCISES

- Reflect on times when everything in your life was okay, but you felt something missing. Explore this "something missing" through dialogue with good friends, journaling, or any other means that is helpful. Get in touch with this uneasy feeling.

- Connect with times in your life when experiences may have been painful, but you felt alive and juicy. Feel this state of mind and body and make it a new positive habit.
- Use insight into both experiences (something missing and okay-ness) to get a sense of how grasping and neediness play a role in both. What is the quality of experience with and without extra grasping and need?
- Talk to the needy I as an equal and friend. Introduce your kind associate, essence love, gently, and use handshake practice whenever you need to. Make sure there is no plan to change or impose anything.

DAILY CONTEMPLATIONS

- Feel into what is missing
- We have the fundamental right to feel good
- The needy I needs essence love
- Awaken the sleeping bindu in the heart

MERE I

QUESTION

- What is the mere experience of the self?



KEY POINTS

- What is a mere cup? This is the same analysis as with the "I."
- The real way a cup exists is not understood if we reify it. It merely exists: not permanent, independent, or singular. Nor is it non-existent.

EXERCISES

- Reflect and then meditate on the meaning of "mere appearances," including the I that is meditating.
- Reflect on how things can act or function and yet merely exist. If they didn't merely exist, could they function at all?

DAILY CONTEMPLATION

- Mere cups filled with mere tea

EMPTINESS AND MERE

QUESTION

- Why is mereness not the ultimate reality? How is it different?



KEY POINTS

- When merely perceiving things and ourselves, we need to recognize that this is not the ultimate reality. There is a tendency to reify this new mere way of seeing and understanding the world.
- We respect the mere appearance of things, and based on this, we can move toward liberation. We don't, however, want to reify our respect for the mere.
- Things appear as mere because of causes and conditions, and these can be untangled and liberated through practice.

EXERCISE

- As we develop our practice over time through dropping, handshake, essence love, vase breath, and settling the mind, the way things appear may naturally become more open, creative, fluid, and interesting. Notice when your perception

becomes more mere and the reified I is not active. Sense this in your feelings – how they are as mere as are thoughts.

DAILY CONTEMPLATIONS

- Respect by not reifying mere appearances
- Mereness leads to liberation

GROUNDED, OPEN AND CLEAR

QUESTION

- How do we bring together calmness and clarity?



KEY POINTS

- Trust in basic clarity by doing nothing (**MACHUPA**), and if we experience persistent thoughts and emotions, do handshake practice until they transform.
- Don't worry about involuntary thoughts. They are like the wind.
- Practice calm and clear together.

EXERCISE

- With this guided meditation, practice with Rinpoche as many times as you need to, so that calm and clear become increasingly united.

DAILY CONTEMPLATIONS

- Calm and clear at once
- Trust basic clarity