

# WHAT IS THIS THAT NEITHER BEGINS NOR ENDS?

## Two Truths, Relative and Absolute

### Relative truth

- Ruled by karma: cause & consequence.
- Everything comes and goes dependent on causes and conditions (this is dependent arising...and departing).
- Phenomena, inner and outer, are appearances...appearing only momentarily, yet appearing solid.
- This is all very confusing to the sensate.

### Absolute truth

- Always already here.
- What was already here when I arrived...in this life, in this house, on this seat, in this moment of consciousness?
- And...what sees that?
- That which sees is non-dual with what is seen and with the seeing itself.

### Existence

Karma gives rise to the rounds of existence: birth, life, & death...of all phenomena, all appearances, all arisings.

### Being

Unconditioned and not dependent upon, confined to, or articulating only through forms of existence.

**These two are not two.  
Absolute and relative are non-dual.  
All appearances are their union.  
Including you.**

- Absolute truth, the actual nature of all appearance and experience, is momentarily hidden from our sight by adventitious, circumstantial confusion, created by afflictive thoughts and emotions and the disordered behavior to which they give rise.
- The afflictions and obscurations themselves are innocent, insubstantial, without ground or substance, like self itself...yet until they are purified, swept away, they repeat and proliferate, becoming habituated, tending toward karmic predispositions.
- The good, ever-new broom that sweeps clean is bodhicitta, as love and compassion for others loosens our grasping to self, the cause of all suffering.
- Study, contemplation, and expanding awareness loosen our grasping to illusions of existence, opening mind to see through relative to absolute.
- There is no way to perfect that which is always already perfect, so our effort is non-effort: to allow our own nature to recognize itself.
- This is the work of the path that neither begins nor ends.

