

Being Happy Now: The Metaphysics of Presence

For no light matter is at stake. The question concerns
the very way that human life is to be lived.

—Plato, *The Republic*, Book I

Our Noetic Imperative: 'Come and See'. What is the essential truth of human happiness? It is this: *both happiness and unhappiness arise from our present mindstate*. Our happiness lies not in the future; nor in the past. The past is a present memory. The future is but a present, often fearsome reverie. The past depends entirely upon what happens now—in this present moment! But even this present instant is too brief to grasp and hold. It's already becoming the past.

Therefore, we cannot *become* happy later. But we can *be* happy now! This present moment now is the noetic (innermost nondual wisdom), nonlocal original face of human happiness. Herein abides primordial Presence of our trans-conceptual nondual (subject-object unity) Wisdom Mind. How is this so?

Please consider this great nondual primordial wisdom teaching: within this vast empty space between our thoughts, incessant mind-stream noise—thinking, both positive and negative thoughts and feelings of the experience of self-ego-I—abides perfectly subjective, pre-cognitive, trans-conceptual, nonlocal stillness, quiescence, in a word, peace: "The peace that passeth all understanding" (Jesus).

Upon each mindful breath in this luminous natural space of mind-nature abides the *nonlocal* whole, primordial ground of everything arising therein, whose realization is ultimate *Happiness Itself*, the happiness that does no harm; the happiness that cannot be lost. It is present now with each mindful breath—not as some future happiness enlightened mind state or condition, but the state of being happy right here now.

Hence, happiness is always already present within the human being, this Presence of *ultimate* happiness that subsumes our *relative* conventional happiness and human flourishing, as well as the unhappiness that is ignorance of this process—root cause of human suffering. Happiness is present whether or not we believe this. It's present even when we forget; which in the early stages of the Path is most of the time.

Remembering this great truth, more or less moment to moment, is the continuity of our awakening to Happiness Itself—Ultimate Truth, liberation, enlightenment, nirvana, salvation. Open Presence of That. But don't believe this. Buddha told it well, "Do not believe what I teach...come and see".

The Metaphysics of Presence. "From the very beginning all beings are Buddha" (Chan Master Hui Neng). Perhaps we are not all perfectly awakened Buddhas; yet we are always Buddha. It's not that all beings *have* Buddha Nature/Buddha Mind. Rather,

all beings already *are* Buddha Nature/Buddha Mind. That is our "supreme identity". Bright numinous Presence of That (*tat, sat*), without a single exception.

Moreover, we are always "The Bright", *Atman* Presence that is *Brahman*. *Kham Brahm*; "All is Brahman". And we are already the Presence of nameless primordial Tao.

Just so, everything that arises to human mind within the aboriginal boundless whole (*mahabindu*), ground of Being Itself already *is* God the Primordial Father, Yahweh, "Ancient of Days" of Samaria and Judah, and of Abrahamic monotheism; "supreme source" that is nondual innate awareness-consciousness itself, *ultimate* spirit-ground itself, by whatever name or concept (*namarupa*), in whom *relative* human consciousness is a luminous instantiation. We are always this noetic, trans-conceptual, trans-rational Wisdom Mind Presence of That. We should feel better already!

So, Christ/Buddha Mind Wisdom Mind is always already the case, "supreme identity" of beings arising within, and participating therein. This then is the acausal, nondual "ultimate" view of the great Primordial Wisdom Tradition of our species.

Upon this nondual "fruitful view"—*Dzogchen, Essence Mahamudra, Saijojo Zen, Tao-chia, Zohar/Kabbalah*—Absolute Spirit pervades everything (pantheism), because all the parts arise and participate in the boundless whole that is Spirit Itself (panentheism). The essence of this nondual view may be understood as foundational monistic *Dzogchen* panpsychism/cosmopsychism (Boaz Ch.13 2020A; excerpted davidpaulboaz.org).

All of our physical, mental and spiritual realities arise from, have never departed, and always participate in That (*tat, sat*), trans-conceptual, nameless innate all-encompassing, all-pervading ultimate awareness-consciousness ground, boundless whole of being itself. In the clear words of Lama and Professor Anne C. Klein (2006):

The unbounded whole is how and what reality is...
Open awareness (*rigpa*, presence), fully present to
that state of wholeness is the knowing of it.

Thus do relative form and ultimate emptiness, matter and spirit—our perennial paradigmatic Two Truths trope—constitute an original *one truth*, invariant throughout all of our cognitive reference frames: 1) exoteric, objective, conceptual; 2) esoteric, subjective, contemplative; 3) perfectly subjective nondual Wisdom Mind Presence. It is this pristine open awareness Presence that understands and experiences the prior unity of these three enfolded cognitive states and stages in its noetic process of the unfolding of primordial whole that is formless spirit ground itself of all arising spacetime form.

And all of this is but mere metaphysical conceptual self-stimulation prior to conscious engagement with the wisdom Presence present in "mindfulness of breathing". Mindfulness practice (*shamatha, sati, vipashyana*) is the foundation for the knowing and feeling of our innate Wisdom Mind Presence (Ch. 8; *Appendix A*).

Our Primordial Two Truths. Broadly construed, ultimate happiness, our innate human Wisdom Mind Presence has two voices, two modes of understanding; two modes of being—1) Relative Truth (*samvriti satya*): physical and mental dimension of space and time apprehended through *episteme*, *doxa*, exoteric objective attention, perception, concept and belief; and *noesis*, esoteric subjective, emotional and spiritual *personal* knowledge. And 2) Ultimate Truth (*paramartha satya*): *transpersonal*, greater esoteric and utterly nondual (trans-conceptual subject-object unity), perfectly subjective dimension which embraces and subsumes, and in whom arises this dualistic world of spacetime Relative Truth.

In other words, all this appearing stuff of spacetime reality is but the relative, conventional, reflexively instantiated parts of vast boundless whole itself, the Deep, monistic panpsychic-cosmopsychic primordial "groundless ground" of everything that arises and appears to sentient mind. In Buddhist *Dzogchen* view this aboriginal nonlocal ground is the "Perfect Sphere of *Dzogchen*".

These Two Truths—Relative and Ultimate—are an ontic prior and epistemic present unity. We rather perversely, linguistically split them up in the hope of a better conceptual, even trans-conceptual understanding.

Let us now engage the prior unity of these two views, nondual Ultimate and dualistic Relative conventional as to human happiness—*relative* human flourishing, and ultimate enlightenment—Happiness Itself, the human happiness that causes no harm, and thus creates no karma.

First, sublime, rarely realized *ultimate* human happiness, whose intrinsic wisdom Presence is, ironically, always already present within the human being.

Ultimate Happiness is Nonlocal and Nondual. Primordial enlightenment, Buddhahood, nirvana, liberation from suffering, *Christos*, salvation, ultimate Happiness Itself—the supreme good (*summum bonum*) for human beings—is not, ultimately viewed, a local spacetime *place*! Yet, in the relative view it is defined and thus experienced as an "innermost secret" "place of refuge" at the heart, or "third eye", or "upper room" wherein the state of Presence abides for engaged practitioners to "inter in" and receive peace and a state of grace. And indeed, relatively, semiotically/linguistically construed, human happiness is precisely that.

However, in the ultimate, nondual "fruitful view" the always already present love-wisdom Presence, the fruit or result that is ultimate Happiness Itself—nirvana, *moksha*, salvation, perfect enlightenment—is a nonlocal nondual, trans-physical boundless emptiness *space*—vast matrix continuum that is primordial awareness-consciousness itself in whom all the worlds arise.

Therefore, our Wisdom Mind Presence of all That is not a physical nor mental nor spiritual *location* in time, nor space, nor mind, nor consciousness into which a separate self enters in and abides in some kind of post-cognitive or super-cognitive

nirvanic bliss. Ultimate human happiness is not an object, nor a thing, nor a quality of something, nor a personage, nor a special salvific redeemed state of sinful self-ego-I. To wit, *ultimate* human happiness is not a conceptual, nor a physical, nor a mental, nor a spiritual location. Presence is nonlocal and nondual.

In short, enlightenment is not a name/noun (*namarupa*)—a place, person or thing. Indeed, a bit confusing to relative-conventional habitually discursive human mind limited as it is to the linguistic cognitive dimension of conditional concept and belief—our habitual "global web of belief" (Quine 1969). Vedanta master Ramana Maharshi warned, "The problem is concepts; it's all just concepts". Nondual reality, Being Itself, utterly transcends our concepts and beliefs about it. The impudent presumption that the human mind can grasp inherently trans-conceptual, nondual ultimate primordial Godhead through its conceptual "web of belief" is known throughout our Wisdom Tradition as ignorance—*avidya, ajnana, hamartia/sin*. And yet, numinous Wisdom Mind Presence is always present in the quiescent holy space within each one of us.

Fortunately, human cognitive capacity, our reflexive self-aware transpersonal open awareness Presence (*vidya, rang rig yeshe*), more or less free of a personal consciousness, reaches far beyond discursive reason and opinion (*doxa, kalpana*). The meditative stability of clear light *bodhi* mind Wisdom Mind, utterly free of conceptual elaboration, knows this intrinsic sameness (*samatajnana*) of the Two Truths—relative form and ultimate emptiness. Buddha told, "Form is empty; emptiness is form". As Buddhist Middle Way Madhyamaka founder Nagarjuna told, ultimately, "There is not the slightest difference between samsara and nirvana".

Our always present Christ-Buddha Mind is always here now pervaded by the "primordially pure", pristine cognition that transcends yet embraces relative conditional concept mind. There is no separation whatsoever. This is the nondual ultimate fruitional view and practice, always embracing the exoteric relative view and practice of the primary traditions—Hindu, Buddhist, Taoist, Hebrew, Christian, Islam—of the great Primordial Wisdom Tradition of our species.

So, enlightenment, liberation from suffering, ultimate happiness is not a noun, an object, person or place—not an objective state of being. Rather, it is a verb (an avalent verb with neither a subject nor an object). Ultimate human happiness is the trans-conceptual, contemplative, quiescent activity or *process*, perfectly subjective spacious state-space of being whence springs the kind, compassionate conduct—thought, intention and action of a human agent for the benefit of living beings—here in relative time and space. As if Relative and Ultimate dimensions can be ultimately separate.

In this way is our relative spacetime domain already conceptually joined with its ultimate ground, vast nondual unbounded whole itself—these two always a nondual prior yet present unity.

Such engaged, caring, compassionate conduct is not contrived nor fabricated concept, nor towering faith, nor strong belief. Rather, "It droppeth as the gentle rain

from heaven upon the place beneath. It is twice blest; It blesseth him that gives and him that takes..." (Shakespeare, *Merchant of Venice*).

Thus is liberation, enlightenment, nirvana, *pratyaksa*, *moksha*, *Wu-Mu-kensho/satori*, salvation, *apolutrosis*, ultimate Happiness Itself always noetic (primordial Presence), nonlocal (not a place), and nondual (no conceptual, syntactical subject-object split). It's not a local happy mind place nor mental location in the relative world of space and time that one can grasp and attain by being a good meditator sitting for a few years on a cushion; nor by contemplative scholarship; nor by beneficent activity devoid of meditative practice. Heady noetic wine, indeed.

Yet clearly, there is a dualistic face to nondual enlightenment. The engaged practitioner must embrace The View, The Path/Meditation, and The Conduct which yields the ultimate Fruit/Result that is enlightenment, Happiness Itself. We must accept a qualified master, accomplish a correct conceptual View of the Path, and many dualistic practices and empowerments, as well as fully engaged kind compassionate conduct, all integrated by foundational "mindfulness of breathing". Thus do we awaken to our nondual *bodhi* mind Wisdom Mind Presence, which is ironically, as *Dzogchen* founder Garab Dorje told, "already accomplished from the very beginning", or before. Jesus told, "That which you seek...the Kingdom of God...is already present within".

Awakening to "full *bodhi*" of our "already accomplished" always present enlightened Wisdom Mind requires prodigious effort. This is the "paradox of seeking"; the paradox of The Path. Cosmic irony indeed. Eighth century Indian Buddhist *pandita* and meditation master Padmasambhava told it well,

Keep your view as high as the sky; and your deeds/conduct as fine as barley flour...If you lose the view in the conduct you will never be liberated. If you lose the conduct in the view, you will fall into dark delusion. Practice these two as a unity.

Broadly construed, The View pertains to The Meditation/Path that results in the Path Fruition that is itself already the full *bodhi* of liberation enlightenment—ultimate Happiness Itself, the happiness that causes no harm, and so leaves no karmic trace.

We have seen that in the Buddhist Mahayana Causal Vehicle this noble result is accomplished via both The Meditation and The Conduct, namely, skillful, kind compassionate means or method in benefiting living beings. Such activity arises spontaneously from The Meditation. This "wisdom of kindness" is known in the Buddhist Vajrayana tradition as *bodhicitta*, awakened wisdom heartmind; and in Buddhist Theravada tradition as *purity of heart*.

For all engaged Buddhists these two—*wisdom and compassion*—are the primary causes of liberation from suffering, and the full *bodhi*/wisdom mind of enlightenment that is Happiness Itself, the happiness that cannot harm, and cannot be lost.

But, Padmasambhava advises, if through your compassionate activity for the benefit of others you neglect your wisdom meditation practice, you will not find your own liberation. Conversely, if you spend most of your time on the cushion and in scripture study, you will have neglected the compassionate *bodhicitta*, *purity of heart*, the defining precept and golden thread that runs through the entire fabric of Buddha's teaching—all of the vehicles. Wisdom and compassion: "practice these two as a unity".

Thus it is, on the accord of the masters, *mahasiddhas*, saints and sages of our Great Wisdom Tradition, innate indwelling *bodhi* mind, Wisdom Mind Presence, Christ-Buddha Nature, is always already present as the nonlocal, nondual spacious heart essence within each human being, without a single exception. That is who we already are, our nonlocal, nondual ultimate "supreme identity". The dualistic practice of The Path is the paradoxical awakening process of That (*tat*, *sat*).

Ignorance: Missing the Mark. Self-ego-I may not cooperate with this spooky process of its own deconstruction. Be kind to it. Make it an ally. "Ego strength" is required for the reconstruction of self-ego-I in the light of your Wisdom Mind. This is the real work. After all, we require self-ego-I to *choose* Wisdom Mind.

Great avatars teach "in two ways at once"—dualistic relative, and nondual ultimate. The dualistic view is, as we have seen, a bit of a deferred reward strategy: "practice *this* now and get *that* later". Of course dualistic practice brings plenty of relative conventional happiness now.

The nondual view is, as we have seen, "the ultimate happiness you seek is already present from the very beginning" as your here now innermost Wisdom Mind Presence". The dualistic cause and effect practice of the path is gradual awakening to That. Each practitioner's path is a unique amalgam of both views. *Thus do we make the goal of nondual ultimate happiness, the dualistic practice of the relative path.* Always present perfect unity of the Two Truths—just as it is, this very moment now.

We've seen that in the nondual teaching of Jesus, "That which you seek...the Kingdom of God...is already present within...and it is spread upon the face of the earth, but you do not see it" (Luke 17). Buddha told, "Wonder of wonders, all beings are Buddha"—our innate, indwelling Christ Buddha Mind wisdom Presence.

Sadly, our obsessive dualistic happiness seeking strategies for a heavenly, nirvanic place/location full of material and spiritual good and goods, or for a savior personage, miss this nondual point entirely. This missing of the main point of human happiness—the union of wisdom and love/compassion in action-conduct—is, once again, "ignorance": *avidya*, *ajnana*, *marigpa*, *hamartia/sin*.

There is much more to be told of the ignorance of human self-ego-I. Suffice it to say that the primary cause of human mental and emotional, even physical suffering is the "not seeing" of this prodigious trans-conceptual, trans-egoic Wisdom Mind Presence. Presence of what? Presence is the imprint, aspect, face, voice of nonlocal,

nondual, trans-conceptual, post-Creator real God, primordial ground, ultimate unbounded whole itself in whom the worlds arise and abide. Wonder of wonders, That love-wisdom Presence is always already present within each one of us.

But Wisdom Mind Presence cannot be found in objective local places—the brain; nor in the heart; nor in the busy mind. The main point is that That numinous Presence is the very defining essence, nature, and energy of human being in the world. The selfless moment to moment continuity of remembrance of this great truth is Happiness Itself. Yes, it is That already present Presence to which we awaken—step by mindful step upon the quiescent breath. Paradoxical, if not ironical to the logical syntax of language that rules our conceptual mind; but not to the cognitive freedom of our trans-conceptual Wisdom Mind. Miraculous? Yes. And as natural as breathing.

Told Paul in his sublime Epistle to the Ephesians: "Awaken thou that sleepeth, arise from the dead, and Christ shall shine upon thee". Yet, in the midst of this difficult process of awakening—it's perfect just as it is. Buddha told, "Rest your weary mind and let it be as it is; all things are perfect exactly as they are". This is the nondual ultimate "fruitful view"—the very fruit of perfect primordial enlightenment is already present within you. Such a view has the potential—if one gets it right—to change everything! Should you not wish to change everything—and who does really, at least not just now—mere relative human flourishing and peace of mind is a good thing; is it not?

Human Happiness Begins and Ends in Selfless *Bodhicitta*. Both Jesus and Buddha taught love and wisdom. May I tell it again? The perfect happiness that is liberation, enlightenment, salvation begins and ends in the "wisdom of kindness", compassionate action tempered with mindful wisdom—wondrous union of compassionate love/wisdom taught by all the masters of our Great Wisdom Tradition.

There exists a present mindful continuity of realization of this wisdom continuum—practice of selfless "brief moments many times"—as ultimate Big Mind Wisdom Mind embraces relative Small Mind of self-ego-I in an imperfect continuity of mindful interdependence. But don't believe it. "Come and see".

Now does the striving of a separate self who seeks the heavenly secret "place" or location of perfect happiness rest in ultimate cessation of itself. We've seen that this is the paradox of seeking—ironic paradox of The Path. Taoist master Chuang Tzu told it well, "You will not find happiness until you stop seeking it".

But wait! Upon this anomalous cessation of the self-ego-I, just who is it that "becomes" enlightened and perfectly happy? Who is this diaphanous utterly selfless moral agent who is liberated through contemplative thought, intention and action for the benefit of beings? Thus arises the perennially vexed ultimate question: Who am I?

Tat Tvam Asi—That I Am. "I Am That I Am", supreme identity of Moses and the Prophets (Isaiah 41:10), and of Jesus the Christ (John 8:12, 11:25, 14:6); great Love-Wisdom Mind I Am Presence of Gautama the Buddha, and of all the selfless masters,

mahasiddhas, saints and sages of the Three Times—past, present, future—of our Mother Earth, and indeed of all the myriad worlds of *kosmic* infinity.

Such is the extraordinary nondual fruitional view of the compassionate full *bodhi* mind Wisdom Mind that is noetic (body, mind spirit unity) liberation enlightenment—ultimate Happiness Itself. Indeed, "'tis a consummation devoutly to be wished". And yet, astonishingly, "It is already accomplished from the very beginning", deep within us.

Recall that it is noetic Wisdom Mind Presence—*vidya, rigpa, Atman, I Am/Christos*—that receives/knows unbounded formless *kosmic* dimension of Ultimate Truth (*paramartha satya*) that embraces and subsumes cosmic forms of the spacetime reality dimension of Relative Truth (*samvriti satya*) that are instantiated therein.

Ultimate Truth—*shunyata* or boundless emptiness, *dharmakaya, alaya, Brahman, En sof, Tao*—is then a formless, selfless "groundless ground" that is empty or absent "any shred of intrinsic self-existence" (Nagarjuna); empty and absent of all conceptual attributes, including the conceptual attribute of existence, happiness, enlightenment, or a separate self who can grasp and achieve such a future goal. Once again, ultimate human happiness cannot be a goal, nor a location, nor a personage, nor a concept. It is nonlocal and nondual.

Our aboriginal Wisdom Mind, noetic Presence of That, is the "grounding relation" that reflexively grounds this primary relationship to the implicate unbroken whole through *bodhicitta, purity of heart*, engaged, kind compassionate action in our relative, everyday lifeworld dimension; our ultimately immaterial but relatively all too "real world out there" (RWOT).

"We are betrayed by destinations" (Dylan Thomas). We are betrayed by lofty goals, local outer physical, and inner mental and spiritual heavenly nirvanic locations/places. Whence the betrayal? "That which you seek is already present within you" (Jesus)—"innermost secret" Wisdom Mind Presence, ("I am that I am") that you already are—now awakened through mindful practice. Who am I? *That I am!*

Quantum Emptiness: Brief Physics Excursus. What is the relation of Science to Spirit? Recent relativistic quantum theory (Quantum Electrodynamics, QED), based upon the now nearly universally accepted 1964 "Bell's Proofs" of Irish physicist John Stewart Bell, and many other more recent such proofs have all shown that the classical causal Newtonian view of Scientific Local Realism—an *observer-independent* purely objective local absolutely existing spacetime real world out there (RWOT)—is rather, *observer-dependent*, that is to say, nonexistent in the absence of the presence of an observing sentient consciousness, with its quantum measuring devices.

A conscious observer is required to "collapse" the quantum wave function revealing an objectively real entity that somehow—QED can't explain how—pops into spacetime from a hitherto "superposed state" of quantum zero point energy (ZPE)

emptiness in which all possible states exist simultaneously. Matter is borrowed gravitational energy. "Spooky" scientific metaphysics indeed (*Appendix E*).

For QED proto-physical light energy that fills the worlds with matter-form clearly exists relatively, conventionally, yet it is entirely random, nonlocal and non-objective. It requires an observer's consciousness to reify and objectify it—make it really real. Thus does the quantum view parallel Buddhist Two Truths centrist Middle Way *Prasangika* ontology (Boaz 2020A and "Essays and Articles", davidpaulboaz.org).

This philosophically antirealist quantum "nonlocal behavior" of light—Einstein's "spooky action at a distance"—violated Einstein's inner local realist sensibilities—the 2nd postulate of his 1905 Special Relativity Theory (SRT), namely that the speed of light cannot be infinite. For relativistic physics it is the relative finite velocity of an electromagnetic signal that bestows our really real *local* spacetime reality (Boaz Ch. 7, 2020A). Yet, quantum nonlocality/entanglement allows for superluminal, faster than light transmission. Einstein hated it—although he was, along with Planck, Bohr and Heisenberg, one of the founding fathers of the original quantum theory.

Einstein engaged his intellectual equal and philosophical nemesis Niels Bohr in the infamous 1935 EPR debate over the fundamental nature of reality—Einstein's observer-independent objective causal Local Realism against Bohr's observer-dependent subjective acausal nonlocal Antirealism. Does non-causal nonlocal, random quantum uncertainty trump Einstein's causal, objectively certain local RWOT?

Einstein could not overcome his cognitive bias for an objective, non-random, proto-theistic local cosmos. Quantum randomness meant for Herr Professor Einstein that Creator God had no choice. He famously told Bohr in one of their heated exchanges, "God does not play dice with the world!" Bohr is reported to have retorted, "Oh Einstein, stop telling God what to do with his dice!" The completeness of quantum mechanics and therefore the very future of physics was at stake.

The great EPR debate continues today. The core issue—quantum entanglement/nonlocality—remains still in the century long grail quest for a viable interpretation of quantum theory. Until a settled quantum ontology emerges, there shall be no Quantum Gravity Theory (QGT)—the great mathematical consummation that quantizes gravity, finally unifying the hitherto incommensurable two great theoretical pillars of Modern physics, namely, Einstein's General Relativity Theory (GRT) and Quantum Field Theory (QFT, QED).

Well, is the *ultimate* nature of appearing reality local, observer-independent, objective and physical; or is it nonlocal, observer-dependent, subjective and immaterial?

Beginning with John Bell's 1964 Bell's Theorem", and 50 years of numerous nonlocality experiments, quantum nonlocality is now "scientifically" proven. Einstein's last gasp conjecture for a "hidden variable parameter" to save Scientific Local Realism stands refuted (Boaz 2020A, excerpted at davidpaulboaz.org).

Or has it? What is the relative seed of common sense truth in Local Realism that cannot be credibly denied? How shall we avoid the false epistemic dichotomy that insists that the nature of appearing reality be *either* ultimately real (Metaphysical Scientific Realism/Materialism), *or* ultimately illusory (antirealist Metaphysical Idealism)? And what pray tell has this all to do with human happiness?

The history of philosophy, both West and East, is a history of such a false absolutist distinction between metaphysical Realism/Physicalism, and metaphysical Idealism. Perhaps we need a centrist middle way between these ontological extremes.

Quantum Field Theory has already pointed to such a middle way through its distinction between the spooky subjective nonlocality of the quantum wave function prior to its "collapse" into a sane local objective reality, our really "real world out there" (RWOT) that we all know and love. Our objective observer-independent realities are objectified/reified via an inherently subjective, observer consciousness. The Two Truths.

Physics needs a Two Truths epistemology that heals Heisenberg's schnitt or explanatory gap between objective local and subjective nonlocal, unifying the objective classical relativity of Einstein's GRT with the subjectivity QED! Might Buddhist philosophy contribute? The inchoate 21st century rapprochement of Science and Spirit depends on it (Boaz 2020B).

Buddhist Emptiness: The Two Truths. Yes, the Buddhist Mahayana Madhyamaka Two Truths (Relative and Ultimate) trope suggests such a centrist Middle Way. Relative Truth—the local, post-quantum collapse of the objective spacetime reality of form, and our human consciousness that experiences it, arises in and through the Ultimate Truth that is the vast formless, boundless whole that is primordial emptiness ground (*shunyata, gzhi rigpa*)—all embracing awareness-consciousness itself. Mereologically, the ultimate whole is greater than, and embraces and subsumes its parts. Basic logic. As Buddha told, "Form is empty; emptiness is form". Recall, these two conceptual reality dimensions are ultimately a trans-conceptual prior and present unity.

Just so, it is our innate, indwelling awareness-consciousness Wisdom Mind, bright Presence of That who knows and experiences this great process. Presence is nonlocal and nondual; that is, it's not a location, and it's not a concept about some thing.

Our innate Wisdom Mind Presence exists as the spacious "innermost secret" nondual perfectly subjective human spiritual heart—knowing essence and nature of our human instantiation being here in this formless ultimate primordial ground of all that arises as form in relative spacetime reality. Yet Presence does not abide in an objective spacetime location, i.e. physical heart, brain, nor heavenly nirvanic mind space, as we have seen. It is nonlocal and trans-conceptually nondual. Once again, from Buddha's sublime *Heart Sutra* (from the *Prajnaparamita Corpus*):

Form is empty (*stongpa*); emptiness (*stongpa nyi*) is form.

Form is not other than emptiness; emptiness is not other

than form.

The Two Truths, relative form and ultimate emptiness are already a priori yet always present unity. No form, no emptiness. No emptiness, no form.

So, form is empty. Empty of what? Stuff is empty, not of *relative* spacetime existence, but of observer-independent, permanent, intrinsic *ultimate* existence (H.H. Dalai Lama 2007). Unlike nihilist Hindu Idealism, relative spacetime existence is really real! That is the great gift of the Buddhist Middle Way. Luminous emptiness is full of all the light-form that fills the worlds. Thus the *fullness of emptiness*. And this is the seed of truth in local common sense and Scientific Realism.

But emptiness itself is not a vast *thing* in a local spacetime place/location in which form arises, although it is often construed as such. Relatively, emptiness is a concept in the mind of a thinking self. Ultimately, primordial emptiness itself (*mahashunyata*) does not exist! It is selfless, nonlocal and trans-conceptually nondual. Thus the *emptiness of emptiness*. Form and emptiness: strange metaphysical bedfellows indeed.

Brief Wisdom Mind summary: our inherent Wisdom Mind Presence is our "supreme identity". Who am I? Tat Tvam Asi; That I Am, without a single exception. Nondual open Spacious Presence is not a heavenly place/location in the mind, nor a state of mind, nor a great personage, but the primordial original essence of mind, the actual "nature of mind", very apotheosis of mind; ultimate "original mind (Big Mind) that includes relative spacetime existence (Small Mind) within itself" (Zen Master Suzuki Roshi).

This profound and subtle love-wisdom Presence utterly deracinates our dualistic concepts about it, that we may more readily receive the numinous trans-conceptual nondual direct experience of it.

Clearly, it is not so easy to conceptually grasp trans-conceptual, nondual, nonlocal, timeless, selfless Wisdom Mind—here now Presence of That, via dualistic concepts, beliefs and cognitive biases of a limited self-ego-I. Linguistic theoretical conceptual, knowledge and information take place in a spacetime located physical/mental place, namely, the brain. We have seen again and again that our ultimate happiness—nonlocal, nondual primordial love-wisdom is not located in physical brain; and is not graspable by our human "global web of belief" (Quine 1969).

Recall, physical brain, indeed all spacetime form arises from its formless primordial awareness-consciousness ground, not the other way round. Physical brain with its "neural correlates" of the consciousness ground, along with human consciousness in whom it arises, evolve from this all-subsuming monistic panpsychic consciousness whole. (Ch. 4).

May I belabor this urgent ultimate happiness point just a bit further? Yes, the ultimate happiness inherent in our primordial Wisdom Mind is nonlocal and nondual. That is to say, direct experiential wisdom of the unbounded whole (*mahabindu*), primordial "groundless ground"—Hindu/Buddhist *jnana*, *yeshe*, *gzhi rigpa*, the *trikaya* of

the base; Chinese/Japanese *Wu, Mu*; Taoist *Tao-chia*; Hebrew *chokmah*; the *hikma* of Islam; Christian *logos, gnosis*, God the Primordial Father—is not a thing or object of knowledge located in a physical or mental place. Neither can Wisdom Mind be conceptually grasped via the inherently dualistic (binary truth functional/true-false) logical syntax of language. Yet, empty noetic Wisdom Mind is spontaneously expressed as kind, compassionate conduct in time. So many words to frame something so simple.

It is useful in this regard to distinguish formless *nondual* ultimate primordial ground of reality itself—and the ultimate Wisdom Mind Presence that knows it—from *dualistic* secular, practical, intellectual or discriminating wisdom (*prajna, Sophia, sapientia*), which includes dualistic religious faith (*pistis*) and belief.

But wait! If our indwelling primordial Wisdom Mind is ultimately nondual, utterly transcending concept and belief and the semiotics of linguistic discourse, how can we conceive, let alone speak about a "nondual view"? Herein lies the *kosmic* irony. Human Primordial Wisdom Mind—*bodhi* mind, Christ-Buddha mind/*samatajnana*—is *ipso facto* mostly trans-conceptual, post-rational, post-empirical, transpersonal, non-objective and noetic contemplative. Yet Wisdom Mind bespeaks that still small voice of our human cognitive nature that is inherently subjective, beyond the rational domain of objective human reason and the logical semiotics (syntax, semantics, pragmatics) of mere linguistic speech acts and process.

We've seen above that, most fortunately, human cognition includes three already unified voices: 1) exoteric, objective theory, concept and belief; 2) esoteric, subjective, intuitive, contemplative quiescent mindfulness; and 3) perfectly subjective nondual Wisdom Mind which spontaneously synthesizes 1 and 2 in direct proportion to the mindful practice of it. We need them all. Human love-wisdom-happiness requires the assiduous, sustained practice (*appamada*) of these three as a unity.

So, we have all too briefly engaged the all too heady view of ultimate human happiness. And yes, it's hard to conceptually grasp that which is inherently trans-conceptual and ungraspable. Confucius told it well: "It is difficult to see a black cat in a dark room; especially when there is no cat".

Nevertheless, we shall soon see, if we have not already seen, that both acausal ultimate happiness, and cause and effect relative human happiness—human flourishing—are rather more simple and direct than our concepts, beliefs and biases make them seem.

What then is the relative, conceptually comfy dualistic *causal view* as to both relative happiness, and the ultimate happiness that is primordial enlightenment—Happiness Itself?

Relative Happiness As Compassionate Human Flourishing. We have seen that both happiness and unhappiness arise from our *present* mind state! Therefore, in this more conceptually comfortable cause and effect dualistic relative-conventional

happiness view the essential question of human happiness is this: if happiness is more or less a present mind state, what causal activity shall we execute in order to accomplish the effect-result that delivers the happiness continuity of such compassionate positive mind state moments, while simultaneously surrendering the narcissistic self-ego-I negative mind states that are the causes of human unhappiness and suffering?

Indeed, this is the loaded subtext question asked at the relative dualistic level of each one of our primary Wisdom Tradition paths (Hindu, Buddhist, Taoist, Hebrew, Christian, Islam). "Believe/practice *this* cause now to get *that* effect/result later". Thus, in the relative causal view happiness abides not now, but in a future mind state as a direct result of our practice now. In the fruitional view ultimate happiness/enlightenment has become a future-looking goal, rather than the already present "open Presence" that is always here now in the practice itself. Therefore, in this nonlocal, nondual view we are well advised to "Make the goal the path". Present relative dualistic practice is our goal.

We've seen above that the *nondual* voice of each of our august wisdom traditions delivers, for those with ears to hear, and a master to teach, the conceptually vexing, but contemplatively direct trans-conceptual, non-causal, nonlocal happiness, right here and now. Practice this now. That is the nondual "fruitional view".

Just so, in Buddhism the cause and effect duality of the prodigious Relative-Ultimate Two Truths trope of the Mahayana Causal Vehicle is completed in the nondual fruitional vehicle of *Dzogchen*, the Great Completion; or in nondual Essence *Mahamudra*, or in nondual Madhyamaka of the Definitive Meaning, or in nondual *Saijojo* Zen. For the Hindu *Sanatanadharma* it is Adi Shankara's nondual *Advaita Vedanta*. For Hebrews it is *Zohar* of *Kabbalah*. In Taoism it is *Tao-chia*. In Christianity it is the nondual Hermetic Christian-*Kabbalah* teaching (Sophia Foundation); and in the contemplative practice of the major Saints.

Be that as it may, clearly, the "wild horse of the mind"—our relative conventional self-ego-I—requires a bit of mind training in order that we may *choose* the positive stuff while releasing the habitual nasty stuff at the very instant of its arising.

And how shall we accomplish this rather spooky state of aboriginal innate pure being itself, Hamlet's "consummation devoutly to be wished"?

How indeed. We gently train the busy mind in quiescent peace. We learn a bit of basic mindfulness—foundational "mindfulness of breathing" (Ch.8; condensed in *Appendix A*). For 10,000 years, in both the West and the East, human beings have learned to rest in this always present numinous bright basic wakefulness—our innate Wisdom Mind Presence. All of the wisdom masters of the Three Times—nondual unity of past, present, future—have taught this simple basic truth of human happiness.

Hence, from this relative, conventional view *human happiness is inherently an awareness management skill set!* Almost too simple to believe. Simple, but not so easy.

Perhaps the most ludicrous fiction evolved by the relatively real but not ultimately real entity that is human self-ego-I is the biased certainty that the cause of

our ever-present dissatisfaction with our arising and appearing realities is always some external person, group or condition. The cause cannot be our own biased narcissistic cognition and conduct. For self-ego-I the cause of our adversity is always outside, in someone or something else; never the result of our own cause and effect (karma) thought, intention and action. How odd that we do not see this pervasive karmic process. How is this so?

The "true demon" (Adzom Rinpoche) of our nearly continuous dissatisfaction with the inevitable adversity and suffering of being here in time is, on the accord of the wisdom masters, the demon of our ego-created failure of recognition of our precious indwelling *bodhicitta—purity of heart*, our enlightened heartmind/Wisdom Mind that is the generous thought, intention and action for the benefit of "other" sentient beings.

Understanding our ignorance (*avidya, hamartia-sin*, "missing the mark") of this process we take full personal responsibility, each moment, for our *present* mindstate, and the inexorable "karma"—both good and bad—that it bestows upon us.

How shall we accomplish this precious *bodhicitta*, this profound *purity of heart*? It is this: 1) *wisdom*—arising through our inner, trans-conceptual contemplative meditation practice; 2) *compassion/love*—outer, kind compassionate conduct that effortlessly arises from wisdom; and 3) *intelligent self-reflection*—objective reflexive "healthy skepticism" as to our own well defended web of concepts, beliefs, biases, excuses, and ego projections—the domain of prideful self-ego-I. These three causal imperatives constitute the heart of relative cause and effect practice for all of our primary wisdom traditions.

To be sure, no easy task. In Buddha's wisdom gloss, transpersonal "mindfulness of breathing" is the key. All higher knowledge and practice are founded in That (*tat, sat*). Clear bright Presence at the heart of That pervades all later practices, and indeed the entirety of our objective and subjective human cognition. Let's conceptually unpack this notion a bit as it relates to our "free will", and our "karma" (Ch. 12).

Buddha said, "One who controls the mind controls everything". But wait! We can scarcely control anything! Past, future, the actions of others, continuous adversity that besets our being here in time; all beyond our control. Well then, what *can* we control?

We can control, if we choose to assiduously engage our indwelling Wisdom Mind Presence, our *negative reactions and our positive responses* to what happens to us, and within us at any moment now. In short, we can, with a bit of contemplative mind training, exert degrees of control over the reactionary, impulsive "wild horse of the mind" and its subsequent impulsive, often destructive conduct. And we accomplish this in direct proportion to the moment to moment continuity of our practice—1, 2 and 3 above. In short, "It's all practice".

Thus do we train obsessive scattered "monkey mind" to *choose* selfless, kind, compassionate thought, intention and action for the benefit of other beings, which of course is the primary cause of our own happiness. Thus do we imperfectly control our

good and not so good karma. What we express—positive or negative thought, intention, action, consciously and unconsciously—is what we receive. We inexorably reap that which we sow. Clearly then, mindfulness intervention upon the obsessively prideful self-ego-I has everything to do with human happiness.

Zen Masters and neuroscientists agree, the unfocused human mind is about 90 percent ego—I, me, mine; and about 90 percent negative—infused with worry-anxiety; impatience-anger; hostile and aggressive unconscious and conscious projections upon self and others: ill-will, hatred, desire, greed, pride, guilt, and the rest of it (Ch. 4).

Worse, the untrained human mind cannot free itself from such narcissistic negative cognition. In the absence of meditative "mindfulness of breathing" we cannot stop thinking! Check it out for yourself. And the anxiety that rides such obsessive thinking disrupts not only our waking happiness, but healthy sleep. Wild horse indeed. Please see Chapter 8 for the powerful antidote to your sleep troubles.

Have we not by now, at long last learned that we cannot trust the bogus, reactionary negative thoughts and ego-projections of our narcissistic, frantic mind? Unless it's kind compassionate action for the benefit of beings—*bodhicitta*, the primary cause of human happiness—it's likely just narcissistic ego self-stimulation; is it not? Under sway of our gentle Wisdom Mind Presence we make our narcissistic self-ego-I adversary into a willing, even compassionate ally. Self and Presence are always a unity!

All the happiness in this world comes through
compassionate service for the benefit of others.
All the suffering comes from serving oneself.
—Shantideva

Thus do the wise aspire and act to help suffering human, and other beings. And, wonder of wonders, such conduct makes us happy. Because each one of us abides inherently connected and interdependent with one another in the vast oceanic unbounded whole, we accomplish our own happiness, not so much through acquiring material things and relationship benefits through others—though this is important for our relative happiness—but by helping to lessen the suffering of others—family, strangers, animals, Mother Earth—and to help to bring others to their own happiness; even those who, in our self-centered judgment will not help themselves; or may even harm us. Total jerks need love too. No big news here. We already know this. It is the power of our already present compassionate Wisdom Mind Presence—upon each mindful breath—that awakens us to this great intrapersonal and interpersonal truth, that we may aspire and act for the benefit of others.

All the masters of our Great Wisdom Tradition have told it: it is 1) *the aspiration* to kindness, then 2) *compassionate action/conduct* of *bodhicitta* that is the primary cause of a more or less continuously, if imperfectly peaceful and happy state of mind—in a

word, happiness. In due course, and by grace, with considerable effort and self-discipline, a lot of patience, real courage, and a qualified master, such *relative* happiness opens into the full *bodhi* of primordial enlightenment—*ultimate* Happiness Itself, the happiness that causes no harm; the pristine happiness that cannot be lost.

Short of this ultimate happiness, a minute or two of mindful alpha mantra breathing—"brief moments many times"—delivers an abundance of relative, conditional happiness and peace of mind. And that's a good thing (*Appendix A*; Ch. 8).

But kind sympathetic *aspiration* is not enough. Express your heartfelt empathy for the suffering of others through skillful *action*. Find a way. It will make you happy.

It is your primordial Wisdom Mind—bright Presence of That upon each mindful breath that makes *bodhicitta* present here and now. Again, mindfulness (*shamatha*, *sati*, *vipashyana*) is the foundation of peace, happiness, and all higher knowledge.

Such selfless meditation practice goes not into the self to avoid the pain of the world. Escape through self-involved introspection is not the process. Mindfulness of breathing generates the will and the courage to engage the suffering of the world; a radical openness, acceptance, clarity and peace of mind in the face of whatever arises in the world, and to the suffering of beings therein. That is how we help ourselves.

This aesthetically sublime process of engaged *bodhicitta*, or *purity of heart*, frees immeasurable *la*/energy that has hitherto been consumed by egoic self-interest. This *la* or "spirit energy", love energy, is intrinsically good for human being in time—"basic goodness", primordial great perfection of the timeless sphere that is ultimate reality itself, by whatever name or concept. This light energy lifts and heals and protects the engaged practitioner upon this difficult, joyous path. It may be tapped almost at will by one who is skilled in the means of the process. Thus do we train the mind in such skillful method and conduct.

Even if for the moment you cannot actually help
a sentient being in an external way, meditate on
love and compassion until compassion is knit
inseparably into the very fabric of your mind.

—Dilgo Khyentse Rinpoche

In Buddha's *Mindfulness Sutra*, "The Practice of Full Awareness of Breathing", with its four "foundations of mindfulness"—body, feeling/emotion, mind, and objects appearing to mind—allows one to "rest your weary mind and let it be as it is", even as the endless distractions of arising reality assault your equanimity. Often failing this, don't beat your ego-self up too much. To paraphrase Sir Winston Churchill—success is going from distraction to distraction without losing enthusiasm.

Recall that during mindfulness practice—it's all practice—whatever arises, negative or positive, very briefly greet it, label it "distraction" or "thinking", and

surrender it all on the out breath; or let it pass by like a cloud in the vast empty sky, leaving no trace. And should some particularly obsessive distraction decide not to leave, invite it in for tea. Pleasant or unpleasant, no need to grasp, nor reject. Place your full attention upon it. Stay with it awhile. It will soon depart of its own accord. Negative or positive it's merely diaphanous mind created distraction. Always return to the meditative stability of the breath. Whatever arises, remain close to the breath (Ch. 8).

Effortful striving and attainment is absent in the meditative stability of mindful breathing. In its essence, mindful meditation transcends effort, goals, outcomes, judgments as to results, good or not so good. Contemplative mind sees that past, present and future—the Three Times—are *ultimately* a timeless conceptual illusion, albeit all too real to *relative* mind. Again, the past is but a present memory. The future is but a present, often fearsome anticipation. This ungraspable present moment is the real.

This present reality moment now is *ultimately* empty of all conceptual and existential attributes. Yet *relatively*, conditionally here we are, arising with all the light that fills the worlds with form. Perfectly natural. Mindfulness is being fully present to That. Concepts and beliefs about that are excess cognitive baggage. *Wu shin*; ordinary mind, nothing special; nothing mystical nor metaphysical; just being itself upon the *prana* wind, luminous energy of your breath, always here and now. *Peace, be still.*

Thus it is, contemplative self-surrender or "self-emptying" (*kenosis*)—"forgetting thy self" (Jesus), letting go destructive narcissism of self-ego-I now opens into *bodhicitta*, purity of heart that bestows primordial "complete unsurpassed enlightenment"—liberation from suffering, ultimate Happiness Itself. This is nothing less than "full *bodhi*" selfless realization of our perfectly subjective innate *bodhi* mind Wisdom Mind. Bright Presence of That. Almost too simple to believe. But not so easy. Yogi's bliss. Great joy!

Midnight. No wind.
No waves. The empty boat
Flooded with moonlight.

Somewhere in Tibet, an old *Dzogchen* Master softly speaks to his heart-son: "Do you see it? That is what you seek. That's it".