

Reflections on the Nature of Mind

Selected Articles and Essays

of

Dr. David Paul Boaz

Dechen Wangdu



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For

Lama Jetsun Kushog
Karma Tsultrim Chödrön

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Introduction

Our Emerging Noetic Revolution

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

—Plato, *The Republic*, Book I

On the cusp of the 3rd century CE two great scholar-masters—Nagarjuna in the East and Plotinus in the West—began the noetic nondual knowledge revolution for humankind that is just now emerging as our 21st century "Noetic Revolution in Matter, Mind, and Spirit". [Boaz 2023]

Explanatory Noetic Prelude. 'Nondual' is herein construed as nonconceptual subject/object unity, *advaya*, or *nyi med*, "not one, not two but nondual". 'Nondual wisdom' is perfectly subjective noetic/*noēsis* (mind, *nous*, *citta*) 'innermost esoteric' or 'innermost secret', illuminating, revelatory, even 'mystical' directly experienced knowledge of nondual primordial awareness spirit Ground of Being, with no essential subject-object, matter-mind-spirit separation. Yet we shall see that this conceptually ineffable mystery may be penetrated via mindful contemplative noetic cognition.

'Noetic' in this book shall refer to an indivisible body-mind-spirit subject-object 'one truth unity', above and beyond objective dualistic cognitive bias, intellect, conceptual thinking and belief of a limited 'self-ego-I'. That noetic selfless, self-reflexive 'autonoetic' (*rigpa*, *vidya*) always present indwelling knowing feeling Presence transcends yet embraces our human deep cultural background 'global web of belief' (Quine 1969).

'Noetic Science' or 'noetics' refers herein to that branch of physics and of metaphysics concerned to study the very nondual essential Nature of Mind—its objective physical and conceptual qualities, as well as its subjective noetic contemplative attributes.

The 'Noetic Science of Mind' includes the emerging Science of Consciousness with its 'consciousness studies', and its Contemplative Science of direct trans-conceptual, transpersonal, yogic meditation experience (*yogi pratyaksa*). Noetic Science explores the place of human experience/consciousness in that vast boundless whole of naturally arising formless, timeless 'primordial awareness-consciousness ground' in which, or in whom all our enfolded human physical, mental, and emotional experience—our human consciousness—arises, unfolds, participates and is instantiated in relative space and time.

Our Emerging Noetic Knowledge Paradigm. As the cognitive developmental dialectic of our human intellectual, emotional, ethical, and spiritual evolution proceeds, and the

ontological estrangement of the present prevailing Modern and Postmodern worldview of Scientific Metaphysical Realism/Materialism/Physicalism recedes, this incipient global noetic revolution in religion, spirituality, science and culture has gently reintroduced to humankind an interior, integral and transpersonal noetic knowledge paradigm. It is discoverable through the contemplative injunctions of the premodern esoteric and nondual knowledge paths of our great noetic Primordial Wisdom Tradition—Hinduism, Buddhism, Taoism, and Abrahamic Judaism, Christianity, and Sufi Islam. All this toward discovering the esoteric, indwelling, 'innermost secret' happiness meaning of our lives.

What is the true meaning of human life in this constant presence of our death? How shall we lift this fear and 'existential anxiety' that is the root cause of negative human emotion—fear-anger, hatred, grasping desire, greed, and pride with their inexorable life world result—despotism, terror, genocide, and endless war? How can we *be* authentically and harmlessly happy? What shall we do with this precious life we've been given? [Ch. IV] Such ultimate questions must be asked, and answered by each one of us if we are to know the ultimate meaning of this great gift of being here in human form. We shall in these chapters explore what the Premodern masters of our great noetic love-wisdom traditions have told in this regard.

The Two Truths of Our Being Here Are a One Truth Unity. That subtlest or highest teaching of our noetic Primordial Wisdom Tradition bespeaks the profound dialectic of the fundamental 'Two Truths' or dimensions of appearing reality, our two ways of being here. These are: 1) social inter-objective and cultural inter-subjective Relative Truth (*samvriti satya*) of arising finite conventional physical and mental spacetime reality, and 2) interdependent, interconnected perfectly subjective Ultimate Truth (*paramartha satya*), the infinite, formless, timeless, selfless nondual primordial *ultimate* reality ground, our 'supreme source' identity that transcends, yet embraces and subsumes our *relative* objective realities, and in which or in whom this all arises and appears. [Ch. XIV]

We shall see, in due course, that this relative conceptual notion of our perennial Two Truths is unified in an ultimate post-semiotic/conceptual noetic nondual 'one truth unity' (*dzog*), invariant through all of our ever changing cognitive frames of reference.

Noetic luminous, numinous indwelling 'Primordial Presence' of that aboriginal ground of formless timeless being is told by those who know to be our formless, timeless, selfless 'supreme identity' of that 'supreme source'—who we actually are above and beyond mere concepts and beliefs of our beloved narcissistic self-ego-I. [Ch. II]

Yes, we live in these two worlds at once! Balancing these two dimensions—Relative and Ultimate—is our 'human egocentric predicament'; our difficult, joyous human condition.

I shall argue in these pages that the rigorous cognitive coupling of our objective conceptual understanding with direct deep perfectly subjective nondual realization of its primordial ground—bright indwelling Presence of That—is the open secret of our already present indwelling human happiness. Yes. The momentous principle of the indivisible unity and dimensional interdependence of these two seemingly incommensurable knowledge paradigms—the conceptual Two Truths that are the trans-conceptual nondual invariant *one truth unity*—is inherent treasure of mind, our heart's

desire, and both origin and aim of all our apocryphal happiness seeking strategies.

A robust, integral Noetic Science of matter, mind and spirit must utilize this phenomenological *noetic cognitive doublet*—both third person, exterior, quantitative objective Science, and first person interior, qualitative subjective Spirit/value methodologies—if it is to guide our conscious evolution, individually and thereby collectively, through ascending mind states and life stages of human biopsychosocial and spiritual development. That Noetic Science is now abroad in our human mindsphere.

This noetic cognitive doublet arises within our human cognitive processional that is constituted by four ascending developmental mind states and their corresponding life stages: 1) ordinary direct attention/perception cognition prior to objective reification, imputation, and naming; 2) exoteric objective thinking conceptual cognition; 3) esoteric subjective emotive and noetic contemplative/yogic cognition (*yogi pratyaksa*); and 4) perfectly subjective trans-conceptual nondual yogic love-wisdom cognition under the guidance of a qualified meditation master of one of our great love-wisdom traditions.

We spend most of our lives in state/stages one and two, which do not comprehend state/stages three and four. It is through the assiduous practice of state/stage three that we may accomplish the Gnosis of Light (*Ch. VI*), inclusive love-wisdom Christ mind (*christos*) Buddha mind (*buddhajnana*) of life stage four—the mind of the wondrous *mahasiddhas*, saints, sages and buddhas of our noetic wisdom traditions.

The end point of this prodigious evolutionary *process* is nothing less than the 'double happiness', our individual and even collective liberation/enlightenment—*ultimate* harmless Happiness Itself—the happiness that cannot be lost. Along the way we discover our *relative* conventional happiness that is compassionate human flourishing.

These profound primordial wisdom teachings of ours have at last been introduced to Western contemplative science, cognitive science, neuroscience, consciousness studies and philosophy of mind to help resolve our perennial 'Mind-Body Problem', the Problem of Consciousness, so-called “hard problem” of the spacious “explanatory gap” awareness portal between the data of exterior objective physical brain states (second and third person public data) and the arising of private interior emotional and intuitive subjective awareness states (introspective first person private reports) that include direct contemplative spiritual experience (*yogi pratyaksa*)—the data of our emerging discipline of Contemplative Science. [*Ch. VIII*]

This 'explanatory gap' of recent consciousness studies (Chalmers 1996) expresses the duality between we knowing subjects and our seemingly separate objects known, between mind and matter, trans-conceptual Spirit and matter, post-theistic nondual Godhead and humanity. This conceptually ineffable gap, Werner Heisenberg's "*schnitt*", is the non-conceptual cognitive 'basic space' (*chöying*, *dharmadhatu*) of Indo-Tibetan Buddhism that opens a cognitive finite portal into our infinite timeless *ultimate* primordial awareness-consciousness ground, vast enfolded holographic boundless whole in whom *relative* human consciousness arises, unfolds and participates—bright always already present 'innermost' noetic 'I Am' Presence (*rigpa*, *vidya*, *christos*) of That (*tathata*, *sattva*, *thatness*).

Beyond Belief. Ultimately, this spacious primordial 'groundless ground' of vast

Reality Being Itself is mere concept and belief with no absolute or ultimate existence at all! We come to realize that great nonconceptual truth via the relative conventional joy and wisdom of the love-wisdom Path, and the sometimes all too real suffering of this spacetime dimension of Relative Truth. The wise have pointed out that this quite unbelievable great acausal *process* may be named the 'nondual unity of the Two Truths'—objective Relative Truth (Science), and perfectly subjective Ultimate Truth (Spirit) in whom this all arises. And yes, these two complementary cognitive reality regimes are always already a prior and present invariant *one truth unity (dzog)*. [Ch. IX]

How does mere matter organize itself into a Bach, or an Einstein, or the mind of the Christ, or the mind of a Buddha; into nondual clarity and bliss of the innermost Christ mind Buddha mind Presence at the spiritual Heart (*hridayam*) of every one of us? [Ch. I]

Do objective physical and neurobiological brain processes *cause* our human subjective experience? If so, how? This conundrum is fundamental to understanding our perennial Mind-Body Problem with its 'hard problem' of human consciousness. What is the actual relationship of our physical body to our embodied mind? Of dualistic objective relative matter to its nondual ultimate perfectly subjective Spirit Ground? Of exoteric Science to esoteric Spirituality? Of Science to theistic Creator God, or even to post-theistic nondual godhead? Are these two cognitive paradigms—our two ways of being here that are Relative Truth and Ultimate Truth—as utterly incommensurable as they seem? Is this luminous blissful space of our uncertain 'explanatory gap' a bridge too far? [Ch. VI]

Relative human consciousness/experience as it arises in its ultimate formless, timeless primordial awareness-consciousness ground 'supervenes' or depends upon brain processes; but how? Our hyper-objective reductionist prevailing scientific paradigm dolefully reduces the luminous formless primordial emptiness source ground of the spirituality paradigm to mere physical form—material/physical electrochemical brain matter and states. We shall see that the well established “irreducibility of consciousness” utterly precludes a naïve imperious 'scientific' reduction of human consciousness and its all-embracing ultimate noetic consciousness ground to mere human physical chemical brain states, or to 'emergent epiphenomena' of such states. [Ch. VIII]

Enter, the Quantum of Action. Quantum physicists, astrophysicists, cosmologists, and philosophers of physics are still trying to understand the confounding inherent quantum subjectivity of Relativistic Quantum Field Theory. Irwin Schrödinger's random, nonlocal, non-causal (acausal) primitively entangled 'universal quantum Ψ -wave function' has rightly forced it upon us, usually with plenty of intellectual objective cognitive resistance. From the very beginning quantum physicists have tried to epistemically reduce the inherent illuminating qualitative subjectivity of Max Planck's 1900 'quantum of action' to a classical objective causal quantity—with a null result.

Indeed, in *Chapter IX* we shall engage the global knowledge 'paradigm shift' brought forth by our prodigious 20th century Quantum Revolution. Building upon that conceptual edifice we shall in that chapter explore the metaphysical 'foundation' for a new 'interpretation' of both relative and ultimate meaning of quantum mechanics, to wit, a centrist integral *Noetic Quantum Ontology* (Boaz 2023 *The Prior Unity of Science and Spirit*)

that establishes the primordial 'grounding relation' for Schrödinger's paradigm changing 'universal quantum Ψ -wave function'—esoteric heart of Quantum Electrodynamics.

That Ψ -wave function is the metaphysical core of the *fantasque* Relativistic Quantum Field Theory (QFT/QED) as it purports to explain the proto-physical, form-matter constituting ZPE (zero point vacuum energy field) Unified Quantum Vacuum. From the vast but finite subjectivity of that diaphanous holistic quantum ZPE entity naturally, reflexively, continuously arises entirely random acausal 'quantum fluctuations' of myriad spacetime forms—including cognitive self conscious beings like us—unfolding from its ontic prior enfolded, formless, timeless noetic primordial awareness-consciousness ground, infinite boundless all-subsuming whole of the Ground of Being.

Scientific Reduction of Our Invariant Noetic One Truth Unity. As to the tiresome classical 'scientific reduction' ('Reductionism') of human consciousness/experience to only physical brain structure and function ('Functionalism'), we shall see that first person introspective reports of 'soft' subjective experience, including spiritual experience, cannot be methodologically reduced to the third person objective empirical sense data (*hyle*) of 'hard' Science (physics). To do so ignores the possibility of subjective direct first person conscious experience at all—an absurd result. Philosophers of science have designated such a reductionist conflation of logical with phenomenal modal reality strata a 'category mistake'—biased reduction of an epistemically irreducible category of subjective discourse to a more comfy familiar ideological objective physical category.

Human consciousness then, is at root first personal subjective, phenomenally prior to the cognitive realm of third person causal, empirical observation statements. Just so, our human spiritual experience. How then shall we objectify such inherent personal subjectivity? We cannot. Merely third person objective materialist/functionalist scientific and philosophical methods cannot account for or explain compassionate mythopoetic love and wisdom of our subjective direct contemplative/spiritual experience (*yogi pratyaksa*), nor its all embracing primordial awareness ground. Both human consciousness and its ultimate consciousness ground gets left outside in the conceptual cold.

The noetic nondual invariant *one truth unity* (*dzog*) of our perennial Two Truths—1) relative, objective, conceptual and 2) ultimate, subjective, contemplative—is, yes, nonconceptual and nondual. We discursively divide that prior and present unity—the Buddha's Two Truths—in order to better understand its ultimate unity. That lucid union of all arising relative spacetime phenomena and formless, timeless primordial awareness ground of being *ipso facto* categorically transcends, yet embraces and subsumes our human concept and belief systems, our deep cultural background 'global web of belief' (Quine 1969). Thus the urgent need of our emerging integral noetic Science of Consciousness with its Contemplative Science—the long ignored 'basic space' (*chöying, gzhi rigpa*) of the 'explanatory gap'—exploration of our perfectly subjective interior life of the mind.

Ultimate Human Freedom. Thus does our emerging inchoate Noetic Revolution in matter, mind and spirit awaken us, breath by mindful breath, to the indwelling always already present unity of objective Science and its perfectly subjective Spirit ground—

bright Presence of That—very Nature of Mind, primordial Ground of Being Itself. That is our individual and so collective relative human flourishing (*eudiamonia, felicitas*), and in due course and by grace, ultimate harmless Happiness Itself (*mahasuka, paramananda, beatitudio*)—the happiness that cannot be lost. Here abides happiness that is liberation from the inexorable adversity and suffering of human existence. *Mahasukaho!* Great Joy!

I

Being Is Love

Before the beginning is vast formless, timeless, selfless primordial awareness-consciousness ground—Great Love that holds together the worlds. That is all-embracing, all-pervading, nondual perfectly subjective Spirit Itself. That always is, in deep silent night, abiding as timeless, empty 'basic space', formless ground of physical space and time. That Great Love is singular ultimate source ground of everything that arises therein.

This perfectly subjective Spirit Ground of Being continuously arises as its own self-reflexive, self-aware luminosity—ultimate Reality Itself that enters into relative space and time, descends as form—objective light-energy-matter-motion ($E=mc^2$). That boundless whole quite naturally evolves in time to become the life, mind, and voice of all living beings.

In due course and by grace some of these fortunate beings consciously evolve to become human beings. Some of these have awakened to their always already present luminous Presence of that indwelling Great Love to incarnate into spacetime form as 'full *bodhi*' that is a living Christ or Buddha being. Thus does vast empty *Logos*, primordial wisdom Gnosis of Light descend from empty 'basic space' to be nondual Spirit fullness in form.

Now that light shines always at the heart of the darkness. Yet in darkness living beings perceive it not. Our great Primordial Wisdom Tradition knows this as 'primal ignorance'.

Thus it is, from time to time bright primordial Spirit manifests itself, awake—utterly beyond our contrived, reifying concepts and beliefs about it—into human form to light the way home. Such a one outshines as nondual timeless primordial Spirit Itself, becomes the way of kind compassionate return to our very 'supreme source', 'groundless ground' *kosmic* whole—basic space in whom this all so naturally arises and plays. *Emaho!* How wonderful!

As Great Love spirit light fills the world, there arises human love. That Way of Love is guided by spontaneous compassionate wisdom—harmless engaged activity for benefit of living beings. That indwelling love-wisdom mind is the open secret of our human happiness.

Thus it is, Spirit being form effortlessly manifests as love. Beings in form have never departed the Great Love. That love is who we actually are—our supreme identity, Presence of spacious ground of being in whom this all arises. And into love it all returns. Great gravity of Love. That transformational Great Love breathes us for as long as we all shall live.

The perfect words of Jesus the Christ: "Love one another as I have loved you." The perfect words of Gautama the Buddha: "Make of yourselves a light....Wonder of wonders, all beings are Buddha." We need not seek that innate indwelling happiness elsewhere. "It is already accomplished, present from the very beginning" (Garab Dorje). Here now ever present bright Presence of Great Love naturally abides at the Heart of each living being—without a single

exception. We human beings may realize that ultimate harmless happiness—in midst of unrelenting adversity—through assiduous mindful meditation practice on spirit breath, guided always by the spiritual master in this lovely fiery crucible of the spiritual community.

Some sunny day we shall all together awaken, arise and shine as our inherently perfect, timeless Great Love wisdom mind. That secret place where wakeful dreams in love are born.

II

Who Am I?

In whom does this all arise?

The primary *Dzogchen* tantra, *The Kunjed Gyalpo (The Supreme Source)*, must surely be considered one of humankind's great spiritual treasures. According to Chögyal Namkhai Norbu, this supreme nondual teaching has been transmitted from master to disciple directly, heartmind to heartmind, for thousands of years. Its current Indo-Tibetan Vajrayana version dates from the 8th century CE, and is a fundamental tantra of the *Dzogchen semde* (mind) teaching series. This version of the great nondual primordial teaching is derived from Buddhist sutra and tantra understanding of the Nature of Mind, yet its truth essence runs, like a golden thread, through the grand tapestry of humankind's Primordial Wisdom Tradition. *Kunjed Gyalpo, The Wise and Glorious King* is Samantabhadra/Samantabhadri in inseparable *yabyum* embrace—androgynous primordial Adi Buddha—state of pure presence, clarity and emptiness that is none other than our original buddha nature, supreme source, primordial womb of everything. Samantabhadra, formless, timeless *dharmakaya* Adi Buddha speaks to Vajrasattva, logoic *sambhogakaya* Buddha:

The essence of all the buddhas exists prior to samsara and nirvana...It transcends the four conceptual limits and is intrinsically pure; this original condition is the uncreated nature of existence that always existed, the ultimate nature of all phenomena...It is utterly free of the defects of dualistic thought which is only capable of referring to an object other than itself...It is the base of primordial purity...Like space it pervades all things and beings...The inseparability of the two truths, absolute and relative is called 'primordial Buddha'...If at the moment the energy of the base manifests, one does not consider it something other than oneself...it self-liberates...Understanding the essence...one finds oneself always in this state...dwelling in the fourth time, beyond past, present and future...the infinite space of self-perfection...pure dharmakaya, essence of the vajra of clear light.

—Chögyal Namkhai Norbu, *The Supreme Source* 1999

Thus do the sutras and the tantras of Buddha's teaching, with the interdependently arisen dualities of the path—objective and subjective, self and other, self and buddha mind, observer and data, true and false, good and evil, right and wrong, relative and ultimate—abide in prior yet present *one truth unity* of all-embracing Perfect Sphere of Dzogchen, supreme source, our supreme identity, primordial 'groundless ground' of reality itself, luminous indwelling clear light love-wisdom Presence that is always already this bright unity of awareness and emptiness.

Who am I? All the masters of the three times have told it. Yes. This infinite vast expanse (*longchen*) of Primordial Awareness Wisdom continuum is who we actually are. Great *vidya/rigpa/christos* Presence of That, indwelling always at the spiritual Heart. *Tat Tvam Asi!* That I Am! That (*tathata*) is our supreme identity, great completion, our always present buddha nature, buddha mind—deep heart-seed of relative and ultimate happiness that is both origin and aim of all our fruitless happiness seeking strategies. Indwelling bright Presence of That. *Mahasukaho!*

III

Being Happy Now

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

—Plato, *The Republic Book I*

"Come and See." What is the essential truth of human happiness? It is this: *both happiness and unhappiness arise from your present mindstate*. So now gently place your attention/awareness upon selfless life force *prana* spirit wind that rides the natural breath in the belly. "Train your mind!"

Let your mind be open. Our happiness lies not in the future; nor in the past. Past is gone. Future has not yet arisen. Everything happens only *now*, in this timeless present moment. So we cannot *become* happy later. But we can *be* happy now—this eternal present moment here and now.

Please consider this great primordial love-wisdom teaching: within vast empty 'basic space' of our incessant stream of thoughts and feelings abides blissful clarity and perfect peace. Upon each breath in this luminous natural space of mind-nature abides authentic happiness. It accumulates with each mindful breath—not toward some grand future happiness mind state, but your happiness here and now. It's always already present within, this *ultimate* happiness that subsumes our *relative* conventional happiness and human flourishing. It's present even when we forget. Remembering this great truth, moment to moment, is our awakening to Happiness Itself—selfless, harmless happiness that cannot be lost. Intimate bright Presence of That! But don't *believe* it. It's utterly beyond belief. Buddha told, *"Ehi Passika: Come and see for yourself"*.

Therefore, the essential question of human happiness is this: if happiness is the selfless, present natural state of your mind, how shall you accomplish a continuity of such positive mind state moments while simultaneously surrendering the worrisome negative mind states?

Clearly, the "wild horse of the mind"—our self-ego-I—requires a bit of training in order that we may *choose* positive states and surrender negative states. After all, human emotional pathology is pathology of a self. No self, no problem. How then shall we accomplish this selfless cognitive state of pure primordial Presence—Hamlet's "consummation devoutly to be wished"?

How indeed. We gently train the mind in its selfless natural peace. We learn a bit of basic mindfulness—Buddha's "mindfulness of breathing". For 15,000 years, in both the West and the East, human beings have learned to *rest* in this already present indwelling bright Presence, our essential wakefulness. All of the wisdom masters of the three times—past, present, future—have taught this open secret of selfless human happiness. *Thus is human happiness inherently an awareness management skill set!* Far too simple to believe—until one actually practices it!

Perhaps the most ludicrous fiction of human self-ego-I is certainty that the cause of our ever-present dissatisfaction with our arising and appearing realities is always some external person, out-group or outer condition. Surely the causes of our suffering cannot be ourselves! The cause of our adversity is always outside, in someone or something else; never the result of our own selfish thought, intention and action (karma). That bad habit of mind arises from 'primal ignorance'.

The 'true demon' of our continuous dissatisfaction with the inevitable adversity of being here in space and time is the demon of ego-created 'failure of recognition' of our indwelling *bodhicitta*—our always enlightened heart-mind love-wisdom mind that is thought, intention and action for

benefit of living beings. Understanding this primal ignorance (*avidya*, *marigpa*, *hamartia-sin*) we take full responsibility, each moment, for our present mind state, ego projections and the inexorable “karma” that it bestows upon us.

We accomplish such an enlightened mind state by: 1) inner subjective mindful breathing, and 2) outer objective 'healthy skepticism' as to our well defended web of concepts and beliefs.

We cannot control the past, nor the future, nor the actions of others, nor the near continuous adversity that besets us being here in time. But we can control our reactions and responses to what happens to us, and within us now. We may, with a bit of mindfulness practice control the reactionary, impulsive 'wild horse of the mind'. We can train our obsessive “monkey mind” to *choose* selfless, kind, compassionate thought, intention and action for the benefit of beings, which of course benefits ourselves. Thus do we take control of our karma. What we manifest is what we receive. Clearly, such quiescent 'mindfulness of breathing' has much to do with human happiness. You can do this!

Have we not by now, at long last learned that we cannot trust the bogus, reactionary negative thoughts and ego-projections of our 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. So we make self-ego-I an ally. Compassion is the antidote to hatred!

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

Thus do the wise aspire to help human, and other beings. And, wonder of wonders, such conduct makes us happy. We accomplish our own happiness, not so much through acquiring material stuff and relationship benefits for ourselves, but by helping to lessen the suffering of others—family, strangers, animals—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 or others. 'Difficult people' need love too. So we learn to give it. No big news here. We already know this.

It is this aspiration, then engaged action/conduct that is the primary cause of a happy mind. Mindful breathing makes it present to us right here and now, and motivates such selfless kind compassionate feeling, intention, then engaged action—step by step. “Mindfulness of breathing is the foundation of peace and all higher knowledge.” [Gautama Shakyamuni, the Buddha]

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

Buddha's *Mindfulness Sutra*, “The Practice of Full Awareness of Breathing” with its four “foundations of mindfulness” —body, feeling, mind, and phenomena appearing to mind—gives us capacity to “let it be as it is”, prior to self. [Boaz 2025] Such self-surrender, letting go of narcissistic self-ego-I leads to “complete unsurpassed enlightenment”—liberation from suffering—harmless Happiness Itself. That is “full *bodhi*” realization of our indwelling love-wisdom mind. Begin now with simple placement of your attention/awareness upon mindful breath in the belly. [*Ch. X* below]

IV

Ground, Path, Fruition/Result

The fruition is no different at the pinnacle of enlightenment than it is at the primordial base.

—Adzom Paylo Rinpoche

Integrating the Ground and the Fruit Through the Path

In *Dzogchen* View the Fruition—liberation, enlightenment, then buddhahood—is always already present in the very nature of our 'supreme identity' with the essential base or ground (*dharmakaya*: emptiness and buddha nature), but it is not yet realized and actualized through the Body, Voice and Mind of this basal nature. We fully awaken to That upon the spiritual Path.

The essence of enlightenment—very heart-seed of buddha nature (*tathagatagarbha*) “is a continuity that extends throughout our journey along the stages of ground, path and fruition.” [Kenchen Thrangu Rinpoche] The precious *samaya* or covenant between Vajra Master and disciple facilitates, after development (creation) and completion stages of the path, Ati Dzogchen perfection stage. That is necessary to awaken and integrate the prior already present unity of Ground and Fruition in the confusion context of our everyday life world, and of the spiritual Path.

If this process is to bear the fruit of liberation, the student must continuously dedicate the merit and benefit of these profound practices, not to self, but to the benefit and ultimate happiness of all beings, great and small, everywhere. What then, is the Ati Dzogchen method of clarifying the confusion of the path? It is realization of the union of View, Meditation, and Action/Conduct.

In Dzogchen, on the basis of the clear light itself, the way in which the clear light abides is made vivid and certain by the aspect of *rigpa* or knowing. That is free from any overlay of delusion and from any corrupting effect due to conceptual thoughts, that will inhibit the experience of clear light...It is not accomplished as something new, as a result of circumstances and conditions, but is present from the very outset...an awareness that can clearly perceive the way in which basic space and wisdom are present. On the basis of that key point, the realization of clear light radiates in splendor, becoming clearer and clearer, like a hundred million suns...Here the aware aspect of clear light or effulgent *rigpa* [which arises from nondual essential *rigpa*] is stripped bare and you penetrate further into the depths of clear light...even as objects seem to arise... It is on this basis that you train your mind.

—Third Dodrupchen Jigme Tenpe Nyima (in H.H. Dalai Lama, *Dzogchen* 2000.)

Rigpa: The Main Point

Nyingma head Dodrupchen teaches that “The main point is that the *rigpa* taught in the Dzogchen approach and the wisdom of clear light [*Anuttarayoga tantra*] are one and the same.” Twentieth Century *rimé* master Tulku Urgyen agrees. Regarding the Buddhist “three great views”:

The view of Mahamudra, Dzogchen and Madhyamaka is identical in essence. Although it is said, 'the ground is Mahamudra, the path is the Middle Way, and the fruition is the Great Perfection,' in the view itself there is no difference whatsoever...The awakened state of Mahamudra doesn't differ from the awakened state of Dzogchen or Madhyamaka. Buddhahood is the final fruition of all these regardless of which of these paths you follow.

—Tulku Urgyen *Rainbow Painting* 1999

Thus, the awakened state of Presence—*rigpa*—does not differ in Dzogchen, or the Essence Mahamudra of Highest Yoga Tantra, or the highest Madhyamaka of the Definitive Meaning. However, His Holiness Dalai Lama cautions us not to confuse this highest, greater esoteric or innermost secret nondual teaching with the lesser esoteric *Mahamudra* and *Madhyamaka* of Sutra and lower Tantra. This difference in subtlety is the essential difference between the "definitive" nondual teaching, and the teaching of the "provisional" lower sutras and tantras.

Dodrupchen's "effulgent *rigpa*" (*lungdang*) of the clear light is the aspect of *rigpa* that is "directly experienced" (*yogi pratyaksa*) when conceptual thoughts (*vikalpa*) of the less subtle mind states are still present—"rigpa that arises from the ground, and is the appearance of the ground." "Essential *rigpa*" (*rigdang*) of Secret Mantra is the indwelling, pure direct 'experience' in the yogin—free of even the slightest conceptual elaboration—the experience of nondual ultimate "fundamental innate mind of clear light." Moreover, this essential clear light mind (*ösel*) is about the same as the Sutrayana nondual "transcendental wisdom" of nondual *Prajnaparamita Sutra*, beyond or prior to subject and object, self and other, and all the dualistic false dichotomies of conditional spacetime dimensions of the world of objective empirical relative-conventional truth.

So there is 'effulgent *rigpa*' of the *appearances* of the ground or base, and 'essential *rigpa*' of the formless, timeless, selfless *nondual* primordial *dharmakaya* 'groundless ground' itself.

Thickening the plot, Dodrupchen also identifies *rigpa* that is both, and *rigpa* that is neither. In the former there is *rigpa* union of the conceptual appearances arising from the base, effulgent *rigpa* with nondual essential *rigpa*. And the latter, in "rigpa attaining its full measure" the yogi has taken a "firm stance within the essence of the base" that is neither 'essential *rigpa*', nor 'effulgent *rigpa*'. That *rigpa* abides always already as empty 'basic space' beyond any concept about *rigpa*.

In this rather prolix conceptual exposition then, we have both relative effulgent and ultimate essential qualities and experiences of primordial wisdom gnosis that is *jnana/yeshe*. Direct feeling-knowing awareness of Presence of That is nondual *rigpa/vidya*, beyond our concepts and beliefs about it. As to Dodrupchen's fourth alternative—*rigpa* that is neither effulgent nor essential *rigpa*—that is utterly nonconceptual nondual "*rigpa* of all-embracing spontaneous presence (*lhundrub*), spacious *dharmakaya* wisdom of ultimate fruition...ultimate state of freedom...exhaustion of phenomena beyond mind". [H.H. Dalai Lama, 2000]

Longchen Rabjam (1308-1364), great synthesizer of the *Dzogchen* transmission teaches:

Timeless self-arising wisdom is *rigpa* that is empty, clear and free from all elaboration, like an immaculate sphere of crystal...it does not analyze objects...By simply identifying that nonconceptual, pristine, naked *rigpa*, you realize there is nothing other than this nature...This is nondual self-arising wisdom...Like a reflection

in a mirror [*melôn*], when objects and perceptions manifest to rigpa, that pristine and naked awareness which does not proliferate into thought is called the 'inner power' (*tsal*), the responsiveness that is the ground for all the arising of things...For a yogin who realizes the naked meaning of *Dzogpachenpo*, rigpa is fresh, pure and naked, and objects may manifest and appear within rigpa, but it does not lose itself externally to those objects.

—Longchen Rabjam, *The Treasury of the Dharmadhatu*, (Commentary), Adzom Chögar edition, quoted in H.H. Dalai Lama, *Dzogchen* 2000

Hence, atavistic self-arising clear light wisdom *rigpa* awareness is primordially pure, and in Longchenpa's words, "empty and clear"—the unity of emptiness and clarity that is lucid, clear light *ösel* luminosity. That is the prior "natural unity of one identity with two aspects." *Shunya* literally means empty, *ta* is awareness; *shunyata* then is empty luminous awareness—utter absence of perceiving knowing subject, and its known objects—odious subject-object split. "*Emptiness is the absence of subject and object.*" [Longchenpa]

That timeless, formless, selfless nondual supreme source ground or primordial base (*gzhi*) of the chaos of dynamical appearing energy forms arising therein is both empty and aware—the unity of emptiness with its interdependent energy appearances arising upon the *prana* spirit wind of awareness. Its *essence is emptiness*, primordial purity/*kadag* (*trekchö* practice)—subjective "inner lucidity," nondual wisdom, basic space (*chöying*) *dharmakaya* Ultimate Truth (*paramartha satya*). Its *nature is timeless awareness*, spontaneous presence (*lhundrub*) of emptiness in every spacetime form (*tögal* practice). That 'vision' arises as "outer lucidity," *upaya*/skillful means, the "responsiveness" of compassionate loving kindness of *rupakaya* in the spacetime dimension of Relative Truth.

The nondual ontic prior and phenomenal always present unity of these Two Truths is Perfect Sphere of Dzogchen, natural Great Perfection or Great Completion of the Two Truths wisdom of both Mahayana Sutra and Tibetan Vajrayana Tantra, realized through practice of Nyingma ninth stage *Ati Yoga*, utterly liberated and free of the twofold ignorance—forgetting and thinking—grasping at a self and grasping at its phenomenal realities. This grasping and attachment results from 'impure view' that is the reifying conceptual elaboration (*namtok*) of relative-conventional phenomena and states of experience of self-ego-I, dualistic mind (*sems*), conceptual, semiotic "global web of belief" abiding in the three times—past, present and future.

The relative antidote? "Without past, present, future; empty, awake mind." [Ju Mipham] As we have seen, this primordial awakened mind is the nondual unelaborated spontaneity of the eternal fourth time (*turiya*, the fifth state *turiyatita*) that abides within this relative-conventional moment in an *ultimately* illusory space and time, exactly as it is here and now.

According to Dzogchen master Tulku Urgyen, this luminous inner union of emptiness and form is personified in the tantric deity Vajrayogini (Yeshe Tsogyal/Vajra Varahi). "Knowing one, liberates all." *Rimé* master Ju Mipham on the Dzogchen view of these Two Truths of the Buddha—that final one truth of always present unity of ultimate emptiness and relative form:

Within the essence, original wakefulness which is primordially pure [*kadag*], manifests the nature, a radiance which is spontaneously present [*lhundrub*].

—Ju Mipham Gyatso

Unity of Science and Spirit: Our Noetic Wisdom Imperative

Our titular concern: with the quantum nonlocal collapse of hitherto objective spacetime 'local reality', what remains of this our beautiful world of objectively real stuff? What now is really real? And 'who am I' being here in Albert Einstein's haunting "illusory time"? What hath relativistic quantum physics wrought upon our comfy Local Scientific Realism/Materialism?

Our venerable *quantitative* physics Standard Model of particles and forces with its two incommensurate and incomplete epistemic pillars—Quantum Field Theory and General Relativity Theory—is in process of a profound but "spooky" (Einstein's *spukhaft*) *qualitative* 'post-empirical', post-metaphysical Kuhnian human knowledge 'paradigm shift'. A new mythopoetic order.

We have of late learned to understand this inchoate scientific and cultural revolution in our habitual "global web of belief" (Quine 1969) by the lights of causal Indo-Tibetan Buddhist Middle Way *Prasangika*, foundation of acausal, nondual *Ati Dzogchen* ontology, epistemology and psychology. [Boaz 2023 *The Noetic Revolution: Toward an Integral Science of Matter, Mind and Spirit*]

At the end of the 19th century Rudyard Kipling told, "Oh East is East and West is West, and never the twain shall meet." Now on the cusp of our 21st century global Noetic Revolution, the subjective *Spirit* wisdom of the East has *ever* so gently encountered the objective *Science* of the West. Yet Western culture Big Science still clings to its bygone Local Realism. And that is the rub.

Does not this Promethean cultural drama point out a providential coming to meet of the subjectivity of the wisdom of Pre-modern East and the scientific objectivity of the Modern West through the emerging 21st century epistemic colloquy of ancient wisdom of centrist Buddhist Middle Way philosophy with recent nonlocal quantum physics and cosmology? Through that prior unity arises a gradual rapprochement of conceptual objective Science and perfectly subjective, all-embracing, nonconceptual, nondual Spirit Ground in whom Science arises and is instantiated. [Boaz 2023 *The Prior Unity of Science and Spirit: Toward a Noetic Quantum Ontology*]

Indeed, is not that natural confluence of our human *noetic cognitive doublet*—objective conceptual and subjective contemplative—Hamlet's very "consummation devoutly to be wished" for human cognitive life? In short, this bright indwelling twofold Presence of our 'already accomplished' ontic prior and phenomenally present *one truth unity* resolves the destructive false dichotomy of a naïve pretense to purely objective Science, or to spooky subjective Spirit. Objective conceptual; subjective contemplative. Proper 'awareness management' requires skillful use of both of these our innate human noetic cognitive doublet. Now the third factor is the unifying nondual wisdom gnosis clarity that embraces these two. *All human dilemma, all relative questions are wisely approached through ultimate union of all three of these our indwelling love-wisdom voices.*

A unified objective/subjective view and praxis—with its emerging Contemplative Neuroscience of Consciousness (*Ch. VIII*) and its post-ideological post-formal numinous soteriology—presents a propitious opening for an Integral Noetic Science that is both origin and aim of our emerging 21st century Noetic Revolution in matter, mind, and spirit. That (*tathata, thatness*) is compassionate healing indwelling love-wisdom mind Presence of the very Ground of Being—by whatever grand name—that abides always at human spiritual Heart (*hridayam, nyingpo, kokoro*). That happy awakening is our Heart's desire. It's like coming home. Let it be so.

VI

The Gnosis of Light

Behold the light!...the true light which lights every one
that comes into the world. —*Gospel of John*

The Presence

Jesus taught the truth (*alétheia*) and the goodness/beauty (*agathos/charis/kalos*) of the ancient mysteries—the Primordial Wisdom Tradition of our species that was the radical nondual monistic teaching taught by the great masters of antiquity, and by the great masters who founded our historical religions. This love-wisdom tradition of humankind belongs equally to them all. Esoterically, there is a prior and transcendent unity at the heart of all our human love-wisdom traditions. That unity is subtler or deeper than the exoteric conceptual, moral, theological, epistemological and ontological similarities revealed by philosophy. That unity is the pinnacle where our exoteric traditions merge. That formless timeless unity is base or source ground in whom they all arise. Here lies the implicate, monistic, nondual primordial awareness unity that transcends yet embraces the explicate realities of our wisdom traditions. It is that union of *ultimate being* itself ('interbeing') that is our heart's desire through the *relative becoming* process of the interdependent continuum of outer, inner, innermost secret and nondual religious and philosophical views and practices, albeit expressed through different metaphors, and differing levels of subtlety of understanding. This Base (*gzhi*) or "supreme source" ground (*Bathos*, *shunyata*/emptiness, *Trikaya*, Ultimate *Bodhicitta*) in whom everything arises is nondual intrinsic "Primordial Awareness Wisdom" (*jnana, yeshe*)—bright clarity-bliss of the Gnosis of Light.¹

That nondual Gnosis of Light is the heart essence of esoteric Christianity. This view is perhaps best stated in the one Gnostic Gospel that was included in the *New Testament* canon, the *Gospel of John*: "Behold the light!...the true light which lights every one that comes into the world." It is this light, this potential for enlightenment that is the bright, unawakened "presence that lives sleep-waiting within each human form". [Schofield 1973] It is this light that is the subject of the profound primordial mystery, subject of the esoteric transcendental aspect of our descent from primordial Ground of Being, and our ascending path of return. This luminous *Presence* (*christos/vidya/rigpa*) is the very primordial light of *Genesis*, arising from the Depth (*Bathos*, emptiness) and dwelling at the spiritual heart of every human being. This true Gnosis is more profound than the dualistic doctrines of the Gnostic Christian heretics. It is more profound than the transcendental theology of the great theologians Clement of Alexandria and his disciple Origen; more profound even than the nondual Valentinian and Thomas teaching. Indeed, the nondual true Gnosis of Light is utterly beyond the grasp of human concept and belief,

¹ Our Great Wisdom Tradition assumes that this greatest or subtlest Primordial Awareness Wisdom dimension is hidden from egocentric conceptual mind to varying degrees—from slightly hidden to deeply hidden. It is revealed, step-by-step as the spiritual aspirant ascends through practice of the path of gnosis. Paradoxically, it is given immediately, in this very moment now to the prepared aspirant who will open to receive it. This seeming paradox of the hidden gnosis *vis-a-vis* its immediate Presence at the spiritual heart is the "paradox of the path." It defines the "problem of gradualism." Because both past and future are perforce 'gone beyond' the paradox of seeking happiness, whether relative or ultimate, is this: "We cannot *become* happy later. But we can *be* happy now". [Adi Da Samraj]

transcending the mind altogether for it is the eternal mystery of the very clear light Nature of Mind. It is this Gnosis of Light that arises from and opens into the basal primordial Ground of Being Itself. Therefore, this unity of love and wisdom (philosophy as *philos/sophia*) is the essence or Nature of Mind (*Ein Sof*, nondual Primordial God the Father, *Tao*, *Parabrahman*, *shunyata*, *cittata*, *sems nyid*). That Gnosis of Light is the original creative utterance (*Logos*, The Word), remembrance, recognition and ultimate realization of our primordial 'supreme source' being ground.

It is this Gnosis of Light that is the actual supraconscious motive for our apocryphal happiness seeking strategies. The great adepts and masters of the past and of the present have taught and demonstrated this great truth through the example of their lives. And astonishingly, "It is already present, accomplished from the very beginning". "For those with ears to hear, let them hear." For those who will, surrender and receive this always already present divine indwelling Presence of lucid Gnosis of Light. That is our 'supreme identity'—who we are.

Why then is this great gnosis wisdom teaching mostly absent from Abrahamic monotheism—Jewish, Christian, and Islamic spiritual practice?

The Betrayal of the Gnosis of Light

Our conventional religious institutions do not desire to transcend the self centered egoity that obstructs realization of the gnosis love/wisdom, but to serve it. Chögyam Trungpa Rinpoche has termed this egocentric 'spiritual' motive "spiritual materialism". Our prevailing global massmind ideology is Scientific Materialism whose legacy emotionally conditions us to accept and cling to belief in a complex of divisive conceptual and belief systems ("hang ups," *cathexes*, *samskaras*) that deny this indwelling 'supreme identity', this primordial love-wisdom light that we actually are. We are reduced by such radical objectivist materialism to "ghosts in a machine." [Ryle, Koestler] The deep subjective realities of God and Spirit have become no more than 'artifacts of neurochemical brain activity'. We feel guilty and unworthy of the love and the wisdom that is our birthright as "children of the light", human participants being/becoming the very Gnosis of Light. Jesus told, "The sins of the parents are visited upon the children", generation after generation.

A great misfortune befell Christianity. The betrayal of ancient Mysteries by the false Gnostics—for the true Gnostics, that is, those who know, were the Initiates of primitive Christianity—caused the true Gnosis to be rejected, and alienated the Church from the supreme truths of the Kaballah, which contain all the secrets of transcendental theology.
—Eliphas Levi, *The Mysteries* [A.E. Waite, in Kingsland, 1970]

The esoteric understanding of the indwelling, intrinsic primordial wisdom Gnosis became hardened into exoteric, conventional dogmas and the "True Gnosis of Light" became heresy. The power of the early Orthodox Church became gradually vested in an ambitious, material priestly hierarchy who from the earliest apostolic period established a powerful orthodoxy fanatically opposed to the profound esoteric mystery teaching descended from prehistoric wisdom masters to Hermes, Enoch, Moses, then to Jesus, to Paul, to Theodotus and his great disciple, poet-master Valentinus. That zealous orthodox priesthood was the fanatical "Christ Cult" of the early Christian Orthodox Church of the first and second

centuries. Tragically, this betrayal of the true Gnosis of Light came to include the great Gnostic wisdom initiates Clement, Origen, and Augustine upon their coerced conversion to the exoteric Orthodoxy. It became the sworn goal of this group to destroy every trace of the Gnosis wisdom texts throughout all Christendom. [Mack 1995] The catastrophic result was that the lucid nondual Gnosis of Light love-wisdom teaching of Jesus and of those great Hebrew prophets before him was lost to the world until discovery of the *Nag Hammadi Library* in 1945, and the *Dead Sea Scrolls* at Qumran in 1947. [Boaz 2025 *Christianity and Buddhism: Two Truths One Ground*]

Christos Presence: The Cosmic Christ, Heart Seed of Gnosis of Light

The primordial wisdom mystery teaching of the "Gnosis of Light" is this: each individual of our human kind has an inherently divine nature, or "heart essence", an indwelling Christ/Buddha/Tao love-wisdom awareness Presence that is our natural 'supreme identity'. "The Nature of Mind is primordially pure from the very beginning." [Nagarjuna]

It is told in our wisdom traditions that such a primordially enfolded and realized humanity unfolded and separated from that formless, timeless, selfless ground and descended into this material world of flesh and ego, yet desires to be released, to realize and return to the actual spiritual perfection or wholeness ground that is paradoxically, our 'supreme identity' from the very beginning. This return to, or realization of our aboriginal, inherently divine nature is the great esoteric truth of the perennial mythical archetype of "the eternal return" to that prior yet always present state of wholeness union with Presence of our Spirit Ground.

This truth of our apparent descent into material spacetime and the realization-return to essential, nondual perfectly subjective Ground of Being is present in inner esoteric and greater esoteric nondual wisdom teachings in all of our primary religious traditions.

That truth is descended to Christianity through the esoteric and innermost secret tradition of the Hebrews (Moses, Jesus, Paul, mystical *Kabbalah*), and the Greeks (Pythagoras, Plato, Plotinus). This teaching was present in the Hellenistic mysteries which were descended from our Hermetic/Orphic and Vedic mystery traditions and their prehistoric antecedents.

That which is called the Christian religion existed among the ancients, and never did not exist, from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity.

—St. Augustine [*Epis. Retrac., I, xiii, 3*]

Thus it is the nature and destiny of humanity—on the accord of this ancient teaching of our great Primordial Wisdom Tradition as it is embodied in esoteric Christianity—that "in the beginning" humankind was spiritually divine and whole, not separate from our nondual Father-Mother-Creator-God. Humanity descended from this Eden consciousness into matter, became clothed in "coats of skin," polarized into two sexes, evolved a material separate self-ego-I, and became forgetful (*amnesia*) of our divine primordial awareness Source Ground. This theme is constant in the various creation mythologies of our species. This is the hell of *samsara*: the sin (*primal ignorance, hamartia, avidya, marigpa*), suffering (*pathos, dukkah*) and death (*thanatos*) that is the story of the *Old Testament*, and in the East of the ancient *Vedas*.

Now in both West and East it is the indwelling selfless (*kenosis*) Spirit Presence of this divinity, realized through *sadhana* of the yoga of the practice of the spiritual path (*marga, lam*) that develops our "*paracletic* faculty" to realize the indwelling but forgotten nondual Gnosis of Light. The ripening of this seed of divine potential facilitates spiritual reunion and return to our primordial source ground—by whatever holy name—that is 'innermost secret' teaching of the *New Testament*, and of nondual Buddhism (Essence Mahamudra, Ati Dzogchen), Advaita Vedanta, and Taoism (the yoga of the *Returning of the Light*).

That inherent, primordial spiritual nature (Christ Nature, Buddha Nature, *Ein Sof*), that luminous, numinous "I Am That I Am" Presence of Moses and the Hebrew Prophets—heart-seed always already present at spiritual heart of each human being—is esoterically, the old news and the 'good news' of the teaching inherited and transmitted by Jesus the Christ and by Gautama the Buddha. That is the primordial awareness Gnosis of Light revealed and demonstrated through the historical person of Jesus as innermost Christ Principle; and divine "*I Am Presence*" of Buddha Shakamuni (*Tathagatagarbha* heart seed of buddahood). This Christ/Buddha Nature Presence is actual 'supreme identity' of the human being. That is the Fruitional View. Who am I? "I Am That I Am." "*Tat Tvam Asi!* That I Am!". Presence of That.

Thus it is, innermost *cosmic christos*, not the person or personality of Jesus, and not Jesus as God that is to be realized by each human being through the teaching and the yoga or spiritual practice of the Gnosis of Light. It is the *christos* that is the 'Cosmic Christ' Presence, "the living Jesus", "the living Buddha" that dwells within the heart and mind of each human being and shall, in due course and by grace, be 'resurrected' and realized by each one of us. And thereby the collective whole of humanity shall be released, liberated and returned in Spirit to the Eden consciousness of the nondual divine "That I Am" Presence of our supreme source. That (*christos, vidya, tathata*) 'innermost secret' Presence is the great Primordial Wisdom mindstream of the Cosmic Christ that has been realized and actualized in the world by Jesus the Christ, and by each of the great buddhas and *mahasiddhas* of the past, and of the present, and will be realized by the avataric christ/buddhas yet to come. Thus it is on the accord of the esoteric innermost secret teaching of the noble Great Wisdom Tradition of our kind.

The initiatory levels or degrees of depth of realization of this esoteric perennial mystery teaching remain of course, merely exoteric conceptual understanding until actually realized and demonstrated—gradually step-by-step, then suddenly by the disciple/devotee in the everyday life world—from initiation, to enlightenment, to the realization of innermost *christos* gnosis and its actualization in the world through compassionate activity, and beyond. Such a one, according to the *Gospel of Philip* (Gnostic) "Is no longer a Christian, but a Christ."

Resurrection of Our Indwelling Christ Nature

Hence, it is our inner Cosmic Christ Presence that is to be realized through the radical nondual Gnosis of Light, promethean blissful "clear light" teaching of our Primordial Wisdom Tradition. Yes. That realization of our non-separate innermost secret Christ Nature is the realization of Christ Consciousness, Christ Mind, Buddha Nature, infinite Hebrew *Ein Sof*, primordial Presence, by whatever sacred name, divine original face of each human being, of all sentient beings, and indeed, of all relatively manifested spacetime conditional reality.

Thus it is, there is the *ultimate* implicate order of perfectly subjective "Big Mind" (Susuki Roshi), mindstream of *Christ Presence*, *Abba* nondual Primordial Father of Jesus the Christ, our all-embracing buddha mind that transcends and embraces everything that arises here in space and time. And there is included within *That* (*tathata*), the conditional world of this spacetime reality—"Small Mind"—*relative* explicate order of the objective world of related things. Again, it is this Christ-Buddha indwelling mindstream essence that is, according to our Great Tradition, the luminous Presence (*christos*, *vidya*, *rigpa*) of the Primordial Awareness Wisdom (gnosis, *jnana*, *yeshe*), 'supreme identity' of our 'supreme source' Spirit Ground—*Bathos*, formless depth, living breath of Gnosis of Light in whom this all arises.

The spirit realization of universal Christ Consciousness, according to Paul, must be "found and brought to birth as the Christ in you" in order to be lifted up from this samsaric "ocean of incarnation and death." Jesus' resurrection is for Paul, not a temporal "judgment day," but a transcendent Gnostic mystical awakening, enlightenment, liberation: "Awake thou that sleep, and arise from the dead, and Christ shall shine within thee". [Paul, *Ephesians*]

Throughout the canonical *New Testament* and the noncanonical Gnostic Scriptures, Christ Consciousness—*christos/logos*—as the potential realization of the Gnosis of Light is presented continuously in outer exoteric symbol and allegory as the fall and resurrection of each individual, and thereby of humanity collectively. Humanity has been crucified upon the cross of material form. Today we see this in dreary scientific and spiritual materialism.

Once again, our spiritual ascent—resurrection, liberation and return to nondual God the Father—is accomplished through the practice of the spiritual path, the yoga (union of matter and spirit) of the path to realization of numinous always already present Christ Presence, our Christ Consciousness, indwelling *christos* or Cosmic Christ that is, and shall always be, our original divine nature. From the Fifth Gospel, the Gnostic *Gospel of Thomas* Jesus speaks:

If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you. There is light within a being of light, and it lights the whole world. If he does not shine, he is darkness.

Christ is Risen. The great truth "Christ is Risen" is, esoterically, the personal realization that the conditional self-ego-I of every human being has already been resurrected into the Gnosis of Light that is the "I Am" Presence, (*christos*, *vidya*, *rigpa*) that is not other than, or in any way separate from our divine 'supreme source', *Abba* God the Primordial Father, nondual perfectly subjective all-embracing Spirit Ground of Being. "Christ is Risen" is the truth that "it is already accomplished, present from the very beginning" (Garab Dorje); that each one of us is already resurrected into the light, here, now, at the heart, when we listen, recognize, awaken and then realize *That* (*tathata*, *christos*) that we already actually are. That is the 'innermost secret' indwelling primordial awareness-consciousness Gnosis of Light. That remembrance is our moment to moment realization. Happiness Itself. Harmless happiness that cannot be lost. The actualization of That through kind, compassionate human action/conduct naturally follows. "A journey of a thousand miles begins with the first step." [Lao Tzu]

VII

Primordial Awareness Wisdom: Sutra, Tantra, Dzogchen

Let us now review the three essential awareness *yanas* of the Buddhist path—Sutra, Tantra and Dzogchen. According to the Third Doderupchen, and His Holiness Dalai Lama, the Inner Tantras of both *Anuttarayoga tantra* or Highest Yoga Tantra (nondual Essence Mahamudra), and of Ati Dzogchen (*semde, longde, manngag/upadesha* teaching cycles) are essentially nondual tantras, while the less subtle, less direct Outer Tantras and sutras of this *Triyana* remain the fundamental and foundational vehicles of the Buddha's transmission to us. And all these vehicles of the path provide the same Fruit/Result—*Prajnaparamita*—great nondual already indwelling transcendent Primordial Awareness Wisdom (*jnana, yeshe, gnosis*)—love-wisdom truth of all the buddhas of the three times—past, present, future. And that is always already present at the Heart, here and now!

H.H. Dalai Lama reminds us that without this early foundation of the path; indeed, without all three Turnings of Buddha's *Dharmachakra* Wheel that comprise the Buddha's speech (*Buddhavaccana*), the wisdom temple cannot be built. Thus, for Indo-Tibetan Buddhist Vajrayana the preliminaries or foundational practices (*ngöndro*) are actually the most profound. They introduce the very highest nondual teaching of both the *Sutrayana* and *Tantrayana* (*Mantrayana*) vehicles. They continue to be fundamental through development, completion and Dzogchen perfection stages of all the Vajrayana lineage paths. Let us then forsake the traditional hubris inherent in the lesser/greater, *hina/maha*, provisional/definitive (*neyartha/nitartha*) dualistic scholastic dialectics and honor Buddha's speech/voice in a nonsectarian, *rimé* spirit of mind.

The Indo-Tibetan Vajrayana or Secret Mantra Mantrayana then, contains both *Sutrayana* and *Tantrayana* teaching vehicles: the *renunciation* practices of the Sutras, the *transformation* practices of the Outer and Inner Tantras, and the *fruition* view of nondual highest Essence Mahamudra, and the “spontaneously self-perfected” (*lhundrub*) state of Ati Dzogchen, nondual Great Completion of cause and effect duality of the Two Truths of the Mahayana Causal Vehicle.

The profound and spooky paradox of the Dzogchen fruition or resultant view is that in this ultimate nondual view there 'exists' no afflicted consciousness nor negative emotions to be renounced, purified or transformed! Indeed, there is no ultimate phenomenal spacetime reality to negate; and so no beings to negate; and so no wondrous ultimate ontological ground to be fabricated! There is only this basal primordial pure awareness. "Awareness is the timeless, nondual integration of emptiness and lucidity—naturally lucid and unobstructed awareness in all its nakedness, within the context of originally pure basic space that is free of all elaboration." [Longchenpa] That is the ultimate view that embraces and subsumes the relative views.

Ontic nihilist extremism? No. Utterly it is nondual wisdom. Well then, what is all this arising phenomena that *seems* to appear in mysterious 'basic space' of the Ground of Being, very Nature of Mind? And *how* does it appear? What arises and appears from nondual formless timeless awareness is this all too real diaphanous domain of spacetime ($E=mc^2$) Relative Truth—all of it utterly absent and empty any whit of *ultimate* or absolute intrinsic existence! Still, there 'exists' perceptually and conceptually imputed *relative* appearances, and our sensory experience of them.

Thus our rather ambiguous epithet "groundless ground" for the non-logocentric, ultimately absent emptiness source/base (*gzhi rigpa*) of all this relatively real arising yet illusory phenomena.

On the acausal nondual Ati Dzogchen view the primordial nature of *ultimate* reality itself, its very heart-essence, is "perfect from the very beginning"; is "Buddha from the very beginning". This prior and present indivisible unity of emptiness/luminosity/lucidity, and awareness is blissful "primordially pure" Presence of androgynous Samantabhadra, primordial *dharmakaya* Adi Buddha. That is our 'supreme identity' of the 'supreme source'—always present within and throughout embodied mind, ascending and descending upon gentle breath of quiescent mindfulness, indestructible *thigle* essence at spiritual Heart of each human being—without a single exception.

This indwelling, timeless, intrinsic primordial awareness buddha nature of ours—bright Presence of That (*tathata*)—is the essence of Buddha's Third Turning of the Wheel of Dharma. Again we understand, this our bright "innermost secret" Presence (*rigpa*, *vidya*) is our continuous interdependent participation in ultimate nature of reality being itself (*chö nyid*), *dharmakaya* (*chö ku*), just as it is (*thamel gyi shepa*). It utterly transcends any thought, concept or spiritual experience (*nyams*) of it. *Tat Tvam Asi*. That I Am!—selfless supreme identity, always present here and now.

When we forget ourselves we are actually the true activity of the existence of Big Mind, reality itself. When we realize this fact, there is no problem whatsoever in this world...Our practice is to be aware of this fact...It may be too perfect for us, just now, because we are so much attached to our own feeling, to our individual existence...When you can sit with your whole body and mind, and with the oneness of your mind and body under the control of the universal mind, you can easily attain this kind of right understanding...When we reach this understanding we find the true meaning of our life...How very glad the river must be to return to its original ocean!

—Suzuki Roshi, *Zen Mind, Beginner's Mind* 1970, 2020

In this way then, through great lucid clarity of yogic nondual *direct* understanding, the two seemingly contradictory theses of views on emptiness in Sutra and Tantra—objective and subjective, ascending and descending—are dialectically transcended, yet included and embraced in the higher or deeper synthesis of the supreme view and practice of subtlest Ati Dzogchen tantras, without reducing the great nondual teaching to explanatory experiences and conceptual expressions of our unconscious deep cultural background "global web of belief". [Quine 1969]

Ultimately nondual awareness of emptiness of Madhyamaka is the emptiness of Ati Dzogchen and of Essence Mahamudra, although the relative-conventional view and practices differ slightly. And the result or fruition of all three is identical—primordial buddhahood itself.

And yes, that is Shakamuni Buddha's perfect teaching in "two ways at once," prior yet present "natural unity of one identity with two aspects." One ground, two truths, three buddha bodies are a present union that is an *apriori* unity of this Buddhist Two Truths trope—Ultimate Truth and Relative Truth—subsumed in an ineffable nondual awareness *one truth unity* that is invariant through all of our cognitive states: objective, subjective, contemplative, and nondual. Indeed, a most amazing paradox! But only to conceptual mind. There is always only awareness.

Each and every one of us has the potential to realize fruition. It is you yourself who make the decision...Open the door...follow the path to the end. —H.H. Dalai Lama

VIII

The Neuroscience of Mindfulness Meditation

Mindfulness of breathing is the direct path for purification
of the minds of human beings.

—Gautama the Buddha

Mindful Prelude. Human beings being here in time and space desire, require and deserve some semblance of happiness and well being. We have seen that there are natural happiness mind states already innately present within the human body-mind. We access them through the conscious choice of "placement of awareness/attention" upon our always present love-wisdom mind Presence of all-embracing primordial ground in whom this all arises. That bright Presence rides life force *prana* spirit breath in our physical and subtle body. Hence, for both neuroscience and metaphysics human happiness is a function of one's here now *present* mind state; a blatantly obvious relative conventional truth. As our attentional awareness is consciously placed upon our inherent (*sahaja*) innermost *buddic* peace—subject-object unity (*samadhi*), that luminous Presence that we are—we are happy. If awareness is mired in worry and anger, we are unhappy. So the proper question as to human happiness is this: how do we 'accomplish' such happy, peaceful mind states? That is to say, how do we learn "placement of attention" upon such always already present happiness states? How do we abide at the bright confluence of our innate human *and* our clear light (*ösel*) awareness? We have examined some of the contemplative considerations. Let us now briefly explore recent neuroscientific research on the Buddha's ancient art and science of *shamatha*—"mindfulness of breathing"—*resting* in non-modal 'great ease' (*galso*).

The Neuroscience of 'Advanced Mindfulness Meditation'

Over 50 years of Western neuroscientific research has demonstrated that basic mindful breathing practice supports the following noble objectives: preventive medicine, chronic pain management, stress reduction (recovery from stress induced cortisol production which is known to cause many psychophysical and physical symptoms), psycho-emotional healing, learning, well being, and harmless human happiness.

Beyond Basic Mindfulness Meditation. In the last decade the revolution in the contemplative science of meditation has entered its 'third wave' of research, known to university research programs as "advanced meditation". These programs study the objective neuroscience and even the subjective 'spiritual' mind states and life stages of highly advanced Tibetan and Theravada Buddhist meditators. Leading edge research is centered at the Harvard Medical School, Brown University's Mindfulness Center, the University of Wisconsin (Richard Davidson), the University of Virginia, and Rice University. [*Scientific American* July/August 2024] To be sure, 'advanced meditation' exceeds the secular "mindfulness" that arose in the 20th century 'first wave', and early

21st century *shamatha, sati, smrti, bhavana* mindfulness meditation of the 'second wave'.

'Advanced meditation' research is concerned with what is now described as "*advanced concentrative absorption meditation*" (ACAM)—acausal samadhi states of Ati Dzogchen, Essence Mahamudra, Theravada *jhana, nirodha*, and other 'nondual mind states'—which may cause profound positive psychological transformation, deep and lasting feelings of personal well-being, and healing intervention in mental health—for example generalized anxiety disorder, depressive disorder, bipolar I and II, schizoaffective disorder, PTSD, and much more. 'Advanced meditation' has in hundreds of recent studies correlated specific ACAM brain states to 'felt experience' of enhanced attention, mental clarity, joy, self confidence, emotional ease, enhanced feelings of well-being, and lasting reduction of 'self referential' ('selfing') self-ego-I cognitive processing. The auspicious result is empathy, altruism and compassionate engaged action/conduct for the benefit of other beings, both human and animal. Other benefits include enhanced immune function, post-surgical healing, enhanced business communication, and increased work production (profit).

Advanced meditation research on ACAM intervention has now begun a therapeutic revolution in the domains of medicine, mental health, clinical psychology and psychiatry, but as well in our emerging 'post-empirical' understanding of the theory and praxis of quantum physics, quantum astrophysics and cosmology; neurobiology, and of the prior and present unity of objective Science and its perfectly subjective nondual Spirit ground. [Ch. X]

ACAM "cessation events" as determined by a new investigative protocol that combines objective electroencephalographic (EEG) and fMRI data with subjective first person experience reports by the advanced meditative subject are characterized by "alpha functional connectivity", a near complete cessation of 'normal' human consciousness. In this deep trans-conceptual 'meditative absorption' sensory object awareness and the pervasive sense of a substantially 'real' self-ego-I are utterly transcended in their aboriginal nondual source condition—perfectly subjective primordial awareness-consciousness 'Ground of Being' of all arising phenomenal reality—by whatever grand name or concept. These uncommon supra-cognitive events should not be conflated with the common unconsciousness of deep dreamless sleep, coma, anesthesia, or head injury. Following a cessation event the yogin experiences subtle penetrating insight, clarity, yogic bliss, *kosmic* connectedness and interdependence with all life and life forms—'Great Completion' of our inherently indwelling nondual love-wisdom mind essence (*jnana, yeshe, gnosis*).

Due in no small part to the psycho-emotional profundity of such Buddhist ACAM 'advanced meditation', the view and practice must be guided by wisdom beyond that of skilled academic researchers. Indeed, such contemplative mind training must be transmitted and supported by Buddhist meditation masters of the highest possible excellence.

The Benefits. ACAM advanced concentrative absorption meditation transcends our Western 'taboo of subjectivity'. It supports parasympathetic function (alpha and 'waking theta' brain rhythm "rest and digest" approach behavior), and so enhances immune function, while tending to tonify sympathetic (beta rhythm "fight or flight" aversion/avoidance behavior) activation which suppresses immune function. [Porges 2014; Siegel 2013; Sheng in Hanson 2014]

Neuroscientist Richard Davidson at the University of Wisconsin has shown that beginning meditators in a corporate business setting developed stronger immune systems than controls, as evidenced by statistically significant resistance to respiratory infections. In another Davidson

study, novice meditators reported being 'happier' than non-meditating controls, experience more positive emotions, fewer stressful emotions, and an enhanced feeling of well being. [Davidson 2017; Begley 2007; Siegel 2013; Wallace 2009]

The left and medial prefrontal cortex of the human brain (*vmPFC*) activated in both beginning mindfulness and advanced ACAM meditation has been shown to dampen painful response to negative emotional mind states, while enhancing positive states. Just so, the right prefrontal cortex is activated in negative mind states. The amygdala is responsible for such negative internal states as fear and anger, which are then expressed ('projected') through egocentric, often destructive and self destructive behavior. fMRI reveals underdeveloped amygdalas in such subjects; especially so in the adolescent brain.

In other words, the left and medial prefrontal cortex generate alpha, theta, and 25-42 hertz gamma brain oscillations which mitigate and pacify the negative neural signals from the right prefrontal cortex and amygdala which inwardly manifest as fear-anxiety and its flipside—anger, hostility, judgment, aggression, antisocial pathology—which then manifest outwardly as adventitious human evil: alienation, ethnic hatred, despotism, genocide, and never ending war. [Siegel 2013; Begley 2007; Wallace 2007, 2009]

This process of anger and aggression is observed clinically in stroke patients. Patients with damage to the 'happy' left prefrontal cortex are generally more irritable than those with damage to the 'angry' right ventromedial (*vm*) prefrontal cortex. These patients are often relatively calm, even serene. [Sheng in Hanson 2014]

Meanwhile, the *frontoparietal control module network* manages brain's multiple modules allowing it to function as a consciousness unity (executive function and cognitive control), while the *default mode module*, which spans the same lobes as the frontoparietal network, is linked to such diverse cognitive functions as egocentric self-referencing ("selfing"), introspective thought and subjective feeling, passive emotional listening and learning, emotional processing, memory retrieval and 'theory of mind'—empathetic emotional connection to others. [*Scientific American* November 2014; July 2019]

Mindfulness meditation meta-research, over hundreds of studies since 2000, has demonstrated the following positive psycho-emotional outcomes: subjective feelings of well being and happiness, enhanced immune system function, respiratory function, post-surgical healing, blood pressure reduction, reduced age related brain atrophy, reduced symptoms of dementia and Alzheimer's disease, reduction in symptoms of anxiety, clinical depression, bipolar disorder I and II, schizophrenia, schizoaffective disorder, obsessive compulsive disorder, attention deficit disorder, post-traumatic stress disorder, autism spectrum disorder, sleep disorder, chronic pain, post-stroke symptoms, reduction of prison violence and recidivism, improvement of school grades, and much more. [Begley 2007; Wallace 2009; Siegel 2013]

Meditation research of 'wave one' secular Mindfulness Based Cognitive Therapy (MBCT) has been shown to be as effective as antidepressants in treatment of clinical depression. [Lancet Vol. 386; Kuyken 2015]

The experience of our human sense of self is a function of the ventral medial prefrontal cortex (vmPFC), the fundamental psychological model of self-ego-I in mental time. Here Buddhist emptiness/*shunyata* of self manifests as 'interdependent arising' of phenomena to our self sense—the 'unity of appearance and emptiness'. How shall we understand this?

The Neuroscience of Meditation and Our Experience of Self

We have here very briefly surveyed the neurobiological influences of basic *shamatha* mindfulness meditation (Ch. X), and advanced 'ACAM meditative absorption' on human conduct/behavior. How do these influences effect our sense of self-ego-I (*ipseity/selfhood*); our brain structure and function; relative human flourishing and happiness (*eudiamonia, felicitas*); and the ultimate happiness and freedom of 'spiritual' liberation/enlightenment (*paramananda, mahasukha, beatitudo*)—our post-materialist compassionate harmless happiness that cannot be lost?

Both Zen masters and neuroscientists agree: "mindfulness of breathing" ('focused attention meditation'), 'compassion meditation', and 'advanced meditation' (ACAM) all facilitate 1) a beneficial shift of attention from obsessive, usually fraught self-referential thinking ("selfing") with its overriding concern for 'I, Me, Mine'; which 2) bestows a sense of inner peace, self-acceptance, emotional clarity, and 'cosmic connectedness'; which 3) reduces anxiety and anger toward self and thus toward others; which 4) enhances empathy, altruistic thought, intention and action ('prosocial interaction') for the benefit of living beings (altruism, *bodhicitta*); 5) enhancing feelings of individual well-being and experienced happiness. Both foundational 'mindfulness of breathing' meditation and advanced ACAM promote all-important prosocial behavior. Basic mindfulness meditation is now present in nearly all our social institutions: education, medicine, business, etc.

For Mahayana and Indo-Tibetan Vajrayana Buddhists the self-ego-I is *relatively* an all too real yet *ultimately* illusory conceptually reified elaboration/imputation. How shall we understand this in the gloss of neurobiology?

The unfocused ruminating wandering mind, under sway of the brain's 'default mode network'—the medial prefrontal cortex (MPFC) and the posterior cingulate cortex (PCC)—significantly increase ego self-referential attention—"selfing"—with its often present fear/anxiety, anger/hostility, greed/pride, and negative judgments about self, which are then psychologically projected onto others. The micro-cognitive result of this attentional process in the individual is stress and unhappiness. The macro-cognitive result in the human sociocultural cognosphere is alienation, autocracy, despotism, endless war, and despair. ACCg to the rescue!

Meanwhile, in the *limbic system*, the functional connection between the amygdala and the *anterior cingulate cortex gyrus* (ACCg)—the frontal aspect of the *cingulate cortex*—functions to regulate emotion and impulse control, morality and altruistic conduct, attention, conscious awareness of experience, emotional pain registration, social distress, motivation, modulation of appropriate emotional response to stimuli, decision making, error detection, and monitoring of conflict. The ventral aspect of the ACC is connected to the amygdala, hypothalamus, hippocampus, and anterior insula of the limbic system which is closely connected to and functionally related to the *prefrontal cortex*, but is not itself a cerebral structure. [Bush G, et. el. 2000 *Trends in the Cognitive Sciences* 4 (6): 215-222]

The ACC gyrus (ACCg) is active in feelings of compassion and desire to benefit 'other' living beings. It is not activated in decisions that benefit only oneself. Indeed, ACCg is the critical neuroscientific cause of profound prosocial altruistic behavior. [Patricia Lockwood, Univ. of Birmingham and Oxford Univ.]

With the ACC, the *dorsomedial prefrontal cortex* encodes *empathy*—felt experience of the thoughts and feelings of others—foundational social cohesion of our human interaction. We may choose to utilize our empathy, or not. Altruistic conduct requires that we do. Thus do we feel more

secure, confident, happy, less judgmental. And that feels good.

Such engaged empathetic altruistic action/conduct is for most Buddhists the primary cause of human happiness. Such 'prosocial behavior'—engaged *feeling* conduct for more or less selfless benefit of others—is required for our individual and social well-being. Such conduct has both neurological and ethical components. We may *choose* to consciously engage it, or not.

Buddhist contemplative experience with its 'advanced ACAM meditation' research has demonstrated that when 'grasping at self' ceases, so does the yogi ego who chooses to transcend such self-centered cognition. Within the ambit of this profound 'wisdom of emptiness' arises the liberating freedom potential of nondual (subject-object unity) 'spiritual' enlightenment.

Francis Crick has argued further that the ACC is also the seat of human free will.

Pathology of the ACCg (anterior cingulate cortex gyrus) includes schizophrenia, bipolar disorder, obsessive-compulsive disorder, anxiety disorder, depressive disorder, schizoaffective disorder, PTSD, autism spectrum disorder, and antisocial behavior. Cortical thickness of the ACC predicts increased risk of psychopathology. 'Mindfulness of breathing', through its sometimes disquieting quiescence of self-ego-I, and its capacity to produce peaceful alpha, theta and gamma brain rhythm has a healing impact on all of these ACCg pathologies. [Siegel 2013; Wallace 2009]

In short, scientific meta-research synthesizing data from thousands of research projects since 1970—but especially the neurophysiology and neuro-imaging of 'advanced meditation' ACAM research since the advent of our post-2000 'third wave'—reveal substantial human benefit through each of the four primary classes of meditation practice.

These classes include 1) *shamatha mindfulness focused attention meditation*, usually upon the breath, or image/vision of the Buddha or of the Christ, or of a spiritual presence; 2) *open monitoring mindfulness meditation*, witnessing whatever arises in awareness without grasping, rejecting, or judging; and 3) *loving-kindness compassion meditation*, manifesting our natural empathy, even love for all living beings; and 4) the 'concentrative meditative absorption' of ACAM advanced meditation. [Scientific American: November 2014; July/August 2024]

All four of these meditation modalities resulted in beneficial outcomes by conclusively reducing or deactivating neural processing in some brain structures, while enhancing activity in others. Healthy "ego strength" notwithstanding, all four cognitive contemplative modalities function as relative conventional cognitive antidotes to an all too often troublesome, duplicitous, narcissistic, materialist, personal power hungry self-ego-I. How is this so? And what are the clear, present personal and sociocultural benefits? How will it impact our all too human skeptical, mass cognitive 'conformation bias' that is our deep cultural background Scientific Realist/Materialist/Physicalist "global web of belief"? [Quine 1969]

Scientifically Proven Benefits of Mindfulness Meditation

These are as we have seen: 1) Reduced processing in the default mode network (PCC and MPFC) of the "selfing" wandering mind; which 2) reduces self-ego-I self-referential processing—habitual attention and concern about I-Me-Mine with its secondary anxiety, anger and ill-will mind states; 3) reduced activity in, and reduced size of the amygdala which is responsible for fear and anger ('fight or flight') mind states; 4) reduced stress related cortisol production by the adrenal cortex while blocking its circulation throughout the upper body upon the autonomic vagus nerve

(CN-X); 5) enhanced beneficial brain alpha, theta, and medium amplitude gamma band oscillations (25 to 42 hertz), while reducing excessive, often obsessive beta activity; 6) reduced activity in the right prefrontal cortex which is active in fear, anger, and ill-will mind states; 7) greatly increased ACCg and left prefrontal cortex processing which enhances prosocial feelings of altruism, compassion and forgiveness toward self and others; 8) induced beneficial increased long term frontal cortex gyrification (neuroplasticity), which proved to be permanent, even when contemplative practice ceases. [Siegel 2013; Porges 2014; Begley 2007; Davidson 2017; Wallace 2007, 2009; *Scientific American*: November 2014; July/August 2024]

Hence, the no longer surprising result of this neuroscientific meta-research includes 1) greatly reduced preoccupation with self and its obsessive narcissistic self-narrative; 2) reduced psycho-emotional stress; 3) enhanced feelings of connection, well-being, good will; 4) prosocial behavior; 5) subjective reports of enhanced happiness.

Thus does mindfulness meditation (*Ch. X*) with its "polyvagal breath"—5 seconds in, 7 seconds out through pursed lips—train the scattered "wild horse of the mind" in *awareness management*, the *placement of attention*, and continued focus of attentional awareness upon immediate, nonconceptual, present moment to moment positive experience of what is often described as a numinous lucid indwelling infinite spiritual *Presence*. And *That* (*tathata, vidya, rigpa*)—with enhanced production of beneficial alpha, waking theta, and 25-42 hertz gamma band oscillation upon mindful belly-breath—is our here now connection to the infinite aspect of our being here in finite space and time. That mindful process shifts self-referencing "selfing" attention away from chronic unfocused wandering mind with its obsessive clinging/attachment to a self-ego-I, and toward ACCg produced altruistic compassionate thought, intention, and action for the benefit of living beings (*bodhichitta, karuna, patheos, charis, hesed, ahimsa, loving kindness, rahmah*).

[Mindfulness "polyvagal breathing"—5 seconds in, 7 seconds out—blocks excessive stress inducing cortisol production by the *zona fasciculata* of the adrenal cortex and thus its circulation throughout the upper body along the vagus nerve (CN-X)—Porges 2014. Chronic exposure to supraphysiologic levels of endogenous cortisol produces the high ACTH hormone associated with high psycho-emotional stress, Addison's disease, Cushing's syndrome, and other pathology.]

Mythopoetic Speculation. Thus do we begin to realize that conscious *mindfulness is an act of love*, a continuity of the *ultimate* primordial gravitas of the Great Love *kosmic* unity compassionately expressing itself ("responsiveness") in and through this *relative* gift of our human form—for the benefit of all human and nonhuman beings, including our precious Mother Earth.

Being Happy Now: The Physics and Metaphysics of Primordial Presence

Clearly, "mindfulness of breathing" as Gautama the Buddha called it, reduces or suspends habitual, often obsessive self-referential thinking ("selfing") that causes terrible suffering secondary to our human too often pervasive sense of a fearful lonely separate self adrift in a hostile, dangerous, meaningless cosmos. Such mindfulness is 'accomplished' through a practice program of 'mind training' in present moment, trans-conceptual *feeling awareness* upon the breath. That is mindful placement and maintenance of attentional awareness upon the *prana* spirit wind (*lung, pneuma, holy spirit, c'hi, ki, bioenergy*) that rides the breath. And that settles our scattered, fearful, obsessively thinking human 'monkey mind' into the peace and bliss of primordial ground of being.

Thus does dualistic human awareness enter in, merge and awaken to its own indwelling, always already present Presence of nondual primordial awareness-consciousness whole itself, numinous formless, timeless, selfless ground of all spacetime form—very 'Nature of Mind' (*cittata, sems nyid, buddhajñana*), nondual love-wisdom Presence of Ground of Being, by whatever grand name. Our habitual dualistic thinking is in its essence nondual! Knowing subject and its objects are a unity. We use mantra practice to connect. [Ch. X] It's useful to notice the subtle excuses and resistance of self-ego-I to *practice* this powerful mindful antidote to our human suffering.

We've seen that neuroscientific meta-research demonstrates the profound value of contemplative mindfulness meditation (*shamatha, zhine, sati, smṛti, bhavana*)—which begins with *shamatha* calm abiding, and loving-kindness compassion meditation—in support of our relative human flourishing and ultimate liberating harmless Happiness Itself. And that foundational meditation opens—under gentle guidance of the qualified meditation master—into a mindful continuity of self-liberating non-doing 'nonmeditation' of *Ati Dzogchen* and Essence *Mahamudra* View and Praxis. [Ch. X]; Boaz 2022 *Mindfulness Meditation: The Complete Guide*]

We have witnessed inter alia the "mindfulness revolution" now abroad in the Western mind and culture. It's alive and well in its secular guise in our primary institutions—education, medicine, psychology, the social sciences, business, government, military, corrections, even organized religion which has grown apart from its foundation in the contemplative mythos of the great Primordial Wisdom Tradition of our beloved *Homo sapiens*. Further, 'advanced meditative absorption' (ACAM) is now quite well researched.

Awareness Management: Human Happiness is a Choice. On this neuro-metaphysical view then, human happiness is very much dependent upon an *awareness management* skill set—where, when, and how we *choose* to place our conscious attentional awareness. We become that upon which we place our attention. Thus do we *choose* our happiness! We may engage contemplative mind training via "mindfulness of breathing" at will, and so "tame the wild horse of the mind"—or not.

Please be advised: the scope of contemplative 'advanced concentrative absorption meditation' (ACAM) opens and engages cognitive dimensions beyond reach of secular mindfulness approaches. Both are based in historical Buddhist *shamatha* calm abiding. [Ch. X]

In short, human happiness is the result of conscious placement of our cognitive attention/awareness in this present moment here and now naturally upon the belly-breath—indwelling bright Presence of primordial spirit ground of all this arising phenomenal reality. And this can be learned from the wisdom injunctions of those who know—the qualified mindfulness meditation teachers and their kind mentor/masters. Great gratitude!

Modes of the Self

Contemplative neuroscience has identified two ways of experiencing the self—two modes of self-reference: 1) *narrative focus upon self*, our urgent all-consuming story-drama about ourselves; and 2) *experiential focus upon self*, bodily proprioceptive sense experience, including direct nonconceptual *feeling* of 'spiritual' experience (*yogi pratyakṣa*). These two modes are hypothesized by most cognitive scientists to be neurologically distinct. However, recent contemplative research with H.H. Dalai Lama's highly skilled Buddhist meditating monks has shown these two modalities

of self experience are in fact a neurobiological, phenomenological, and contemplative unity. [Davidson 2017; Siegel 2013; Wallace 2009]

Once again, volumes of research have demonstrated that in both meditators and non-meditators alike the *experiential focus* mode involving nonconceptual "mindfulness of breathing" reduced egocentric negative narrative self-referential activity in the MPFC and PCC of the brain's default mode network thereby enhancing the benefits of the compassion inducing ACC gyrus (ACCg). Engaged loving-kindness and *bodhicitta* arise from ACCg. The reported results were profound 'peace of mind' and enhanced feelings of altruistic harmless happiness and well being.

For highly skilled ACAM meditators habitual fantasy-reverie self-referential thinking of the untrained mind is absent during formal sitting meditation, and immediately following sitting meditation. Here, processing activity of the 'selfing' *default mode network* is nearly quiescent. [Davidson 2017] These skilled practitioners abide in an uncontrived fluent 'nonmeditation' contemplative mind state most of the time. This quiescent state remains present through some sleep stages. The subjective experience of such a stable neurological state of mind is known to such practitioners as the clarity, peace and happiness of the 'yogi's bliss'—bright Presence of That.

In brief, 'advanced ACAM meditators' have demonstrated in hundreds of studies since 2000 (Davidson 2017; Begley 2007; Wallace 2009; Siegel 2013) the capacity to maintain such stable direct nonconceptual contemplative mind states (*yogi pratyaksa*) with their corresponding brain rhythms (alpha, theta, gamma) in post-meditation activities—while "hewing wood and carrying water", and walking, driving, talking, loving, reading and writing, teaching, and even mostly selfless conceptual creative thinking and planning. Yes. Skilled meditators demonstrate a radically decreased presence of a self-ego-I—while still showing up for work [Ch. III]

Therefore, mindfulness meditation practice for established meditators facilitates the *choice* of a fluent cognitive ambulation from fraught conceptual *self narrative mode* to a selfless, peaceful, nonconceptual *directly experiential mode* (*yogi pratyaksa*) almost at will. The cause of *shamatha* 'calm abiding' quiescent peace of mind, foundation of the 'meditative stability' of ACAM 'meditative absorption', results in a felt sense of harmless happy, blissful connection and interdependence with all living beings; indeed, with the *ultimate* unbroken whole of *kosmos* itself—even as inexorable human adversity continues to arise in the *relative* world of *samsaric* cosmic spacetime conditioned lived experience. Easy. Relax into it. Rest in it. Enjoy.

It is mindful calm abiding of foundational *shamatha* practice through which the mindfulness practitioner seeds the proverbial ground for ACAM meditative stability of nondual *Dzogchen Ati Yoga*—Great Perfection/Great Completion of the Buddhist Mahayana Causal Vehicle. [Ch. XIV]

Mindfulness: Review of the View

Clearly, the neuroscientific implications of meditation practice for the reduction of human suffering and for harmless human happiness are profound. *Shamatha* calm abiding 'mindfulness of breathing' meditation, with *loving-kindness meditation*, offer skillful regulation of our habitual negative emotional responses to life's inexorable adversity by transforming the painful narcissistic self-narrative into ego-free, quiescent, peaceful, and altruistic states of mind. And That (*tathata*, thatness, quiddity) is the open secret of human happiness, both relative human flourishing, and ultimate liberating harmless Happiness Itself. However, mere conceptual understanding

accomplishes very little. Wisdom, clarity, and bliss require a bit of mindful patient practice!

Yes. *We become that upon which we regularly choose to place our attention!* As Gautama Shakyamuni the Buddha of this present age told so long ago, "What you are is what you have been; what you will be is what you do now." As good a definition of 'relative' cause and effect karma as ever there was. Human happiness is a simple conscious cause and effect mindful choice!

As we assiduously practice basic "mindfulness of breathing", we learn to place our present moment to moment awareness—our *attention*—upon our direct trans-conceptual love-wisdom Buddha mind Christ nature *feeling experience*. Thus do we connect with that aspect of ourselves—a subtle lucid numinous *Presence*—that is mostly selfless, profound, and directly experiential (*yogi pratyaksa*), beyond yet including our habitual discursive concepts and beliefs. We learn to utilize both voices of our human cognition—our *noetic cognitive doublet*—objective conceptual, and subjective contemplative. And that is the beginning of our individual and collective understanding of the prior and present unity of causal objective Science and its acausal, perfectly subjective primordial Spirit ground. [Ch. IX below; Boaz 2023 *The Prior Unity of Science and Spirit*]

We can now begin to see that mindfulness meditation is, among other things, the quiescent fluent 'nonmeditation' observation of our thoughts without identifying with, or judging them, without following them, or trying to block them. We come to "let it be just as it is" here and now. To rest and enjoy That.

We come to understand that we need not believe and defend our adventitious dreary and destructive negative ego-centric thoughts, feelings and closely held beliefs; stress is reduced; human happiness is enhanced. Thoughts, feelings, and beliefs are now seen to be inherently evanescent, fluent, diaphanous, ever changing, selfless (*anatman*) and impermanent (*anitya*). Perhaps we should take them less seriously, with a bit of self-effacing humor. Perhaps after all, our narcissistic self-ego-I is not the egocentric center around which the universe revolves. Thus have I come to call this self-reflexive cognitive process mindful *awareness management*. [Ch. X below]

Beyond Neuroscience: Liberating Phenomenology of Primordial Presence

Post-Empirical Prelude. Not surprisingly, inherently trans-conceptual, 'post-empirical', nondual, selfless, formless, timeless yet always already present luminous numinous indwelling love-wisdom Buddha nature, Christ mind, *Ein Sof*, Nirguna Brahman, Tao *Hsing-ch'i*—aboriginal Presence of all-embracing primordial Ground of Being in whom this all arises is, in a word, *nonlocal*. It cannot be objectively located in or reduced to physical brain, heart, gut, or in any local spacetime place, or in any scientific or spiritual concept; no more so than spacious presence of love, or of wisdom, or of happiness can be objectively physically located. Nonlocal nondual primordial awareness love-wisdom Presence of the ground embraces and pervades everything arising in it!

All-embracing Spirit Presence of the *kosmic* bright 'primordial awareness ground of being' in which, or in whom the stuff of spacetime cosmos arises is nonconceptual, nonlocal, perfectly subjective, contemplative direct experience (*yogi pratyaksa*), beyond the grasp of our concepts and beliefs—try as we may to objectively reduce it to or locate it in a purely physical thinking brain. And lest we become romantically inured to the desire-mind cupidity of human ego, know now that Presence is untrammelled, awake, and utterly nondual. Yet it may be directly experienced!

But don't *believe* any of this! It's quite beyond belief, and our concepts about it. As Buddha told, "*Ehi passika*—Come and see for yourself." So yes, do practice That!

The Two Dzogchen Paths to Buddhahood

Dzogchen master Longchenpa (2001 pp. 298-299) reveals "The two kinds of minds—those who are involved in effort and those who are not." Yogins who utilize spiritual effort in engaging subtle body channels, winds, and bright orbs of 'rainbow light'

Rest in their natural state...emotions are purified within basic space without being renounced...self-knowing awareness is unobstructed... In this approach, freedom comes about through the effortful cultivation of the visions of *tögal*, which manifests in a natural state of rest. Alternatively, freedom comes about effortlessly through the realization of *trekchö*, the bare state of naturally free awareness.

Prepared *trekchö kadag* ('cutting through' concept mind) practitioners are "not involved in effort". Via the Guru's 'pointing out instruction' they ultimately realize relative concept/emotion cognition as it effortlessly self-liberates (*rang grol*) at the instant of its arising to relative mind. "*Trekchö* is immediate directly perceived realization...superior intimate instruction for the lazy." [Vimalamitra] Omniscient Longchenpa speaks (2001) :

Afflictive emotions are themselves naturally free just as they are... Rest without seeking anything. Supreme bliss unfolds without being cultivated in meditation. One directly experiences it as one's [Buddha] nature.... Trekchö is the ultimate meaning of the ground of being—for those of the very highest acumen—to effortless freedom...Basic space [*chöying*] is buddha nature—buddhahood that is spontaneously present [the state of presence] by its nature...beyond supreme emptiness and sublime knowing, ancestor of all the buddhas, unborn naturally occurring timeless awareness—utterly lucid awakened mind—marvelous and superb, primordially and spontaneously present...Awakened mind...is ultimate truth, fully evident [by] direct experience of it so there is no need to seek it elsewhere. Vividly lucid it does not entail dualistic perception and is free of conceptual elaboration...and so it is called the 'essence of being'. All arising form and wisdom is the adornment of unborn basic space...innermost buddha nature.

That is the noetic nondual 'innermost secret' Great Perfection Ati Dzogchen *trekchö* view and practice as transmitted through Longchenpa's wondrous *Chöying Dzöd* (2001). *Trekchö* is grounded in all three Dzogchen teaching cycles—*semde* mind series, *longde* space series, and the secret *manngag/upadesha* personal pith instruction series transmitted directly from Dzogchen master to the prepared mind of disciple. That is considered by Indo-Tibetan Buddhists to be the very heart essence of all spiritual teaching. It "establishes the Base, Ground, Path, and Fruition/Result of all aspects of Ati Dzogchen." [Zechen Rabjam] *Ati Yoga* of Dzogchen (*dzog* means complete/perfect, *chen* means great) is the ninth and subtlest of the nine vehicles of the "ancient ones"—Nyingma lineage Dzogchen tradition that began with second century Garab Dorje. [Boaz 2020 Ch. V]

Tögal. The prepared *tögal lhundrub* practitioner—'the practice of vision' of subtle body 'clear

light' (*ösel*)—assiduously, secretly 'cultivates' subtle body (channels, winds, bright orbs) practice of the Four Visions that results in "leap over", ultimate purification of concepts and afflictive emotions as all *relative* phenomenal appearances return to 'basic space' (*chöying*) *ultimate* expanse of their nondual primordial *dharmakaya* 'groundless ground' of being itself. That is sublime nondual fruition/result of *tögal* vision: direct knowing-feeling realization (*rigpa*) of nondual Ultimate Reality Being Itself (*chönyi ngön sum*), then its final dissolution therein (*chönyi zésa*).

Our Four Mind State/Life Stage Dimensions of Human Consciousness

The perfect subjectivity of our innate love-wisdom mind buddha mind Presence does not admit of purely objective 'scientific proof'. As if objective Big Science exhausted the human awareness-consciousness processional that constitutes our four cognitive dimensions—mind states and life stages—great whole of human body, mind, spirit knowing/feeling experience. Yes. That dualistic objective human consciousness is always already embraced in its perfectly subjective nondual primordial awareness-consciousness 'groundless ground', vast boundless whole of That. 'Groundless' because it is nonobjective. We discovered these four dimensions in our *Introduction*.

Broadly construed, these four state/stages are: 1) pre-conceptual, unelaborated, objective, ordinary direct attention/perception, just prior to concept and naming; 2) dualistic exoteric causal objective thinking-conceptual cognition (*kalpana*, *namtok*, *doxa*) wherein knowing subject and its objects are separate and divided; 3) esoteric subjective contemplative valid cognition (*pramana*) along with compassionate feeling cognition (*dhyana*, *samadhi*, *shamatha*, *bodhicitta*); and 4) perfectly subjective acausal nondual (subject-object unity), noetic (body, mind, spirit unity), authentic direct yogic experience (*yogi pratyaksa*, *samadhi*, *satori*, *dhyana*) of our indwelling love-wisdom mind—nondual Spirit Ground of Being Presence of That—*Perfect Sphere of Dzogchen*. That is the lucent cognitive abode of all the buddhas and mahasiddhas of the great love-wisdom tradition of humankind. *In short, the four state/stages are perceptual, conceptual, contemplative, and nondual.*

State/stage 3) may be understood as 'Development Stage' practice—(a) the Spiritual Seeking Stage, and (b), the Spiritual Discovery Stage—followed by 'Completion Stage', the Spiritual Grounding Stage. Finally, these sub-stages of Stage three facilitate Stage 4) Ati Dzogchen Great Completion—utterly selfless nondual Perfection Stage.

Just so, deeply subjective love-wisdom mind, our indwelling selfless (*kenosis*) Christ mind Presence (*christos*), the clear light (*ösel*) bliss of our Buddha nature love-wisdom Presence (*buddhajñana*), or nondual Nirguna Brahman (*Kham Brahm*), or primordial *hsing-ch'i* breath of Tao, or Hebrew infinite unmanifest *Ein Sof*, or purifying Sufi *Dhikr* of *fitra*—all are our great Primordial Wisdom Tradition exemplars of this all-pervading indwelling instant pure Presence 'always present from the very beginning'. That all is completed in the crowning love and wisdom of yogic nonconceptual, nondual *buddic* awakened state/stage four—our freeing liberation into ultimate Nature of Mind—formless, timeless, selfless, perfectly subjective primordial awareness-consciousness Ground of Being Itself (*kosmos*) of all arising *relative* physical mental phenomenal spacetime form (cosmos). That is our acausal, nondual *ultimate* perfect enlightenment: *samyak sambuddha*, *ming*. Primordial, stainless, indestructible *invictus Vajra* of clear light.

We abide most of our lives in the mind states of life stage one and two. It is assiduous practice of the contemplative mind states of life stage three, under the guidance of the Dzogchen

master, that opens into adept mastery of buddhas, saints, sages, and mahasiddhas dwelling in the clarity, bliss, and love-wisdom of life stage four—*turiya*, the nondual 'fourth state', beyond belief.

And wonder of wonders, *That* love-wisdom '*samadhi* of suchness' and '*samadhi* of illumination' lucid mind states of life stage four are always present and available to the experience of any 'ordinary mind' at any moment, in any life stage! Thus do contemplative *mind states* become skillful, wise personality *mind traits*. This is so because the cognitive processional of these four cognitive dimensions of our human being are inherently an indwelling, indivisible prior and present *one truth unity* of human experience. The clear light (*ösel*) lucidity and happiness/bliss of state/stage four is always momentarily present to those who choose to access it via conscious 'placement of attention' upon our already present primordial Presence of all-embracing, all-subsuming, all-pervading perfectly subjective 'Ground of Being' here in objective phenomenal space and time. That is the very Nature of Mind. Great *kosmic* gift. *Emaho!*

To be sure, stage four stability requires a bit of grounding. The art and Contemplative Science of the ancient practice of 'mindfulness of breathing' (*shamatha*, *sati*, *smṛti*) reveals and grounds the 'relative' phenomenology and 'ultimate' metaphysical ontology of this trans-conceptual, numinous 'primordially pure' nondual Spirit Presence that so subtly and gently pilots us through prior and present unity of these four cognitive dimensions of our being here in space and time. [Boaz 2023 *The Noetic Revolution: Toward an Integral Science of Matter, Mind and Spirit*]

Most human beings can recognize this nameless, selfless, inherently subjective but very real love-wisdom face of ours when it is contemplatively, directly experienced (*yogi pratyaksa*), more or less beyond, or prior to the relentless distractions of our busy, troubled, obsessively thinking and self-referencing ('selfing') concept-mind. We experience that nonconceptual luminous Presence of primordial *dharmakaya* 'groundless ground' through the lovely face of our beloved spouse, or devotion to the Guru, or at the moment of the birth of our first born child. That *process* of recognition, then 'full *bodhi*' realization is our inherent indwelling buddha mind basic 'wakefulness'. [Davidson 2017; Siegel 2013; Begely 2007]

Recall, the Nature of Mind manifests as our *noetic cognitive doublet*—both exoteric objective conceptual cognition, and esoteric subjective contemplative cognition—that together embrace enfolded, always unfolding and arising awareness whole of the above four dimensions of our cognitive processional. We quite artificially, conceptually separate these two (or four) modalities of mind to better understand their prior and present invariant one truth unity. That prior and always present unity is implicate order of the vast expanse of nondual *kosmic* unbroken whole—basal, spacious (*chöying*) primordial awareness-consciousness *dharmakaya* 'groundless ground' itself in whom (Adi Buddha Samantabhadra) all of this explicate cosmic spacetime stuff, and all of us, self-reflexively arises, unfolds, participates, and is cognitively and physically instantiated.

So many words for that essential *process* of being authentically, ultimately happy in this our precious relative human form. And that happiness is always "already present and accomplished" deep within us. As H.H. Dalai Lama told, "Just open the door." *Emaho!*

As we open that propitious cognitive portal we discover, upon each mindful breath, the primary cause of human happiness and well-being known to Tibetan Buddhists as great *kosmic* gift of our being here—*Ultimate Bodhicitta*—manifested and expressed in relative spacetime as the compassionate *Relative Bodhicitta* of thought, intention and engaged ethical action/conduct. Absolute or *Ultimate Bodhicitta* and its relative expression through engaged human action may be

understood as the nondual primordial love-wisdom mind that realizes the fullness of Shakyamuni Buddha's *buddic* emptiness/*shunyata*. Always present Presence of Happiness Itself. *Mahasukaho!*

Yes, that nondual union of ultimate and relative *bodhicitta* (*tathata*, *tattva*, thatness, suchness, *quidditas*) is the open secret of our own human happiness. And so we smile. Clarity bliss. Just so, engaged relative *bodhicitta* is our conscious portal into Ultimate *Bodhicitta*, very Ground of Being.

Post-Ontological Minimalism. The venerable methodological principle of 'Occam's Razor' informs us that "Entities shall not be multiplied beyond necessity." Surplus conceptual entities are shaved away. The stuff and fluff of reality may not be as essential, substantial, permanent or 'real' as it appears to our senses, concepts and beliefs. Human sense experience can be deceived.

Metaphysical ontology is but a mere conceptual guide to nonconceptual nondual realization of the very essence and Nature of Mind that is primordial Ground of Being (*chö nyid*, *dharmata*). Herein dwells the contemplative natural nondual *ultimate* ontology that we presume to grasp via our intellectual adventures in mere *relative* conceptual philosophical/metaphysical ontology.

Ontological Monism. Let us consider for example Monism—that the ultimate vast all-embracing whole (*mahabindu*) is ontologically prior to its relative conventional constituting parts. Monism conceptually views the cosmic parts as subsumed within the mereologically (part/whole relations) prior *kosmic* whole, then as descending 'down' from that nondual "One" (Plotinus, Proclus, Spinoza, Hegel, Longchenpa) as the multiplicity of spacetime physical and mental form. Monism perforce assumes the existence of parts that the great whole may embrace them. The parts do exist! Neoplatonist Proclus reveals, "The whole is everywhere prior to the plurality...and embraces all separate beings in the *kosmos*." Both wholes and their parts exist in some modality. Monism views the separate parts as interdependent participants in the priority of the all-embracing whole. That view of course aids our conceptual understanding (Life Stage Two) which helps to illumine the more fundamental trans-conceptual contemplative great truth of the matter (Life Stage Three and Four). Buddhist Ati Dzogchen and Essence Mahamudra are monistic.

Ontological Pluralism. In the alternative, ontic Pluralism (Bertrand Russell; Atomism; Scientific Local Realism/Materialism) argues that the plurality of the constituting parts—spacetime located micro and macro stuff—is ontologically prior to the whole with physical quantum microparticles as fundamental in fabricating all appearing phenomenal reality.

Clearly, a pluralistic ontology is limited to purely objective physical phenomena. Why? Because here mental phenomena are invariably reduced to purely physical brain structure and function; and that is nothing more than fundamental micro-particle quarks and leptons. Yes, Pluralism is essentially the ontology of Local Realism, Materialism, Physicalism—as in the classical, pre-quantum ideology of Scientific Materialism. Spirit, Love, Art? Wherefore art thou?

Moreover, quantum physics has provided abundant physical evidence that our quantum physical cosmic multiverse is indeed embraced and grounded in a vast monistic *kosmic*, perhaps infinite, interdependent, interconnected, 'quantum entangled' irreducible ultimate whole mereologically manifesting relatively and conventionally as indivisible nominal holonic 'parts'. That is known as "grounding by subsumption". The prior infinite *ultimate* whole subsumes/embraces its *relative* parts. Well, are there any *ultimate* parts at all?

Tibetan Buddhists accept Relative Truth phenomenal existence of parts, but deny intrinsic Ultimate Truth existence of anything at all as parts perforce partake in infinite nondual Ground of Being, 'basic space' (*chöying*) ultimate whole. That provides a Middle Way between metaphysical extremes of *either* absolute existence *or* nihilistic absolute nonexistence of spacetime stuff.

Primal Ignorance: Pride is the Rub

How is it that we so often fail to *choose* this Presence of our indwelling harmless human happiness? That we remain stuck in our all too familiar uncomfortable comfort zones of not seeing and not loving—of narcissistic self-ego-I? How indeed. We are ensnared in 'primal ignorance': *avidya/marigpa/hamartia* that manifests as egocentric *pride*! That includes all of us who have not yet 'accomplished' the supreme enlightenment of buddhahood. Pride is the most subtle, most difficult to recognize of the destructive 'afflictive emotions'—fear-anger, hostility, hatred, grasping desire, greed, and pride—especially at the so-called 'higher' life stages of Spirit realization. Here the ruinous 'spiritualized ego' skillfully defends its narcissistic 'self' from further growth.

Pride has four stages, from gross ego to very subtle 'spiritual'. Where are you in this prideful hierarchy of evolutionary human development? Now, be thankful for this rather uncomfortable process of self-awakening to Buddha's always present selfless 'noself' (*anatman*).

What next? Begin by *observing* your barely conscious nearly continuous judgments as to the inferior, even stupid behavior of others. Observe your narcissistic ideational superiority that is the cause of these nasty judgments. Not pretty. Now *feel* your always present kind compassion for this prideful self-ego-I that chooses to indulge each one of these unsavory mind states. Through noself love forgive your self as a loving mother forgives her willful child. Selfless love is the way.

Primordial Presence in the County Jail

Now, as to my own not especially astute experience in eighteen years of psychiatric corrections, as my incarcerated Psychiatric Acute Care ('The PAC') students came to understand in a non-conceptual experiential 'felt sense' this profound, no longer so spooky *unity* of their embodied self-ego-I with innermost 'spiritual' love-wisdom Presence that is their actual 'supreme identity'—they began to heal. Their painful sleep disorders often relented, and their 'psychiatric meds' were reduced or eliminated. Many came to directly experience (*yogi pratyaksa*) their own always already present Presence of the primordial ground of everything—Christ mind, Buddha nature, infinite *Ein Sof*, *Tao chia*—by whatever lustrous name deep within their body-mind.

[For moving written expressions of such experiences see Boaz 2022 *Mindfulness Meditation Appendix D* "Light From the County Jail"; or visit davidpaulboaz.org]

'Mindfulness of breathing' as the Buddha called such contemplative practice revealed to these troubled folks who it is that they actually are—their 'supreme identity' of that 'supreme source' ground—far beyond ego; far beyond their 'pathology' and shaming psychiatric diagnosis; far beyond their not so conscious deep cultural background materialist and religious "global web of belief" (Quine 1969). They came to realize via their direct mindful experience that they are so much more than a suffering, hostile, unruly self-ego-I with or without clinical symptoms, or a legal problem, or the dispiriting stigmata of 'mental disease'.

My students—and in many instances staff psychiatrists whom I also trained in mindfulness practice—learned that the ultimate answer to the urgent personal and perennial question "Who am I", is this: human beings are not just a painful, narcissistic self-ego-I encaged in a material 'bag of skin'. There abides always within each human form a formless, selfless, timeless, perfectly subjective love-wisdom mind '*Presence*' of the nondual 'primordial awareness Spirit Ground of Being'—by whatever grand name—that is inherently clear, peaceful, happy, and utterly beyond materialist Big Science. All of the Buddhas, *mahasiddha* masters, saints and sages of the great Primordial Wisdom Tradition of our kind have taught this great truth through the compassionate example of their lives.

Some of my good doctors learned to teach inmates in both the PAC and in General Population the prodigious benefits of contemplative mindfulness meditation as an antidote to long standing pathology, transient pathology secondary to the emotional shock of incarceration, and habitual antisocial behavior with its all too human despair.

Many of my students—both inmates and their doctors—came to recognize this indwelling happiness Presence that is their 'supreme identity' of that timeless, selfless primordial 'Ground of Being' abiding here in spacetime. Some of my inmate students went well beyond it. Some have become accomplished yogins. Some are now teaching mindfulness meditation in Buddhist, Christian, Jewish and Islamic settings—both in prison and upon their release.

Well then, how does one come to recognize, then realize in one's everyday life world this psycho-emotional spiritual miracle? For my incarcerated students mindfulness meditation 'placement of attention/awareness', and contemplative mantra prayer became the *choice* of each one for peace and happiness in an otherwise dreadful world of unrelenting adversity.

These courageous 'students' of mine have taught me—and the prison psychiatrists responsible for their care—the happiness potential of we human beings being here as providential heirs of this rare and inconceivable gift of a precious human life on the Earth.

The Emerging Noetic Revolution in Science and Spirit

Most philosophers of physics and most Buddhist scholar-practitioners understand that there exists no innate dimensional separation between our appearing microcosmic and macrocosmic phenomenal regimes. The unbounded whole of *relative* physical spacetime appearing cosmic reality—with the recent global quantum holonomy of Relativistic Quantum Field Theory—is perforce always already unified and subsumed in *ultimate* formless, timeless, selfless, indivisible, nondual primordial awareness-consciousness boundless *kosmic* whole itself—aboriginal 'groundless' Ground of Being, that transcends and embraces any and all human cognitive frames of reference in whom our relative spacetime realities arise and play. That is monistic, nonconceptual, non-causal, non-reifying cognitive nonduality.

That minimalist nondual metaphysical understanding must now be integrated into the metaphysics of Irwin Schrödinger's inherently but not ultimately subjective random quantum Ψ -wave function with its objective cryptic mathematical formalisms. This all toward a post-doctrinaire, unifying integral noetic quantum ontology that transcends yet embraces the seven 'quantum interpretations' now on offer. [Boaz 2023 *The Noetic Revolution* pp. 417-421]

In such a post-quantum metaphysic lies the integral Noetic Quantum Ontology (*Ch. IX*) of

our emerging paradigmatic Noetic Revolution in matter, mind and spirit now abroad in our global cognosphere. Here we must skillfully engage and manage our human objective cognitive capacity that includes the alternative deductive logical systems of Kurt Gödel and others, to *quantitatively* explicate that always present unity of objective quantum form and its subjective nonlocal entangled 'quantum emptiness' Zero Point Vacuum Energy (ZPE) ground of all the physical stuff of cosmos, while remaining present to the prior *qualitative*, post-empirical nondual truth of the matter as it arises in formless, timeless, all-embracing physical, mental, spiritual *kosmos*.

In short, we learn a conscious focused continuity of awareness of the nondual 'invariant throughout all cognitive changes' one truth unity (*dzog*) of our perennial intrinsically indivisible Two Truths—*relative* form or Science, and its perfectly subjective nondual *ultimate* Spirit Ground of Being. Buddha's Middle Way: all too real objective relative form and its spacious perfectly subjective ultimate emptiness. Told Shakyamuni Buddha: "Form is empty; emptiness is form. Form is not other than emptiness; emptiness is not other than form." *Monistic Ontological Minimalism*.

Thus do we establish our Dzogchen panpsychic integral Noetic Quantum Ontology (*Ch. IX* below) that illumines that ontic prior and phenomenally present unity of objective Science and the perfect subjectivity of its noetic nondual Spirit Ground—primordial *dharmakaya*; Tao, infinite *Ein Sof*; nondual *Nirguna Brahman*; *Abba* nondual God the Father of Jesus the Christ.

There is great joy in this seemingly fortuitous gift of our lives being here in space and time as we emerge from all-subsuming *kosmos*—widening gyre of timeless, aboriginal primordial awareness-consciousness itself—nondual Absolute Spirit, vast formless selfless ground in whom this all arises, participates, and is physically, mentally, and emotively instantiated in spacetime form. [Boaz 2023 *The Noetic Revolution Ch.V*; *Mindfulness Meditation: The Complete Guide Ch. VIII*]

Nonduality. Should you choose to pursue further this ontic minimalism of the 'logic of the nonconceptual' please visit again the lucid nondual teaching of Longchenpa [1998]:

The Vajra Premise...The four vajra themes...The consummate meaning of the heart essence of natural great perfection is...all phenomena are by nature *ineffable*. They are timelessly and *spontaneously present*. They are *openness*, in that they are not defined by restrictions or extremes. And they are encompassed within *oneness*—naturally occurring timeless awareness...

Awareness, empty yet lucid, without limit or center, is *dharmakaya* as an uninterrupted openness—*atiyoga*, the spacious mind of Samantabhadra—like space in that it is not defined by restrictions or extremes. It is 'the supreme and inexpressible state beyond ordinary consciousness'...All phenomena are shown to be one in naturally occurring timeless awareness...All phenomena have the same source. Awareness—oneness—is the ground of all phenomena...naturally occurring timeless awareness is that single source...Although *samsara* and *nirvana* arise from oneness, self-knowing awareness, their source—ultimate awakened mind—is the same...Everything is of one basic space...primordially pure single sphere, naturally occurring timeless awareness...emptiness of awareness and that of apparent phenomena are indivisible, of one taste in the unique nondual sphere of uninterrupted emptiness. This is referred to as 'having the

same source within the basic space of dharmakaya'...

Dharmakaya is not to be sought or achieved elsewhere, since it abides within you, and such [conceptual] factors as view, meditation, conduct, and fruition obscure unobstructed awareness. [2001 p.324]

Immanuel Kant. Perhaps the most cogent Western mind in the esteemed history of this nondual post-empirical grail quest of ours is German European Enlightenment philosopher Immanuel Kant (1724-1804)—"the father of Modern philosophy".

In his prodigious, ontologically minimalist, centrist, holistic *Critique of Pure Reason* Kant introduced to the Western mind his "Transcendental Idealism" wherein he reveals that our spacetime appearing realities are but "forms of human intuition" that cognitively structure most of our human experience. In Kant's "Transcendental Aesthetic" of *The Critique of Pure Reason* appearing space and time are "empirically real", yet "transcendentally ideal". Relative space and time are absent and empty any *ultimate* existence, yet appear as *relative* "subjective" forms of our experience. We knowing human subjects perceive the objects of our experience not as they actually are ultimately, but only relatively, as they appear to our sense experience and our limited concepts and beliefs about that great trans-conceptual "transcendental" relational *process*.

Human reason is perforce limited to 'knowledge' filtered through the cognitive reticulum of our sociocultural 'global web of belief'. [Quine 1969] Phenomenal objects as our "categories of experience" are but ineffable fleeting "appearances" absent "noumenal" or ultimate essential essence, just as Shakyamuni the Buddha of this present age told so long ago. Therefore, with Leibniz but against Newton, Kant's spacetime objects appearing to mind, and to the empirical sciences are not objective *things* but subjective *relations* descended from perfectly subjective, formless, timeless awareness ground—his singular nondual "noumenon". The ultimate identity of relative phenomena, and all of us, is that formless selfless primordial noumenon. Well, how may we human beings come to know, and to be that that abides beyond the limits of "pure reason"?

Kant's timeless noumenon is the source ground of ultimate nondual wisdom gnosis that transcends the relative physical and mental phenomena of ordinary sense experience. Such noumenal "things in themselves" (*ding an sich*) are ultimately nonconceptual "apparitions". Human beings can see and *be* that ineffable numinous noumenal reality ultimate primordial ground of being through "receptive intuitive" contemplative cognition. For Kant we do possess ultimate *apriori* (prior to experience) "intuition" that transcends our relative "determinate concepts" and sense experience of temporal objects arising in this relative dimension of sociocultural space and time. Our two reality dimensions? Relative spacetime phenomena (sense experience), and ultimate sense-transcendent primordial all-embracing, all-subsuming noumenon—very ground of being itself. There exists objective relative stuff. And a perfectly subjective awareness-consciousness ground in whom that all arises. Kant's Western Two Truths. Buddha's Eastern Two Truths.

In his *Critique of Judgment* Kant explains that there exists an *apriori* foundational "supra-sensible substrate of humanity"—ultimate nondual timeless primordial awareness-consciousness ground of all relative dualistic spacetime form arising therein. Yes, that is bright supreme source identity of we human beings, without a single exception. Quite beyond the conceptual limits of "pure reason". That is noumenal Ground of Being Itself. Who am I? *Tat Tvam Asi!* That I Am!

The Prior Unity of Science and Spirit: A Panpsychic Noetic Quantum Ontology

We shall herein very briefly explore the prior and present unity of objective Science and perfectly subjective nondual Spirit that is its primordial awareness-consciousness ground—formless, timeless, selfless boundless whole of physical/mental/spiritual nondual *kosmos*—very Ground of Being Itself. That all-subsuming primordial 'supreme source' of merely physical cosmos subsumes and pervades all spacetime phenomena in whom it arises. That is mereologically (part-whole relations) the perfectly subjective ground for our foundational integral panpsychic *Dzogchen* Kosmopsychic Noetic Quantum Ontology. [Boaz 2023 *The Prior Unity of Science and Spirit* Ch. II]

A Mereological Proof for the Existence of Nondual God

The multiplicity of arising spacetime cosmic parts are necessarily included in a monistic Pythagorean *kosmos*, singular primordial boundless whole that embraces, subsumes and pervades them all. Mereologically, where there are parts, there is necessarily a greater whole that embraces them. Just so, for any whole, there are constituting parts subsumed therein. Holonic planetary and galactic systems are embraced in a universe. Universes are parts of a multiverse. Writ large this constitutes a mereological 'proof' of indwelling always present numinous spirit Presence of that nondual infinite primordial 'Ground of Being'—by whatever grand name or concept—that ultimately includes everything. If anything exists, that ultimate whole in whom it arises exists.

Hence, the aboriginal ground state of all appearing phenomenal reality—vast formless, timeless, selfless all-subsuming boundless whole—necessarily ultimately exists. As good a 'logical proof' for the existence of all-pervading, post-theistic, non-anthropomorphic, non-creator, trans-conceptual nondual primordial 'godhead' as we are likely to encounter.

Gautama Shakyamuni the Buddha of this present age told, "Wonder of wonders, all beings are primordial Buddha." Yeshua, Jesus the Christ spoke to his advanced disciples: "That happiness you seek, the Kingdom of God, is already present within you; and it is spread upon the face of the world, but you do not see it." [Luke 17]

Still, this ambitious Mereological Proof for the existence of nondual God is a mere conceptual proof, absent the nonconceptual, nondual direct experiential spiritual profundity that provides indubitable knowing/feeling certainty.

Hence, by letting go or surrendering all such conceptually contrived mind fabrications and engaging contemplative direct experience (*yogi pratyaksa*) of that nonconceptual noetic nondual numinous ground that is "the naturally occurring timeless awareness of awakened mind" we may have direct yogic certainty of it. As 'the omniscient one' Longchenpa (2001) told so long ago:

Rest in that ground of being where everything is the spacious expanse of awakened mind—Samantabhadra [*dharmakaya Adi Buddha*]... This brings about natural rest in the state [of Presence] that cannot be reified as anything...All phenomena are timelessly free in awakened mind, equally existent and equally nonexistent...Awareness is 'basic space' [*chöying*] because whatever manifests occurs within that single state of equalness. It is 'the ground of being'...It is 'the vast expanse of being'...It is 'awakened mind', like space, primordially pure... Everything is subsumed and completely pure within awakened mind... So awareness—awakened mind is always spontaneously present as the basic space, or ground, of all phenomena...The entire universe of appearances and possibilities does not stray from the expanse of awakened mind... timelessly free...There is primordial freedom in that unborn expanse... the single state of evenness—vast expanse of timeless awakening.

Objective Science and its Perfectly Subjective Spirit Ground

Objective *Science*—grounded in physics—arises in the relative-conventional domain of inherently but not ultimately subjective Quantum Field Theory (QFT/QED) which itself arises—along with everything else—in the vast expanse of perfectly subjective noetic nondual whole itself, primordial *Spirit Ground*—*chöying* 'basic space' of *dharmakaya*, *kadag*, Tao, nondual *Nirguna Brahman*, infinite *Ein Sof*, *Abba* God all-embracing nondual Primordial Father of Jesus the Christ.

One Ground. Two Truths. Conventional physical-mental phenomena of our *relative* spacetime cosmos—and our science and philosophy about it—arise and participate in its ontic prior all-subsuming *ultimate* Pythagorean *kosmos*, its formless, timeless, cognizant source condition; numinous nondual primordial awareness-consciousness Ground of Being Itself, Nature of Mind.

Yes, for Indo-Tibetan Buddhists that vast emptiness infinite boundless whole is 'basic space' (*chöying*, *dharmadhatu*) of all-pervading primordial *dharmakaya* 'groundless ground'. That indwelling always already present indwelling lucid Spirit Presence (*rigpa*, *vidya*, *christos*) then manifests through the liminal centrist gap of Mahayana/Vajrayana Middle Way Yogachara and Prasangika Madhyamaka teaching vehicles—conceptual causal foundation of highest acausal nondual Ati Dzogchen, *Great Perfection* view and practice. [Ch. VII above]

The blissful, peaceful clarity of that indwelling innermost godlike Presence is our urgent 'grounding relation'—'grounding by subsumption'—that is primary cause or modality of our open secret of human happiness: *relative* human flourishing (*eudiamonia*, *felicitas*), and nondual *ultimate* harmless Happiness Itself (*paramananda*, *mahasukha*, *beatitudo*)—above and beyond dualistic mind.

Near the end of our journey we were introduced to essential Nyingma school Four Dzogchen Yogas—1) mindful quiescent calm abiding of *shamatha*, Buddha's 'mindfulness of breathing'; 2) analytic penetrating *samadhi* insight of *vipashyana*; 3) formless timeless primordial ground of all phenomena, primal purity of *kadag*; and 4) natural spontaneous 'primordially pure' Presence of that ground that is *lhundrub*. The prior and present unity of these four Dzogchen Yogas is heart essence of Tibetan Vajrayana spiritual Path. Essence Mahamudra Four Yogas parallel it.

We have learned that our knowledge of the ontic prior and phenomenally present unity of objective Science and its mereologically necessary noetic nondual perfectly subjective Spirit Ground requires that we conceptually recognize, then contemplatively directly realize (*yogi pratyaksa*) that prior and present unity of the Science of dualistic *relative* Quantum Field Theory with *ultimate* Spirit Ground whence it arises. That basic space (*chöying*) 'Ground of Being' as revealed in subtlest Ati Dzogchen, "the heart essence of all spiritual teaching". [Longchenpa] Dzogchen naturally embraces the highest nondual teaching of each noetic 'innermost secret' path of our great Primordial Wisdom Tradition—Vedic, Buddhist, Taoist, and the highest or subtlest teaching of Abrahamic monotheism—Hebrew, Christian, Islamic Sufism, and Hermetic Kabbalah.

We now understand that the reality dimensions of objective conceptual spacetime Relative Truth (*samvṛiti satya*) and trans-conceptual, contemplative, perfectly subjective Ultimate Truth (*paramārtha satya*) in whom that all arises and is instantiated are, in an integral noetic view, an indivisible ontic prior yet always present one truth unity-equality (*dzog, samatajnana*). That compassionate knowing-feeling love-wisdom *buddic* mind—naturally occurring timeless, selfless 'unborn awareness', lucid all-embracing basic space (*chöying*) buddha nature of naturally *awakened mind*—is 'spontaneously present' for human beings as acausal nondual primordial wisdom (*jnana, yeshe*, gnosis) which naturally embraces its practical expression as cause and effect 'discriminating wisdom' (*prajna, sophia*). These two compassionate wisdom voices constitute the root cause of our altruistic human happiness, both relative human flourishing and Happiness Itself, harmless ultimate happiness that cannot be lost. That peace and good will is spontaneously and effortlessly present through "the wisdom of kindness"—our compassionate *bodhicitta*—thought, intention, and engaged action/conduct for benefit of all living beings, including our precious Mother Earth.

Toward an Integral Noetic Quantum Ontology

In *The Prior Unity of Science and Spirit* (Boaz 2023) we explored the prodigious Relativistic Quantum Field Theory (QED) of modern physics and cosmology; and as well the 'paraconsistent' 'intuitionist' logical mathematical foundation of a 'post-empirical', centrist Middle Way integral Noetic Quantum Ontology. That modern metaphysic constitutes a conscious finite awareness portal, finite cognitive bridge into infinite, timeless, selfless, formless all-subsuming nondual noetic primordial emptiness ground of not only quantum formalist mathematics, and its universal zero-point vacuum energy field (ZPE)—quantum emptiness—but of all arising physical-mental form in space and time, including every one of us. Without a single exception.

We discovered there that such a panpsychic Dzogchen Kosmopsychic Noetic Quantum Ontology is required should we desire to fathom the deeper meaning of the inherent subjectivity of recent relativistic quantum theory beyond its arcane mathematical formalism and the prevailing metaphysical ontic biases that lie hidden in our deep cultural background 'global web of belief' (Quine 1969)—the bygone classical ideology of Scientific Local Realism/Materialism. Let us then ever so briefly explore that union of objective Science and its perfectly subjective Spirit Ground.

Relative nonlocal entangled quantum 'ZPE zero point vacuum energy' of the Unified Quantum Vacuum—which I have termed quantum emptiness—and *ultimate* Middle Way boundless Buddhist emptiness, emerge as nominally real spacetime phenomena within that

primordial awareness Ground of Being (*rang rig yeshe*) that is vast boundless whole (*mahabindu, thigle chenpo*) of nondual Reality Being Itself (*chöying yeshe*). As Buddha told, "Form is empty; emptiness is form." Spacetime form is primordially enfolded in its prior nondual formless, timeless, selfless, emptiness Ultimate Truth dimension 'groundless' Spirit Ground. That great all-pervading *kosmos* whole naturally spontaneously unfolds and 'descends' as cosmos, Relative Truth spacetime mind dimension. Lucid numinous, present indwelling Presence of that great nondual Spirit *process*—that vast infinite whole—is on the accord of our perennial wisdom traditions—who we actually are now, our awakened mind 'supreme identity' of that 'supreme source' ground that is monumental Spirit gift (*jinlob*) of our being here in form. Yes, without a single exception.

That nondual ultimate emptiness ground of everything is 'groundless' because it transcends all dualistic concepts and beliefs about any such 'nondual ultimate ground'. Middle Way founder Nagarjuna told that Buddhist emptiness is itself utterly "empty of any whit of intrinsic *ultimate* existence." That is known as the "emptiness of emptiness". Well, how is *shunyata* established? "Buddhist emptiness is established by human conceptual minds." [H.H. Dalai Lama]

Our cognitively cloddish dualistic concepts and beliefs *about* ultimate nondual reality are indeed a philosophical and spiritual cage. With little or no direct realization (*yogi pratyaksa*) of the natural equality of that conceptually uncorrupted 'emptiness of emptiness' (*shunyata shunyata*)—the vivid lucid clarity of the 'natural state' absent any self-other dichotomy, and absent any cognitive reference frame whatsoever—we remain inured to an uncomfortable comfort zone of primal ignorance (*avidya, marigpa, ajnana, hamartia/sin*). Here our apocryphal unexamined concepts and beliefs—our naïve "global web of belief" *about* that nonconceptual, nondual ground of Reality Being Itself—have become the false 'idols of the tribe' (*Ch. XII*) of dualistic ordinary mind. That perfectly subjective Spirit Ground of Being, very essential Nature of Mind in whom arises our noble objective Science is decidedly not conceptual; try as we may to make it so.

That said, Einstein's colleague the great quantum physicist David Bohm (1993) has told it well: "The vast implicate order of the singular enfolded vast unbroken whole is the ground for the existence of everything." Yes. That is the completion of physics' prodigious Relativistic Quantum Field Theory (relativistic quantum electrodynamics or QED) as it opens into and adorns the nondual infinite source or ultimate Spirit Ground reality dimension in which, or in whom, all dualistic relative Science arises, participates, and is instantiated.

Dzogchen Kosmopsychism

That vast boundless whole—primordial awareness-consciousness ground of all appearing phenomena—is the metaphysical foundation, the 'grounding relation' for Jon Schaffer's (2010) post-micropsychic 'priority monism cosmopsychism' that I now describe as a panpsychic precursor to what I shall term all-subsuming Dzogchen Kosmopsychism wherein a mereological centrist integral Noetic Quantum Ontology naturally arises. [Boaz 2023 The Noetic Revolution, Ch. V]

We have seen that our perennial Two Truths trope—*relative*, dualistic, causal objective Science (form) and its perfectly subjective nondual acausal *ultimate* Spirit emptiness ground—is an ultimate unified invariant *one truth unity* (*dzog*), ontic prior and phenomenally present nondual union, all-embracing *Perfect Sphere of Dzogchen*. In short, that is prior and present unity of objective Science and its perfectly subjective Spirit Ground. We have come to know this all-subsuming

noetic unity via the contemplative practice of 'mindfulness of breathing' or *shamatha*, and the direct 'penetrating insight' that is the causal meditative contemplative analysis of *vipashyana*. These two provide a contemplative approach to acausal nondual Dzogchen view and praxis.

Our *noetic cognitive doublet*: 1) relative, exoteric, objective, conceptual, mental, scientific cognition; and 2) noetic, esoteric, higher mental, contemplative, spiritual, even oracular ultimate perfectly subjective nondual cognition. These two human cognitive modalities that are conceptual objective Science and its perfectly subjective nondual Spirit Ground unified at last! In practice a real balancing act, to be sure. But good to know as we consciously engage this difficult joyous love-wisdom mind life path we've been given as esteemed guests of a beautiful phenomenal world on this highly unlikely precious little blue planet abiding here among the stars. Utterly sublime gift!

So please *practice* and remain present to that always present enlightened awareness Presence of your 'already present' indwelling love-wisdom Buddha nature, Christ mind, *Ein Sof*, *Tao Chia Hsing Ch'i* Presence. As to the mindful love-wisdom *jnanaprana* breath in the belly, the gut chakra, place and maintain your awareness-attention upon That (*tathata*) lucid, numinous Presence now as it becomes a bright continuity of your awareness. [Ch. X "Guided Meditation"] How is this so? How may we realize our always present Presence of both relative and ultimate happiness?

Awareness Management

Human happiness arises from conscious placement of your moment to moment attention/awareness on spirit breath in the belly. That urgent cognitive process is *awareness management*. We do have this choice. So stay mindful (*shamatha*) and aware (*vipashyana*) of *That*, your 'supreme identity'—compassionate lucid *Presence* of the primordial 'supreme source' in whom everything arises. How? *Relax* often into this quiescent awareness-consciousness vast expanse in whom the world unfolds and abides. *Rest* here in that peaceful bright numinous 'basic space' (*chöying*, *dharmadhatu*)—*buddic dharmakaya* ground. *Feel* and know *That* now, beyond concepts and beliefs about it. *Tat Tvam Asi!* That I Am! That is the mereological infinite whole—lucid awakened Buddha Nature of Mind, awareness-consciousness Spirit Ground of Being Itself. So yes, that is the prior and present unity that is nondual primordial kosmopsychic ground of Quantum Field Theory—our centrist integral Noetic Quantum Ontology. [Ch. V above; Boaz 2022 *Mindfulness Meditation: The Complete Guide*; Boaz 2023 *The Noetic Revolution*]

As Gautama Shakyamuni the Buddha of this present age told so long ago: "Rest your weary mind and let it be as it is; all things are perfect exactly as they are." Incredulous to our dualistic conventional 'scientific' thinking mind. May I say it once more? That nonconceptual great perfection is our nondual 'innermost secret' *ultimate* truth in whom arises the noetic prior unity of dualistic *relative* objective Science and its selfless nondual perfectly subjective Spirit Ground of Being Itself.

Now that you know, arise and do some good. That will make you happy here and now. That is after all the open secret of human happiness. It's like coming home. And so we smile.

I shall conclude this brief discourse with the lovely words of all-knowing Longchenpa.

*By this virtue, may all beings without exception
effortlessly reach the primordial ground.*

The Open Secret of Human Happiness: Guided Meditation

Whether or not you have mindfully discovered, beyond your concepts and beliefs about it, the always already present Presence of timeless *primordial intrinsic awareness itself* that is your innate indwelling buddha nature—by whatever holy name—let us do so for this brief eternal moment now. Buddha nature peace and happiness is always present as a conscious *choice* of your 'placement of attention' upon that selfless bright Presence upon the mindful breath. Now let self-ego-I recede into background awareness. Self desires freedom from itself. "Let it be as it is".

1) *Give Thanks* for great blessing of your rare and precious life exactly as it is here and now—adversity and all. Pray that all living beings experience happiness and the causes of happiness; and that they be free of suffering and the causes of suffering. Dwell in thanksgiving.

2) *Placement of Attention*. Expel the stale breath 9 times. Place your conscious attention/awareness upon the life force *prana/lung* spirit breath in your belly (*lungdang*). Breathe normally. *Feel* only your bright Spirit Presence—without thinking about it. Easy. Relax. Enjoy.

3) *Mantra*. Now begin mantra: OM AH HUM, or other mantra. Unify with Guru's mindstream thus: AH AH AH. *Feel* luminous Presence of that in your *sambhogakaya* 'upper room' three feet above your crown chakra at crown of your head. That is abode of the deities. *Feel* your crown center open as *thigle* deity essence enters in and pervades your body-mind. From the life force *prana* spirit in your belly experience selfless bright purity of your subtle central channel.

4) *Light Up Your Chakras*. From the *hara* or *dō* center in your belly place your attention briefly on the White AH in your *hridayam/nyingpo* heart chakra. Now your throat center (voice, speech, *vishuddha*). Now your 'third eye' *ajna* center, prefrontal cortex behind your forehead. Now your crown center. 'Let there be light'. Now return awareness to your belly and *rest* for a few moments.

Now close your eyes and raise your eyebrows. This 'yogic *asana*' instantly produces peaceful alpha, 'waking theta', and a bit of gamma brain rhythm. That is the neuroscience of meditation (*Ch. VIII*). *Feel* this very subtle stirring, lifting, and peace in your forebrain. Now throughout your entire body and mind, right down to the subatomic level of your physical being, and the subtle and causal levels of your spirit being. Now relax all such concepts and beliefs. No need to *believe* any of it. It's far beyond belief. *Feel* primordial purity of that quiescent bright Presence. *That* you are now.

Open your eyes. Again move your awareness to your "great bliss crown wheel". Without effort feel your crown center open. Now *yidam* deity, or your spiritual master, or the Buddha, or your own Buddha Presence, or the Christ Presence dissolves and enters in your crown chakra and downward throughout your head and neck, chest, upper and lower back, gut, pelvic area, arms and hands, feet, indeed throughout your entire body and mind, and into our Mother Earth. *Feel* your fearless stability deep in Earth. That is your *full body scan*. Rest effortlessly and profoundly in the *dharmakaya* 'basic space' of Presence of primordial Ground of Being. "The basic space of all phenomena is naturally occurring timeless awareness—awakened mind". [Longchenpa]

5) *Energy Focus and Release*. Now sharply focus your *prana* spirit breath life energy wherever you feel a physical or emotional obstruction to life energy flow: tension, pain, anxiety, anger, depression, pride, drowsiness. *PHAT!* [skillful means and wisdom] Blockage released! Surrender it all on the out-breath. Breathe. *Rest*. Enjoy clear, blissful peace throughout your entire body-mind.

6) *Nonmeditation*. Now simply relax and rest your busy mind just as it is here and now, without following your thoughts and feelings into a past or a future; without trying to block thinking and feeling; without *trying* to meditate; without *doing* anything at all. Past is but a present memory. Future is but a present anticipation. Simply be *present* here now. You are not here *seeking* peace, clarity, or happy experience (*nyams*). You desire nothing at all. For this timeless moment now you have no goal whatsoever. You are letting your luminous mind *be* exactly as it is, adversity and all. Peace and adversity are a unity. Buddha told so long ago, "Rest your weary mind and let it be as it is; all things are perfect exactly as they are." Now do nothing. Great peace. *Feel That Now!*

Now simply *observe* without evaluating or judging. Thoughts, feelings, concepts naturally arise. Well and good. No need to stop them. No need to follow them. They come and they go. They are absent and empty any substance or power that 'self' does not choose to bestow upon them. Simply allow whatever arises in the mind—negative or positive—to 'self-liberate' (*rang grol*) of its own accord leaving no trace. Patience. It all shall pass. *Rest* now (*rigdang*) in "bare awareness in its pristine nakedness...pure expanse of space"—*primordial ground being itself*. Your supreme identity.

7) *OM AH HUM on the Breath*. Be awareness now of quiescent *prana* spirit wind in the belly. Breathe normally. In this quiet 'basic space' abides peace and bliss that passes all understanding. *Feel* living essence of *AH* at your heart center. Your essential nature is *HUM*—'supreme identity' of primordial ground of *OM*. *OM AH HUM*. Three buddha bodies—*Trikaya of the Base*. Now place the mantra in awareness background. *Rest* in pure Presence of the Ground of Being. Great joy!

8) *Your Buddha Nature*. Now you are aware, without thinking about it, that you are resting in selfless, open, empty, intrinsic awareness itself—very Buddha Nature of Mind. Peace and bliss. *Feel That (tathata) now*. *You are now aware of the vast timeless, selfless, boundless space of your awareness*. Self-centered self reference ('selfing') is absent. *Feel* clear light luminous knowing-feeling *certainty* of this Presence of 'original wakefulness'. That is primordial awareness itself. Whatever arises, 'let it be as it is'. No need to judge. Told Jigme Lingpa: "Simply observe....Intrinsic awareness is absolute Guru—Ultimate Truth." That knowing-feeling love-wisdom awareness is always present, even in midst of endless self distractions. *Simply Be That Awareness Presence Now*.

Now rest quietly for as long as you like in that sweet love-wisdom Presence that you always are now. That is the profound mindful connection to your very own essential buddha nature. Practice it "brief moments many times", day and night. Now that you know, arise and do some good. That will make you happy, not in some ideal future mind state, but here and now!

Engage this effortless essential mindfulness meditation practice from 60 seconds to 60 minutes. Make it your own. Walk in it. Adapt it. Don't push the river. Easy. Relax. Rest. Enjoy.

Christians: replace 'Buddha nature' with *christos*: 'Christ nature', 'Presence of the Christ'.

My "Brief Course in Mindfulness" appears in Boaz 2025 *The Open Secret of Human Happiness*.

Modernity and Its Discontents

Modernity: The Tyranny of Objectivity

Postmodern Prelude: Seeing is Believing. Both our Eastern and Western intellectual traditions have largely failed to understand that there are realms of being, knowledge and meaning that lie prior to the natural cognitive limit of human reason and belief. The exoteric conceptual semantic topology of language with its inter-subjective semiotic (logical syntax of language, semantic meaning, pragmatics/usage) deep background cultural assumptions, embedded as they are in our habitual, preconscious conceptual and belief systems impute, reify and solidify what we perceive and think we know. The great truth of Postmodernism is that our perceptual and conceptual realities arise not pre-given, but as inter-subjective cultural webs of human experience. Can we step outside this cultural conceptual “global web of belief?” [Quine 1969] Yes, with a little patient practice, through esoteric and nondual “vertical spiritually empirical” yogic noetic contemplative technologies of the emerging 'Contemplative Science' of a new 'Science of Consciousness' we open into hitherto obscured vistas of our human supraconscious 'spiritual' experience.

Now there is a cognitive precursor to this natural noetic process that cuts through the attachment and defenses of our unexamined self-ego-I cognitive biases and belief systems that so limit our psycho-spiritual creativity, growth, and human happiness. It is “*shoshin*,” the 'beginner's mind' wherein we 'bracket' or place in abeyance (*epoche*) these counterproductive retro-romantic concepts and beliefs so as to be open to receive new truths prior to filtering them through the habitual fearful defensive reticulum of our present biased materialist “global web of belief.” This may be accomplished—through the mindful breathing practice of aware 'placement of attention' (awareness management)—almost moment to moment and bestows great freedom *from* the limits of our concept/belief. That is also a freedom *to* grow intellectually, emotionally and spiritually. To be sure, a 'post-empirical' human evolutionary 'consummation devoutly to be wished'.

Our wisdom traditions have told it well: things appear in the world not as they actually are, but as we are at the moment of their arising to our perceptual and conceptual cognition. Einstein to Heisenberg: “What we see depends on the theories we use to interpret our observations.” Theory (concept and belief) defines and determines what we observe. Our perceptual realities are 'theory laden'. Our semiotic conceptual structures do not directly correspond to any external, independent objective reality. The cognitive sciences and Contemplative Science agree: “Perception is an instrument of the world as we have structured it by our expectancies.” [J. Brunier 1986]....The appropriate description for a given input is highly dependent on the way the perceiver chooses to process it.” [J.M. Wilding 1982] The Buddha, the Christ, and the great mahasiddhas, sages and saints of our wisdom traditions have told that great truth from the very beginning.

Our conscious experience is dictated in large part by our “cognitive unconscious”; that is to say, by our preconscious, inter-subjective deep cultural background concepts, beliefs and expectations, to wit, our deep background cultural ‘global web of belief’. We think and believe what we are culturally conditioned to think and believe. ‘Universal ontological relativity’ indeed.

Thus it is, our conceptual theoretical empirical knowledge is perspectival. Yes. Empirical observation statements are theory-dependent. Therefore, “All raw data are already theory-laden” (Quine 1969), that is, theories are underdetermined by their actual evidential data. A theory laden statement is meaningful only in the context of its theoretical presuppositions. If our statements are mostly theory laden, then the “myth of the given”—that immediate sense experience gives us an empirical certainty that can provide a foundation for science—is false.

Our observation, perception, conception and belief are infected with the unconscious deep subjective cognitive baggage of the “metalanguage” conceptual belief matrix of the cultural tradition in which we are embedded. As the great American philosopher C.S. Peirce observed, “*perception is semiotic.*” Perceptual experience is not inherently real, not simply pre-given, but fabricated, imputed, reified, and constituted by our inter-subjective cognitive unconscious deep cultural background mostly materialist ‘global web of belief’. Objective perception is an interpretation, a perspective. [Quine’s “Ontological Relativity” 1969.]

Just so, as noetic philosophers Ken Wilber, Alan Wallace, and Keith Dowman have pointed out, the “truths” and the meaning of meditative and contemplative subjective experience are not directly given ‘supreme truths’, but are also semiotic elaborations of the deep background cultural packaging of the yogin’s subjectively biased “global web of belief” (Quine 1969).

Gradualist ‘meditation’ practice is semiotic and conceptually dualistic. It is oriented not to this present moment now, but toward a future goal. And that’s OK. If perception and conception are perspectival, then in the West this preconscious prevailing mindset is embodied in Modernist monistic Scientific Local Realism, Materialism, and Physicalism. In the East it is expressed as premodern Buddhist ‘Mind Only’ *Yogachara*, and in ancient Hindu and Modern Western (German) monistic Absolute Subjective Idealism.

Well, how do we derive this spiritual and semantic meaning from the mere logical syntax (brain or computer) of our languages? We can’t explain how, but the human brain does it all the time. Can a machine ever do it? Penrose and Searle say no (Searle 1997, Penrose 1994). Strong AI (artificial intelligence) and Turing say yes. More on this below.

It has now become very difficult to argue that we can know the world objectively, just as it appears to our sense experience. The perceiving, conceptualizing knowing subject is always part of the knowledge equation. Perhaps the knowing subject and its ostensibly separate object is a nondual (*advaya*/not two) ontological unity after all. “Emptiness is the absence of subject and object.” [Longchenpa] Dualistic human mind reifies then splits them.

The very notion of unmediated observation now seems highly questionable. In light of such discoveries, the phrase ‘seeing is believing’ takes on new meaning: the very act of observation already

entails a belief system that is not based simply on some hypothetical bare data. All of our observations are theory laden [Quine] and none correspond in any straight-forward way to objective objects existing in their own right independent of our experience.

—Dr. B. Alan Wallace (1996)

The post-Kantian Modern epistemological turn to the *individual* subject has now become Postmodern collective/*cultural* inter-subjectivity. This advent of a new awareness of the inherent constitutive deep cultural background of our cognitive life is the good news of the radically skeptical Postmodern Reformation. Alas, it's a mixed bag, as we shall soon see.

Modernity: *Novum Organon*, a New Method

“All that can be shaken shall be shaken.” [Dōgen Zenji] The Brave New World that is European Modernity is the conceptual and intellectual revolution that came to valorize our human reason and rationality over the presumptive authority of the past, namely, the premodern Greek Classical Tradition visited upon the Christian Age of Faith.

The prevailing Aristotelian Scholasticism—that cognitively comforting synthesis of Aristotle's local realist metaphysics with local realist Christian theology (the *Disputatio*)—was supplanted by the new 'scientific method' of John Locke and Francis Bacon. Baconian/Newtonian empirical logical induction came to supplement Cartesian logical deduction in the most profound cognitive revolution in human history. This human consciousness milestone was to become the 17th and 18th century Modern European Enlightenment—the Age of Reason—that was the cultural and Scientific Revolution of Francis Bacon, Galileo, Descartes, Newton, Locke, Berkeley, and Hume; and the foundation of Western Modernism and the ultra-rationalistic, empiricist Modern 'scientific' worldview with its conspicuous local realist, materialist/physicalist metaphysical biases. Just so, this great Modern consciousness revolution became the intellectual foundation of 19th and 20th century cognitive imperialism that is Scientific Local Realism/Materialism/Physicalism that has now colonized the Western heart and mind.

Thus has Modernity become the objectivist, materialist ideology that is the common belief system, the “*langue*” or “background theory” of our Western physicalist materialist knowledge paradigm—epistemic “myth of the given,” fundamentalist proto-religious Scientism—and thereby the prevailing sociocultural ideology of the Western mind.

This biased cast of mind is based upon the unproven and unprovable metaphysical assumption of monistic Metaphysical Scientific Local Realism and its epistemic consort Metaphysical Scientific Materialism/Physicalism, the quantitative ontology that the whole of reality is merely and only objectively appearing purely physical matter-energy ($E=mc^2$).

Why must our ontology of nature be only physicalist? Where's the proof? Is not Physicalism merely a belief, a metaphysical presumption and habit of mind? This monolithic Western epistemic paradigm—our culture *imaginaire*—whose roots we find in the dualistic physicalist/realist ontology of the pre-Socratic atomists, Aristotle, the Modernist mechanics of Descartes, Copernicus, Galileo and Newton—not to mention

early Buddhist *Pali Canon Abidharma* and Dualist *Vedanta*—assumes the existence of an objective, separate, observer-independently existing reality (Scientific Local Realism), a really “real world out there” (RWOT) of separate, independently existing exclusively physical objects (materialism, objectivism) ‘pre-given’ to human sense perception. [Ch. XII]

This habit of mind is described by philosopher Wilfrid Sellars as the “myth of the given”, given through the medium of raw “sense data” (*hyle*), independent, distinct and separate from the inherently interdependent interconnected consciousness of a perceiving knowing subject apprehending its object—our cognitive subject-object split writ large.

Again, this myth presumes that mere sense experience may serve as a realist epistemological foundation for observer-independent, objectively certain deductive knowledge. Philosophers of mind call this Foundational Local Realism. Its critics call it fundamentalist proto-religious Scientism. Thus has “Descartes’ dream” become the infernal machine of a Cartesian “quest for absolute objective certainty” and necessity—that epistemic illusion of Modernity that resulted in an overwrought negative reactive Postmodern skepticism and nihilism. The radical Modernist objectivist “myth of the given” is the antithesis of skeptical Postmodern cultural inter-subjectivity.

Most philosophers of science, mind and religion have rejected the myth of the given, at least ostensibly, but they far too often miss the Postmodern truth that our subconscious deep cultural background preconscious inter-subjective “global web of belief” is profoundly constitutive of our metaphysical ontic pretensions as to the problematic *ultimate* purely physical objective nature of reality and the *relative* human mind that would perceive, conceive and attempt to know it.

Thus is Metaphysical Scientific Local Realism/Materialism the widely held “cognitive unconscious” or preconscious belief system of the Naïve Realism of most physical and social scientists, academicians and the exoterically oriented ‘common sense’ massmind of the Western multitudes. Bertrand Russell’s “metaphysics of the Stone Age”.

Such narrowly representational cognition can be destructively dualistic—even for the thinking classes who should know better—for it inserts a hypothetically unnecessary sensory medium (Rorty’s “mirror of nature”) between appearance and reality that essentially splits the knowing, perceiving subject from the naked purity of the perceived object. Our invidious human cognitive subject-object split writ large. Such an adventitious cognitive medium of perception undermines subjective, introspective esoteric noetic (cognitive unity of subject and object) knowledge and spirituality, the very path to the realization of the higher truth of the symbiosis, and yes, the prior unity of knowing subject and its objects known, unity of objective matter and subjective mind/spirit; of Science and Spirit; of humanity and all-embracing nondual godhead. As Ken Wilber has pointed out, “Unconscious metaphysics is bad metaphysics.” So, let this hidden metaphysical theory laden ‘web of belief’ see the clear bright holistic light of day.

This inherent nondual prior unity of our perennial noetic Primordial Wisdom Tradition is reduced by physicalist Scientific Materialism (Scientism in its extreme proto-religious cloak) to mere external physical matter (Scientific Reductionism), as we have seen. The vast multidimensional all-subsuming body-mind-spirit Pythagorean *kosmos* is reduced to the merely physical cosmos of Modern physics and cosmology. “And thus has

philosophy been ruined.” [Alfred North Whitehead]

In any case, our appearing realities are clearly not simply pre-given. 'Ordinary pure direct perception' is instantly objectified into *things*, via 'theory laden' conceptual naming (*namarupa*/name and form)—constituted by our sociocultural perspectival “global web of belief” (Quine 1969), or “form of life” (Wittgenstein), or “lifeworld” (Habermas). Our all too human realities are conceptually imputed and reified by human minds.

Is this Western 'scientific' objectivist materialist mythopoetic view a problem? From the view of Relative Truth (*samvrti satya*) it is a cause of the clinging cupidity of desire mind 'primal ignorance' (*avidya*) that results in human and animal suffering. From the view of Ultimate Truth (*paramartha satya*) our liberation from ignorance “is already present and accomplished” deep within us, at the love-wisdom Heart (*hridayam*) of each human being. [Ch. II] As contemporary Zen Master Suzuki Roshi told, “No problem at all.” It is that love-wisdom Presence to which we awaken upon each mindful breath.

How then shall we awaken to this indwelling always already present Presence of our love-wisdom mind? This luminous noetic Presence of the primordial formless emptiness spirit ground of form? Well yes, it takes a bit of gradualist dualistic contemplative practice. Moreover, as the ostensibly logocentric absolute realities—*Ein Sof*, Brahman, Tao, *shunyata*/emptiness, *dharmakaya*—of our noetic Primordial Wisdom Tradition are received by a yogin in the spacetime dimension of Relative Truth, these realities are viewed to be empty and absent any ultimate, intrinsic, essential or inherently given existence. They are not posited by the nondual traditions, particularly Buddhist Middle Way *Madhyamaka* and Dzogchen, as intrinsically existent. Stuff is relatively real, yet ultimately illusory. And these are our perennial Two Truths: Ultimate Truth, perfectly subjective all-subsuming noetic nondual Spirit, and then its conceptual unpacking in the inter-subjective, perspectival, conventional spacetime dimension of the Relative Truth of Science. In any case, that is the Mahayana *Madhyamaka* Middle Way Buddhist view, which we shall further explore in Chapter XIV.

As to human spiritual consciousness, Modernist physicalist fundamentalist Scientism has reduced the wondrous mostly hidden seed of truth in dualistic religion—subjective indwelling nondual Spirit/spirituality—our inherent unity with non-theistic, nondual perfectly subjective godhead, to a merely conceptual objective attempt to grasp and possess God; to objectify, anthropomorphize and thereby idolize and own this universal perfect subjectivity of a trans-conceptual, post-theistic, nondual godhead, the very source ground (*cittadhatu*, *shunyata*, Tao) in which or in whom we and everything else arise. How do we possess or grasp *That*? We may as well try to catch the *prana* spirit wind.

O human hubris—that this prideful concept-bound narcissistic self-ego-I should pretend to grasp all things in heaven and earth, and the very mind of God. Surely our minds are made for more than this. And that is one important difference between *separative* dualistic exoteric *religion*—whether revealed-transcendental-supernatural, or natural/rational—and *unifying*, esoteric *spirituality*, the non-conceptual direct contemplative experience (*yogi pratyaksa*) of our primordial source condition, noetic all-embracing nondual Spirit Ground of Being Itself, beyond our mere concepts and beliefs *about* it.

The great exceptions to this Modernist materialist metaphysic that became the

Western Mind are Pythagoras, Plato, Plotinus, the non-dualistic Christian Gnostics Theodorus (disciple of Paul) and his great disciple, poet master Valentinus. Indeed, Plotinus is a bridge between Western and Eastern spirituality. He was the founder of the 3rd century nondual Noetic Revolution in the West. Nagarjuna was his 2nd century counterpart in the East.

These great scholar-masters realized and transmitted our nondual, naked intrinsic Primordial Awareness Wisdom (*gnosis, jnana, yeshe*), and rejected Greek Apollonian foundational (necessary, certain) Metaphysical Realism and Materialism while acknowledging a transpersonal, trans-conceptual, rationally ineffable but contemplatively knowable *ultimate* reality basis, source—very Ground of Being Itself. That is the ground of our *relative* conventional interdependently arising (*bathos, pratitya samutpada*) non-reducible dimensional orders—our Great Tradition's "Two Truths"—Relative Truth: spacetime physical/chemical, biological, mental/emotional, and tacitly, sociocultural and historical; and Ultimate Truth: formless, timeless, selfless primordial awareness-consciousness ground in whom arises that spacetime dimensional realm of Relative Truth.

Was the Modernist objectivist, rationalist flight from premodern subjective spirituality an error? Given the wonders of modern science and modern liberal democracy, is there still a price paid for the hegemony of monolithic monistic modern Scientific Materialism and premodern *Abrahamic* theistic monotheism? Can all-embracing nondual primordial Spirit Ground Itself be reduced to its dualistic arising merely physical and mental objective phenomenal contents as described by the modern sciences of physics, biology and psychology? We have seen that it cannot.

And now a very brief look at the extremist Postmodern reaction to Modernity's cultish quest for a quotidian Cartesian absolute objective certainty with its destructive "taboo of subjectivity" and its proscription of post-physical, even metaphysical ("beyond physical") subjective trans-conceptual direct spiritual experience.

The Postmodern Reformation

The Modernity of the 17th/18th century European Enlightenment—the Age of Reason—was an ideological flight to reason and rationality from the tradition and authority of the premodern Classical Tradition, and from the presumptive dogmatic authority of both the early Platonized Christian Church, and 16th century Aristotelian Christian authority.

The European Enlightenment's valorization and idealization of human reason and rationality over against premodern tradition and authority is the very heart of Modernity; that is until Modernity recognizes that it has itself become a tradition and an authority with its own ideological biases. It is here, in the 20th century that Modernity has become Postmodern. Modernity valorizes not only reason and Big Science, but secularism and individualism. The Postmodern mind honed these cognitive double edged swords.

The good news of Modernity? It gave us Newton, Hume, Kant, Mozart, the computer, and Western liberal democracy, that is to say, a moral and economic strategy as to what to do in the absence of premodern God. For the Postmodern mind God is still dead, as we shall see.

The intellectual and political themes of Postmodernism are difference (Derrida's *différance*) and diversity; epistemic and ethical relativism; subjectivism; antiauthoritarianism; skepticism as to both religion and to scientific and technological 'progress' and the capacity of mere reason and logic to solve human social problems; Antirealism, even nihilism; a general suspicion about Modernity's idol of reason; perspectivism; and a healthy ecumenical epistemic and ontic pluralism.

The guiding philosophical lights for Postmodernism are the relativists and deconstructionists Derrida and Saussure. The Postmodern mind rejects philosophical foundationalism, the attempt to conceptually fabricate a logically absolutely certain basis for Science and its prevailing metaphysic of Scientific Local Realism/Materialism. Such grand 'totalizing' historical and social metanarratives of the Cartesian Modern mind are, for the Postmodern Reformation, but the pernicious tools of authoritarian oppression.

Meanwhile, *premodern* primordial unity—Buddhist *Ati Dzogchen*, Hindu Advaita Vedanta, Taoism, Hebrew *Ein Sof*, noetic *Zohar/Kabbalah*—is required to unveil the mereological metaphysical ultimate Ground of Being (*rang rig yeshe*) in which, or in whom Modern and proto-nihilist Postmodern relative spacetime reality arises and participates. Mereologically (part-whole relations), all of our physical, sociocultural, and intellectual realities are perforce embraced, subsumed and enfolded within that great infinite continuously unfolding unbounded whole (*mahabindu*), nondual primordial awareness-consciousness Spirit Ground of everything. "In whom does this all arise?" [Adi Da Samraj]

Nietzsche and the 'Hermeneutics of Suspicion'. Postmodernism then, is antimodernist, a relativist, skeptical even nihilist reaction to both premodern tradition and authority, and to the Modernist tyranny of reason and objectivity. Yes, Postmodernism rejects the European Enlightenment's Modernist ideals of reason and epistemic and social progress objectively founded in a unified system of Metaphysical Scientific Local Realism and Physicalism.

The Postmodern Western mind rejected this idealized Modernist Materialist ontology with its requisite radical Cartesian absolute grail "quest for certainty," replacing it with a subjectivist, antinomian, radically perspectival Nietzschean nihilist skepticism; a pathologically pluralistic, individualistic and relativistic "hermeneutics of suspicion" (Paul Ricoeur's term) toward holistic metanarratives, toward holarchy, toward Platonist and Neoplatonist (Plotinus, Proclus) Christian (St. Augustine) transcendence and unity; toward hierarchy, exoteric religion, and esoteric spirituality. The Postmodern "masters of suspicion" were Nietzsche, Feuerbach, Marx, Freud, and in theology, Karl Barth.

Paul Ricoeur (1978) suggests that such a hermeneutics may liberate us ("liberation theology") from the logocentric false idol that is the transcendent theistic Creator God of Western Abrahamic monotheism, thereby opening a way to a post-theistic divine Presence that abides not in exoteric religion, but esoterically, intrinsically within each human being, then spontaneously expresses itself as compassionate ethical conduct in individuals, and through that, our collective institutions. Mahayana Buddhists should like it, if they will read it.

As to this noble global Postmodern Project, we must remember the natural constraint of that dialectic—the *dogmatic, programmatic rejection of all metanarratives is itself a metanarrative that may not survive its own logical deconstruction*. Dialectically understood (Hegel) Modernist thesis begets Postmodern antithesis, which begets a higher noetic (body mind spirit unity) synthesis that transcends and includes both. That knowledge paradigm is our emerging Integral Noetic Revolution in matter mind and spirit (Boaz 2023 *The Noetic Revolution*).

Thus, for the Postmodern mind, perceptual and conceptual experience is relativistic and perspectival. Nietzsche's radical and refreshing ecumenical perspectivism asserts that the pragmatic truths of reality emerge only through many different individual perspectives. [One may wish that his Wagnerian anti-Semitic perspectives had been refreshingly absent.]

That there is some transcendental logocentric "Ultimate Truth," a metaphysical, singular "transcendental signified" (Derrida) ultimate reality prior to the exoteric world of appearances is denied by the Postmodern mind. Derrida's much belabored emphasis on diversity and difference (*différance*) over rational Modernist unity is a primary theme of the Postmodern Reformation. We seek a middle path between these metaphysical extremes.

Indeed, such radical perspectivism is Nietzsche's excuse for the denial of objective knowledge altogether! For him objectivity is but a pretense for power and Western imperialism, the last bastion of white male supremacy. Nevertheless, throughout these various and diverse, often extreme Postmodern polemics the primacy of human authenticity and freedom is always present. That may be the saving grace of Postmodernism.

The odious squabbling in traditional epistemology and metaphysics—the "tough minded" skeptical empiricist/positivist tradition versus the "tender minded" optimistic idealist tradition—is for Nietzsche but prodigal intellectual folly. "There are no facts, only interpretations." There can be no metaphysically privileged perspective, no "view from nowhere" (Thomas Nagel), free of our 'theory laden' preconscious perspectives and the inter-subjective deep background assumptions of our cultural "global web of belief." [Quine 1969] I have hitherto termed this antinomian view 'ontological relativity', or 'universal relativity'. It defines the limit of our ontic dimension of spacetime conceptual Relative Truth.

Yes. This truth of deep background cultural inter-subjectivity—that we possess little conscious awareness of the root causes of our conceptual and belief systems—is the essential gift of the Postmodern legacy to the emerging noetic heart and mind that is our next human knowledge wisdom revolution, to wit, the 21st century Noetic Revolution in matter, mind and spirit that is now abroad in our human cognosphere. Prior unity of Science and Spirit.

Unfortunately for the Postmodern mind, concerned as it is with negation of all metanarratives, any trans-conceptual, trans-material, esoteric spiritual reality is entirely absent. Alas, this excludes and precludes the premodern compassionate *ultimate* primordial awareness wisdom (gnosis, *yeshe*, *jnana*), nondual boundless open *wisdom of emptiness/shunyata*, monistic 'oneness' that is the ultimate ground of The Nature of Mind. And that transcends yet embraces both our Modern and Postmodern conceptual hermeneutic interpretations, perspectives, deep background sociocultural assumptions and beliefs.

Nietzsche's imperious pretentious Postmodern mind preaches to all and sundry: "God is dead." From the Postmodern perspective then, all our metaphysical absolutes—our "transcendentally signified" logocentric absolutes—are dead. What is the result? It's more Postmodern bad news. Has not this Postmodern nihilism thrown out the hopeful baby of luminous, numinous, trans-rational, post-theistic nondual godhead with the dogmatic bathwater of a Modern absolutist dualistic theistic God? And is this not a spanner in the works of an emerging fruitful *rapprochement* of our two ostensibly incommensurable knowledge paradigms that are Modern Science and an urgent new noetic Spirit/spirituality?

To accomplish this reunion we must relax the overbearing aggressive Postmodern nihilistic reactionary mind-set and grow beyond the cognitive limit of both the objectivist absolutist Modern mind, and its subjectivist nihilist Postmodern reactionary perspectives and beliefs into a new integral noetic view and practice that corrects and transcends our smug grasping at conceptual certainty. Ken Wilber has told it well, "We must preserve the progress of Modernity, while transcending its disaster."

Critique of Postmodernism. Has the Postmodern mind self-reflexively devoured itself? For Postmodernism Modernist unity, reason and Modern foundational local realist philosophy of the subject/self—along with the naturalized theistic "God of the philosophers"—is replaced by a negative, radically relativistic, nihilistic otherness, difference/*différance*, diversity, and a dead Creator God of theistic belief. What shall we do in this presumed absence of God? Can there be unity in Derrida's *différance*?

John Dewey on the cult of nihilism that is the reactionary reflexive Postmodern mind: "The despair of any integrated outlook and attitude is the chief intellectual characteristic of the present age." The Postmodern mind will not transcend its signs, its meta-language semiotics to any subtler or deeper unity. The noetic (matter/mind/spirit) union of our human nondual love-wisdom traditions is *ipso facto* precluded! The Postmodern Project has itself been negated and devoured by its own reactionary self-reflexive skepticism and nihilism.

The nihilistic antirealist ideologues of this Post-structural, Postmodern outlook, besides Nietzsche, include the 'new skeptics', namely the radical Deconstructionists (Poststructuralists) Derrida and Foucault, the mature pragmatic Wittgenstein, the mature (Nazi) Heidegger, the Pragmatists C.S. Peirce, and the antirealist Neopragmatists W.V. Quine, Jergen Habermas and Richard Rorty. The presumptive dissonant and aggressive materialist biased rhetoric of the 'Postmodern terrorists' Derrida and Foucault represent the Postmodern incarnation of an interminable processional of naïve, self-destructive, radically nihilist Gorgian/Pyrrhonic skepticism. Here both objective and subjective knowledge, as well as the possibility of our indwelling noetic 'spiritual' love-wisdom mind is utterly precluded.

Still, these Postmodern neo-pragmatist philosophers correctly rejected the 400 year hegemony of the modernist Western "final vocabulary" (Rorty) that is "foundationalist" (indubitably certain) ontic Metaphysical Scientific Local Realism/Materialism-Physicalism with its tired dogmatic Cartesian quest for conceptual absolute deductive objective certainty as to our experience of arising phenomena. Quantum mechanics has now refuted that view.

The radical Postmodern reaction to the dogmas of Modernity has demonstrated that Modern Science, the very pinnacle of reason and rationality, has an inherently 'theory laden', metaphysical, dogmatic, ideological, non-rational cultural epistemic core that it cannot escape. [Ch. XII: *The Idols of the Tribe: The Metaphysics of Modern Science*] That is the urgent primary legacy of our Postmodern Reformation that must be retained. There is present here—via quantum theory—a potential to free Science from the nomian, biased absolutism of its sacrosanct Metaphysical Scientific Local Realism and Physicalism ideologies.

These bold Neopragmatist critics of European Modernity offered a practical, social action based “radically empirical” (James), naturalistic counter voice to centuries of invidious epistemological and metaphysical paradigmatic bickering (realist vs. idealist; rationalist vs. empiricist) among the logocentric foundational ideologies of the premodern and Modern epistemic Western Canon. Dewey’s pragmatic historico-sociological approach in his *Reconstruction in Philosophy*, and Rorty’s neopragmatic *Consequences of Pragmatism* offer methods useful to the emerging *rapprochement* between our ostensibly incommensurable cognitive paradigms that are Modern Science and Premodern Spirit.

Our Noetic Cognitive Doublet. Yet, even these learned Postmodern ideologues—the discontents of the modernist materialist rationality of the Enlightenment Project—seem unable to move beyond the conceptual limits of habitual discursive reason toward the emerging integral noetic (mind/spirit subject-object unity) paradigm that synthesizes, then utilizes *both* of the defining qualities of our human cognition, namely, dualistic “inferential valid cognition” (reason, *doxa*, *kalpana*), and inherently nondual contemplative yogic “direct perception” (*yogi pratyaksa*, *moksha*, *kensho/satori*, *samadhi*) that is the direct knowing love-wisdom Presence (*vidya*, *rigpa*, *christos*) of the primordial 'supreme source' Ground of Being of all this appearing spacetime reality. It is that noetic cognitive doublet that may result in lucid nondual realization of that ultimate Spirit Ground that abides always in the heartmind of the assiduous yogic practitioner. Wisdom requires both our objective scientific knowing and praxis, and our subjective spiritual knowing and praxis.

In brief, these two defining qualities of our noetic cognitive doublet are 1) exoteric, quantitative, objective, reflexive conceptual rationality of philosophers and scientists, and 2) esoteric, qualitative, contemplative, intuitive and introspective subjective spirituality of 'advanced' yogis and yoginis. Exoteric reasoning with its valid conceptual cognition offers a limited guiding light to subtle esoteric spirituality. We must use them both.

Just so in research. A robust integral Noetic Science of matter, mind and spirit (Boaz 2023) must utilize this phenomenological *noetic cognitive doublet* of science’s 'hard' exoteric second and third person objective, exterior/surface methodology, and 'soft' intuitive “empirically spiritual” esoteric introspective first person subjective, interior/depth contemplative methodology. Our continued development through the ascending life stages of psycho-spiritual evolution of our species requires both of these methodologies. And that requires a relaxing of both Modernist and Postmodernist cognitive artifacts—the metaphysical extremes that are absolutism and nihilism—our common cognitive biases.

Our Emerging Noetic Revolution in Science and Spirit

Thus it is, our emerging integral Noetic Revolution in matter, mind, and spirit transcends, embraces then reconstructs the nihilistic exoteric pathological pluralism of the Postmodern view, and the absolutism of the Modernity view. And that noetic reconstruction restores the creative mindful subjectivity of our esoteric and nondual noetic Primordial Wisdom Tradition of humankind.

Such a noetic "reconstruction in philosophy" (Dewey) integrates both conceptual surface and contemplative depth in our primordial wisdom legacy through the best of its Premodern, Modern, and Postmodern cognitive currents.

The providential fruition of our 21st century integral Noetic Science of matter, mind and spirit (*adhyatmavidya*) lies in reconstruction and transformation of the despair of the relational trauma, conflict, and destructive emotional disconnects (*parche*) inherent in narcissistic personal and social politics of our all too human self-ego-I. That grasping clinging desire-mind cupidity—obsessive commodification and consumerism—has now become Sigmund Freud's "normal neurotic" human condition. That 'egocentric predicament' impedes our great Wisdom Tradition's liberating compassionate *poesis* and praxis as this all unfolds as Arnold Toynbee's integral "rising culture"—our sociocultural holistic new paradigm Noetic Revolution that is prior unity of Science and Spirit—modern quantitative objective quantum physics and the social sciences, with qualitative perfectly subjective formless, timeless, selfless nondual Spirit Ground in whom it all arises. Bright indwelling Presence of *That*.

Such epistemological and ontological holism in Science and in Philosophy of Mind serves as a bridge of understanding to the noetic integration of our perennial wisdom "Two Truths"—the reality dimension of spacetime conventional Relative Truth, and the all-embracing 'mereological monism' of the reality dimension that is Ultimate Truth that embraces, subsumes and pervades it all.

These Two Truth dimensions of that vast infinite unbounded whole—indwelling Presence of the nondual Ground of Being Itself, very Nature of Mind, sublime essence of our ordinary mind—are always already a prior and present one truth unity (*dzog*). That (*tathata*, *sattva*, thatness, *quidditas*) prior and ever present unity is "already present and accomplished from the very beginning." [Buddhist Madhyamaka founder Nagarjuna] Knowing that perfectly subjective truth of the matter helps to tame our impatient 'wild horse of the mind' that we may effectively, effortlessly engage our natural altruistic action/conduct—*bodhicitta*—for the benefit of living beings, including our precious Mother Earth. That is after all the open secret of human happiness. And yes, our inchoate Noetic Revolution in objective Science and its perfectly subjective Spirit Ground continues the fulfillment of that promise.

Heady wine indeed. Gautama the Buddha has told it well, "Rest your weary mind and let it be as it is; all things are perfect exactly as they are." No problem at all. Rest now in lucid primordial ground of *That*—essence and Nature of Mind.

The Idols of The Tribe: The Metaphysics of Modern Science

Science and its scientists must make conscious their *apriori* preconceived metaphysical presuppositions, qualitative value assumptions and beliefs underlying modern scientific ideology and methodology. These “idols of the tribe” become the “false absolutes” of science that belie the prior interdependence of subject and object, experimenter and experiment, Science and its Spirit ground. Scientific study and research into the subjective aspects of mind and consciousness is thereby precluded.

For example, the view that the whole of reality is objective and physical, or that it is subjective and spiritual, is a judgment of value, not an empirical scientific fact. These unproven and unprovable metaphysical assumptions and beliefs are the totems or *mana* of Scientism, the cult of Modern and Postmodern scientific Local Realism/Materialism that pervades the view of the physical and social sciences, humanities and our global mass-mind culture. This unscientific proto-religion (Scientism) is largely responsible for our catastrophic reduction of perfectly subjective Spirit to mere objective consumable matter. [Note: 20th century Quantum Field Theory (Ch. IX) has essentially undermined this naïve 'scientific' metaphysic.] We may now summarize these unexamined exclusionist 'scientific' conceptual biases, assumptions and beliefs.

1. **The Principle of Physicalism (Monistic Material Local Realism):** An essentially pre-given separate and independently existing, exclusively *physical* spacetime reality exists as the basis of all arising appearing phenomena, *apriori*, independent of observation or experiment by any sentient observer (the “myth of the given”).
2. **The Principle of Objectivism:** This purely physical reality is ultimately knowable to separate human observers via objective, quantitative scientific observation, empirical experiment and mathematical analysis (although objective logical proof has remained unfindable during the 400 years of Modern Science). Here reality is ultimately objective. The human mind’s subjective personal and transpersonal phenomena are not proper study for objective empirical science (the “taboo of subjectivity”).
3. **The Principle of Material Substance Monism:** There is no reality other than, or transcendent to this objective physical reality, and no truth or truths discoverable or existent beyond the view of this objectivist material realist “scientific method.”
4. **The Principle of Reductionism:** All subjective experience—private, first person, mental, emotional and spiritual events—can be reduced to their objective, purely physical electrochemical neural correlates. Mind, experience, behavior, love, spirit, God are nothing more than an “emergent property,” an “epiphenomenon” or “artifact” of physical brain and its physical-chemical processes. Causality is always “upward” from physical to mental. “Downward causality,” acausal spiritual to physical is ideologically precluded.
5. **The Principle of Local Universal Causal Determinism:** All events are determined by their local, purely physical causes. If we knew all the initial causal conditions, then we could predict or determine with complete objective certainty all of the effects (objects/events) in the universe. The cosmos is ruled only by the 'scientific' Principle of Causality.
6. **The Closure Principle:** This purely physical realm of all phenomenal existence is “causally closed” to any non-physical causal or acausal explanation. The validity of any causal explanation beyond the purely physical dimension is implicitly or explicitly denied.
7. **The Principle of Universalism:** The preceding six principles are the only correct explanations as to the nature of reality, its discovery, prediction, explanation and interpretation. No other views or methodologies can lead to truth. All differing views are in error. Monistic Scientific Local Realism/Materialism/Physicalism is the only correct ontology. The metaphysics of Modern Science has utterly excluded its basal Spirit Ground.

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XIII

The Structures of Consciousness

One Ground, Two Truths, Three Bodies, Four Views, Five States

Exoteric/Outer, Waking State: Gross Body. Dualistic, indirect, conventional spacetime Relative Truth; concept-belief; empirical separate subject-object knowledge (*doxa*, *namtok*, opinion, information, third person objective scientific data). *Manovijnana*, the gross waking state (physical, emotional, mental). Empirical spacetime Gross Body energy dimension; exoteric/outer perceptual, conceptual and experiential belief in a separate material reality and a separate Creator God. Bardo of living. Development Stage introduction to the View of nondual primordial Ground of Being—*Shamatha/vipashyana* mindfulness meditation, deity practice. *Nirmanakaya* spacetime dimension.

Esoteric/Inner, Dream State: Subtle and Causal Body. *Subtle Body*: dualistic, “lesser esoteric” form; contemplative/meditative-devotional first person subjective recognition of the nondual noetic “state of Presence”; discriminating, para-conceptual discriminating knowledge/wisdom (*dianoia*, *sophia*, *prajna*). Deity practice realms. Subtle Body energy dimension, *klishta manovijnana*, Saguna Brahman, Ishvara, esoteric/inner but dualistic separate theistic Creator God. Quiescence and introspection practice. *Causal Body Alayavijnana* energy dimension. Greater Esoteric/Innermost Secret, Deep Dreamless Sleep State. Wisdom of *Satchitananda*, *tathata*. First Fruition Completion Stage. Bardo of Becoming, *Dharmata*/Ultimate Reality. Stable deity meditation and *shamatha/vipashyana* (quiescent and analytic insight meditation). “Path Luminosity.” *Sambhogakaya* light-form deity dimension.

Nondual State, Turiya, Essence Body. Nondual primordial *dharmakaya* ‘groundless ground’ realized through indwelling noetic Witness Presence (*saksin*), beyond dualistic subject/object two-valued concept/belief and beyond even the bliss of deep yogic practice. Final Great Perfection fruition ‘stage of no more learning’. Nondual realization of prior ontic invariant *one truth unity* (*dzog*) of Buddhist Two Truths (relative and ultimate), of the three *kayas* and of the three *vijnanas*. Primordial Tao/emptiness of Absolute or Ultimate Spirit Ground lived with its cognitive, meditative and compassionate ethical conduct (*bodhicitta*) for the benefit of living beings, now finally stabilized and actualized in the life world—nondual *prajnaparamita*, *noesis*, *gnosis*, *christos*, *logos*, *vidya/rigpa* primordial Presence of our indwelling love-wisdom mind (*jnana/yeshe*); Plato’s and Plotinus’ *noetic-logoic* final Perfection Stage); *mahasiddha* and buddhahood. This is *Svabhavikaya*, prior yet present unity of *Trikaya* of the Base (*gzhi rigpa*), essence body of pure *alaya* (*amalavijnana*), *turiya* “the fourth,” realized as *turiyatita*, final nondual fifth state/stage dimension of mind.

Ground Luminosity. Selfless *anatman*, nondual *Nirguna Brahman*. Non-Creator noetic nondual “Real God”, beyond theistic concept and belief. Fruition of *Mahamudra*, *Madhyamaka* and *Dzogchen*. These four views or dimensional ‘structures of consciousness’ manifest in form as a prior and present one truth unity (*dzog*) within vast noetic unbounded whole itself—Ground of Being. This perfectly subjective basal timeless, formless, selfless primordial awareness-consciousness ground transcends yet embraces, subsumes and pervades all arising human consciousness/experience.

These five innate states of awareness-consciousness, supported by their four corresponding energy bodies or dimensions are potentially, momentarily available *directly* to each human being. However, the ascending levels of meditative stability and realization (*samadhi*, *moksha*), are non-ordinary aspects of these five states that result only from the contemplative mind training of the love-wisdom Path (*lam*) under guidance of a realized meditation master.

The various levels of understanding of the interdependent relation of these five ‘states’ of the “two minds” or Two Truths of this one primordial source ground—noetic perfectly subjective nondual Spirit Itself—constitute both the exoteric-conventional and the more subtle, esoteric-contemplative *View* of this ‘supreme identity’ of our ‘supreme source’ of all appearing reality for the wisdom traditions of our great noetic Primordial Wisdom Tradition of humankind. Just so, from that *View/Ground* emerges the *Path* to the realization of that unbounded whole, and its *Fruition* or result in the everyday life world and ethical conduct of the individual, and thereby the engaged spiritual and moral worldview and its potential realization for all human beings. Ultimate Happiness Itself.

Discovering Nondual Dzogchen Truth in the Buddhist Middle Way

In Indo-Tibetan Buddhist tantric wisdom View and Practice the Mahayana Prasangika Madhyamaka Middle Way (*Uma*) is said by those who know to be the conceptual causal foundation of the Great Perfection that is itself acausal nondual Ati Dzogchen Great Completion of the Mahayana Causal Vehicle.

Broadly construed, the Mahayana teaches cause and effect. If you desire *that* future result, first practice and accomplish *this* cause. That noble causal view places human happiness in the future! However, spiritual liberation and enlightenment happen in this eternal present moment now! Past and future are gone beyond—*paragate*. Past is but a present memory. Future is but a present anticipation. Everything happens here now! The nondual non-causal or acausal *Ati Dzogchen* 'Fruitional View' teaches—as Middle Way founder Nagarjuna told twenty centuries past—"That which you seek is already present and accomplished from the very beginning; to rest here without seeking, that is the Meditation." So, there is no need to seek the happiness of liberation elsewhere, in a bygone past, or in some future enlightened mind state. We cannot *become* happy later. But we can *be* happy now. That peace and bliss is always already present in this indwelling primordial state of Presence at the spiritual Heart (*hridayam*) of each and every human form. Without a single exception. That great nondual truth is revealed in Buddhist Indo-Tibetan Vajrayana tradition via the practice of mindful *shamatha* (Ch. X), and Guru Yoga (Boaz 2025).

Just so, the Fruit or Result that we seek is our always already present spacious love-wisdom Buddha mind (*buddhajñana*)—indwelling knowing-feeling Spirit Presence (*rigpa*, *vidya*) of That (*tathata*, *tattva*). That is peaceful Presence of nondual ultimate primordial Spirit Ground of Being (*gzhi rigpa*), the very Nature of Mind that is both origin and aim of all our fruitless happiness seeking strategies—whether or not this timeless wisdom is part of our present system of concepts and beliefs. Thus do we train 'the wild horse of the mind' in *shamatha* quiescent 'calm abiding'.

That noetic nondual primordial love-wisdom (*jñana*, *yeshe*, gnosis) is self-reflexive, self-arising, self-perfected, nondual Ati Dzogchen View, Meditation, and Action/Conduct that realizes the "already present and accomplished" Ground, Path, and Fruition-Result.

And yes, that multi-dimensional mythopoetic noetic understanding abides beyond the conceptual reach of our human semiotic (logical syntax of language, semantic meaning, pragmatics/usage) discursive cognition. Thus are the "central meanings" of the great Secret Mantra fruitional teaching—the Buddha's subtlest and 'highest' nondual teaching—grounded in the Dzogchen *Ati Yoga* fruitional path, and 'pointed out' through the subtle, skillful guidance of the Dzogchen master. We instantly unify our ordinary mind with that primordial mindstream of intrinsic awareness ground that abides as the outer Guru, who mirrors indwelling inner Guru, with this powerful ancient mantra: *AH AH AH*. Outer and inner Guru are a prior, present unity.

The Sublime Power of Bodhicitta

Training the mind in loving kindness of *bodhicitta*—compassionate 'mind of enlightenment'—frees us from painful grasping at, and clinging to narcissistic, too often self-

destructive self-ego-I. Yet, selfless compassionate *bodhicitta* of the Mahayana Middle Way (*Uma*)—uncontrived, spontaneous, effortless thought, prayer, intention, and engaged human action/conduct for both the relative and ultimate benefit of all living beings—requires the cooperation of self-ego-I, that unruly, apparitional non-entity that is concerned mostly with, yes, I-me-mine. A bit paradoxical to dualistic concept-mind because selfless *bodhicitta* is, well, selfless. To assuage the suffering of living beings is the *ultimate* purpose of *relative* Mahayana Buddhist practice. That is union of love and wisdom—the 'two limbs of the Buddha's teaching'. As to this gracious gentle 'wisdom of kindness'—Buddha told, "This cannot be taught." It utterly transcends causality, concept and belief. It cannot be authentically contrived nor fabricated. Effort and goal directed activity shall not accomplish it. William Shakespeare has told it well:

The quality of mercy is not strained.
It falls as the gentle rain from heaven upon the place beneath.
It is twice blessed; it blesseth him that gives and him that takes.
—Portia, *Merchant of Venice*

Thus does our all too often duplicitous self—as we refrain from denigration, denial, and 'pathologizing' of it ('self-loathing')—become our love-wisdom ally as self-ego-I learns to 'take refuge' in Buddha's selfless prior and present no-self *anatman* primordial awareness Ground of Being Itself. Told the Buddha so long ago, "Make of yourself an ally." Love your self as the mother loves her willful child. You are that mother, and you are that child. You are always bright indwelling Presence of That (*tathata*, thatness, suchness, *quidditas*, *rigpa*), mirrored always by the outer Guru in clear lucid context of Guru Yoga—utterly "beyond hope and fear".

Hence does selfless *bodhicitta* become the open secret and primary cause of our human happiness, both relative happiness (*eudiamonia*, *felicitas*) and supreme ultimate harmless Happiness Itself (*paramananda*, *mahasukha*, *beatitudo*). The happiness that cannot be lost.

Failure to launch that great spirit gift of *bodhicitta* is the primary cause of human suffering and dissatisfaction with this great gift of our lives here upon the Earth. All the avatars, mahasiddhas, saints and sages of the wisdom traditions of humankind have taught this love and wisdom of *bodhicitta* (*hesed*, *charis*, *ahimsa*, *patheos*). We do have this mindful ethical choice—the second (*Sila*) of the Buddha's Mahayana *Six Paramitas/Perfections*. Good karma indeed.

Buddha Nature As It Is

Now, some straight talk on our indwelling buddha nature. Almost everyone agrees on the soteriological (salvation) importance of what is called 'buddha nature'—whether it be conceived 1) as an *ultimate*, inherently indwelling formless, timeless, selfless, nonconceptual, acausal, perfectly subjective nondual living spiritual *process*, Dzogchen *trekcho and tögal Presence* (not a mere relative objective conceptual *thing*) of the *chöying* basic space of *ultimate* primordial *dharmakaya* ground, enfolded intrinsic wholeness of objective unfolding spacetime phenomena; or 2) as an expedient *relative* step function about the ultimate existence of a human religious *concept* regarding our buddha nature. Ati Dzogchen Great Perfection unifies these two processes as a monistic prior 'oneness'. [Semiotically, verbs represent dynamic *processes*; nouns represent objective *things*. We tend to reify both nouns and verbs into essentially existing phenomenal *objects*.]

As to my own view, I shall follow the lead of Dzogchen masters Longchenpa, Jigme Lingpa, Jamgön Mipham, Adzom Drukpa and Adzom Paylo Rinpoche. And as well the voice of Tibetan Nyingma lineage insofar as it embraces the nondual *process* of Great Perfection/Great Completeness View of 1) above as to the always already present union of bliss and emptiness, and of clarity and emptiness in which compassionate *bodhicitta* spontaneously arises. And yes, that interdependent relational process I have told is the open secret of our human happiness.

At some point in this grand process one must make an often uncomfortable, less than certain *ontological commitment*! And compassionately act upon it. Mindfulness meditation in *action*.

Our contemplative nondual direct experiential certainty (*yogi pratyaksa*) facilitates this urgent cognitive relational process. The alternative is too often an uncommitted, inactive slothful scholarly apathy. From the metaphysical ontology you choose arises the life world realities you deserve. Buddha told long ago, "What you are is what you have been; what you will be is what you do now." As good a definition of cause and effect karma as ever there was.

Be that as it may, the cognitively cloddish dualistic 'either-or' false dichotomies that self-ego-I habitually indulges must be surrendered to the nonconceptual, nondual primordial wisdom gnosis (*chos nyid yeshe*) Ultimate Truth that transcends relative conceptual critical dialectics, whether scholarly, or our tedious, not so conscious mundane everyday egocentric choices.

In due course and by grace we shall learn to understand that our arising, often adverse relative phenomenal realities are not different than the wholly positive no-self *anatman* of Buddha's all-embracing nondual Ultimate Truth that already gently embraces the fearful angry cognition of a lonely frightened separate self-ego-I wandering about in a vast meaningless cosmos.

Just so, the liberating view of our buddha nature—Buddha's Third Turning of the Wheel of Dharma—affirms an enlightened human worldview that is wholly positive, even spiritual. Our common habitual pessimism, cynicism, materialism, authoritarianism and inherent human and animal suffering that inexorably arise from such an ecology of fear are quite difficult to believe and engage in light of the purely positive view of our always present Buddha Nature of Mind—selfless indwelling love-wisdom mind gnosis Presence of That—should we choose to remain cognitively connected to it via our contemplative Guru Yoga practice. *That is the nondual ultimate fruitional View of timeless, selfless dharmakaya ground of being that transcends and embraces all relative conceptual views.*

Nearly everyone agrees that primal human ignorance (*marigpa*, *avidya*, *ajnana*, *hamartia*/sin) with its negative afflictive emotions—fear-anger, hatred, grasping desire, greed, pride—is lifted and healed in the already present Presence of our innate Buddha Nature of Mind that is always this *selfless* indwelling Ground of Being. Without That (*tathata*, thatness, suchness, quiddity) we are indeed 'poor in spirit'. Why won't we do it? Self-ego-I ignorance/*avidya* is the rub. Fear is its root.

Our wondrous nonconceptual perfect indwelling buddha essence buddha nature with all its *buddic* love-wisdom qualities is not at all diminished when expressed as kindness of *bodhicitta* by a non-practitioner; nor is it improved by the great love and wisdom of the enlightened mindstream of a *mahasiddha*, or of a living buddha. Selfless *bodhicitta* is engaged action, not concept.

We are told by the wise that the Ati Dzogchen fruitional ultimate "Immediacy of the View"—immutable, formless, timeless, selfless, unconditioned, utterly uncontrived and beyond all causal conceptual elaboration—our innate always already indwelling buddha mind nature Spirit Presence is neither permanent nor impermanent, neither existent nor nonexistent, neither affirmed nor negated. That is the nonconceptual Ati nondual View. Buddha nature always is; present here and now at the human spiritual Heart "just as it is". Our buddha heart buddha mind transcends any conceptually contrived Rangtong/Shentong distinction, or any other cognitive dichotomy or duality. It transcends all semiotic linguistic cause and effect judgment, affirmation and negation. Intimations of perfection.

Clearly this cannot be logically or empirically 'proven' by objective 'Big Science'. Indeed, the human cognitive dissonance and dualism inherent in the discursive semiotic nature of thinking and language are actually the natural clarity and luminosity of our innate buddha heart buddha mind—*ultimate* primordial nondual indivisibility of naked, empty cognizance/awareness with living compassionate *bodhicitta*—"perfect exactly as it is", well beyond our contrived *relative* dualistic dialectical critical concepts and lofty 'spiritual' beliefs about it.

Our innate indwelling buddha nature is the directly experienced empty 'basic space' (*chöying*, *dharmadhatu*) of original formless, timeless, selfless primordial *dharmakaya* 'groundless ground' in whom (Adi Buddha Samantabhadra) this all arises and is instantiated. That nondual Ultimate Truth buddha nature love-wisdom gnosis (*yeshe*, *jnana*) abounds with all good qualities and attributes of the essence and nature of all the buddhas of the three times in every cosmic reality dimension of vast boundless whole (*gzhi rigpa*) that is nondual *kosmos* ground of everything.

That innate indwelling cognizant wakefulness/awareness of our ultimate mind nature—our 'supreme identity' of the 'supreme source' ground of reality being itself—transcends, subsumes and enfolds all unfolding spacetime causes and conditions. So it cannot be a *causal* product or condition of our conventional spacetime dimension that is Buddha's Relative Truth.

Thus is our nondual always present *buddic* 'original wakefulness' quite beyond our semiotic linguistic concepts and beliefs about it. Rather, it abides quite naturally, beyond the inherent causal limit of a relative knowing subject and its objects of perception and conception—the false dichotomy of a cognizing subject inherently separate from its perceived objects—dreadful subject-object split. For Vajrayana Buddhists "*Emptiness is the absence of subject and object.*" [Longchenpa]

That nonconceptual nondual View (*darshana*, *lta ba*) constitutes our always present lucid wakefulness—bright numinous Presence of invariant nondual *one truth unity* (*dzog*) of Buddha's

monumental Two Truths that constitute infinite boundless whole/ground of reality being itself. We awaken to that great healing truth upon life force *prana/lung* spirit wind (*Lungta*) in each mindful breath. As both the Buddha and the Christ told, that bright quiescent selfless (*kenosis*) happiness Presence that we seek is always already present deep within us. *Mahasukaho!* Great joy!

Just so, on the accord of the buddhas, buddha nature, by whatever grand name or concept, is the actual identity, nature and design of life and of every living being—infinite primordial purity (*kadag*) that pervades all arising spacetime phenomena—*lhundrub* Presence (*rigpa, vidya*) of That (*tathata*). Thus for we human beings all appearances, even negative afflictive emotions, are perforce, manifestations of inherently 'primordially pure' love and wisdom, 'spontaneously present' compassionate energy/responsiveness of the one truth unity of Buddha's prodigious Two Truths—relative form and its ultimate boundless emptiness whole (*mahabindu, thigle chenpo*).

How is this so? All arising finite spacetime form is but adornment of infinite "*Perfect Sphere of Dzogchen*", primordial basic space (*chöying*) *dharmakaya* emptiness ground, always "perfect exactly as it is", utterly invariant through all human cognitive reference frames as it spontaneously arises and adorns this 'natural timeless awareness'. Yes. This stuff of *relative* physical/mental light energy matter form ($E=mc^2$) is *ultimately* 'primordially pure' as it arises through the multiplicity of the spacetime dimension of Relative Truth. That is *immediate* nondual Dzogchen Fruitional View of the ground—gently 'pointed out' through loving wisdom mindstream of the Dzogchen master.

Our buddha nature does not cause, act, function, or provide a nice comfy antidote to adverse afflictive phenomena. Nor does assiduous dharma practice cause or create or produce our buddha nature for that is not an object or thing subject to cause, creation, action, production, or any self-ego-I happiness seeking strategy. In the nondual ultimate View, our buddhahood does not have a cause. It is 'primordially present' from the very beginning. It is That in whom we awaken.

Hence, on the accord of Gautama Shakyamuni the Buddha of this present age, our nondual buddha nature is innately present "from the very beginning" within every living being. It is inherent in the sacred process of Life Itself. Longchenpa reminds us, it is utterly useless to *seek* our always present buddha nature. It's always already here, now. Within the human being, at the spiritual Heart (*hridyam*), we directly experience (*yogi pratyaksa*) that numinous Presence—beyond our concepts and beliefs about it—that bright lucid clarity and peaceful "great ease" that is nondual primordial essence of our innate Buddha Nature of Mind, primordial Ground of Being Itself.

How shall we awaken to That? Mindful 'placement of awareness/attention' upon our innermost Buddha Presence as it rides the *prana* spirit breath in the belly. Then it naturally ascends up the chakras upon the subtle central vertical axis to the heart, throat, 'third eye' *ajna* center behind the forehead, then the crown chakra at crown of the head. [Ch. X] Here, negative emotions cannot prevail. They are perforce spontaneously and effortlessly surrendered on mindful quiescent *shamatha* out-breath. Or observe them as they gently flow away in vast empty sky, like a cloud leaving no trace. With a bit of patient practice obsessive *thinking*—both negative and positive—shall free itself. Ultimately, self desires freedom from itself. Selfless Buddha Nature of Mind.

Meanwhile, compassionate *bodhicitta* practice—for example *tonglen* and basic 'compassion meditation'—cultivates our sharing and natural expression of Buddha Presence with suffering living beings trying to survive in this adventitious *samsara* of relative spacetime existence. Buddhist Middle Way (*Uma*) founder Nagarjuna told, "There is not the slightest difference between [relative] *samsara* and [ultimate] *nirvana*." Ultimate Two Truths unity. What a relief!

Chaotic Note. Chaos Theory—the "butterfly effect"—has demonstrated in a relative objective scientific cognitive modality that the "deterministic initial conditions" of the seemingly random utter chaos of relative samsara is, in a greater view, an underlying prior holistic interconnected interdependent (*pratitya samutpada*) natural, orderly relational *process*. Concepts, but good ones.

Awakened Mind

Well then, how precisely shall we awaken to this wonder that is our indwelling already present buddha nature? On the accord of Buddha Gautama Shakyamuni this prodigious Buddha Nature of Mind may be directly experienced by *choosing to rest* in inherent 'nonmeditation' (*Ch. X*) of natural acausal Ati Great Perfection of our busy distracted mind precisely as it is now. As the Buddha told, to 'let it be just as it is'. That is the 'innermost secret' teaching given by the Buddha and the Christ to their disciples of the 'highest spiritual acumen'. That nondual teaching was revealed to us in Buddha's Third Turning of the Wheel of Dharma, Indo-Tibetan Vajrayana Secret Mantra arising as *Uma*, causal Madhyamaka Middle Way foundation of nondual acausal Ati Dzogchen, the Great Perfection—Great Completion of the Mahayana Causal Vehicle.

And yes, in ancient Nyingma school Ati Dzogchen tradition we know that mindful process as 'naked open awareness' of *Ati Yoga* 'nonmeditation'—effortless, spontaneous, non-goal directed, not-trying *Wu-Wei*—natural, luminous stream of being here now awake. [More on fluent nonobjective *Wu-Wei* Dzogchen nonmeditation in *Chapter X* above.]

We enter in this quiescent *buddic* mindstream of ours—selfless, lucent primordial Presence of That (*tathata, sattva*)—by simultaneously engaging both voices of our noetic cognitive doublet, our great human cognitive potential: objective conceptual form, and subjective contemplative emptiness; one truth union of Buddha's wondrous Two Truths, relative and ultimate.

Please recall the perfect words of the Buddha from his nondual *Heart of Wisdom Sutra*: "Form is empty; emptiness is form. Form is not other than emptiness; emptiness is not other than form." Padmasambhava—"The Second Buddha"—told, "You shall realize ultimate truth only through the relative truth of the path. Practice these two as a unity." That is the prior and always present one truth unity (*dzog*) of relative form and its ultimate primordial emptiness Ground of Being—our Heart's desire, human harmless Happiness Itself—bright Presence of our always already present 'innermost secret' Buddha Nature of Mind. *Mahasukaho!* Great joy!

XVI

Toward an Integral Ecology of Mind

There are many, many ways for the great teaching to arise.
—Chögyal Namkhi Norbu

As the subjective wisdom of the East and the objective wisdom of the West has at long last come to meet in what I have come to call our 21st century Noetic Revolution in Matter, Mind, and Spirit (Boaz 2023), there is now upon us in the West a renascent, profound not so religious spirituality. It is in abundant evidence as Vedic and Buddhist 'spiritual' view and practice enters Western ground and begins to embrace our parochial secular 'scientific' mind through this inchoate global mindfulness revolution. Such a providential coming to meet of objective Science and its perfectly subjective Spirit ground constitutes nothing less than a global knowledge paradigm shift in human consciousness—an East/West integral ecology of mind.

'*Mindfulness of breathing*' as Gautama the Buddha told it so long ago, is and has always been the contemplative foundation of the world's religious-wisdom traditions. It has in the 20th century found its way into secular modern culture, both West and East, as a highly effective means of establishing the cognitive benefits of emotional and mental peace, lucid clarity, general well-being and the human flourishing that is relative, conventional happiness—ground of human freedom. And that begets ultimate liberating harmless Happiness Itself—the happiness that cannot be lost.

Secular mindful breathing is taught in many of our institutions, including education (preschool through 12); medicine, psychology, psychiatry, cognitive therapy; corporations and small business; military; corrections, even organized religion which has grown apart from its historical contemplative love-wisdom foundation. [Ch. VIII *Neuroscience of Mindfulness Meditation*]

Mindfulness meditation is readily available to anyone who wishes to grow beyond the limits of our stressed out concept-belief mind. How? Let *Chapter VIII* be a beginning, or perhaps an intermediate opening into this great human happiness *process*. We calm the frantic 'wild horse of the mind' via focused awareness/attention upon the mindful quiescent breath in the belly (*hara, dō*). [Ch.X] This reduces psycho-emotional stress and enhances happiness, increasing communication, cooperation and human connection; not to mention production and profit.

The auspicious recent dialogue between Western neuroscience and Eastern contemplative science has greatly enhanced this process, establishing in the bargain a new scientific discipline, namely, Contemplative Neuroscience (Siegel 2013), itself a sub-discipline of the emerging noetic (body mind spirit, objective/subjective unity) Science of Consciousness. [Wallace 2007, 2009] This 21st century emerging science of mind utilizes hard neuroscience to explicate the objective 'hardware' of brain, and a soft contemplative science of consciousness to penetrate the subjective intuitive and contemplative 'software' of mind. Thus we approach all-embracing Nature of Mind.

We need objective third person methodologies of 'hard science', as well as a 'soft science' of

first person intuitive reports of subjective experience—the social sciences, psychology, and contemplative science. Our new emerging paradigm—a balanced noetic Science of Consciousness—requires both objective neuroscience, and subjective methodologies, as we have seen in some detail in *Chapter VIII*.

Our human being here in time and space has an objective conceptual face and voice; and it has a subjective contemplative face and voice. We must utilize both modalities of this prior awareness unity that is our *noetic cognitive doublet*. Human objectivity gives us technical facts, information and results—computers, lasers, climate change, and big bombs. Our inherent contemplative perfect subjectivity offers the possibility of inner peace and happiness, and with that perhaps a bit of moral depth to manage global climate and fearsome nuclear bombs.

The objective materialist bias of the waning knowledge paradigm ideology that is Metaphysical Scientific Local Realism/Materialism/Physicalism has become a secular proto-religious belief system. That extreme fundamentalist dogma is known as 'Scientism'. With religious fervor it valorizes and idolizes our exoteric objective voice and ignores or denies our esoteric subjective spirit voice. [Ch.XII] Such egocentric cognitive bias (e.g. 'confirmation bias') has no place in the new mindful noetic Science of Consciousness now abroad in our human global mindsphere.

However, the prodigious objective mathematical precision of emerging post-Standard Model quantum physics and cosmology remains as essential as ever. After all, it bestowed upon us the microchip, the microwave, microeconomic quantum financial derivatives, the laser, and the bomb—which of course keeps us safe from scary foreign tyranny—if not from domestic tyranny.

Let's develop and use all three of these innate cognitive mind states of our precious human consciousness—objective scientific, subjective contemplative, and perfectly subjective nondual *buddic* love-wisdom mind. Without that love-wisdom ethic *Homo sapiens* will all too soon parish from the Earth. In any case, the astrophysical laws of our vast multiverse cosmos shall sooner or later end our tenure upon this pretty blue planet briefly abiding here among the stars.

Brief Mindful History. Beginning in the middle of the 20th century, great intellectual, scientific and financial resources have been committed to scientific examination of contemplative meditative mindfulness practice—Buddha's "mindfulness of breathing". Such research abides under the rubric of Contemplative Science. This fifty year project is evidenced-based and steeped in research; this all arising from our foundational premodern perennial contemplative tradition that is Buddhist *bhavana*, Greek *metanoia*, Hebrew/Christian *hesychasm*. [Ch. VIII "The Neuroscience of Meditation"; Begley 2007; Siegel 2013; Wallace 2007; *Scientific American* Nov. 2014]

Contemplative meditative practice is rooted in prehistory, and was passed down orally, then codified in the Near East Late Bronze Age Semitic religions (Babylonian and Canaanite 14th century BCE), and then in Israelite monotheism in the Iron Age Kingdom of Judah circa 10th century BCE. [Noll 2001 *Canaan and Israel in Antiquity*]

In the Far East the Indo-Aryan Hindu Vedic Tradition (1500-500 BCE) with its contemplative religious meditation practices arose in the Indus Valley circa 1900 BCE, but prehistoric proto-Vedic practice dates back much further. [Thapar 2004 *Early India*]

Who Am I? What is my mind? Contemplative mindfulness meditation—nonconceptual mindful breathing—is then the art, science and practice of awakening to and mindfully cultivating

awareness of: 1) the essential nature of mind, of human awareness-consciousness; our arising and appearing physical and mental realities—both objective and subjective. 2) 'Who Am I' ultimately that experiences this arising reality; and what is my deep essential relationship to it? 3) What is *ultimate* essence, nature and primordial awareness ground of this *relative* experiencing human body-mind? In whom does this all arise? How may I connect to, then realize this vast 'supreme source'—very essence ground of the mind, the Nature of Mind Itself?

The result of such a trans-conceptual innermost wisdom *happiness project* must then be unpacked conceptually and consistently integrated into the cognitive whole of our objective/subjective knowing awareness—our deep cultural background 'global web of belief' (Quine 1969)—of infinite, formless, timeless, selfless boundless *ultimate* whole itself (*mahabindu*, *thigle chenpo*), primordial awareness-consciousness ground of all of this *relative* spacetime arising.

And all of that in order to further the causes of human happiness—cultivation and expression of skillful, kind, compassionate thought, intention and action for the benefit of living beings (*bodhicitta*, *charis*, *hesed*, *patheos*), which is the sure way to benefit oneself. Yes. All the love-wisdom masters have told it: selfless *bodhicitta* is the primary cause of harmless human happiness.

Historically, mindful breathing has been the very foundation of contemplative meditative prayer and practice; *bhavana* in Sanskrit. *Bhavana* literally means *cultivation* of the indwelling, innate dynamic intrinsic awareness that is our primordial *bodhi* love-wisdom mind. Such aboriginal wisdom knows the trans-conceptual innermost Nature of Mind—innate awareness-consciousness itself of formless vast primordial ground of all this arising stuff—physical form and trans-physical mind stuff. What might it feel like to know and feel that all directly, beyond any conceptual dilemma whatsoever? Mindfulness of breathing offers that.

In the Beginning is Primordial Awareness. First there was Logos, formless, timeless, selfless primordial awareness-consciousness ground for the arising of spacetime stuff—light, energy, matter form ($E=mc^2$). Then arose galaxies full of stars, and exploding supernovae whence arise the heavy elements, like carbon 12 to make proteins, like DNA to emerge and evolve to become this precious gift of life on the Earth—very breath of life in self-conscious human beings. Then, in due course and by grace, a few such beings become, or perhaps descend as love-wisdom avatars, Christ-Buddhas, mahasiddhas, sages and saints to demonstrate through their beautiful lives way of altruistic compassionate love and wisdom that is our human liberation from primal ignorance (*avidya*, *marigpa*, *hamartia*/sin) that begets this suffering of conditional spacetime existence.

Just so, this subtle life-force energy, the *prana* spirit wind entering in upon the breath that animates all life arises, along with oxygen and nitrogen, each moment now; whether or not one is conceptually aware of it. Nondual primordial awareness of That is present upon each mindful breath. Feel That! For our primary religious/wisdom traditions—Hinduism, Buddhism, Taoism, Judaism, Christianity, Sufi Islam—life is spirit-breath—*prana*, *c'hi*, *ki*, *pneuma*, *ruakh*. Spirit is breath, and breath is spirit. It's as simple and natural as it can be. Nothing inherently metaphysical, transcendental, mystical or religious at all—just this conscious placement of our hitherto scattered awareness/attention upon each *prana* spirit breath rising and falling in the belly, and at the spiritual Heart. That is the real. *That I Am* now. Breathe easy now. Rest in That. Happiness Itself.

Hence, mindful awareness upon the breath is a cognitive bridge between our perfectly subjective primordial awareness ground of being—beyond or prior to name and form—and our

appearing objective spacetime realities emerging therein; a light bridge between the dimension of basal formless Ultimate Truth (*paramartha satya*) that subsumes and embraces the spacetime dimension of form ($E=mc^2$) that arises as conventional, conditional Relative Truth (*samvriti satya*).

We knowing subjects and our inherently unseparate objects known are thus always already atavistically linked revealing the inherent prior, yet present unity of this *ultimately* false subject-object duality. Our venerable Two Truths—formless, selfless, empty primordial awareness ground, and its continuously arising spacetime form are an utterly nondual one truth unity (*dzog*). "Form is empty; emptiness is form." So told Gautama the Buddha.

The ancient quiescent mantra prayer that instantly connects us to this great involutionary process that is being arising from its formless primordial ground is *OM AH HUM*. [Ch. X] Practice this power of voice now upon the breath for 60 seconds and feel and let be that Buddhist, Hebrew, Christian *I Am That I Am Presence* that you actually are now. No need to think about it. *Feel* it in the belly. Feel it at the Heart. Feel it in the medial prefrontal cortex, behind the forehead—known to the ancients as the 'third eye'. Feel it as the 'great bliss crown wheel' at the crown of your head as it opens to receive 'spirit' light from above. Jesus the Christ knew that bright spacious place as "the upper room". Feel love-wisdom 'clear light awareness' enter your crown center and pervade your entire body mind as you directly experience the Presence of the Buddha, or the Christ, or your spiritual master three feet above your head. Above and beyond thought. *Feel* that here and now.

The Indo-European languages, including Latin and the romance languages, and the West Germanic languages from which English arises are all founded in our Sanskrit root language. In all of these the term 'breath' means 'spirit', and spirit means breath. *OM AH HUM* is an ancient Sanskrit mantra prayer that is a touchstone causing the mind to connect to, settle into, and rest in its ultimate spirit ground, vast primordial awareness whole of reality being itself—our true home. *Feel That Now! Be That* throughout your whole body and mind. Lucid clarity. Great bliss.

So it is all of That in whom we participate through the ancient awareness practice of mindfulness of breathing. It was this practice, this *yoga/religio* (Sanskrit/Latin for 'yoking' or union of matter and spirit, of motion and rest) that arose as enlightened love-wisdom mind of Gautama the Buddha and Jesus the Christ. And that is, on the accord of the Buddha and the Christ, selfless essence and nature of your mind. It abides and expresses itself as skillful spontaneous altruistic compassionate love-wisdom heart mind action/conduct—bright Presence of That—at the Heart (*hridyam*) of each human being for the benefit of all living beings, including our Mother Earth.

This mindful love-wisdom mind Presence has many names. [Ch. XIII] It arises spontaneously, nameless, selfless, upon each breath. But don't think about it too much. Simply *feel* Presence of that Ground of Being. It is That to which we awaken upon each mindful breath. Who am I? What is my mind? That is your mind. The very Nature of Mind. *Tat Tvam Asi! That I Am!*

Well and good. But how, pray tell, do we accomplish this? How do we awaken to this innate happiness of wondrous 'innermost secret' knowledge that is your indwelling love-wisdom mind legacy? Bright Presence of That. By now you know. Indeed you have always known.

Not surprisingly, that clear bright awakening to this numinous indwelling Presence rides the *prana* spirit wind of the breath—our very 'breath of life'. And that happens upon taming the distracting, obsessive, conceptual, egocentric 'wild horse of the mind', moment to moment, at the spiritual Heart (*hridyam, nyingpo, kokoro*). And that happens upon your establishment of a real mindfulness meditation practice under the love-wisdom guidance of the qualified spirit master.

Conclusion Coming Home

There is much more to be told, and experienced. Should you enjoy this peaceful 'innate intrinsic awareness Presence' always already present within you now, find a teacher/guide, a qualified 'spiritual friend' or meditation mentor/master, and a community of like-minded folks to share it with. The benefit to you, and those in your sphere is immeasurable. Just thinking and reading about it accomplishes very little.

Should you dear Reader already engage an established mindfulness meditation practice, please consider your next step. You know what it is. If you have not already done so, find a qualified meditation mentor/'spiritual friend', and a spiritual community. Begin weekend, or one or two week meditation retreats. Engage your daily practice assiduously, and effortlessly. "Brief moments many times". A continuity of mindful enlightened awareness. That is the essential point.

Awareness Management and Its Fruit. Please surrender now any goal directed ambitions for 'progress' in your practice. Let go the notion of 'good meditation' and 'bad meditation' sessions. Practice walking meditation. Yes. See your practice as a moment to moment continuity—between many distractions—of peaceful happy mindful awareness. Enjoy it! This precious life of yours is a great gift, and your mindful practice a rare blessing. Give thanks for both, just as they are now.

All of the wisdom masters of the great Primordial Wisdom Tradition of humankind have told it: our human realities being here in time—the 'three times'—are always only this present timeless *now*. 'Be here now'. Maintain awareness in this present moment, without judging what appears through the continuously arising and ceasing of the 'five aggregates' of human experience: physical form, feelings, perceptions, sense consciousness, and action/conduct. "Let it be as it is and rest your weary mind; all things are perfect exactly as they are." [Gautama Buddha]

That is *ultimate* view of the Nature of Mind that embraces the delusion and suffering inherent in *relative* habitual thinking mind. Thus will you know reality "just as it is", beyond atavistic conditioned illusion and delusion (primal ignorance: *avidya*, *marigpa*, *hamartia*/sin). This state of ultimate being is known to our traditions as ultimate primordial love-wisdom (*jnana*, *yeshe*, gnosis). Its fruition is your relative and ultimate happiness. Breathe. Relax into it. Rest in it. Enjoy.

Be now in nonconceptual numinous love-wisdom Buddha mind Christ Presence of vast boundless whole, primordial awareness 'supreme source' of all objective and subjective experience—your indwelling 'basic space'—always present upon mindful mantra breath. Know now that That (*tathata*) is already your 'supreme identity'. Who you are now—and will always be.

Connect now to perfect indwelling Presence that you actually are, by whatever grand name, moment to moment, among your myriad natural distractions. Your mantra prayers upon the healing *prana* spirit wind of the mindful breath is your instant connection to That. Utilize mantra prayer. Now *be* the change you wish see. No time? Yes, there is no time. The time is now. "When we understand, there is no problem whatsoever in this world." [Suzuki Roshi] Clarity. Bliss.

Who am I? What is my mind? Place your here now attention/awareness upon Presence of primordial Ground of Being—very Nature of Mind—above and beyond your thoughts and concepts about it all. *Feel* That now. So now that you know, arise and do some good. It will make you happy, not in some glorious future mind state, but here and now. It's like coming home.

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