

Being Happy Now: The Metaphysics of Presence

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

—Plato, *The Republic*, Book I

Our Noetic Imperative

What is the essential truth of human happiness? Please consider this: *both happiness and unhappiness arise from our present mind state*. Our happiness lies not in the future; nor in the past. We've seen that the past is but a *present* memory. The future is but a *present*, often fearsome anticipation of what is yet to come. *The future depends entirely upon what happens now—in this present moment!* But even this present instant is too brief to grasp and hold. It's already the past.

So yes, we cannot *become* happy later. But we can *be* happy now! This present moment now is the noetic (body, mind, spirit unity), nonlocal original face of human happiness. Herein abides primordial Presence of our trans-conceptual nondual (subject-object unity) love-wisdom mind. Happiness is a choice. How shall we understand this?

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

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

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

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

The Metaphysics of Presence

"From the very beginning all beings are Buddha" (Ch'an/Zen Master Hui Neng). Perhaps we are not all perfectly awakened Buddhas; yet we are always Buddha. It's not that all beings *have* Buddha nature/Buddha mind. Rather, all beings already *are* Buddha Nature/Buddha Mind. That is our "supreme identity". Bright numinous Presence of That (*tat, sat*), without a single exception. For Mahayana Ch'an/Zen Buddhists,

From the beginning all beings are Buddha...
Nirvana is right here now. As we turn inward
and see our true nature, that self now is no-self,
our form now is no-form, out thought now no-thought...
This earth where we now stand is the lotus pure land,
and this very body the body of Buddha.

—Hakuin Zenji

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

Just so, everything that arises to human mind within the aboriginal boundless whole (*dharmadhatu*)—*dharmakaya* ground of Being Itself—already is *Abba*, God the Primordial Father, *Yahweh*, "Ancient of Days", the I Am That I Am Presence of Moses and the Prophets of Samaria and Judah, and of Abrahamic monotheism, and of Jesus the Christ, and of Allah-God of Islam. That is our "supreme source"—nondual innate awareness-consciousness itself, *ultimate* spirit-ground itself, by whatever name or concept (*namarupa*), in whom *relative* human consciousness is a living luminous instantiation. Who is it That I Am? We are already this trans-conceptual, trans-rational divine noetic Presence of That. We are always already that vast space of sky in this bloom of our splendid earth. We should feel better already!

So, Christ Presence/Buddha mind, by any name, is the "supreme identity" of beings arising within, and participating in the unbounded whole that is nondual reality itself. This then is the acausal, nondual "ultimate" view of the great Primordial Wisdom Tradition of our species. "What's in a name? A rose by any other name would smell as sweet." (Juliet Capulet).

Upon this nondual "fruitful view"—*Dzogchen*, *Essence Mahamudra*, *Saijojo Zen*, *Tao*, *Zohar/Kabbalah*, mystical Christianity—Absolute/Ultimate Spirit pervades everything (pantheism), because all the parts arise and participate in the panpsychic boundless whole that is Spirit Itself (panentheism). The essence of this nondual view may be understood as foundational monistic *Dzogchen* panpsychism/kosmopsychism. (Boaz 2021a Appendix C)

All of our physical, mental and spiritual realities arise from, have never departed, and always participate in That trans-conceptual, nameless, innate all-encompassing, all-pervading ultimate awareness-consciousness ground, nondual boundless whole that is being itself. The clear words of Lama Professor Anne C. Klein (2006) bespeak this great truth of "the wisdom of the non-conceptual":

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

Thus do *relative* form and *ultimate* emptiness, matter and spirit—our perennial paradigmatic Two Truths trope—constitute an original *one truth*, invariant throughout all of our cognitive reference frames: 1) pre-conceptual ordinary direct perception; 2) exoteric, objective, conceptual; 3) esoteric, subjective, contemplative; 4) perfectly subjective nondual wisdom (*jnana*, *yeshe*, gnosis). It is this pristine open awareness Presence that understands and experiences the prior ontic and epistemic, phenomenal present unity of these four enfolded cognitive states and life stages in its noetic process of the unfolding primordial whole that is selfless formless spirit, trans-conceptual "groundless ground" of all arising spacetime form—*dharmakaya*, Tao, nondual *Nirguna Brahman*, nondual God the Primordial Father, trans-theistic godhead itself.

And all of this, little more than metaphysical conceptual self-stimulation prior to conscious engagement with the wisdom Presence present in "mindfulness of breathing". Meditation practice (*shamatha*, *vipashyana*) is the foundation for the knowing and feeling of our innate love-wisdom mind, the very nondual Nature of Mind. (Ch. 8; *Appendix A*)

Our Primordial Two Truths

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

In other words, all this appearing stuff of spacetime reality is but the relative, conventional, reflexively instantiated parts of vast implicate boundless whole itself, primordial Deep, monistic panpsychic-*kosmopsychic* basal "groundless ground" of everything that arises and appears to a sentient human mind. In Buddhist *Dzogchen* view this aboriginal, nonlocal ground is the "Perfect Sphere of *Dzogchen*". (Boaz 2021a)

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

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

First, sublime, rarely realized *ultimate* human happiness, whose intrinsic wisdom Presence is, ironically, already present at the spiritual Heart (*hridayam*) of all human beings.

Ultimate Happiness is Nonlocal and Nondual

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

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

Therefore, our "innermost secret" Presence of all That is not a physical nor mental nor spiritual *location* in time, nor space, nor mind, nor consciousness into which a separate self enters in and abides in some kind of post-cognitive or super-cognitive nirvanic bliss. Ultimate human happiness is not an object, nor a thing, nor a quality of something, nor a great personage, nor a special salvific redeemed state of sinful self-ego-I. To wit, *ultimate* human happiness is not a conceptual, nor a physical, nor a mental, nor a spiritual *location*. Love-wisdom Presence is nonlocal and nondual.

In short, enlightenment is not a name/noun (*namarupa*)—a place, person or thing. Indeed, a bit confusing to relative-conventional habitually discursive human mind limited as it is to the linguistic cognitive dimension of relative, conditional concept and belief—our habitual "global web of belief". (Quine 1969) Vedanta master Ramana Maharshi cautioned, "The problem for human beings is concepts; it's all just concepts." Nondual reality, Being Itself, utterly transcends our concepts and beliefs about it. The impudent presumption that the conditional relative human mind can grasp inherently trans-conceptual, nondual ultimate primordial Godhead through its conceptual "web of

belief" is known throughout our Primordial Wisdom Tradition as ignorance—*avidya*, *ajnana*, *hamartia/sin*. And yet indwelling wisdom mind—numinous Presence of That—is always present in the quiescent holy *space* within each one of us, at the Heart.

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

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

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

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

Such mindfully engaged, caring compassionate conduct is not contrived nor fabricated concept, nor towering faith, nor strong belief. Rather, "It droppeth as the gentle rain from heaven upon the place beneath. It is twice blest; It blesseth him that gives and him that takes." (Shakespeare, *Merchant of Venice*)

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

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

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

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

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

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

For all engaged Buddhists these two limbs of Buddha's teaching—*wisdom and compassion*—are the primary relative causes of liberation from suffering, and the full *bodhi*/wisdom mind of enlightenment that is ultimate Happiness Itself, the happiness that can do no harm.

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

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

Happiness is a Choice

Self-ego-I may not cooperate with this spooky process of its own deconstruction. Be kind to it. Make it an ally. "Ego strength" is required for the reconstruction of self-ego-I in the light of your love-wisdom mind. This is the real work. We require self-ego-I to *choose* love and wisdom. Happiness is a choice. Ignorance is a choice.

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

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

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

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

There is much more to be told of the ignorance of human self-ego-I. Suffice it to say that the primary cause of human mental and emotional, even physical suffering is the "not seeing" of this prodigious trans-conceptual, trans-ego wisdom mind Presence. Presence of what? Presence is the imprint, aspect, face, voice of nonlocal, nondual, trans-conceptual, post-Creator real God, primordial ground, ultimate unbounded whole

itself in whom the worlds arise, abide and pass away. Wonder of wonders, That love-wisdom Presence is right here within each one of us. Mindfully connecting is a choice.

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

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

Human Happiness Begins and Ends in Selfless *Bodhicitta*

Both Jesus and Buddha taught love and wisdom. May I say it again? The perfect happiness that is liberation, enlightenment, salvation begins and ends in the "wisdom of kindness"—compassionate action tempered with mindful wisdom—wondrous union of love/wisdom taught by all the masters of our great Primordial Wisdom Tradition.

There exists a present mindful continuity of realization in this selfless love-wisdom continuum of practice—"brief moments many times"—as *kosmic* embrace of ultimate Big Mind is received by relative Small Mind of self-ego-I in an imperfect continuity of mindful interdependence. But don't believe it. Check it out.

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

But wait! Upon this anomalous cessation of the self-ego-I, just who is it that "becomes" enlightened and perfectly happy? Who is this diaphanous utterly selfless moral agent who is liberated through contemplative thought, intention and action for the benefit of beings? Who is it that practices to benefit ultimately illusory sentient

beings? Let us then briefly revisit the perennially vexed ultimate question: Who am I? Who is it That I Am Presence?

We've seen that for Moses and the Prophets "I Am That I Am Presence", supreme identity of the Hebrew God. (Isaiah 41:10) For Jesus the Christ (John 8:12, 11:25, 14:6) "I Am That I Am" Presence of that same Hebrew God. For Gautama the Buddha, and indeed for all the avatars, masters, *mahasiddhas*, saints and sages of the Three Times—past, present, future—I Am That selfless clear light Presence of love and wisdom arising from the nameless numinous primordial ground of form, then manifesting in form as and through compassionate human thought, intention, and action for the benefit of living beings. That is the selfless moral agent who is liberated from the suffering of ignorance by primordial love-wisdom mind Presence of the ground, and who then liberates the minds of others from such suffering.

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

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

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

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

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

Science and Spirit: Brief Metaphysical Excursus on the Two Truths

Quantum Emptiness. What is the relation of local causal Science to entangled nonlocal nondual Spirit? Recent relativistic quantum theory—Quantum Electrodynamics (QED)—is based upon the now nearly universally accepted 1964 "Bell's Proofs" of Irish physicist John Stewart Bell. (Ch. 6)

Bell's Theorem rests upon three metaphysical assumptions of modern physics: 1) causality is local (effects follow causes and must be proximate in spacetime to their causes); 2) all physical events are pre-determined by an external force; 3) no measurement may have more than one result in any given spacetime location in which the measurement is made—the "one world" stipulation. Results happen in the world in which they are made, and not elsewhere. Assuming Western Aristotelian binary two-valued logic (either true or false but not both), at least one of these three assumptions must be false.

Quantum entanglement/nonlocality demonstrates that in a quantum system consisting of a pair of measured entangled particles, each particle causally effects the other, even when the two particles are "spacelike separated"—not connected by an electromagnetic (light) signal—even by many light years. Such "spooky" (Einstein's term) noncausal nonlocal quantum behavior clearly violates 1) above—local causality—for it shows that entangled particles can change one another's measured states (spin up or spin down) under *nonlocal* superluminal—faster than light—conditions.

Local causality can only be salvaged by adopting an even spookier "many worlds interpretation" (MWI) of quantum theory. Here we reject (3) above, then face the discomfiting conclusion that to make logical sense (in a limiting two-valued logic) of Quantum Field Theory (QFT, QED) with its causality busting nonlocality, we need an even more contrived theoretical absurdity that proffers an *alternate universe* wherein each possible quantum measurement outcome is realized! That is a rather torturous way to "save the appearances" of cause and effect science. By objectifying and reifying Schrödinger's inherently subjective quantum wave function Ψ , denying Ψ collapse at the instant of a quantum measurement, and imputing Ψ to be an objective entity, the price paid is this MWI inanity.

It gets worse. Hyper-objectivist MWI is fast becoming the prevailing quantum ontology among quantum physicists—not because it makes good sense—but because it is "logically consistent" in a biased either-or two-valued logical system of discourse. Clearly, we require a three-valued logic (TVL), or a multi-valued logic (MVL), as in the Hindu Nyala system—*both* A and not-A—to manage the cognition of quantum and Buddhist acausal propositions. Until we move beyond the obsessive scientific bias for extremist absolute objective certainty—A or not A, *either* existence *or* nonexistence—to interpret the non-objective quantum theory's view of an observer-dependent *kosmos*, no Quantum Gravity Theory (QGT) shall arise to unify the presently logically incommensurate two pillars of physics, namely, Einstein's General Relativity Theory

(GRT), and Bohr's and then Schrödinger's and Feynman's Quantum Electrodynamics (QED). We must somehow unify our noetic cognitive doublet that includes both the objective and subjective dimensions of our human experience. May the Mahayana Buddhist Two Truths ontic trope—Relative Truth and Ultimate Truth—offer a providential Middle Way?

Let us then approach this scary "wisdom of uncertainty" and explore a centrist middle way philosophy between the ontological extremes of absolute existence and absolute non-existence; to wit, objective Scientific Materialism/Physicalism, and the often subjective nihilism that is both Eastern and Western Absolute Idealism in our grail quest for the prior unity of objective Science and perfectly subjective Spirit.

So, Bell's Proofs (1964), and many other more recent analogous proofs have all shown that the classical causal Newtonian view of Scientific Local Realism—an *observer-independent* purely objective local absolutely existing separate spacetime real world out there (RWOT)—is in point of fact, *observer-dependent*, that is to say, not *ultimately* existent in the absence of the presence of a *relative* observing sentient consciousness, with its quantum measuring instruments.

In short, a conscious observer is required to "collapse" Schrödinger's quantum wave function Ψ revealing an objectively real entity that somehow—QED can't explain how—pops into spacetime from a hitherto "superposed state" of quantum zero point energy (ZPE) emptiness in which all possible states exist simultaneously. Matter is borrowed gravitational energy. "Spooky" scientific metaphysics indeed. (*Appendix D*)

For QED, proto-physical light energy ($E = mc^2$) that fills the worlds with matter-form clearly exists relatively, conventionally, yet it is entirely random, nonlocal and non-objective. It requires an observer's consciousness to reify and objectify it—make it really real. Thus does the quantum view parallel Buddhist Two Truths centrist Middle Way *Prasangika* Madhyamaka ontology. (Boaz, 2020 *Appendix C*)

The philosophically antirealist quantum "nonlocal behavior" of light—Einstein's "spooky action at a distance"—violated Einstein's inner local realist sensibilities, the 2nd postulate of his 1905 Special Relativity Theory (SRT), namely that the speed of light is relative, not infinite. For relativistic physics it is the relative finite velocity of an electromagnetic signal that bestows our really real *local* spacetime reality. (Boaz 2021b Ch 7) Yet, quantum nonlocality/entanglement allows for superluminal, faster than light transmission. Einstein hated it—although he was, along with Planck, Bohr and Heisenberg, one of the founding fathers of the 1927 original quantum theory.

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

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

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

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

Beginning with John Bell's 1964 Bell's Theorem, and 50 years of numerous nonlocality experiments, quantum nonlocality is now "scientifically" proven. Einstein's last gasp conjecture for a "hidden variable parameter" to save Scientific Local Realism stands refuted for nearly all theoretical physicists, and philosophers of physics.

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

The history of philosophy, both West and East, is a history of such a false absolutist distinction between realist monistic Metaphysical Materialism/Physicalism, and monistic antirealist Metaphysical Idealism. Yes, we need a centrist middle way between these ontological extremes. As Plato told so long ago, "No small matter is at stake; the question concerns the very way that human life is to be lived." (*The Republic*)

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

Physics and cosmology now require a Two Truths ontology—objective relative and nondual ultimate—that grounds an objectively fluent epistemology that heals Heisenberg's schnitt or explanatory gap between objective local phenomenal experience and subjective nonlocal phenomenal experience, thus unifying the objective classical relativity of Einstein's GRT with the inherent subjectivity QED!

Let's see how it is that the Buddhist Two Truths philosophy may contribute? The inchoate 21st century rapprochement of Science and Spirit depends on it.

Buddhist Emptiness: Human Happiness as the Two Truths

Yes, the Buddhist Mahayana *Madhyamaka* Two Truths (Relative and Ultimate) trope suggests such a centrist Middle Way. Relative Truth—the local, quantum wave function (Ψ) collapse from a superposition of all possible states into the objective spacetime reality of form, and our human consciousness that experiences it, arises in and through the Ultimate Truth that is the vast formless, boundless whole itself—primordial emptiness ground (*shunyata, gzhi rigpa*)—all-embracing awareness-consciousness itself. This Buddhist primordial emptiness ground parallels the quantum vacuum state zero-point energy (ZPE) ground from which continuously arises qbits of new spacetime form.

Mereologically (part-whole relations), this vast ultimate whole is greater than, and embraces and subsumes its parts. Basic ontology. As Buddha told, "Form is empty; emptiness is form." Recall, these two conceptual reality dimensions are ultimately a trans-conceptual prior and present unity. Holistic thinking indeed.

Just so, it is our innate, indwelling awareness-consciousness primordial wisdom mind—bright Presence of That—who knows, feels and experiences this great grounding process. We have seen that this primordial awareness Presence is nonlocal and nondual; that is, it's not a spacetime location, and it's not a semiotic locution, a concept about some ultimate object or *thing*.

We have also seen that our innate love-wisdom mind Presence exists at or as the spacious "innermost secret" nonlocal, nondual perfectly subjective human spiritual heart (*hridayam*)—knowing/feeling essence and nature of our human instantiation being here in this selfless formless ultimate primordial ground of all that arises as form in relative spacetime reality. Again, Presence does not abide in an objective spacetime location, i.e. physical heart, brain, nor heavenly nirvanic mind space. Once again, from Buddha's sublime *Heart of Wisdom Sutra* (from the *Prajnaparamita Corpus*):

Form is empty (*stongpa*).
Emptiness (*stongpa nyi*) is form.
Form is not other than emptiness.
Emptiness is not other than form.

These Two Truths, relative form and ultimate emptiness are already a prior yet always present unity. No form, no emptiness. No emptiness, no form. (Ch. 6)

So, form is empty. Empty of what? Emptiness is always emptiness of something. Stuff is empty, not of *relative* spacetime existence, but of *observer-independent*,

permanent, intrinsic *ultimate* existence! (H.H. Dalai Lama 2007) Unlike nihilist Hindu Absolute Idealism, for the Buddhist Middle Way relative spacetime existence is really real! Stuff exists! That is the great gift of the reality of our precious lives from the Buddha's Middle Way. That is the gift of form and time in which to awaken to this wondrous process that is our being here in form. Thus is luminous emptiness/*shunyata* full of all the light-form that fills the worlds. Thus the *fullness of emptiness*. And this is the seed of truth in local common sense and Scientific Realism. Emptiness just *is* form (*pratitya samutpada*). Just so, form is also empty. Empty of what? Empty of an intrinsically, ultimately real separate observer-independent existence.

However, emptiness itself is not a vast *thing* in a physical local spacetime place/location in which form arises, although it is often construed as such. Relatively, emptiness is a *concept* in the mind of a thinking self. Ultimately, primordial emptiness itself (*mahashunyata*) does not exist! Thus Buddhist emptiness, nature of *dharmakaya*, is ultimately a "groundless ground"—selfless, essenceless, nonlocal and trans-conceptually nondual. This is known in Buddhist studies as the emptiness of emptiness (*shunyata shunyata*). Form and emptiness: strange metaphysical bedfellows indeed.

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

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

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

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

Happiness Itself. Yes, the ultimate happiness inherent in our primordial love-wisdom mind (*buddhajnana*) is nonlocal, not located in time and space, and nondual, beyond our thoughts and beliefs *about* it. The happiness of love-wisdom is direct innermost feeling/knowing experience of the unbounded whole itself (*dharmadhatu*). This vast basal primordial "groundless ground" (*dharmakaya*) has many names. The nondual wisdom that apprehends it is Buddhist *jnana, yeshe, gzhi rigpa, prajnaparamita* of the *Trikaya* of the Base; Chinese/Japanese *Wu, Mu*; Taoist *Tao-chia*; Hebrew *chokmah*; the *hikma* of Islam; and Christian *logos/gnosis*. (*Appendix B*)

We've seen many times in these pages that the happiness inherent in love and wisdom is not a thing, object or concept of knowledge located in a physical place or mental mind state. Neither can it be conceptually grasped via the inherently dualistic (binary truth functional/true-false) logical syntax of language. Yet, our intrinsically empty noetic love-wisdom mind is spontaneously expressed in human action as kind, compassionate ethical conduct in relative time and space. And that is the open secret of relative and ultimate human happiness. So many words to frame something so simple.

It is useful in this regard to distinguish formless *nondual* ultimate primordial ground of reality itself (*dharmakaya*)—and selfless ultimate love-wisdom Presence (*vidya, rigpa*) that knows and feels such ultimate wisdom (*jnana, yeshe*). Further, it is good to understand the relative difference between dualistic secular, practical, intellectual or relative discriminating wisdom (*prajna, Sophia, sapientia*); religious faith (*pistis*) and belief; and the nondual ultimate wisdom (*jnana, yeshe*) which transcends yet embraces both dualistic relative *prajna*, and religious faith and belief.

But wait! If our indwelling primordial wisdom mind is ultimately nondual, utterly transcending concept and belief and the semiotics of linguistic discourse, how can we conceive, let alone speak about such a "nondual view"? Herein lies a bit of *kosmic* irony. Human primordial wisdom—our *bodhi* mind, Christ nature-Buddha mind—is *ipso facto* mostly trans-conceptual, post-rational, post-empirical, transpersonal, non-objective and nondual noetic contemplative.

Yet, wisdom mind bespeaks that still small voice of our human cognitive nature that is inherently subjective, mostly beyond the rational domain of objective human reason and the semiotics (logical syntax, meaning semantics, practical pragmatics) of mere linguistic speech acts and processes. Ultimate wisdom (*yeshe*) manifests and expresses itself through relative wisdom (*prajna*) as selfless, skillful, kind, compassionate conduct (*bodhicitta*) for the benefit of living beings. And yes, this is after all the primary cause of human happiness. All the wisdom masters have taught this through the example of their lives.

Now, as to such beneficent human action, if an act is wise but not kind, it's not love-wisdom. If an act is kind but not wise, it's not love-wisdom. We utilize our relative discriminating wisdom (*prajna*) to know the difference, that we may, as Buddha told, "Do no harm, practice what is skillful in benefiting beings, and purify your mind."

We've seen above that, most fortunately, human cognition includes so much more than mere conceptual processing. Indeed, we are an awareness-consciousness processional of four already unified dimensional voices, or mind states and life stages. These four regimes of consciousness are: 1) Pre-conceptual ordinary direct attention/perception, prior to naming; 2) exoteric, objective theory, concept and belief; 3) esoteric, subjective, intuitive, contemplative quiescent mindfulness meditation and contemplative prayer; and 4) perfectly subjective nondual love-wisdom mind direct instant Presence (*yogi pratyaksa*) which spontaneously embraces states/stages 1, 2 and 3 in direct proportion to mindful practice of 3 and 4. We must utilize all four. Human love-wisdom happiness requires the assiduous, sustained practice (*appamada*) of these four human cognitive modalities. As Padmasambhava told, "Practice these as a unity."

This primordial unity of our four awareness cognitive states is the union of the Buddha's Two Truths: selfless, formless, boundless luminous emptiness and the great gift of spacetime human being in form continuously arising and evolving therein.

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

What then is the relative, conceptually comfy dualistic *causal view* as to relative human happiness that is none other than this acausal always already present primordial ultimate love-wisdom mind—Happiness Itself?

Relative Happiness As Compassionate Human Flourishing

We have seen that both happiness and unhappiness arise from our *present* mind state! Therefore, in this more conceptually comfortable cause and effect dualistic relative-conventional happiness view the essential question of human happiness is this: if happiness is more or less a present mind state, what causal cognitive activity shall we practice in order to accomplish the effect-result that delivers the happiness continuity of such compassionate positive mind state moments, while simultaneously surrendering the narcissistic self-ego-I negative mind states that are the causes of human unhappiness and suffering?

Indeed, this is the loaded subtext question asked at the relative dualistic level of each one of our primary Wisdom Tradition paths (Hindu, Buddhist, Taoist, Hebrew, Christian, Islam). "Believe/practice *this* cause now in order to receive *that* effect/result later." Thus, in the relative causal view happiness abides not so much now, but in some future mind state as a direct result of our cause and effect practice now. In the "presentism" (because reality is not extended in time only the present is real) of the Buddhist fruitional view ultimate happiness/enlightenment is a future-looking goal, rather than the already present "open Presence" that is always here now embedded in the practice itself. Therefore, in this nonlocal, nondual view we are well advised to

"Make the goal the Path." Our present relative dualistic practice is our goal. Our future arises from that. "What you are is what you have been; what you will be is what you do now." (Gautama the Buddha)

As noted above, the *nondual* voice of each of our august wisdom traditions delivers—for those with ears to hear, and a master to teach—the conceptually vexing, but contemplatively direct trans-conceptual, non-causal, nonlocal happiness, right here and now. Practice this now. That is the great teaching.

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

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

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

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

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

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

The "true demon" (Adzom Rinpoche) of our nearly continuous dissatisfaction with the inevitable adversity and suffering of being here in time is, on the accord of the wisdom masters, the demon of our ego-created *failure of recognition* of our precious

indwelling *bodhicitta*, *purity of heart*, our enlightened heartmind/wisdom mind that is the generous thought, intention and action for the benefit of "other" sentient beings.

Understanding our ignorance (*avidya*, *hamartia*-sin, "missing the mark") of this process we begin to take full personal responsibility, each moment, for our *present* mindstate, and the inexorable cause and effect "karma"—both positive and negative—that it bestows upon us. We take responsibility for our gentle *response*, or to our hostile *reaction* to the inexorable adversity of being here in spacetime form. We take personal responsibility for our emotional disconnects (*parche*) with others, without blaming.

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

To be sure, no easy task. In Buddha's wisdom gloss, trans-conceptual "mindfulness of breathing" is the key. All higher knowledge and practice are grounded in that basic practice. This clear bright Presence at the heart pervades all later practices, and indeed the entirety of our objective and subjective human cognition. Let's conceptually unpack this notion a bit as it relates to our "free will", and our "karma".

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

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

Thus do we train obsessive scattered "monkey mind" to *choose* selfless, kind, compassionate thought, intention and action for the benefit of other beings, which of course is the primary cause of our own happiness. Thus do we imperfectly control our good and not so good karma. What we express—positive or negative thought, intention, action, consciously and unconsciously—is what we receive. We inexorably reap that which we sow. Clearly then, mindfulness intervention upon the obsessively prideful self-ego-I has everything to do with relative human happiness.

Zen Masters and neuroscientists agree, the untrained, unfocused human mind is about 90 percent ego—I, me, mine; and about 90 percent negative—infused with worry-anxiety; impatience-anger; hostile and aggressive unconscious and conscious

projections upon self and others; in short: ill-will, hatred, desire, greed, pride, guilt, and the rest of it. (Ch. 4)

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

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

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

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

All the masters of our great Primordial Wisdom Tradition have told it: it is 1) *the aspiration* to kindness, then 2) *compassionate action/conduct* of *bodhicitta* that is the primary cause of a more or less continuously, if imperfectly peaceful and happy state of mind—in a word, relative conventional happiness. In due course, and by grace, with considerable effort and self-discipline, a lot of patience, real courage, and a qualified master, such *relative* happiness opens into the full *bodhi* of primordial enlightenment—*ultimate* Happiness Itself, the happiness that causes no harm; the pristine happiness that cannot be lost. It's worth everything!

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

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

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

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

Therefore, the energy of mindfulness meditation practice—this energy awareness of present moment now—is not about a self-ego-I. It is connecting to another through great perfection of the Great Love that binds the worlds. And wonder of wonders, that is the way we help ourselves.

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

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

—Dilgo Khyentse Rinpoche

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

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

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

Although mindfulness meditation requires diligence, self-discipline, and patience, effortful striving for attainment of something future is absent in the meditative stability of mindful breathing. In its essence, mindfulness meditation transcends effort, goals, outcomes, judgments as to results—good or not so good. Contemplative mind sees that past, present and future—the three times—are *ultimately* a timeless conceptual illusion, albeit all too real to *relative* mind of self-ego-I. Again, the past is but a present memory. The future is but a present, often fearsome anticipation. This ungraspable spacious present moment now is the real. So, know that all of your meditation sessions, and all of your imperfect expressions of wise compassion are, in the perfect words of the Buddha, "Perfect exactly as they are." Now, know and feel that truth of the matter.

This present reality moment now is *ultimately* empty of all conceptual and existential attributes. Yet *relatively*, conditionally here we are, arising with all the light that fills the worlds with form. All perfectly natural. Basic Goodness, even when we forget. Mindfulness is being fully present to That. Concepts and beliefs about That are excess cognitive baggage. *Wu shin*; ordinary mind, nothing special; nothing mystical nor metaphysical; just being itself upon the *prana* wind, luminous protective *la* life energy of your breath, always here and now. Now say to troubled mind: *Peace, be still. Peace I Am.*

Thus it is, contemplative self-surrender or "self-emptying" (*kenosis*)—"forgetting thy self" (Jesus), letting go destructive narcissism of self-ego-I now opens into *bodhicitta*, *purity of heart* that bestows primordial "complete unsurpassed enlightenment"—liberation from suffering, ultimate Happiness Itself. This is nothing less than "full *bodhi*" selfless realization of our perfectly subjective innate *bodhi* love-wisdom mind. Bright Presence of That. Almost too simple to believe. Too now to miss. Yogi's bliss. Great joy!

Midnight. No wind.
No waves. Empty boat
Flooded with moonlight.
—Anon.

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

Thus it is. So be it. May all beings be happy.