

Truth and Beauty: The Sad Saga of a Love Affair

Nothing that's being taught here is really new. The same underlying metaphysical understanding is present in every authentic tradition.

It's most clearly there in the East, in the Vedanta, the Shaivite and Buddhist Tantra systems, and of course the Daoist, which came before that. And in the West one has to go to the esoteric levels of Christianity and Kabbalistic Judaism, but the same truth is found there, found in alchemy and found in various other traditions that are considered more minor in the sense of having fewer followers and slightly less impact on the, at least the gross level of the historical process in *Kali Yuga*. But there are many other traditions that rarely get named, but are of equal importance in terms of their accuracy.

And there is, of course, a philosophy that goes by the name of the “Perennial Philosophy”, which also makes this claim, however, many of the texts of the so-called Perennial Philosophy are actually inaccurate in interpretations. They're much later attempts to summarize those philosophies, but not from a place of complete Realization. And so that creates a bit of confusion. And the difference in the terminology of the different traditions has fooled many people who confuse the signifier and the signified. But once we understand the constancy of this teaching of nonduality, I think it gives a lot more credibility to those who are in doubt about its reality, and the power of those texts that accurately deliver the message, I think speak for themselves and stand out from those that are confused by inaccurate understandings and translations of earlier languages and cultural contexts.

So, as an example of that, I want to read just a few lines from one of the great, relatively early Zen teachers—actually, Chan—but these days, Chan and Zen are mixed; they use the same term, I suppose, because Zen seems more exotic, perhaps. But the teacher's name is Huihai. If you want to get his book, it's worth it.

I'll read a few quotes from one of his sermons. Well, actually, no, it's a dialogue, and so a disciple is asking him a question.

“What method must we practice in order to attain deliverance?”

Clearly, the key question for most. Answer:

“It can be attained only through a sudden illumination.”

Well, there goes technique and the desire for a formula. And so the next question is:

“Well, what is sudden illumination?”

And Huihai answers, “Sudden means ridding yourself of deluded thoughts instantaneously. Illumination means the realization that illumination is not something to be attained.”

OK, I think that's a beautiful expression of the paradox, right? And paradox is perhaps the most key concept because that is the key to understanding all of the nondual teachings.

So I'll skip a bit, but go to another question in this dialogue. The question is:

“Whereon should the mind settle and dwell?”

Another question I think that is asked quite often, and the answer is:

“It should settle upon non-dwelling. And there dwell.”

OK, now, that should be very clear and simple, but to dwell on non-dwelling may not be something that the ego-mind can grasp. So therefore, the next question is:

“What is this non-dwelling?”

Answer by Huihai:

“It means not allowing the mind to dwell upon anything whatsoever.”

OK, very simple. Can you keep your mind from having any object upon which it focuses? So it's a state of pure subjectivity without an object. And the next question is:

“But what is the meaning of this not dwelling on anything?”

And Huihai goes on, “Dwelling upon nothing means that the mind is not fixed upon good or evil”—to get back to the subject of our retreat—“but also not focusing on being or non-being, on inside or outside or somewhere between the two. Not focusing on void or non-void, and not in a state of either concentration or distraction.”

OK, can you be in neither of those two?

“The dwelling upon nothing is the state in which it should dwell. Those who attain to that are said to have non-dwelling minds. In other words, they have the Buddha Mind.”

OK, so there's the definition. When we invoke Buddha, we're invoking that level of mind which is non-dwelling. In other words, pure consciousness without narrative, without object, and without a sense even of an I-thought, because that is also a dwelling in an identity. I'll skip a little more.

“Mind has no color. It's not long or short. It doesn't vanish or appear. It's free from both purity and impurity. And its duration is eternal. It is utter stillness. This is the form and shape of our original mind, which is the Buddhakaya.”

If you're a Buddhist, you'll understand the Buddhakaya, which is often an equivalent of the Dharmakaya.

And another question is:

“Then what sort of perception is involved, since it is unlike any of those that we are used to?”

And his answer is, “It is perception by means of your own nature, Swabhava, your own nature, which is that pure presence of creative intelligence.”

“How so? Because your own nature, being essentially pure and utterly still, its immaterial and motionless substance, is alone capable of this perception.”

And then the question comes, “Yet since that pure substance can't be found, where does it come from?”

And here's a very key answer:

“We may liken it to a bright mirror, which, though it contains no forms, can nevertheless perceive all forms. Why? Just because it is free. Free from mental activity. If you students of the Way had minds unstained, they would not give rise to falsehood and their attachments to the subjective ego and to objective externals would vanish. Then purity would arise of itself, and you would thereby be capable of such perception. The *Dharmapada Sutra* says, to establish ourselves amid perfect voidness in a single flash is the excellent wisdom indeed.”

OK, it has to happen in a single flash. Now, you might prepare for years for that single flash, but it's an instantaneous realization, and therefore effortless, because it's not the ego doing anything. It has nothing to do with the ego since the ego is an illusion. It is the stain upon the Buddha Mind that one must remove through returning to your original state prior to the stain. And we can consider that stain if we want to use scientific terms, as a fixation or collapse of the qualium wave function.

So reality is made up of two kinds of wave functions that occur within the God-field, Brahman, which then emits a more gross field, which is the quantum unified field. But the quantum physicists have not yet discovered the *qualium* principle. It's a double principle. One is quantity and the other is quality. But the qualium wave function determines our consciousness, whereas the quantum wave functions determines the shape of the objective world and its unfoldment as wave functions collapse and de-collapse.

So objective and subjective are a double helix in which the qualium and the quantum waves are in a biofeedback loop. They each affect the other, and yet they are each also independent and in different dimensions of our reality. But the reality is whole, containing both. And it's necessary to understand that you are both to have the full DNA of the Buddha Mind.

At some point, we lost this. And this goes back to the first ignorance I spoke of on the first night of our history. We have amnesia. I'm not going to go into today the whole story as it is told by the sages, but there was a certain point at which our qualium wave functions which had been de-collapsed and free and allowed the full perception of God-consciousness when we were all

Buddhas or all gods or avatars, or however you wish to language that, and then the quality of wave functions got collapsed, and suddenly we had defined egos. And so that caused the loss of our infinite nature and a world then that was now divided into a dualistic consciousness, because the mind had been split apart—the DNA had been separated, and each one is incapable of reuniting with the other. So there has to be a catalyst that reunites them in the field, and that's what yoga is about. At least, that's what Sat Yoga is about.

Is that at all clear to anyone? How many people feel this makes sense? Yeah. OK, so I want to follow that up by offering you a—you can consider it a myth if you wish, or you can consider it a map, or you can consider it a skeletal version of history. You want to write on the board so I don't have to get up, and you have better handwriting anyway. Write small because there'll be 16 lines plus the title. The title is *The Genealogy of Good and Evil*. And if you need any spelling help, you let me know, but it doesn't really matter.

So, understanding that the world is an appearance that produces the illusion of space and time, and matter and energy, and motion and change, and history, and the evolution and devolution of forms in aesthetic and ethical, and in spiritual terms, of all those three dimensions of reality. So, prior to that, before, there is time, and during time and after time, there is simultaneously eternity—the Absolute Self. We can put zero, start with zero, not one, because the Absolute Self (yeah, just write Absolute Self) is also known as the Zero Point. And this is why the zero, which is one definition of the *Shiva Lingam* in its original state—it's also a candle flame, and therefore, it's light, it's the source of light—but as the Absolute Self, it's the source of both light and awareness, and the potency or potentiality of the infinite creative intelligence that is latent within the unmanifest Absolute. And it's unmanifest because it's prior to the emission of the spacetime continuum that we call the cosmos. So that's zero. And then that zero becomes—you can just write the word trinity—it becomes a trinity.

It splits into the first trinity. And the Trinity we shall refer to here is that of *Satyam Shivam Sundaram*. A very famous mantra in the Vedic tradition. And in this tradition, the center, why it's written second is not linear, but it's in the center between Satyam, Sundaram is Shivam, that is the signifier of the Absolute Self. And the Absolute Self then emits Satyam, Truth, and Sundaram, Beauty. OK. And Shivam then withdraws. And so Beauty and Truth exist together as principles—still unmanifest principles—but those principles begin to dance. And in their dance, the Sundaram becomes Shakti, and the Satyam is Shiva in the form of Allah, if you wish, or of Ishvara.

And so, number 2: they, in their dance, collapse and de-collapse different qualium and quantum wave functions to create a world of divine beauty and joy. So what you'll write here is just write Divine Lila. OK? And this means that the world is a play. It's pure play, pure joy. There's no good and evil yet, that hasn't arisen. This is *Sat Yuga*, in effect, this Divine Lila at its most fulfilling and total level of divine power that inhabits every being. So every being is actually, has the power of a god or a goddess to manifest whatever is desired. Intention will produce anything that is wanted. And the world then becomes a place of every kind of divine joy.

Well, we'll go to number 3. This paradise continues for a certain amount of time but then Satyam and Sundaram begin to have a conflict. The conflict is this: Satyam loves sameness. But

Sundaram prefers difference, right? A woman wants to wear a different color dress every day. She's not going to wear the same thing. And different bangles and earrings, right? And different hairstyles. So Beauty wants difference, wants change, wants every possible mode of a beautiful appearance, whereas Truth doesn't want that at all, doesn't want her to change. "She's perfect. Why change?" You see? And so there's a conflict there, and so Truth being a bit frustrated, eventually, at the next level, Truth decides he has to control Beauty because she's out of control. And he invents the Logos. Right?

Truth, Satyam, invents, or say, Truth emits Logos to control Beauty. Alright. And what is Logos? Logos is the logic of nature, the laws of nature. And Truth can use logic in order, we can say, to prune nature, to keep her from changing in ways he doesn't want, by enacting a law of nature that says, "No, you can't do that, you have to stay within these certain limits." And so the world becomes ordered by logic, the Logos. And in the Gospel of John, it says, "In the beginning was the Word, the Logos," but it means it was the beginning of historic time, because history begins with conflict, and the conflict is that Beauty is now under control and she has lost her freedom. So in the same way that, you know, when the grass grows too high, we use—we call them "weedwhackers", they're grass whackers. We even abused the term, but we cut down nature. We don't want her to grow in ways that are not in accord with our logic of what Beauty should be. And it should be the same and be consistent and etc. etc., right?

So logic becomes a bit anal retentive and Beauty is kept within boundaries, and the result of that is that Logos brings sorrow to Beauty. And when you, write Logos after it, write Logos is *diabolos*. Why? Because it is a second power. It is a dualistic way of subject controlling objects. So Logos, then, is another name for Logos is Lucifer. It's a power of Light, of Truth, but used to control the unfoldment of nature to make sure nature unfolds in a certain way according to the will of the Logos.

And then in the next one, Truth realizes that what Logos has given it is power, power over Beauty. And now Truth becomes faithless to Beauty and gives its love to power. OK? And it's at that moment that evil is born into the world in the full sense. Right?

Let's see. What do you write for that? We got to 5. Truth prefers power to sad Beauty. And so now the world begins to, it loses that Golden and Silver Aged quality, and a Copper Age ensues. A world in which nature is being harnessed to the will to power. And the love of power becomes the love of technology, and nature, the source of Beauty, becomes raped by the desire for technological power and the use of nature for the resources of the will to power.

So, in revenge, number 7, Beauty becomes ugly. She retracts her divine beauty, and she withdraws from the world and there is no more Lila. The Lila is replaced by a simulation of Beauty that is actually simply a product of logic itself. And Beauty is lost, and the world becomes ugly, and Lila has become Maya, and it is simply a simulation of itself. OK, so I think that's enough to write there.

Now, the next step then is that Truth itself, having recognized the grave loss that is the retraction of Beauty—because Beauty was in love with Truth and now it cut that relationship—and so Truth has been abandoned, and Truth then shrinks into a lie. OK, that's the next step.

And the lie is what the Shaivites call the *Anavamala*. The lie is now that Truth is simply the consciousness of an individual lost in an ugly world. And Truth has been lost and power has been lost, because now technology becomes the oppressor of the very one who wanted to use it to gain dominance. And so all of us are extremely oppressed, even if we don't fully recognize it, by all of the technological means that are weaponized to keep us under control, mind-controlled, and under surveillance, and under the constant threat of extermination through technological means, should the elite wish to pursue such a course, or putting someone like Julian Assange into prison for speaking the truth, right? Because the lie now must remain dominant. So Truth is an exile and has been shrunken into a simulation of itself, a chaotic multiplicity of microcosmic, unreal beings.

And so now this original power of Truth has created a Frankenstein, and that monster has now taken power over it. And somehow this Frankenstein monster must be eliminated, or it will eliminate life, Beauty, and Truth, whatever remains of them. But there has been a loss of control over the Logos.

So at the next step then evil triumphs—seems to triumph, over the world. And that's the state that we're in in Kali Yuga, where pretty much everyone feels, not wrongly, that the world is under the control of the principle of evil. So that situation, because of the shrunken state of Truth that is now in a delusion and has lost its capacity to recognize who it is, has lost the capacity to recognize and honor Beauty for the divine principle that she is, and all has been lost because Shiva has retracted. God has absconded, as they say, and the world is shipwrecked in an atheistic materialistic frame of reference and becomes ever more hopeless as the weaponization and the conflict in the macrocosm of the planet reaches a point of imminent global destruction via the weaponized technologies.

Then, number 10, the good news comes: Shiva returns. Shiva returns secretly, as Yeshua says, “like a thief in the night”. But Shiva begins to awaken some to their true nature. And they can bust out of the anavamala. They can bust out of this prison of a false consciousness in which one feels one is simply a bodily being with very limited power, and one is able to break free of that illusion.

So there are many ways that Shiva cracks open the anavamala illusion, one of which are what you called last night, your near-death experience, Brian, I think. Right. I wouldn't call it a near-death experience. I think that's an inverted view based on the lie, I would say you're now having an illusory-life experience, right? You broke through the illusion of this life into what is called “death” by the lie, but is actually eternal life and joy and love, right? But you were told you had to come back into the illusion, but at least you came back into the illusion now with an understanding that there is something more and higher. And so you were at least partially awakened, and then your journey could begin to reach that point of the total illumination of the instantaneous realization of God as yourself, right? So that's one way that that happens. And, of course, through spiritual practice and through all the various means by which Shiva breaks through the delusion.

And the reason that many beings who are trapped in the anavamala struggle to become awakened is because when Shiva returns, he enforces the law of karma. And the law of karma is a law that's higher than the law of logic. And so karma can cause “the best laid plans of mice and man to gang agley”, as Robert Burns put it, and to fail, just as the pandemic plan has failed and various other plans of the elite have not gone the way that they had intended. And so karma hits the evil ones, and because every one of us is, as long as we're in the ego, an accomplice to that evil, our karma has to reach such a point that we want to get out of our suffering, and it's only until the screw of karma turns tight enough that we say, “OK, enough. I won't delay any further...” that that sudden illumination will happen through the repentance of the fallen state of consciousness and the adoration and appeal for the grace of God.

And so karma is an essential, let's say, weapon of Shiva to overcome the evil. And once Truth is awakened again, Truth appreciates Beauty and what has been lost, and recognizes that even though Beauty as a conscious principle has withdrawn, she has only fallen asleep. She's gone unconscious. And then Truth, as a *prince*-iple, kisses the sleeping Beauty and she awakens. And there can be a reunification of Truth and Beauty. So that's really 11. You can put Truth kisses sleeping Beauty, or however you want to put that.

And then the world begins to become mobilized because what ensues as a result of that is that Truth and Beauty again become allies of Shiva. So the trinity is restored. So you can say, return to Satyam Shivam Sundaram. And once that unified supreme consciousness as a trinity, but as beings who have reached that state of nondual realization increased to a certain point, the energy-field creates now a conflict between these two polarities. The two polarities can be considered to be determinacy of logic versus divine freedom. Because God-consciousness is total freedom, creative freedom in every sense. So let's see, how did we write that one? Let's say battle royal between logic and determinacy and freedom. And that's really what's going on at the current moment. And as the awakening beings become more aware of the potency that is latent in your consciousness that you never knew about, you realize that the way to win the battle is to use your freedom to overcome logic with the miraculous.

OK, so there's a triumph of the miraculous. And the miraculous is even higher than the law of karma. So we have the human two-valued logic. We have the karma, which is the just desserts as ordained by God, but that cannot be known or determined by the human intelligence. And then on top of that, we have the action of total freedom that brings the miraculous in. And in the same way that a near-death experience is a cut in the narrative of the ego, because when the body temporarily dies or is in a coma or in some state where the brain waves have flatlined, that's when the breakthrough happens, right? And that can happen while your body is alive. That's really what yogis call *samadhi*, is when you have cut any thread of narrative in the mind and there's a gap in which the light and intelligence of the eternal Satyam Shivam Sundaram come in. And you are filled with that illumination, right? So the miraculous will happen as your own internal revelation and realization of that truth that will come like a lightning bolt, which we have talked about in other retreats. So did we write triumph of the miraculous?

And then once that has been achieved the world is set in order again. There is the planting of the seed of the power of God. But this world must come to an end. There must be a cut in the entire collective narrative of the cosmic manifestation. And so Shiva, with both Truth and Beauty in

accord, retracts, withdraws from the spacetime continuum and returns to the Zero Point. That's the Singularity at the end of time, the Omega Point. And the universe is reduced to a single dot of light that is not manifest to anyone because there's nothing other than that. And that light exists in eternity, not in space or in time.

OK, so we can say return to Singularity. And in this Singularity, which is also the union of Truth and Beauty in its ultimate, absolute Oneness, then in the final stage, a divine child is born to Shiva-Shakti in their union, and that becomes the new world, the new Sat Yuga. So let's just say that world reborn as divine child of Truth and Beauty. And that begins another round of Lila. "Let's do it again! Wasn't that fun?" You know? And so the Lila begins again, and that's the story.

It's just a very playful intelligence that divides itself into these two principles of Truth and Beauty. Why not? And then dances with itself in this form, and then produces all of the fractal holographic effects of that dance at the highest level that occur in every possible permutation in the individual lives of those who contain still a particle of the truth, but no longer the whole until their karma is exhausted and they say, "Enough, let's go home again." And the awakening happens and the return. And we are at that moment just before that absolute majesty of the glory of God descending fully into the world and visible to all.

Anyway, it's a nice myth. Yes? How many enjoyed that?

So I think we can make use of that at an individual level by asking yourself: are you living in complete truth, and with complete love for beauty and for love for truth? And are the two in harmony? Is your truth in sync with the principle of divine beauty, or are you living in another truth that does not honor divine beauty as an equal principle and wants to dominate her? Or of beauty, wanting to dominate logic and the level of the individual illusion of truth?

So it is the overcoming of these prejudices that are part of the attitudinal tendencies of every ego that become overcome in that moment of illumination that fuses Satyam and Sundaram together again.

Namaste

Shunyamurti