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## Experiencing Subjectivity as Primordial Awareness Field

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**EXPERIENCING SUBJECTIVITY AS THE PRIMORDIAL AWARENESS FIELD**

1. Of course Husserl said over and over what is wonder of all wonders?   PURE CONSCIOUSNESS and the doorway to awareness is our own subjectivity.

2. If you can become aware of your own awareness, you are able to experience subjectivity as sunyata…as pure openness, pure vastness, pure clearness, luminous clearness, unboundness, radiant onenesss, as bodhichitta, maha sukha, as jnana  dhatu ah, in every situation. (OM AH HUNG BODHICHITTA MAHA SUKHA JNANA DHATU AH is referred to as the bodi mantra).

3.  As you and I know from studying the alaya that this subjectivity, true subjectivity, is primordial openness, dharmakaya manifesting through sambhogakaya into nirmanakaya…awareness permeating the flesh of the mind and the body and the situation…the unfolding of awareness as subjectivity knowingness in mind and in a body and in epoch. This unfolding is both vertical and horizontal…vertical meaning life after life the traces form a platform of potentialities to be manifested in the world in the flesh and in ones own mind.

4.  Nonetheless, unhappy and unconscious primordial awareness, the primordial openness, the primordial subjectivity, divinity is usurped, captured within mind and body and becomes the subjectivity of a cage…a container… and contained within mind alone or even the body alone.

5.  This cut off, split off, dissociated subjectivity, the  cipher of awareness becomes completely the mind and even particular functions of the mind…each epoch of the alaya easily manifests these disturbances of beingness…and so these dilemmas of subjectivity and fragmentedness are not simply personal causality but reflecting generational fields and geographical and epoch fields.

6. Subjectivity floats….subjectivity can locate itself anywhere, including another…in another…this is the power of awareness and its limitations...it is a delicate string. To the degree that personal subjectivity is separated, cut off, dissociated from primordial awareness which dasein (beingness), the great expanse, the thereness of the there, the pain and suffering must flourish.

7. Subjectivity is easily located in our society in alaya through manifestations in the function of judgment, rather then having the capacity of wisdom discrimination; we experience juridical mind, or juridical subjectivity which is so characteristic of western personality…the rational judgmental mind, the adequtio intellectus et rei (Latin – truth is the correspondence of a thing to the intellect– a doctrine of the philosophy of Thomas Aquinas on the essential meaning of “truth”), which is the basis of our psychological security and ontological terrors…

8. The juridical mind is solipsistic subjectivity subsumed by judgment and its primitive forerunner of the superego…there are two forms…the primitive preoedipal which  preconceptualized  and formulated itself in the context of foreclosed subjectivity in parental figures personal and cultural. The oedipal configuration often exacerbates the earlier form of right and wrong, and presents in an achievement and power form of success and failure, failure at any cost. It is militaristic and corporate.,,meaning  group oriented, and normative. INTIMACY is not inside to inside, direct inter-subjectivity as primordial awareness extending and radiating into primordial awareness...but is more often then not, a relocating temporality of the subjectivity into sensation…and hyper sexuality. Actually the intimacy is not self to self but self to ones own sensations….much of the tantric story reflects this scenario.

9.  Direct perception is simply never available…

10. Certain practices are helpful in deconstruction of this placement of awareness in the contained judgementalness of mind alone. The criticalness that results as terrifying both to ones self and others.

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