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## Radiant Embodiment

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As luminosity increases and permeates the body and our embodiment, we experience our very embodiment as essence of sunyata, nature of light, and energy. This embodiment of spaciousness, luminosity, energy, and the great compassion, is an expression of extension or spreading, and the extension of sublime oneness.

We deeply and fully know that our body is an open dimension, like space, with porous boundaries. There is no locked-in-ness in the body (solipsism) as we cannot really grasp space. We experience the spaciousness of the body in a profoundly non-conceptual, inexpressible way. We deeply know that our body is radiant light and we experience a luminous clarity through means of our embodiment, which is ungraspable.

We deeply know that our body is like a field that unifies all dualities. We deeply know everything can be unified in the experience of pure bliss that surpasses the grasping mind, including thinking, affect, memory, and sensation. Although surpassing the mind, we can also easily integrate and include the drama of mind and body.

The energies converge in the inner heart essence encompassing the entire sphere of the being. We allow the energy to spread throughout the body, pervasive vertically and horizontally.

If we deeply know that our body is like radiant light, then there is no reification [concretizing] within the body, because we experience a brilliant clarity by means of our body, which is porous and fluid.

If we deeply experience that our body is a field of light that unifies all dualities, then within this vast luminous field all sexual energies and driven-ness are unified in the experience of bliss. This takes us beyond the grasping driven-ness… the driven-ness of discharging-ness. The field of pristine awareness transforms everything into itself experientially, which everything is in, a fluid-liquid-like actuality.

The essence of the body and the mind are like space-- luminous space. Both are radiant like light, and both are energy. One must embody the central channel… not simply bring energy through the central channel, but expand the central channel in a column-luminous manner, connecting heaven and earth through the heart. Thus celestial earth manifests within the luminous column giving the siddhas [powerful attainments].

The unification of energy as the central column unifies energy and light. This intensification dissolves representational fixations and concrete operational schemas that **densify** the body and contain energy in an incoherent and conflicted manner. This includes states of mind and states of structural functions such as primitive super-ego organization.

Channels and chakras are not organs or structures found in our anatomical bodies. They are not objects. They are ways and flows through which we can experience the world through our body.  The central channel or column is way to experience the embodied being of our luminous being. The essence is spaciousness or openness. Its nature is clarity or luminosity--porous luminosity, radiance of translucidity or transparency as light. We can experience embodied radiance. The energy of embodied radiance is of expanded  oneness.

**IMMANENCE**

The experience of awareness is one of immanence. This immanence is not simply contained within the body or sealed within the boundaries of the mind and body. This immanence is a plane: the plane of immanence. This infinite plane that is multidimensional is both unmanifest and manifest. THIS PURE PLANE OF IMMANENCE MANIFESTS THROUGH TRANSMISSION AND EXTENSION, THROUGH SPREADING AND ARISING. Our experience of extension and passing through IN oneness IS a manifestation and transmission of this primordial dimension of awareness as immanence. Because of the pervasiveness of immanence and the complete intrinsic-ness of immanence in everything thing, everyone, every place…. human realization of primordial awareness is completely possible for you and for me. Immanence is inherent, intrinsic and innate. This immanence is ultimately without boundaries and infinite in its horizon. Thus the oneness is inside-to-inside within the context of difference and otherness, within the context of duality. Beyond duality and within all duality is immanence. Immanence manifests all dualities, all conflicts, all love and all hatred. All the forms of the alaya-vijana take place within this field of immanence.

This immanence is in itself. It is not in something to something. It does not depend on an object or belong to a subject. Rather subjectivity and objectivity are modes in and of immanence. Nothing is outside this sphere of immanence. Most importantly nothing is transcendent to this immanence. There is nothing beyond immanence. This immanence is manifest and is not manifest. The non-manifest is the pure plane of immanence; everything is within this sea of immanence. THIS IS WHAT IS MEANT BY “IT IS AND IT IS NOT.” Everything and everyone manifests within this sea of immanence. This immanence is virtuality and potential. Immanence is the virtual dimension within which everything arises into being and actuality, and within which everything dissolves. Immanence manifests as archetypical elemental energies (the elements) and is vortextual as the sambhogakaya dimension. Immanence manifests as flesh and the concretized elements as nirmanakaya. You and I are immanence in its various manifestations. Each dimension is completely immanent to each other. The manifest and unmanifest are immanence within immanence.

Through experiencing immanence, we can experience the different dimensions of immanence directly. Gnosis is immanence as knowingness. The immanence of light and luminosity is experienced in the self and in otherness. And so, this immanence allows for the oneness of luminosity to appear through flesh and within flesh.   Immanence has no effort, as intrinsic-ness and completeness are without effort.

Awareness of awareness, or rigpa, is the experiencing of immanence as knowingness as space, luminosity and energy. This immanence is the great compassion, as what is in you is in me, completely in me and completely in you. And so, within immanence we can experience the oneness of light, which is the great compassion. Our capacity of extension and our capacity in the given-ness of transmission is both a function and manifestation of pervasive immanence.

Just as immanence itself gives itself to us as us, and just as immanence transmits actuality to us, so through transmission we, out of the very same immanence, transmit through immanence in others and to others. Immanence is completely pervasive and pervasive in all dimensions and in all alayas.

As the text of the KING OF INFINITE PRIMORDIAL DIMENSION SAYS:

Because the enlightened mind of the Buddhas and the bodies of sentient beings of the six types are the totally pure enlightened dimension, which is not something to be searched, everything is the total transmission of the unmistaken primordial state-- the primordial dimension.

And here, total transmission means that each experience is the self manifesting energy of rigpa, so that the experiencer is continuously being directly introduced to the primordial state. Unmistakened means that the experiencer directly experiences everything as primordial wisdom beyond the dualistic understanding of true and false, right and wrong, or correct and erroneous.

And so immanence transmits itself over and over and over in all directions. The very nature of immanence is manifestation. The very essence of virtuality is manifesting actuality. The very essence of potentiality is manifestation… incarnating… in infinite worlds in infinite dimensions.  You and I are immanence in manifestation, and you and I can manifest as immanence within immanence. This is the remarkableness of humanness. Immanence is the secret to Indra’s infinite net… the net of infinite and no distance whatsoever.

The dilemma for so many people is the quest for transcendental experience, whether as transcendental states, transcendental moments, or a transcendental other, whether as god or guru. In this attempt in this action, the very power of immanence can be lost in dissociative praxis and dissociative understanding. So often this arises out of the deeply human mis-knowing of immanence and belief that immanence is only the subjectivity of the contained mind. Immanence is never contained within the solipsistic mind. So in order to go beyond the encapsulated mind, infinite transcendent activities take place that are dissociative in nature and deepen one’s mind’s containment. Infinite located-ness is the idealistic worlds of mind. And so there is a deepened allocation of experience beyond awareness, beyond embodied awareness. And so the alchemical process, luminous existence, becomes lost, to a nowhere-ness: God, in a nowhere place, from a nowhere person. Through reified belief in an entity that cannot be found, divine otherness transcendental states are easily reified and believed in… the holy otherness… Of course this easily ends up waiting for Godot.

As Swami Muktananda would so often say, “God dwells within you as you,” “See god in each other,” or “God is a fantastic experience that is open to everyone.”

This is not an anti-god talk, but is does ask where is god… and if not here, then where? If not within here, then within whom? In the natural drama of concealment and un-concealment, of hidden-ness and revelation, this drama often takes place within this realm of immanence and transcendence. Transcendence may be the place where one waits for Godot…transcendence is the waiting room of Godot.

The experience of immanence is presence. The experience of manifesting immanence is presence as field. There are different senses of presence.  That the world is filled with sentient beings, objects, and things is not the problem. The problems is when the presence of immanence is lost, and the immanence of presence is lost-- lost within persons, lost within animals, lost within buildings, lost within horrid places and beings. The immanence of awareness is the immanence of presence. The concretization is that the elements become substances or stuff, temporary and very, very contingent stuff that is momentarily coming into being-ness and dissolving so immediately. The problem is not that stuff appears like entities. The problem is the disappearance of immanence, the disappearance of presence-- the presence within and the presence surrounding and spreading. The densification of experience is not the essential concretization of cars, but with the loss of immanence and the loss of presence there is the lost of light, spaciousness, energy, oneness and compassion. So do not think that creation goes astray because cars and planes exist… and because people have bones and heads. Rather, infinite presence in the finiteness of singularity dissolves and disappears. The field disappears… then nirvana and samsara split. Presence does not resolve all suffering. Presence does not allow suffering to destroy immanence.