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**Mystical Humanism as Magical Realism**

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**A**s you and I become aware of awareness, the nature of this awareness reveals and manifests itself, and shows itself in us as us.  It manifests as spaciousness, as energy, as light, as knowingness, and as timelessness--as timeless awareness.  Ultimately, it manifests as oneness and as non-duality. And paradoxically, awareness shows itself, reveals itself in us as us, as we experience this timelessness in time and time in timelessness. We experience this oneness within the world and the world within oneness; we experience non-duality within duality and duality within non-duality.  We are beings in the world.  We can experience purity within polarities, love within hate, and hate within love.  This is the true purity of appearance and eventually the purity of apparitionalness.

Most amazingly, through our awareness we can experience the Beingness of our own being, which is the Beingness of Being itself.  As you and I experience the Beingness of Being within ourselves, the door opens so that the Beingness of Being within other beings can be experienced.  We experience the Beingness of Being within others.  In that experience of otherness, the Beingness of Being becomes pervasive…infinitely pervasive.  There is only one Beingness of Being…there is only one.  The Beingness of Being becomes the vast support of life and death, the support of life after life and death after death.  The essence of the Beingness of Being is mahasuka--innate.bliss, sahaj samadhia--natural innate bliss.  This bliss dissolves suffering and this bliss takes us through the abyss of death.  The Bliss of Beingness of Being is oneness of all beings.

We are beings in this world, and this world is multidimensional and infinite in its horizons. In this multidimensional awareness manifesting as worlds, there is the world of beings, the world of desire and flesh, and there is also the world of archetypal energies, the world of deities and dakinis, the gods and the goddesses.  This realm of dakinis and deities is the cosmological dimension and is completely alive in its elementalness. This world of beings is manifested within and through this world of deities and dakinis.  This archetypical dimension of the Beingness of Being manifesting itself as deities and dakinis precedes in a timeless manner the world of beings as flesh and desire.  The Beingness of Being manifests beings in its becomingness by manifesting the dieities and dakinis, primordial energies of awareness.  Although it definitely seems like two worlds, in fact there is only one awareness field which is primordial awareness itself manifesting different modes of Beingness.

The essence of us as persons is the drama that we are  beings in  whom Being manifests  and to whom Being itself reveals itself both within us and around us and through us and definitely beyond us.  There is this essential transmittalness of the Beingness of Being, and the essence of sending is the unveiling and revealing of Beingness.  This unveiling or uncovering is the essence of truth, and is not the adequation of the intellect with reality, judgementalness.

What shines into human beings and through human beings can never be explained by the mere presence of human beings or the constructed-out of human beings (it is not simply constructed out of us by us.).  Being constructs us. This shining through is Being itself, primordial Being, which is primordial awareness itself in its multidimensionality.  Shining, manifesting from Being into beings and through beings into Being itself, Being manifests itself to itself through beings.

This manifestation from Being into beings and shining into beings is often described as the archetypical expression and manifestation-- the dieities and dakinis, the elementals.  The gods and the goddess shine through phenomena.  The masculine and the feminine is the oneness of Being in all beings.

Now the gods are the archetypical dimension and are essential in the unfolding of the Beingness of Being in human beings.  Although they are anthropomorphized a bit too much, through them the Beingness of Being becomes present in a being.

You and  I are surrounded by  Being and permeated by Being shining into us and actually gazing into us just as we gaze into Being and gaze into human beings whose Beingness we can directly perceive as awareness, as fields.

The essence of the deities is the shining into this ordinary world and presenting themselves in beings as Being itself, shining, illuminating, manifesting within the sea of immanence.

Our very subjectivity is the Beingness of Being looking into itself and into otherness, the Beingness of Being gazing into itself.  The Beingness of Being is always gazing into itself through its manifestation as beings.  Through gaze the Beingness of Being becomes unconcealed. The essential process of being is within manifestation, becoming unconcealed from within its concealment.  Luminous disclosure shows itself shining.  The situations we are in are always shining into us and us into those very situations.  Circumstance is definitely method; the gaze raises the look into the original face of Being which is manifested in all faces human as well as sentient faces, animals and fish, plant faces. Geographies are the face of Being manifesting as elementals.  This gazing makes presence possible, both within beings and within deities.

The deities are real just as you and I are real.  They also are very much like us in that in essence they are not substance or entities.  They are the manifesting of awareness, manifesting within you as you and around you as circumstance.  Their forms are kaliscopic, appearing and disappearing.  Actually just like you and I, we appear and we disappear.  The difference is that we are primordial awareness in and as physical bodies and physical minds.

Truly this is an amazing world you and I live in.  This is the world of magical realities in its essence, the divinity of appearance (nirmanakaya) and the divinity of apparitional (sambogakaya).  The Beingness of a being is first felt as a field.  And this field is truly multidimensional and manifests everything, the vast field of awareness.

This Beingness of Being is ineffable and so cannot be thought but can be known directly-- gnosis, jnana, knowingness knowing itself.  Though we cannot think Beingness, everyone actually knows this innately.  This Beingness of Being is not a being and yet gives being, gives itself to all the beings as itself.  Being is the Dharmakaya.

The Beingness of Being is nothingness.  It is no thing.  This nothingness, this openness, this clearing, this emptiness, this spaciousness, this luminosity allows all the forms of beings to appear, to manifest, to come into being.  Nothingness does not mean simple negation of beings, rather, no thingness.  Primordial openness is another name for Being itself.  This nothingness is the infinity, the unboundedness of potential space, awareness from which everything arises.  All beings arise and live within this sea of potential space, this sea of immanence…  Being is that through which alone singularity exists, the singularity of light, embodied light.  Being is radiance and manifests this radiance as the appearance of you and me and this room, luminous appearance.  Without radiance there would be no appearance, no phenomena.  The luminosity of Dharmakaya shows itself in us as us.

Just as we appear through Dharmakaya as Dharmakaya, we will disappear not into Dharmakya but we disappear as Dharmakaya. The disappearance of phenomena is completely the same as the appearance of phenomena.  And that is why we love to gaze.

The gaze is unconcealment.

Being is the Dharmakaya, is the Buddha, is Shiva, is Deus.

Of course there is no one way for human beings to realize their nature and no one tradition has copyrights on understanding or expression.  So each refers to their own understanding and opinion.  And when a tradition expresses the opinion that its own tradition is the only method of realization for human beings,  then the members of that tradition have been eating too much of their own cooking.  They should visit another restaurant occasionally and experience another taste of divinity manifesting itself.