

Omnipresence

Steven E. Kaufman*

ABSTRACT

The omnipresence and omniscience of what we call God, of what we call Consciousness, is nothing special, for it is simply a function of the nature of the Universe, which includes the nature of That of which the universe is composed. God pervades what seems to be there, what appears to be there, because God is What Is Actually There. Consciousness pervades what seems to be there, what appears to be there, because Consciousness is What Is Actually There.

Key Words: Omnipresence, God, Consciousness, Universe.

Of course God
is omnipresent and omniscient.

Is not clay omnipresent
in a piece of pottery?

And because Consciousness is the clay
from which the Universe is moulded,
that which is everywhere present
is also all-knowing.

The omnipresence and omniscience
of what we call God,
of what we call Consciousness,
is nothing special,
for it is simply a function
of the nature of the Universe
which includes the nature of That
of which the universe is composed.

It is only because we see the Universe
as being composed
of something other than God,
of something other than Consciousness
that it seems so special
that the Universe is pervaded
by That out of which it has been constructed

*Correspondence: Steven E. Kaufman, Independent Researcher. <http://www.unifiedreality.com>
E-mail: skaufman@unifiedreality.com

and so by That of which it is actually composed.

That the universe contains
something other than God,
something other than Consciousness,
is an illusion.

That which the universe contains
that is other than God,
that is other than Consciousness,
is an illusion.

The illusion is not separate from God,
not separate from Consciousness,
for the illusion has God-Consciousness
as its source.

But the illusion,
although not separate from God,
although not separate from Consciousness,
is still not That.

As a shadow cannot be separated
from the light that is its source,
so it is that experiential form;
emotional, mental, and physical,
cannot be separated from the Consciousness
that is its source.

But a shadow,
while inseparable from the light
that is its source,
is still not that.

And experiential form,
while inseparable from the Consciousness
that is its source,
is still not That.

Both shadows and form are appearances,
and appearances are something other
than what is actually there
where the appearance
appears to be.

A shadow is an appearance

that is superimposed upon
what only seems to be
what is actually there.

A shadow is an appearance
superimposed upon an appearance,
because a shadow is an experiential form
superimposed upon experiential form.

Experiential form is an appearance
superimposed upon That
which cannot appear
as an experience,
as a form,
because it is formless.

Experiential form is an appearance
superimposed upon
the formless Consciousness
that is actually there
where all experiential forms
only appear to be.

That Consciousness
could contain within Itself
something other than Itself
seems absurd and impossible.

But what Consciousness
contains within Itself
that is not Itself
is not something
that is actually there,
but is something
that only appears
to be actually there,
as a shadow only appears
to be a something
that is actually there.

And so there is nothing within God
that actually Is,
that is not God.

And there is nothing within Consciousness
that actually Is,

that is not Consciousness.

That which only appears to be,
that which only appears as what is,
is that within God
that is not God,
is that within Consciousness
that is not Consciousness.

And so of course God pervades the Universe
because what appears as the Universe
of experiential forms
are just very colorful shadows
superimposed upon
the formless Consciousness
that is actually there
where those experiential forms
only appear to be.

God pervades
what seems to be there,
what appears to be there,
because God is
What Is Actually There.

Consciousness pervades
what seems to be there,
what appears to be there,
because Consciousness is
What Is Actually There.

That there is something actually there
other than God,
other than Consciousness,
is an illusion made possible
by the shadows of experiential form
that come into existence
within What Is Actually There,
where What Is Actually There
meets Itself
in agreed upon opposition
to Itself,
as a line arises and so exists
where a hand agrees
to have two fingers meet.

When this illusion
is not known to be an illusion,
when what appears to be there
is not known to be
only an appearance,
then the reality of experiential form
obscures the greater Reality,
obscures the underlying Actuality,
that is its source,
and so hides in plain sight
the greater Reality and Actuality
from Itself,
as a reflection not known as reflection,
not known as only an appearance,
hides in plain sight
the mirror within which it arises.

Hidden from Itself
the greater Realty
is left only with form
to think of and know
as itself.

And so the cosmic Self
becomes hidden from Itself
behind what are only shadows,
behind what is only
a mask of experiential form.

It only surprises Consciousness
to realize Itself as being everywhere
when Consciousness first steps out
from the shadows of experiential form,
which it wore as a mask
that kept hidden from Itself
its own ubiquitous Presence.

If you think that what is actually there
is really a rock
composed of matter and energy,
if you think that what is actually there
is what is only an appearance,
and the names we give to that appearance,
which names are themselves
only an appearance,
shadows superimposed upon a shadow,

then it seems either unbelievable or surprising
that what is actually there,
where the rock appears to be,
is pervaded by Consciousness.

But if you can understand
that what is actually there
where the rock appears to be
is Consciousness
moving in relation to Itself,
flowing in relation to Itself,
and in that movement and flow
taking on a transient Form
that appears to us,
with our particular sensors,
as the even more transient form
that is the experience we call rock,
then the idea
that what is actually there,
where the rock appears to be,
is pervaded by Consciousness
becomes as obvious as the idea
that a pot made from clay
is pervaded by clay.

And once this idea becomes obvious
which idea is itself only a form,
only an appearance,
then the direct realization
of What Is Actually There
beyond all appearances
is not far behind.

Because once the illusion
is known as illusion,
once the appearance
is known as appearance,
instead of as
what is actually there,
then its power to obscure
What Is Actually There
simply vanishes,
as the power of a reflection
to obscure a mirror
simply vanishes
the moment the reflection

is no longer being taken,
and so is no longer mistaken,
for what is actually there
where it only ever
appeared to be.

And so the power of maya
by which the Formless
appears as the Universe of form
does not lie in the illusion,
does not lie in the appearance,
but lies only within the Beingness
only within the Consciousness,
that sees the appearance
as what is actually there,
and so turns
what is only an appearance
into an illusion
and so turns the appearance,
and so turns the experience,
into something
that has the power
to hide Beingness from Itself.

And so any power an appearance has
to become an illusion
that hides Beingness from Itself
comes only from that Beingness
which continues to entangle Itself
in the appearance,
by continuing to mistake itself
for the appearance.

And so a Beingness
that has disentangled Itself
from all appearances
does not give to appearances
the power they need
to become an illusion
that can hide Itself from Itself.

The power to obscure
does not ultimately lie in the veil,
but ultimately lies only in That
which causes the veil to arise.

The power to obscure
does not lie in the creation,
but lies only in the Creator.
And what is obscured
is never the creation,
but is only the Creator.

But the only Creator
that is ever obscured
is only that Creator
which is mistaking itself
for what are only
its own creations,
for what are only
appearances and shadows
that arise within Itself,
that are created within Itself,
that come into existence within Itself,
as it flows in relation to Itself.

Do not abdicate your throne,
the throne of the Actual,
to what is only an appearance,
because to do so is to live in service
to the appearance,
to the imposter we call ego,
to which you have unknowingly
given your crown.