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## We Eternally Exist In An Omnipresent Reality

Our immortal, pure essence of Being can be consciously realized during our current sojourn in this world.

Many people try to imagine what the Reality often thought of as God is like. Although attempts to have a mental concept of it can be helpful, it is more satisfying to have direct knowledge of that Reality.

For centuries, philosophers in many parts of the world have debated about ultimate Reality and our relationship to it, and have often strongly expressed their opinions. In eighth-century India, Adi (the first) Shankara taught that a supreme Reality exists as pure consciousness without attributes and that souls, which are units of it, eventually awaken to pure consciousness. This view is called nondualism (not two things). Other philosophers promoted a dualistic opinion: that the supreme Reality is forever apart from what it individualizes or produces. In other cultures, diverse opinions about God evolved, as well as about what souls have to do to be “saved” (permanently removed from suffering and misfortune).

### Why We Exist in An Omnipresent Reality

Never was there a time when I was not, nor you, nor others,  
and never will there be a time we shall cease to be.

– *Bhagavad Gita 2:12*

The Bhagavad Gita story is an allegory: a literary depiction of teachings, characters, and events that symbolically illustrate ideas and moral or religious principles. Krishna is portrayed as an incarnation of God explaining higher realities to his devotee, Arjuna. When reading the Gita, it should be understood that Krishna represents every person’s innate knowledge that is being revealed. The following transliteration is provided to explain the real meaning of the above verse:

Never was there a time when the supreme Reality did not exist,

nor individualized units of it; and never will there be a time when the supreme Reality and its units cease to be.

The supreme Reality has always existed as absolute (pure) consciousness and its expressive aspect with attributes that produce and maintain universes. Units (souls) of that Reality are individualized when its expressive aspect interacts with the vibrating power (Om) that it projects to cause a universe to come into manifestation. Because we are units of pure consciousness, whether we are involved in mundane circumstances or transcend them, we eternally exist in the larger field of Reality.

As units of pure consciousness, we have within us all of the qualities and all of the knowledge of the larger field of Reality. Our innate qualities and knowledge are unveiled and emerge as we awaken to the truth of what we are in relationship to the Infinite. The unveiling and emergence of innate qualities and knowledge can be quickened by aspiration to be fully awake and by effective endeavors that improve intellectual and intuitive powers, clarify awareness, and enable us to know the difference between our pure essence of Being and mistaken ideas about our true nature. To be fully awake is to be Self-realized: to constantly experience our essence of Being and know our relationship with the one, omnipresent Reality.

The only differences between people are their mental states and states of consciousness. When their minds are modified by false beliefs and subconscious influences, and their consciousness is blurred and fragmented, they are not yet able to know the truth about themselves or higher realities. When the mind is pure and well-ordered, and consciousness is clear, spiritual growth can be spontaneously progressive.

#### *Affirmation*

Because I know that I eternally exist in an omnipresent Reality,  
I joyously, freely live with conscious intention.

The only way to have a friend is to be one.  
– *Ralph Waldo Emerson (1803 – 1882)*

## Answers To Your Questions About the Spiritual Path

*If every person can be spiritually conscious, why are not more people Self-realized?*

They may not know that it is possible for them to be Self-realized, may prefer to remain as they are, or may be attracted to the idea of being Self-realized, but not be committed to doing what is necessary to allow it to be experienced. Many people are so confined by their limited sense of Self that they are not able to imagine what it would be like to be spiritually awake.

*What can we do to more quickly bring forth our innate qualities and have accurate knowledge of higher realities?*

Nurture the qualities of peacefulness, joyousness, honesty, truthfulness, discipline, faith, optimism, enthusiasm, kindness, compassion, and other qualities that you want to express.

Acquire knowledge about higher realities and how to live effectively from others who have it until *your* innate knowledge emerges. Use what you learn to acquire knowledge by personal experience. Don't be satisfied with mere information or with what others say is true; learn to know for yourself. Have confidence in your capacity to do it.

To learn more about higher realities, read my book *Absolute Knowledge That Liberates Consciousness* or listen to it on the CDs that are available.

*I have some psychological conflicts, a few health problems, and some personal circumstances that are restrictive. How can I get rid of these conditions?*

Heal your psychological and health problems by discovering their causes and removing or rising above them. Improve your personal circumstances by expanding your consciousness until you can "see" ideal circumstances and firmly believe that you can have them. Make right decisions, perform effective actions,

and be open and responsive to unplanned good fortune that can be yours. Don't focus on limitations; concentrate your attention and actions on what can be possible for you to experience. You will then either produce it or attract it.

*It is difficult for me to stay alert and focused when I try to meditate. How can I learn to meditate effectively?*

Practice being alert and attentive at all times. It will then be easier to be alert and attentive when you meditate.

When you sit to meditate, be conscious of why you are doing it. Your aim is to experience superconsciousness: states of clear awareness. Be intent on doing that. Begin by sitting for ten to fifteen minutes. When you can be alert and attentive during a short meditation session, meditate twenty to thirty minutes, or longer if you are inclined to do so.

*I would like to learn to practice hatha yoga. In my community, different forms of hatha yoga are offered. What is the best way to practice?*

Do it in a relaxed, meditative mood. Avoid strenuous effort. Allow several weeks for muscles to stretch and joints to become flexible. Don't try to do what more experienced class members can do. Stay within your limits. The headstand is not recommended; neck vertebra are not designed to support the weight of your body. Relax, and breathe naturally. After your practice, do ten rounds of alternate nostril breathing, then meditate for a few minutes.

*I am frequently under a lot of pressure to accomplish projects, and worry a lot. What can I do to avoid being over-stressed and overcome the habit of worrying?*

Decide which projects are really important and accomplish them first. Eliminate nonessential projects. Worrying is a habit that can be replaced with self-reliance, faith, and cultivation of mental and emotional calmness. Also, obtain sufficient sleep so that you will always be rested and energetic.



