

The Perfection of Suffering

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ABSTRACT

What we experience as reality is a perfect expression of the relation of Beingness to Itself that creates what we experience as reality. And suffering is the perfect expression of Beingness that is in a relation of conflict with Itself. To change the expression one must change the relation, and to change the relation one need only cease to react with attachment and aversion to whatever expressions of wantedness and unwantedness happen to be arising Now, in this moment, which is the only moment there ever is.

Key Words: Consciousness, Beingness, experience, reality, perfection, suffering.

What we experience as reality
is a perfect expression
of the relation of Beingness to Itself
that creates
what we experience as reality.

To be in conflict
with that expression
places what you actually are,
which is Beingness.
in conflict with Beingness,
and so in conflict with your Self.

To be in acceptance
of that expression
places what you actually are,
which is Beingness.
in alignment with Beingness,
and so in alignment with your Self.

The perfect expression
of the relation of Beingness to Itself
can appear as that which is wanted
or as that which is unwanted.

The perfection of the expression

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does not lie
in the appearance of the expression
as wanted or unwanted.

The perfection of the expression
lies instead
in the way in which the expression,
appearing as wanted or unwanted,
perfectly reflects
and so perfectly expresses
the relation of Beingness to Itself
that creates the expression
Beingness is experiencing
as a reality.

And so the unwanted experience,
the unwanted reality,
is just as perfect
as the wanted experience,
just as perfect
as the wanted reality.

But we do not see it that way
when we do not see the Beingness
that is creating the expression,
that is creating the experience,
that is creating the reality.

Blind to Beingness
we see only the expression,
only the experience,
only the reality,
of wantedness or unwantedness.

Blind to Beingness
the wanted appears as perfect
and the unwanted appears as imperfect.

Blind to Beingness
and seeing the wanted as perfect
we cling to that perfect expression
hoping to make ourselves
more perfect.

Blind to Beingness
and seeing the unwanted as imperfect

we push away that perfect expression
hoping to rid ourselves
of the apparent imperfection
so that we can become
more perfect.

Blind to Beingness
we do not see the perfection
that we already and always Are.

Blind to Beingness
we see ourselves
as what is only an expression
an experience,
a reality,
a form,
that is actually being created by
the formless Beingness,
and actually being apprehended by
the formless Beingness,
that we actually Are.

Clinging to the seemingly perfect
so that we can become more perfect
and pushing away the seemingly imperfect
so that we can become more perfect
are both actions that arise
from the same delusion,
which same delusion
is the identification of formless Beingness
with form.

And as both actions arise
from that same delusion
both actions must perpetuate
the singular delusion
from which they both arise.

For as long as Beingness
flows Itself into action
it knots into place
and so perpetuates
the underlying relation with Itself
that is the basis
of that action.

And so as long as Beingness
flows Itself into action
based on a delusion,
it knots into place
and so perpetuates
the underlying relation with Itself
that creates the delusion.

And so Beingness,
once it identifies with form,
becomes bound by that delusion,
bound by the actions that seem so necessary,
bound by the actions it feels obliged to take,
once it knows itself as form
and so knows itself as that
which can be made more or less,
and so knows itself as that
which can be enhanced or diminished.

Seeming to be enhanced
by the apparent perfection
of that which is wanted,
and seeming to be diminished
by the apparent imperfection
of that which is unwanted,
form-identified Beingness
moves in attachment toward the wanted
and moves in aversion toward the unwanted.

And in both of these Movements,
attachment and aversion,
form-identified Beingness
unknowingly and unconsciously
flows Itself
into a relation of conflict
with Itself.

And so form-identified Beingness
creates suffering for Itself
when it tries to express Itself,
while blind to Itself,
through the unconscious Movements
of attachment and aversion.

Because what we experience as reality
is a perfect expression

of the relation of Beingness to Itself
that creates
what we experience as reality.

And suffering
is the perfect expression of Beingness
that is in a relation of conflict
with Itself.

Suffering is the Beingness
that you actually Are
perfectly expressing Itself
as it flows Itself
into a relation of conflict
with Itself.

To change the expression
one must change the relation,
and to change the relation
one need only cease to react
with attachment and aversion
to whatever expressions
of wantedness and unwantedness
happen to be arising Now,
in this moment,
which is the only moment
there ever is.

For ceasing to react
with attachment and aversion
to the expressions that arise,
to the forms that arise,
within one's Beingness
within one's Awareness,
within one's Consciousness,
is not no action
is not no Movement,
but is actually the opposite Movement
of the Self-oppositional Movement
that blinds Beingness to Itself
and simultaneously binds Beingness to the delusion
that what it is
is what is actually only an expression
that is being expressed and known
by Beingness Itself.

That is how Beingness unties Itself
from the knot of form-identification
by which it has bound Itself.

Not by tying more knots,
not through further reactive Movements,
but through the opposite Movement
which has already arisen
and in which Beingness is already engaged
the moment Beingness ceases to react
with attachment and aversion
to the expressions of this moment,
to the experiences of this moment,
to the reality of this moment,
by accepting whatever forms
arise within Itself
in this moment
as the perfect expression of Itself,
as the perfect expression of what Is,
regardless of their appearance
as wanted or unwanted.

That is the Unconditioned
being unconditional.
That is the Unconditioned
being Itself.
That is the Unconditioned
moving out of ignorance
and into awareness
of Itself.