**Realization**

*The Perfection of Suffering*

Steven E. Kaufman*

**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 does not lie in the appearance of the expression.

*Correspondence: Steven E. Kaufman, Independent Researcher. [http://www.unifiedreality.com](http://www.unifiedreality.com) E-mail: skaufman@unifiedreality.com*
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 perpetuate
the singular delusion
from which they arise.

For as long as Beingness
flows Itsel 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 Itsel 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 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 while blind to itself it tries to express 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 a Movement
that is the opposite
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
to ignorance of Itself.

Not by tying more knots,
not through further reactive Movements,
but through the opposite Movement,
which Movement has already arisen
and in which Movement 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.