

## Realization

# 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  
does not lie  
in the appearance of the expression

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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 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 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.