

Realization

The Flow of Being & the Creation of Suffering

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ABSTRACT

By clinging to and resisting the forms, the experiences, that arise within our Consciousness, we unconsciously Flow our Consciousness in opposition to Itself, and in so doing we provide resistance to our own Flow of Consciousness, thereby reducing that Flow of Consciousness, which reduction in Flow of Consciousness is apprehended by the Consciousness that is reducing its own Flow as suffering, as the self-induced constriction and seeming suffocation and of its own Being. The reactive clinging to and resistance of the forms, the experiences, that arise within Consciousness, occurs as a result of formless Consciousness misidentifying Itself with forms that also arise within Itself, causing Consciousness to know itself as what is really nothing more than a collection of forms, which collection of forms is collectively referred to as the ego. Once form-identification is established, i.e., once Consciousness knows itself as an ego, as a me, it then seems that other forms can be added to or subtracted from the collection of forms that Consciousness mistakenly knows as itself, thereby establishing the basis for the reactive movements of attachment and aversion, for our reactive clinging to and resisting of form, by which reactive movements we unconsciously Flow our Consciousness in opposition to Itself and so unconsciously create our own suffering.

Key Words: flow, being, Consciousness, resistance, suffering.

I am through living as a slave to external circumstances. Feeling good when good things happen, feeling bad when bad things happen. I do not control when good things happen, nor do I control when bad things happen. Things just happen.

I may create the illusion that I control when things happen, as I am able to pick up an object and move it from here to there, but even this is only an illusion. For when things happen, good or bad, the cooperation of the entire universe is needed, since everything is connected, and surely even I, with my enormous ego, cannot be so deluded as to think that I control the entire universe.

And so if I do not really control when things happen, then what is the point of being happy when good things happen, as if my team has won, and being unhappy when bad things happen, as if my team has lost? Things just happen. What-Is is as It Is.

There is no team me and team them, no me versus the universe, or me versus them, or me versus whoever, to win or lose. There is only Team Universe, Team Being, and everything and everyone is on that team, whether it seems so or not, whether they seem to be with me or against

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me in a given moment, helping me to score, helping me to get what I want, or preventing me from scoring, preventing me from getting what I want.

Both wanted and unwanted are going to happen. That is just the way it is. That is just what is. But suffering does not have to happen.

Suffering only happens when I see the universe as a contest of me versus it, where, according to the rules of that game, that contest, I must then resist whatever happens that is unwanted, in order to make room for the wanted, and cling to whatever happens that is wanted, in order to not make room for the unwanted.

For in resisting whatever happens that is unwanted, and clinging to whatever happens that is wanted, I am in a state of almost perpetual opposition to What-Is, which state of opposition to What-Is, by its nature, is a state of suffering.

In opposing What-Is I pinch myself off from the Flow of what I truly Am. It is not coincidence that the words suffering and suffocation are similar. Suffocation occurs when the flow of air is cut off or decreased significantly to the organism. Suffering occurs when the Flow of Being is decreased to the Being.

But how can the Flow of Being be decreased to the Being? How is the flow of water decreased when the source of that flow remains full? Through some sort of resistance to the flow that is coming from the source.

Only Being can resist the Flow of Being. And Being that resists the Flow of Being, and thereby decreases the Flow of Being to Itself, suffers, as the Flow of Is-ness, the Flow of Beingness to Itself, to its Being, is reduced.

Consider a river, and from that river flow outward many tributaries, many smaller rivers. The flow of those smaller rivers is dependent on the flow of the larger river, for the flow of those smaller rivers is but an extension of the flow of the larger river.

Now consider that one of the smaller rivers, for some reason, is able to turn its flow back upon its source, so that its direction of flow is now in opposition to the direction of flow coming from its own source. In opposing the flow of its own source, in resisting the flow coming from its own source, the smaller river, without meaning to, reduces its own flow. In a smaller river we would see this self-induced reduction of flow as the smaller river beginning to dry up.

As Consciousness, we feel such a self-induced reduction of Flow as suffering, as the feeling of being more or less cut off from our true or larger Self.

Our own Flow of Consciousness, directed in opposition to what is also our own Flow of Consciousness, provides resistance to that Flow of Consciousness, thereby reducing that Flow of Consciousness, which reduction in Flow of Consciousness is apprehended by the Consciousness that is reducing its own Flow as suffering, i.e., as the self-induced suffocation of its own Being.

Amazing. Why would I ever undertake such folly?

Because I think I am a me, a form, which idea places me in conflict and competition with other forms for the acquisition of wanted forms to add to and protect the me, the form, I mistakenly think I am. Therefore, I feel obligated to cling to what is, when what is appears as something wanted, i.e., as a wanted form, that in its wantedness is seen as something that can be added to the form that I mistakenly know myself to be.

And also because, in thinking that I am a me, a form, it also seems that unwanted forms can be a threat to the existence, to the ongoingness, of the form that I mistakenly know myself to be. Therefore, I feel obligated to resist what is, when what is appears as something unwanted, i.e., as an unwanted form, that in its unwantedness is seen as something that can subtract from the form that I mistakenly know myself to be.

Knowing myself as a me, as a form, I do not realize that clinging to or resisting what is, presented in the form of wanted and unwanted experiences, actually places me in opposition to what I actually Am. Knowing myself as a me, as a form, I do not realize that I am creating the deep suffering, the suffocation of Being, that accompanies my reactive and reflexive clinging to the wanted and resistance to the unwanted.

Knowing myself as a me, as a form, and so not realizing that I am creating the suffering I feel, that suffering then seems to come from and be a part of either the wantedness that I am clinging to or the unwantedness that I am resisting, causing me then to redouble my efforts at either clinging to that which is wanted or resisting that which is unwanted, thereby increasing my suffering and so increasing the seeming need to cling to and resist what is in a futile and counterproductive effort to abate the suffering that those mostly unconscious and reflexive actions are themselves unknowingly creating.

This is the insanity that is, for the ego, for the form-identity, for a me, normal behavior. In its own way it is a beautiful thing when observed from a position of detachment, beyond the ego. But while cloaked in the ego, i.e., trapped in form-identity where the process remains hidden, there seems to be only the continued obligation to cling to the wanted and resist the unwanted, and the suffering those actions create, since those actions actually cause Consciousness to Flow in opposition to Itself.

On the other hand, Knowing myself as the River, the ideas that ultimately lead me to oppose the Flow of my own Being, i.e., the seeming need to cling to experiences that are wanted and resist experiences that are unwanted, simply do not arise. For how can form seem to be added to or subtracted from That which Knows Itself to be Formless? Put another way, how can That which Knows Itself to be Formless see Itself as being added to or subtracted from? In both cases, It cannot, and so the movements of attachment and aversion, i.e., the movements of Consciousness as It either clings to or resists some form, do not arise.

Here it is interesting to note that what, on the surface, i.e., at the level of form, appear to be opposite movements of Consciousness, i.e., the movements of attachment and aversion, the movement of clinging to and resisting form, are beneath the surface, at the level of What-Is, at

the level of the Formless, actually the same Movement, i.e., the Movement or Flow of Consciousness in opposition to Itself.

Thus, it is not circumstances that create the seeming suffocation and constriction of one's very Being that is suffering; rather, it is attachment and aversion to circumstances that actually creates suffering. And what creates attachment and aversion to circumstances is the identification of Consciousness with form, or more specifically, with the collection of thought-forms collectively referred to as the ego.

Ultimately then, what creates suffering is the misidentification of Consciousness with something that It has created within Itself, with a collection of thought-forms that arise within Itself, which misidentification then sets into motion a self-perpetuating chain of unconscious and reflexive conditioning that seems to obligate what I mistakenly think of as me to cling to and resist other forms that arise within my Consciousness, which clinging to and resisting of those forms then perpetuates the delusion of form-identity that creates that apparent obligation, by hiding from that I my Nature as formless Consciousness as long as I, cloaked in the ego, continue to unconsciously Flow my Being in opposition to what is ultimately my true Self by means of my clinging to and resisting various forms, by means of my clinging to and resisting what is.

It is a very sticky wicket indeed.

However, all that is required in order to break this self-perpetuating chain of unconscious and reflexive conditioning that keeps what I truly Am hidden from my true Self is the slight adjustment of ceasing to cling to and resist the forms of which I become Aware, i.e., the experiences which arise in what seems to be my Consciousness.

For in ceasing to cling to and resist the forms, the experiences, that arise in what seems to be my Consciousness, in ceasing the reactive surface movement, the deeper unconscious Movement that is the Flow of what seems to be my Consciousness in opposition to Itself also ceases, which cessation of Self-opposition provides an opening for Consciousness to reveal Itself to Itself, not as a concept, not as a form, but directly as the Formlessness within which all forms arise and by which all forms are apprehended, at which point what seems to be my Consciousness simply becomes Consciousness, simply becomes What-Is.