

Beginnings and Ends

What sets the True Spirit apart from worldly things is that it has no beginning and no end. It cannot be contained, shaped, or directed in any way. Even air and water, two elements often used as metaphors for the Spirit of God, have beginnings and ends. Though they flow toward any accessible void, they can be contained, shaped and directed. The presence of the Spirit is always full and present.

Always present, the Great Spirit simply awaits your acknowledgement of it. That is done through consciousness. The Spirit is miraculously weaved into everything you see, do and feel. It is never partial, never hidden. It can enhance all things if you simply open your heart to it.

Even thinking and ideas, as difficult as it might be to see, have beginnings and ends. In the book *The Greatest Thing in the World*, the author makes such a beautiful point about Paul's words on Faith, Hope and Love, stating that Faith and Hope are apart from Love in that they begin and end, where Love does not. He presents that Faith and Hope are born of ideas and end in either more ideas of failure or in their own fruition. Love on the other hand is given by God and never ends. Love is the Spirit.

Included in the *rest* are material things, living bodies, relationships and ideas in the form of concepts, opinions, fantasies and memories. These things have limitations. It is not hard to see this. They will be born, and they will also pass.

Your nature, thus far, has been to attempt to hang onto these finite things. You identify and take ownership of them. When they pass, you sense a loss. The loss invokes emotions and emotions will invoke action. Often, counter spiritual action.

Loss of relationships may invoke sadness and melancholy. This comes from a realization that the ongoing creation of memories with that person or entity will now come to an end. Instead of seeing that the memory does not depend on current situation to exist, you will selfishly cling to the pain of thinking that no more memories of the sort will ever be created again. You cannot see what you have-only what you have not.

Watch how your memories of people change with the passing of any relationship. They may be soured or even altered completely. Just consider a lost friend and compare your view of memories of that person to how you once viewed the same memories during the friendship. The same memory invokes completely different emotions. This is proof that memories, like other ideas have a life like anything else with a beginning and an end.

I would like to write at length about bodily death because of its monumental importance to each and every person and how it exemplifies the concept of beginning and end like no other experience. It also serves as the best example of how impermanent things affect our connection to that which is truly permanent.

The loss of a close friend or relative through death is one of the most emotional experiences a human can endure. It is the starkest of all examples of beginnings and ends because it is the most affecting and lasting of all worldly losses. It creates more emotional pain than anything else. If however, you examine the pain from such a loss you will see how much of that pain is self-inflicted.

Before you get upset at my suggestion that you can elude pain that comes from the death of someone close to you, please remember that no pain is obligatory, nor does it ever help anyone else for *you* to feel pain. Do not focus on the impossibility of the feat, rather what you can learn from the words.

There is enough pain that comes with death that adding to it is gratuitous, or shall I say gluttonous. But be mindful that during such a time your Ego will take the opportunity to feed itself with an added level of protection from exposure called sensitivity. No one will call your bluff, nor will *you* call the bluff of your Ego because of the sensitive nature of the situation. No one knows how hurt you really are by the passing and they will not confront excessive grieving or selfishness because of that. You will likely be unaware of this in yourself and thus you will treat your Ego in the same cautious manner.

This may be easier to see in others than in yourself. Where you may not see this in yourself, you can easily bring to mind the memory of others who've created this excessive attention during the loss of another. Let this be the start of seeing it in you. Why does this happen?

The reason for it is rooted deeply in the attachment you have with the lost person to your Ego. How has that person fulfilled your idea of being alive? Through acknowledgement of your importance in their life? By a shared identity? By living vicariously through their human triumphs? Just ask yourself what you have lost through the loss of this person and the answers will all be there. These things that you have lost are all unnecessary to your True Happiness. You are *you* without the help of others or their *things*. Until you *want* that however, you will need others for your fulfillment.

During a loss of a person through death your Ego will find many creative ways to disguise its gluttony. It will shift the immediate thoughts and speech about the person to their identity as known by others through stories and memories. As that happens, your Ego will be attaching the thoughts and speech to yourself in some way. By the strengthened attachment it will create additional pain; pain that may well be born of a make-believe reality. Even if the attachment has some merit, the pain has none. Again sheltered by the protection of sensitivity, this will go unabated and will run wild, even encouraged by a feeling of entitlement to that pain.

“How can it be any other way?” you might be asking.

You can acknowledge without judgment that these things are true. That most of what you feel about the lost one is rooted in what you are personally without. That in all reality, if the person could speak again they would certainly say, “Please suffer not for

my sake.” If that is true, then all suffering is for selfish reasons, is it not? What keeps you from seeing that?

Instead you can celebrate the life of the lost person through an increased awareness in the present moment. If they live on, it is likely there where you will find them. Do you want the pain of the loss or the Knowledge of their true spirit? Your answer will serve many questions.

Goals and aspirations also have beginnings and ends. The more they satisfy you Ego, the quicker they are to dissolve because your Ego will jump at any chance to replace them with something better. They will also be highly affected by how others view those goals and aspirations. Could there be any more compelling evidence to the flimsiness of their structure?

What of *things* and *ideas* remains the same? Really nothing. Do I suggest then, that you move away from all and everyone lest you risk attachment to them? Shall you give up your daily activities just because of their changing nature? Not at all. You can work to live a free life in the midst of it all. Seeing this will allow spiritual distance from those things. A distance I suggest that will allow you to experience them but not rely on them for aliveness. Through these things and ideas, awareness becomes possible. They can be the portal to, but not part of the great beyond.

Live practically in all things that end but know that they end, and others begin. Curb your expectations to the contrary. Know that in each of them, your activities, your ideas and relationships there is an opportunity to learn about True Reality. Hold that as your aspiration in all things and you will be catapulted into a meaningful existence.

Do these worldly things have any significance to the Truth? I don't profess to know that answer. Perhaps someday I will know, as will you. Until then I will stick to the most precious of all paths, knowing the Truth above all. I am confident that the Truth knows the answer to all things practical, and I have proven to myself that the practical world knows not the Truth.

This moment. Now we approach the most profound of all things of which have no beginning or end. So far, we have identified in some way all that have no beginning or end as God (the Spirit, Reality or Truth as you may refer to it), Love and now I propose...the Moment. Many will argue that life is a series of moments and that it does not qualify for endlessness. I can tell you why you believe that.

You believe that the *moment* is what is *happening* at the moment or what you are *viewing* at the moment. That is not the Moment. The Moment is timeless. The Moment does not have duration. It is not a second or a millisecond. That is what makes it special and that is what makes it one with the Truth. In essence when you are conscious of the Moment once and again with it later, you are experiencing the same moment, not a new one.

This is the essence and purpose of life, to experience the timelessness and infinite power of that which never begins or ends. In it you will find all of that which has been promised or exalted over time. It is your life's purpose to be aligned and part of the Truth. How could any other purpose compare?

Truth is everywhere all at once, its experience is called Love and it happens at the Moment. Not three things but one.

© 2008 Trueself.org