

Perfection and Christ's Blessing

Vajra Music

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NOTE: This short reflection was offered by Rob some weeks before he died. While someone might choose to listen to this as a 'stand alone' offering, it really belongs in and forms a part of the 'Soulmaking Dharma' body of teachings and will best make soulful sense to a listener who has some practice understanding of the foundations of a Soulmaking Dharma.

Sometimes we have a very different sense of perfection, our perfection, the perfection of being, the perfection that runs through being, existence. Washing my hands ... so bony now. I've lost so much weight. Feeling my body wasted away, just bones really. I can't see properly. I can't stand up. I don't have any balance. Washing my hands after going to the toilet, trying to be careful because of the virus. And somehow, in the touch of one hand on the other, in the touch, there's some kind of perfection. There's some kind of beauty of God's grace that has nothing to do with 'perfection' in the way that we usually understand it or think of it, *becoming* perfect.

It's a way of seeing. It's very personal. I mean, it's universal *and* it's personal. Somehow love, in there, somehow being known in there, and knowing. All of this, it's wrapped up in perfection, or perfection wraps it up, permeates through, shoots through it. It exudes it. It expresses it. Similarly, feeling so bad, feeling so weak and tired – I've lost almost all the capacities – somehow Jesus's blessing is on everything. I don't know what that means. What does it mean? I don't know. The heart, the heart and the soul *knows* something, feels something, senses something, opens to something, realizes something. Jesus's blessing is on everything, and that blessing is a perfection.

It's the opposite. It's in exactly not the accumulation of wonderful capacities, but the stripping away – the loss, the *dukkha*, the misery, incapacity. This word in theology, 'theodicy,' it's like, trying to explain how the occurrence of difficult, bad, even evil things, is congruent or makes sense with a good God. Theodicy. All these different theories and perspectives. Maybe it's something to do with – *more* we need to rely on sensing with soul. The soul senses something. Something opens. We glimpse something. We taste something. The heart knows something. The heart and the soul know something. We see it. We feel it. Jesus's blessing is on everything. Christ's blessing is on everything, *in* everything – in the *dukkha* itself, right there in the palpable *dukkha*.

[whispers] It's a very different sense of perfection.