

02-24-15rb **God Experiencing Him Self**

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The following text was transcribed from Paul Ray Huffman's digital voice recording (recorder B), February 24, 2015, at approximately 11 AM, in Sedona, Arizona, on a beautiful sunny warm winter day.

Summary: Stillness is the source from which every thing and every form arises. Aware presence lives within the heart of the Stillness, but it is un-manifested. It is unrealized. You believe that you are an individual having an individual experience, and that thought brings you great suffering. There is no person. There is only the sound of this body speaking certain sounds that have meaning and description to the awareness of God. You are part of this great dance, this great movement, and you can do nothing to change that, to influence that, or to make that happen better or worse, or different. As you enter the Stillness, you realize that you are more than form, more than an idea or a thought, more than an image, or belief. You are simply the witness unto That which God is performing for Him Self.

Where is the "I"? Where is the doer? Where is the "I am that I am"? Where is "we are here"? Where does this voice arise from? Where did these words arise from? Who is doing the speaking? What is doing speaking?

Words and form arise spontaneously from the Stillness. No one is doing anything. There is only the arising of form from the Stillness. There is no person. There is no individual. There is just form as it arises, and (as) it is manifested into form from the Stillness. Stillness is the source from which every thing (or every form) arises. The "I" arises, the "you" or "me" or "we" arises, identification arises, desiring to know arises, wanting to know arises, but absolutely nothing is happening.

The Stillness is just the Stillness. The Stillness by definition is still. There can be no one speaking these words. It is the Stillness arising into words and form. This body arises from the Stillness. These words arise from the Stillness. Sounds arise *from* the Stillness, and create a movement, a picture, a perception, a seeing, an experiencing, and the experiencing creates a feeling, or a knowing.

There is the sense of “I am, that I exist,” and that sense or feeling is God, the Stillness sensing and feeling that He exists, that He Is. He senses *His* presence, as you sense *your* presence, but it is (always) God sensing His presence, for every thing, every manifested form that arises from the Stillness is imbued with the consciousness, (or the) awareness that “I exist,” or “I am alive.” (08:40)

In order to *know* who you are, you must return to the deepest level, (or) foundation of *that* which you are. *Aware presence lives within the heart of the Stillness, but it is un-manifested. It is unrealized.* It is without thought or concepts. It is without an image, or a picture. It is sensed, but it is unknown. It is sensed, aware, but it is not [un] experienced. God desires to know, and to experience, and to see that which He is, and thus you, as a being on this earth, *express* back to God that which He is. You are not a separate “I am that I am.” You are not a separate “I” individual, or a separate thing, or separate form. You are the joy and the peace of God as He sees that which He is. You suffer because you think that you are something *other* than God seeing, and feeling, and witnessing, and experiencing Him Self. *You believe that you are an individual having an individual experience, and that thought brings you great suffering.* There is no individual I-self. There is no Paul-self other than his body performing movement and creating sounds. His purpose is to exist in order to move and create sounds from his mouth into words, and these words relate to his mind, or awareness. And that awareness is not only connected to the awareness of God, it *is* the awareness of God. So, God's awareness speaks to Him Self. God desires to see the love that He is, and therefore He shows Him Self to Him Self.

The body of Paul is simply a manifestation of the Stillness as it demonstrates to God *words* that describe to God that which He is. These words have a certain meaning and understanding, and even an experience, as Paul speaks them, but these words arise from the Stillness, and describe to God that which He is. If the person of Paul benefits from these words, it is a secondary experience. It is a byproduct of the process of God seeing Him Self. Paul thinks that he is a person, an individual, and that he has a right to hear these words, and to absorb these words, and to learn from these words, so he will be a better

person. *But there is no person.* There is only the sound of this body speaking certain sounds that have meaning and description to the awareness of God. Paul thinks that he is getting something out of this, that he is learning something, that he is experiencing, some thing, but there is a direct experience, and learning, and seeing, and experiencing by God. (17:20)

Paul's consciousness, (or) awareness is the witness, (or) the observer, (or) the consciousness that is witnessing God hearing Him Self speak. Paul is witnessing God seeing that which He is. God desires to see, and to feel, and to experience, and to become alive within that which He is. And that which He is is the Paul-self-form, as it pretends to *be* some *thing*, in order to perform the beauty of God, the peace of God, (and) the love of God.

The Paul-self is no different than this tree outside his window. The tree is performing, through form, the beauty of God, the peace of God, the inner Stillness of God. And the tree outside your window does so without question, and without identifying itself as a tree. The tree is simply the form of God, as God arises from the Stillness, and is seen by God. The tree has a sense that it exists, but that identification, that sense of "I exist," belongs to God. The tree may experience hot and cold, and wet and dry, but the tree contains and is the awareness of God expressing Him Self. As you observe the tree outside your window, as you understand the tree, and understand its particular experience, it's particular purity of mind and presence and awareness, then you can apply what you are observing about the tree to your self, to the body and the form of Paul, and Paul's consciousness, and awareness, and presence. It is one and the same. (The tree-self and the Paul-self are one and the same.)

The Paul-self is not special, and the tree is not special. The Earth is not special. There are no special people. There is just God in enjoyment and in love of Him Self, as He arises from the Stillness into form. And that form returns unto the Stillness as the awareness and presence of God. No thing has left the Stillness. It is only awareness, (or) God's desire to see Himself that arises in movement and form, and plays out this dance of God seeing Him Self. You are part of this great dance, this great movement, and you (Paul-self) *can do nothing*

to change that, to influence that, or to make that happen better or worse, or different. You are simply the witness unto what God is performing for Him Self. (25:00)

You can step from the self of Paul believing and thinking that he is doing something into the witness of awareness within Paul, watching God move through him (the Paul-self). And as you abide in the witness, and as you inquire into the witness, and inquiry into the self of "I am," you see (realize) that it is God witnessing Him Self, and that God is not the doer, but the witness unto Him Self. God's desire moves God into manifestation, (and) into form. God sees and experiences Him Self, but it is just the Stillness, the Is-ness, seeing and experiencing its Self. God is in great joy, great peace, great love, as He feels and sees and experiences His aliveness, His movement. And as you enter the Stillness, you *realize* that you are more than form, more than an idea or a thought, more than an image, or belief. You realize that you (as awareness) *are* connected this vast Reality, and It moves and sings *to* you, as you move and sing to It.

You play your form as you would play an instrument, and it emits a sound that sings a song to God. God returns that song, and you dance within this harmony, and you dance within this play. But who is God and who is form? Who is dancing with whom? It is the Stillness that sees that it can be *both* alive in movement, and it can be Still (and) quiet. (31:33)

And so it is on this beautiful day, as you sing your song to God, Paul, without effort, (and) without suffering. You speak to God, and God speaks to you, and thus you dance without effort, and thus you know and experience, and are alive without effort. And so it is. End. Bell.