

03-17-13a PH Chan **Life From The Stillness, Now**

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The following text was transcribed from Paul Ray Huffman's digital voice recording, March 17, 2013, approximately 1:30 PM, Sedona, Arizona, on a warm and windy winter day.

Summary:

It is March 17, 2013, Paul Huffman speaking, Sedona, Arizona, on a very warm, slightly windy winter day.

Is it not a beautiful day today Paul? The sun is shining and the birds are singing and all is well in your world, a world of great beauty, a world of great harmony, and world that needs nothing to be who and what it is. And here you sit once again, wanting to know who and what you are.

Your world is large is it not? Your planet is large and it moves through space with grace, and ease, and without effort. Life is like your earth. It is large and beautiful, and it moves through space with grace, and without effort. Life is existence. Life is the existence of all things. Life includes all that God is. God does not work at life. God does not worry about life. God does not wonder what He is going to do the next day, or even the next moment. God is in love with that which He is. He is in love, possessed and held by the love which (that) He is.

(06:25)

In order to understand life, or what life is, you must examine what God is. You must examine the nature of God. God does not struggle in any way in order to manifest what He is. God observes Him Self through you, Paul. You are the

point of consciousness, you are the point of His awareness, and He gives Him Self everything, every thing, in order to observe that which He is. If you are His consciousness, His eyes, His awareness, His observation, then He will give you, His manifestation, everything necessary in order to see the love that He is. You need do nothing, Paul, to be the observation of God. You need to do nothing except to fulfill God's desire. God's desire is to see the love that He is. If you are fulfilling that desire, then all will be giving you in order for that desire to be fulfilled. It is that simple. If you are observing and desiring your own life, if you are living your own personal life, with your own personal desires, you must provide for your self. You must give your self what the self needs, in order to live upon this earth. When you recognize your self as the Self of God, and the desire of God, and the purpose of God, you need do nothing in order to survive upon this earth. All will be given you in order for God to fulfill His desire to see the love that He is.

If you wish to retire, if you wish to be given infinite social security, infinite funds in order to live upon this earth, you must become the Self of God. It is that simple. You may think that this is difficult or beyond your capabilities, even beyond your own desires, even beyond your own purpose, you are wrong. If you wish to experience life as your Earth experiences life, with ease and grace, you must desire and become the Self of God. It is your resistance to become the Self of God, or to become That which you are, that creates work, and suffering, and complexity. Your mind and the self of Paul desires to have its own life, desires have its own will, and its own manifestation of life, and by doing so, you block out

the movement and the grace of God. You block out the gifts of God, and you create suffering and hardship, you create worry, and you create what God is not. Each breath is by the grace of God. Each moment within your life is by the grace of God. Each dollar within your bank account is by the grace of God. Your life at this moment is by the grace of God. (15:58)

And somehow, the self of Paul and the mind of Paul think that it is doing life, thinks that it indeed has a life. And it judges life as good and bad. Paul does some things well during the day, and Paul does some things not so well. Paul is going to go here, and Paul is going to go there. Paul is going to take a trip to Europe. Paul is going to buy a trailer. Paul is going to plan his future. And somehow Paul's life will continue for another 10, or 20, or 30 years, and Paul will accept his way of life, his suffering, or his difficulty, or his infirmities, and Paul will die and go to heaven and be with God. But Paul knows not of his life. Paul knows nothing of tomorrow, and Paul knows nothing of the next hour, or the next few moments. (19:23)

Paul assumes life. Paul predicts life, for Paul has a future, for he reasons a probable future, with a probable outcome. Paul thinks that death, somehow, is in the distant future, and that he is performing life today the best that he can, and when death comes he will experience that death and he may suffer, and he may have regrets, and he may wish that he had lived his life differently. So, Paul's mind plans and worries, and plans and worries, and does not seem to have the ability

to be within this moment, to be here now, and to experience all That he is, and to experience That which he is. You can never experience your self in the future, for the future is not this present moment. You cannot be who you are in the future, for you are who you are at this moment, and there is no future event or happening. As you live within the Stillness, you lived within this moment. And as difficult as that sounds to your mind, it is possible. (23:10)

If you move and focus your attention into the Stillness, you will understand the meaning of life, and the meaning of who you are, and the purpose of who you are. Your mind has no understanding of who you are and it will never have an understanding of who you are. It will continue to chase the future, or to remember the past, or to collect knowledge in order to build its self into some thing, some life.

The Stillness this is where you live, Paul. It is where you are at this moment. It is certainly not within your mind, or your future. It may seem impossible to live your life within the Stillness, or to plan what you are going to do tomorrow within the Stillness. The idea, or the concept of Stillness is so foreign to your mind, to the experiences of your mind, that your mind cannot grasp the significance and the Reality of the Stillness. You must will your self and desire your self into the Stillness, and you must drag your mind-self, the pretend-self of Paul, into the Stillness. And there your mind will quiet, and the self of Paul will quiet, and eventually the self of Paul will become the partner and the servant into the Self of God. It takes desire, Paul, and focus. (27:50) It takes a willingness and even

bravery to go against the natural resistance of the self of Paul. The self of Paul does not want to be second in command, or subjugated to the Will of God.

Even though the self of Paul suffers, it is indeed not happy, the self of Paul prefers unhappiness and suffering over subjugation, (and) over servitude. There is only One life Paul. There is only One Will and One desire, and that is for God to manifest Him Self upon this earth in order to see Him Self, in order for God to show Him Self, through this manifestation, the love that He is. This is the definition of Life. There is no other definition of life. There is no other life other than the life of God. This is not complicated. (30:15) It may appear to be difficult, but it only appears to be complicated and difficult to the pretend self of Paul. We are not saying that Paul should shut himself within his house, or within nature, and not go to Europe, or not buy a trailer, or not speak to his neighbor, or not drive his car, or not go to the grocery store. We are saying that your body Paul, your consciousness, and your awareness, your mind, is of God, and it belongs to God, and not to some fantasy thought, or image of what Paul is. (32:00)

The practice is to breathe into the Stillness, and breathe out from the Stillness. Your breath, which is fairly consistent, can set the rhythm for your existence. It can breathe in to the Stillness, and out from the Stillness into movement; in to the Stillness and out from the Stillness into movement; in to the Stillness and out from the Stillness into movement, and awareness, and consciousness. It does not matter if you are standing on your head, or walking down the block, or shopping at your grocery store. As you become aware of the Stillness, you become aware of the presence of God, and you become aware of

the presence of God moving your body, and moving your mind, and thinking your thoughts. (34:37)

The self, or the mind of Paul, will desire to share its self and to express its self and its concerns, and that is fine. You breathe in to the Stillness and out from the Stillness; in to the Stillness and out from the Stillness. You can say, "I am the Self of God, and I desire to see the love that I Am. I am the Self of God and I desire to see the love that I Am." And as you practice this, you will begin to feel the presence and the existence of God. You will begin to feel the presence and the existence of That which you are. And the self of Paul will think, and may even say out loud, that this thought, or words are arrogant, and that these thoughts and words somehow offend the presence of God, or offend society, or offend your neighbor, but these words indeed offend and threatened the self of Paul. As we said last week, if you desire to find Paul, if you desire to know who and what Paul is, you most go to where Paul is. Paul originated and still exists within the Stillness. Paul is the manifestation of God from the Stillness. And the signature of who you are, the substance of who you are, is housed within the Stillness. The personality and the thoughts of Paul, the learned thoughts of Paul, exist as a façade, exist as clothing that you would place upon this manifestation of spirit. This personality is [not] the manifestation of Paul. It is not the manifestation of God. It is simply a shell in which to protect itself, its self, and its desire to be some thing. (40:48)

The realization of who you are, Paul, is not even a moment way, it is now. The realization of what and who you are is now. Happiness, and ease, and grace

of movement is now. Your Earth does not turn and spin in the beauty of space within the next moment. It is turning and being who and what it is now. The personality of Paul is frightened, frightened, to experience life, to open its eyes and to look at life, and to look at its self. It is frightened to travel and to speak to people. It is frightened to try life, to experience life. It is afraid that it will die soon, or early, or earlier than it should die.

So, what do you do with this personality self? You observe it. You do not resist it, and you certainly do not judge it. Observe how it suffers, how it works, and works, and how it climbs a steep hill and never seems to rest, as it climbs a steep hill and never seems to rest.

The Self of God is steady and sure and relaxed. The Self of God never worries about the next moment. The self of God observes what this moment brings, and responses to this moment, and now, this moment, and now this moment. Practice being in the Stillness, and out from the Stillness, and the Reality of the Paul-Self will come forward and the unreality of the Paul-self will recede into the background of its own particular fantasy, its own particular pretend way of life, and your worry and suffering will become less and less. And joy will emerge from the shadows of resistance, and the song of Who You Are will begin to sing. And the song of Who You Are will begin to sing.

And so it is, now, this moment, held within the beauty and peace of Stillness. And so it is, as you live from the Stillness, now. Bell. End.

Title: Life From The Stillness, Now

Note: I, or the self of Paul, is frightened each moment, even now. These words are frightening to me. They did not give me peace. They terrorize who I am. It must take much discipline, focus, in order to practice these words. It seems almost beyond my will. My desire is there, but my fortitude, or will seems to be lacking. I observe that I'm scared all the time. I am unsure of myself all the time. I'm unsure all the time. The 'I' must become the 'I' of God, the Self of God. How can the 'I' of God be unsure, or scared? I must identify with the Stillness, and That which is within the Stillness, (and) the nature of the Stillness. End.