

04-14-15rb **Questions and Dialogue**

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The following text was transcribed from Paul Ray Huffman's digital voice recording (recorder B), April 14, 2015, at approximately 1 PM, in Sedona, Arizona, on a very windy spring day.

Summary: (34:24 min.)

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 a world that needs nothing to be who and what it is.

And here you sit once again, wanting to know who what you are, wanting an understanding and an experience of who and what you are, (and) wanting peace and self love. And here we are once again, present with you, surrounding you, guiding you, (and) *being* that which you are.

Presence is just presence. Can presence speak? Does presence have a voice? You all are present. I am present. This bedroom furniture is present. Tree outside my window is present. So, does presence express? Awareness desires to see itself. God desires to see him self. The stillness cannot see itself. In some ways Paul you cannot see yourself. You look out from your eyes, your consciousness, but you are seeing some thing outside of your self. The tree appears to be 20 or 30 feet away. The mountain looks like it's maybe 2 miles away. This digital recorder is only inches away, but every thing is occurring within you. You see with your eyes and feel with your hands, but it is with body that you perceive. Life is happening spontaneously. There are no decisions to be made. There is only the desire of God to see him self, or the desire of the Stillness to be seen, to be known, and even to be perceived, (or) understood.

There is no doing Paul, there is *just noticing* what is being done, (or) what is happening in this present moment. The trees are moving in the wind. Your voice is speaking. There is a certain amount of air (space) in this room, (and) you are perceiving space.

What is doing? What is doing? It is probably one of the most important questions. A person desires to do some thing, but there is *no* doing. There is just

the Stillness in which every thing, every potential, every subject-object is held still. There is no awareness of separation (within the Stillness). There is a sense of peace and love and potential. (09:00)

Every thing contains the Stillness. Even though things appear to move, they are Still. *Even though you appear to be doing some thing, you are not.* Your mind believes that you are moving. Your mind is perceiving these trees outside your window being blown by the wind, but it is only consciousness (or God?) becoming aware of its Self.

Is awareness before Mind? Does Mind develop from awareness?

Pure awareness is presence without the 'I', (or) without the 'I AM.' As presence becomes aware of its self, it becomes the 'I Am' (or conscious-awareness). Again, as the Stillness begins to awake and look upon its Self, (or) as the Stillness begins to desire to see its Self, it must become two things: the seer and that which is seen (the subject and the object). The seer is presence. (And that which is seen is Mind or the perception of the Stillness.) (12:25)

(Is the ego a pretend stillness desiring to be some-thing?)

It is so important to relax into the Stillness Paul, to become this Stillness, and then to become that which arises *from* the Stillness. It is important to know the difference between this Still no-thing-ness, and the awareness of the Stillness. You can relate awareness to the person, to the body, to your world, but it is very difficult to relate awareness to the Stillness.

Awareness is like the subject. It is the 'I'. It is the witness, the seer, the knower, and in many ways the experiencer. Awareness sees that which it is, where Stillness cannot see that which it is.

So how does one *experience* the Stillness?

The body is an expression of consciousness, of awareness, but it is also an expression of the Stillness. (As) you experience your awareness, or notice your awareness, and as you view your world and body, you see a picture of the Stillness. You might say it is *evidence* of the Stillness. Presence lives in the heart of the Stillness, but it is unmoved and un-manifested. Presence can bring forth, from the Stillness, a sense of the Stillness. Since presence is related to the

Stillness, it can express its relationship. You are in a body Paul, and therefore you are an *instrument* of expression and experience. (16:24)

It is important to begin this journey of awakening (from) where you are standing. You are standing within a body. You are sitting in this chair and in this room and in this world. That seems like a reality. That seems real, and so you are experiencing the sensations of this body: sight, sound, touching, seeing, feeling, smelling, (and) perceiving. So, your consciousness (or) awareness moves in and out of this body, and then there is a perception. There is also memory, and within that memory there are instructions that you must do something, you must be something. And within that memory there is identification, there is Paul and his body, and his perception and mind. And then there is what you might call the opposite end of this spectrum, (or) this reality. There is the Stillness, the no-thing-ness, the Reality, the *Every Thing* that is held still, which you believe and which you feel, (and) experience as your true Home, your true Reality.

And so you must ask your self, "Is this a belief, or do you experiences this to be true?"

I experience a deep presence within me. It feels like an expanded consciousness or awareness. It seems to be more real than this body, and I experience this voice that seems to be true, that seems to give me information that seems to be true, (and) feels to be true. (20:38) I can experience this body and the sensations, and the perceptions, and I can hear this voice, and I can feel presence around me, but can I perceive and know this vast Stillness? How do I know it is there? When I asked the question, "Am I aware," I experience awareness, or I experience that I am aware that I am aware. I experience a sense of solid presence. I see presence in the trees outside my window, and I see presence embodied in Mooji, and I feel my self more and more in Presence. But what is this Stillness? Can it be known, or felt, or experienced? If it is true, which (and it) seems like it is true, that the Stillness is contained in all things, all movement, all thought, all insight, all realizations, [and then] how can I *be* the Stillness, or express the Stillness, or experience the Stillness? How can I

become the Stillness so that I know and experience that that is who I am? Is there some thing even deeper than the Stillness? Is there another layer down deeper than the stillness of all life? (23:52)

*Doing* is really not as important as *perceiving* what is Real. What is of value and to whom is it valuable? If I am not a person, a self, a small self, a pretend self, a pretend mind, (or) a pretend ego, and (then) to whom is it valuable, (or) to what is it valuable?

What is the purpose of breathing, of living, of life? What is the purpose of existence? It seems, or reasons, or appears, that the purpose (of existence) is to express the Stillness so that the Stillness can be seen, known, (and) possibly experienced by awareness, or aware presence. So the purpose of this body, this consciousness, this life is to express naturally the Stillness, or the picture of the Stillness, which is still. But somehow, awareness allows the Stillness to appear to move. And so 'my' purpose, the body-awareness purpose, is to express the Stillness as it arises within the awareness, or consciousness of this particular form-expression. And so there is no 'doing,' there is just the witnessing of the movement of this body as it responds to the awareness that created it, or that is housed within it. But I suspect, maybe through intuition, that the body is already an expression of the awareness, which is housed within and around it (the body), and that awareness is somehow part of, or *is* [the] presence, which seems to witness and see the expression of the body and voice. Some thing is witnessing, knowing, and conscious of the body and the expressions of the body, through the hands, through the mind, through typing, or drawing, or speaking. Some thing is watching this form as it moves about this earth, just as some thing is watching the trees move outside this window. Some thing is witnessing the wind moving this tree, or the atmosphere moving the clouds in this blue sky. Some thing is see life. Some thing is interpreting the feelings of this body, perceiving, (and) interpreting sensations within this body. Some thing is receiving insights unto its self. Some *thing* is asking, who am I, or what am I, and some *thing* is answering that question. Some thing is answering that question.

All knowledge arises from the stillness. You use language and

interpretation, but all knowing is of the Stillness. And that description and knowing has no end. It is knowing and experience in (within) its self. It seems to be (true). It seems true that God is in delight in knowing him self, or that God is in love and joy as he knows him self, (as He) sees Him self. As this form shares in the knowing and the seeing, it also shares in the love, peace, and joy. [My mind is being pulled into fantasies.] It seems the answer to doing is to discover what God likes to do, or what brings God joy, peace, and happiness. And that should translate down into form. God is in joy of Him self. God is in joy in being His own expression, being aware of his expression, (and) being aware of Him Self. God does not judge him self in any way.

And so, as the Stillness looks back upon its self, possibly in the form of presence, or desire to be seen, or to know, or to experience, then there is great joy in the seeing. There is great joy (in) looking at this vast Stillness.

And so this conversation seems different. It seems like I am dialoguing with my awareness, (or) possibly dialoguing with my presence.

And so it is on this windy Sedona day. End. Bell.