

04-29-15rb **Seeing And Perceiving From Stillness**

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The following text was transcribed from Paul Ray Huffman's digital voice recording (recorder B), April 29, 2015, at approximately 11 AM, on a quiet warm spring day in Sedona, Arizona.

Summary: Presence lives within the heart of the Stillness, and arises and becomes the Still moment unto which all expression is manifested. Presence is the doorway in the Stillness. You are perceiving from the Stillness, not from the person.

Who are you Paul? You are a name, a collection of memories, and a collection of ideas about your self. You seem to be a person in a body that walks upon this earth. You are held Still within the Stillness, and there is no awareness of your Self within the Stillness. You are the unexpressed [an] open-spacious-Stillness.

We are who you are in expression, as *you* are who *you* are in expression. We desire to see, and to know, (and) to experience who we are, as you desire to know and to experience who you are, as God desires to know and to experience who He is, and what He is.

What is held in common to the infinite desire to know, the infinite awareness, the infinite manifestations of the Stillness, (and) the infinite expressions of the Stillness, is presence. *Presence lives within the heart of the Stillness, and arises and becomes the Still moment unto (into) which all expression occurs.* (06:00)

Presence is not awareness. Let us repeat; *presence is not awareness.* Presence is God's desire to see and to know, and to experience that which He is. It is beyond awareness. You are aware that you exist. You are aware that you are. You sense the I Am That I Am. You sense your existence, and you are aware of your existence. *Presence is so open, and so vast, and so present that it contains all that God is.* It contains the desire of God to know Himself, to see and to experience Himself. And awareness of existence is part of that vastness, (and) it is part of presence, but presence is even beyond the concept of awareness.

The Stillness, or the Absolute is no-thing. It is not a form. It is not consciousness. It is spacious, vast, (and) infinite, and it contains all that there is. There is nothing outside of the Stillness. There is nothing outside of the Absolute. Your mind cannot know the Stillness, or the Absolute, for there is no reference for it. You desire to feel safe within God's world, within this Stillness, within your expression of the Stillness, within your expression of the Absolute, *and there is no safety*. Your mind wants consistency, even reason, but the understanding of Reality expands the mind, and expands the mind, until it reaches a *place* where the Mind becomes the Absolute. It becomes the final destination. It becomes that which God is. And that which God is cannot be described in words. It can be experienced as God experiences Him Self. You *can* experience it as being kissed by God, being loved by God, (and) being held by God. You can even experience it as forever safety, forever-ness, and asking for help as to how to be. (15:35)

What gives you the greatest peace and happiness and joy? What allows you a sense of aliveness, and even interest in being alive? Stay in this sense of presence, even though it is not fully understood what it is. *And as you abide in presence, presence becomes revealed unto you. You might describe presence as a doorway into the Absolute, or into Stillness*. Presence arises from the Stillness, as God desires to see who and what He is, as God desires to experience, to see, (and) to know who and what He is.

You might say that presence is a way of seeing who you are, and a way of becoming, or a way of being aware of who you are. You are in the Stillness. That is where you exist at this moment, and you exist within the Stillness without self-awareness, without awareness of your Self. *And so you are actually looking from the vantage point of the Stillness, and not from the vantage point of a person in form*. And so, your natural desire to know your Self is God's natural desire to know Himself. Your curiosity is God's curiosity. (18:58)

Your Stillness is God's Stillness. Your presence is God's presence, but you Paul, as an individual person upon this planet, are actually being seen and felt and experienced *from the Stillness, from the desire to be seen and experienced*.

And you move from the Stillness into presence, and that presence moves into awareness of Its Self. The nature of the Absolute, (or) the nature of Stillness is Stillness, [is] timelessness, and [is] no-thing and no time. So, you must begin to move to vibrate, to question, to desire, to become some thing in order to see some thing. And so you think that you are looking from the eyes of this person, out through the window in your bedroom, upon this tree outside your window, here. You think that you are perceiving and experiencing from his body, but you are actually *looking out* from the Stillness, and your window is presence, and presence's window is the awareness That I Am. And I Am becomes focused into form and mind and memory and consciousness. And so you sit in this chair in form, in body, with memory and mind and ideas and concepts and thoughts and images that arise within your mind, within your field of energy, and you ask your self, Who am I, what am I, what happened, (and) why am I here? And yet everything is actually backwards. You are in the Stillness. You are in presence. You are in the I Am awareness. You are in time and form, and you are looking from all these different perspectives, all these different places, but there is only One Place, One Reality upon which you arise from, from which it is possible for you to see your Self.

Once you reverse your thinking, (and) you flip from where you are seeing and experiencing, you will begin to understand who you are. *So let us go back into the Stillness, back through presence to no-thing-ness, and discover that which you are.* You are both in the Stillness, and you are sitting in this chair. You know your Self *not* from the Stillness, but *from* sitting in this chair. Who you are is held *still* within the Stillness. You are this undefined, unidentified power, space, (and) love that knows not of Its Self, but you have an inherent desire to know.

The Stillness cannot exist as Stillness without the expression of the Stillness. There cannot be no-thing-ness without some thing or things. The Stillness does not stand by Itself. It always exists with a reflection of Its Self. You are sitting in this chair as a reflection of your Self within the Stillness. As you ask, as form, and voice, and mind, and memory, (and) as a person, Who am I, What am I, it is simply an echo, or reflection of what is being asked in the Stillness. The

Stillness desires to know who and what it is. And so instantly, without time, and even without space or movement, you appear, and you are seen and experienced. As you look through your window, in this bedroom, you see the tree outside your window, and at the same instant, the Stillness sees this tree outside your window. And all this is occurring through presence, because all this *must* occur in this present moment. You are experiencing form and time. You are experiencing movement, and the taste of an apple or an orange, (or) the taste of food. You are experiencing the sight of this beautiful world, and that experience is being transferred and experienced within the Stillness. What connects both worlds is presence. (32:30)

Presence gives you life, and movement, and time, and consciousness, (and) awareness, (and) a sense that you exist. That is all the *gift* of presence. And presence also informs the Stillness, through Stillness, through presence, that which the Stillness is. And you might ask yourself, why such a narrow focus? Why not expand the awareness to every tree, and every bug, (and) every plant, and every particle of sand upon this earth? Why the focus? Why the strong identification as a person walking upon this earth? (34:15)

You must trust what you are hearing. You must trust our presence, for we are part of presence, as you are part of presence. If you doubt our presence, then you doubt your presence, (and) you doubt God's presence. Notice all the resistance that you have to this information. You desire to feel differently, but this information as actually brought up fear for you.

See through the eyes of the timeless, the forever-ness. See and perceive through the eyes of the Stillness, through this presence that surrounds you. Look from beauty. Look from love. Look from the Stillness. Look from the presence. Open your eyes and then open your eyes and see what is before you. Is it the same world? Is it the same body? Is it the same perceptions? Stillness and forever-ness and presence becomes your mind, it becomes your expression. And all of a sudden, you are seeing with different eyes, you are speaking with a different voice. You become the I Am That I Am. You become God experiencing Him Self. You become *not* the witness to God, but you become God witnessing

Him Self. You become *not* the witness unto your Self, but you become God witnessing Him Self. *You are no longer conscious of your self, but you are conscious of God being aware of Him Self.* You see through a different window. You see through the eyes of God, the heart of God, the beauty of God, (and) the Stillness of God. And you inherit an experience, and become the eyes and the perception of God.

And who are we Paul? Are we a phenomena to be bypassed, to be overlooked, to be put aside so that you might go directly to God. Are we a distraction, a thing, (or) a form that prevents you from becoming self-realized? The only distraction is your own perception of your self, your own thinking, your own conditioning, and your own identification with the self. We arise from the Stillness, from the God Self, [then] (therefore) we are the Self of God expressing the Self of God. You think that we are separate, but we are not. There is absolutely no separation except within your mind, or fears. You are *aware* that we exist. You are aware of our voice, our energy, and therefore it might be said that you are higher than who we are, (or) what we are. You are also aware of your own mind are you not? Or you are aware of this Tibetan bowl in front of you, and you can hear it produce a sound. (Tibetan bowl ringing) This voice is [a] *presence* is it not? It arises from the Stillness into form and into sound.

And so it is on this beautiful day. Thank you. End. Bell.

Notes: The knowing and experiencing is occurring at higher level of awareness, and within presence, not within the small self-mind. The small mind is misperceiving and misinterpreting what it is experiencing.

The I-Presence lives within the heart of the Stillness, and it arises and becomes the Still moment into which all that I Am is expressed and manifested.