

06-10-12a PH Chan **Healing The Insane Mind-Self**

Copyright © 2012 by Paul R. Huffman, Sedona, Arizona

The following text was transcribed from Paul Ray Huffman's digital voice recording, June 10, 2012, approximately 12:30 PM, Sedona, Arizona, on a warm summer day.

Summary: Only by the complete surrender of who you think you are to the larger Mind of God can you heal the small insane mind-self and be held by God.

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 harmony, a world of great love, a world needs nothing to be whom and what it is.

And here you sit once again, waiting for our meeting, (and) waiting to come together with that Which You Are. Waiting to hear your own words speak of the love of God, (and) speak of the Mind of God.

All of life is love. There is nothing outside of love. There is nothing outside of the love of God. Every thought seeks the understanding and the description of the love of God. Every thought is in search of God, for God is in search of Himself. Your mind is the Mind of God and God is in search of Himself. God is in search of His own description of Him Self. God desires to know Himself, to see Himself, to be Himself, and He does this through His Presence, He does this through His Mind.

If you can recognize your own mind and your own thoughts, you can recognize the Mind of God and the Thoughts that seek God. Your mind is the presence of God. There can be no other explanation for the nature of mind and

for the purpose of mind. Your mind's primary purpose is for God to discuss Himself with Himself. The primary purpose of your mind is for God to see Himself. Just as you use your eyes to see the world, God uses His Mind to see and to feel who He is.

Mind has many levels. Mind is contained within a grain of sand, or the smallest particle matter, and mind is also contained within the vastness of God. You can use your mind to drive a car, or to make dinner, or to discuss an agreement with your neighbor, or to describe your self to your self. Mind can be used to hate your neighbor or to love your neighbor, but the primary nature of mind is to describe to God the love that He is, and to describe to God, That Which He is. Any other use of mind is a waste of the nature of mind, and it is a waste of your time and God's time. (9:58)

If you wish to spin in place upon your earth for hours, and days, and years at a time, and not use your mind to see the beauty and the love of God, that is your choice, but it is also your suffering. For, if you do not use the nature of mind as it was intended to be used, you will suffer; for you do not know how to use mind, and you do not know what mind is for. And therefore, in your ignorance of mind and its purpose, you are blind, and you will continue to be blind, to the Will of God, (and) to the Nature of God.

The misuse and the misunderstanding of mind is the great tragedy of man, and it is the great suffering of man. Man holds within him self the key to happiness and abundance and harmony, and yet he refuses to use this great gift, this great Presence of God, this great Power to move every thing and every one

into harmony with this earth, and into pleasure of this earth, and into pleasure of this body.

The small mind of man, and this corresponds to the small consciousness of man and the small understanding and beliefs of man, knows not what it is. It has almost no power, it has almost no insights, or understandings of God, and yet it leads man around and upon this earth, as the wind would move man upon this earth. If there is a strong and cold wind from the north, man moves to the south the best that he can, or he hides in a cave until the winds subside. It is like a blind man leading a man with sight, and the man with sight refusing to open his eyes, refusing to see who he is and where he is. (17:00)

When we watch man upon this earth, we watch a drama and we watched a tragedy. Once in a while we watch the light of man emerge from the crowd, but it is quickly extinguished by the blindness of man, by the refusal of man to see and to perceive his inheritance. A mind that has been cut off from the Mind of God flutters in the wind, and is moved violently about with the occasional storm.

If you believe Paul, that your mind is of the Mind of God, and that it is sacred and that it is the presence of God, then you are humbled by your gift. You are humbled by the presence of God within you and you do not take your mind for granted, but you treat your mind with respect, and (as) the sacred presence of God within you. You no longer look at your mind as something that gives you trouble, or something that drives you crazy, but you look at it as God's Mind, as God's love within you, and you realize that it seeks only to see its Self. It seeks to see the love that it is. And if a part of the mind has been pinched off and placed

within the container of the small self, and identified as the small self, then that part of the mind has been corrupted and misused, and the power of that mind is dying. The power of that mind is the power of self-destruction and insanity. It is only when the small mind opens unto the greater Mind, can there be hope of restoration, can there be hope of healing. (23:39)

Your society spends a great deal of time and money and energy trying to fix this small mind, this small personality, and this small mind can never be fixed if it tries to fix its self. If it is held in darkness it will always be dark. If it is held in misunderstanding and ignorance, it will always be misunderstood and without knowledge. Once this small blind mind-personality is brought to, and given to the greater Mind of God, it is almost instantly happier, and it almost instantly feels the love of God. And its desire to be held in darkness begins to dissipate, and it opens to the truth of its Self, to the largeness of its Self, and it returns to its Self, which is the Presence of God. (27:25)

If you restrict your left hand by tying a rope around your wrist, and then tightening the rope, the left hand will turn dark, and eventually die, and become useless to you. If you pitch off your mind, and you call it your self, your individual self, your individual identity, your individual knowing, your individual drama and life, it will eventually wither and become insane and useless to whom you are. (29:08)

The restoration of sanity and love and God are extremely simple, and it is without almost no effort on your part. God gives Him Self every thing He needs in

order to be Him Self, in order to be the love of Him Self, the harmony of Him Self, and also in order to see the picture of Him Self.

One of the main reasons the pinched-off small-self-mind refuses to become well, refuses to be healed, is that it feels that it will become no more; it will have a non-identity, a non-self within the greater Mind of God. And that somehow, it will lose control over its life, its being, its mind, its thoughts, its concepts, its beliefs, and so it holds onto its self, and it makes sure the rope is held tight, and it restricts its self from the Body of God, from the Mind of God. And of course, the ending is always the same. The pitched-off mind-self becomes more and more insane, and more and more dark, and more and more useless. And by its own insanity, and by its own darkness and misunderstanding, and by its own particular death, it lets go of its own restrictions. And it calls its self 'giving up,' it calls its self 'defeated,' and it calls its self 'a loser' to the great Mind of God. It does not realize that when it does surrender, and when it does give up, it begins to heal its self, it begins to become more of its self, and it begins to restore the sanity of its self. (35:50)

The defeated and even the depressed mind, is often on the verge of letting go and surrendering, for it knows nowhere else to go. It has no other solutions. And by surrendering what it thinks it is, it begins to find out who and what it is.

The individual self does not exist. The individual mind does not exist. There appears to be an individual body, but there are many bodies, and they are all interconnected, and they all depend upon each other. To say that you are an individual, and to say that you are a self without relationship to the other selves

that walk this earth, is insane. For you to say that you need no one other than your self, and your small mind, is indeed insane. To say that your mind and thoughts have no relationship to the Mind and the Thoughts of God is indeed insane and misinformed. It is the product of a mind that does not know who or what it is. It is the product of a mind that is dying. If you do not feel the love and the joy of God each moment, it means that part of you is cut off from God, and that you live within the shadows of the small self, with the pinched-off small mind. And this is remedied by the constant surrender of whom you think you are, and that which you are, into the Arms and the Mind and the Awareness of God.
(42:00)

You surrender your body every few moments unto the air that you breathe. Surrender your mind unto that which it is and (unto) that which surrounds it, which is the presence of God, for you are not to carry your self within this world. You are to be carried by God each moment within this world. All decisions and all functions of your self, belong to the greater Mind of God, and the greater business of God. Your life is absolutely none of your business. Your life has always been the business of God, the life of God, the breath of God, (and) the Mind of God. (44:33)

If you wish to remove your self from an insane mind-self, surrender everything that you know about your self, everything that you think about your self, every belief, every breath, (and) every movement into this great Mind of God, and all almost instantly you will be carried, and you will be lived and breathed by God. (46:00)

And so it is on this most beautiful day, this most beautiful Presence of whom you are, as God enters you now, and you rejoice within your mind and within your body the presence of God. And you rejoice with the experience of God, and God rejoices with the experience of you. And so, now, you are complete. Now, you are again whole and held by the Mind and the Body of God.

And so it is. And so it is. End. Bell.