

07-17-14a **Opening The Stillness**

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The following text was transcribed from Paul Ray Huffman's digital voice recording (recorder B), July 17, 2014, at approximately 2:45 PM, in Sedona, Arizona, on a warm summer day.

Summary: The desire of God to see, to know, and to experience Him Self, causes the Stillness to be revealed and opened. The basic substance of Mind is the desire to see and to know. God becomes through Mind and consciousness the things or objects that reflect the interior substance of the Stillness.

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, a 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, wanting answers, knowledge, and experience as to who and what you are. And here we are, present as always. We never leave you, we never abandon you for any reason whatsoever, and we have never left you for any reason, or cause whatsoever. Without you, we could not exist, and without us, you could not exist. Without you, God could not exist, and without God, you cannot exist. Nothing is missing, and nothing can be added to That which is God. *God cannot make more of Himself, and God cannot make less of Himself. What is, is.* The manifested world appears to change and move, but it is a picture of God. It is the movement of God, and yet it is a reflection of the Stillness of God. That which God is, is That which you are. That which God is, is infinite and forever.

Mind is the *container* for the manifested world, and Mind *contains* the manifested world. No thing is outside of Mind. God, or the infinite One, is not a thing. (09:07) God is aware that It exists. God is aware of Its Self, but in order to compare Its Self, and relate to Its Self, and to know Its Self, it must see Its Self. So, God *desires* to see who and what He is. Desire allows the Stillness to be perceived, and seen, and known, and experienced, because desire causes the Stillness to be opened and revealed. That revelation, that opening, is what you call Mind. The desire of God to see and to know, and to experience Him Self, causes the Stillness to be revealed. And that revelation, that opening, which occurs before thought, and before time, and before space, projects from the Stillness that which you would call images, and waves of energy, which are moved out from the Stillness into the void of nothingness, no thing-ness. And within this vacuum of no thing-ness, this absolute darkness, this energy which is revealed as the Stillness opens, floods, penetrates, this absolute darkness, this absolute no thing-ness. This opening of the Stillness creates, or allows, or makes, or reveals, perception and seeing. This opening of the Stillness does not create, or make anything new. It is simply a *revelation* of the interior substance of the Stillness, (projected) out into this void of no thing-ness. And now, this absolute darkness receives this outpouring of consciousness, this outpouring of Awareness, this *outpouring of desire* to see Its Self. (17:35)

And so, the manifested world always begins with desire, and it is followed by the opening of the Stillness, and the outpouring of awareness, consciousness, and seeing. All of this is contained within the *energy* of what you call Mind. *Mind*

is simply the desire to see Itself and to know Itself. The basic substance of Mind is the desire to see and to know itself. Awareness can move freely within Itself. The opening of the Stillness, and the movement of the desire to know and to experience itself into this black void of nothingness, is still the Stillness. Even though the Stillness has opened, it has not lost, or become less than it was. It has not lost its interior substance. But consciousness, or awareness, moved from the Stillness through this opening, and looked back upon the Stillness in order to see itself. When the Stillness opened through desire to see Itself, it instantly became dual, or two. It became That which is still and whole, and That which can see, and know, and experience the interior substance of the Stillness. God's desire to see Himself produced, or revealed, an opening within the Stillness that flooded outward into the darkness of this void, what you call things, or manifestations. (23:50)

In order for God to see Himself, and know Himself, and to even experience Himself, there needed to be the *subject* that was seeing, and the *object* that was being seen. God needed to see a picture of Him Self, and the picture was held still within the Stillness, and God desired that that picture be revealed, that that picture be known and seen and felt. God's joy and love *for* Him Self, and His love *to know* Him Self also moved out, within His awareness and projection of Him Self, moved out into this dark void of space.

You must understand Paul, that nothing can really leave the Stillness. It is only the idea, or the thought, or the desire for God to see His interior substance that opened the Stillness, and a great wave of energy moved from the Stillness

within a split second, within a momentary opening. (27:43) And since the Stillness does not contain time or movement, this opening moved out into the illusion of time, and space, and movement, and things. God revealed Himself to Himself.

What is the interior substance of God's Stillness? It is a profound sense of, "I Am That I Am, or I Exist As I Am." Everything within the manifest world, every thing, contains the Stillness within it. Even though something appeared to move out from the Stillness, it is in reality, the Stillness opening out into space, or extending itself out into this void. Just as you would reach your hands over your head towards the stars at night, your hands have not left your body, but they are extended outwards, in order to feel the light and the substance of the stars at night. You have never left the Stillness Paul, but you are experiencing the extension of the Stillness as this extension turns to look upon Itself, to look upon Its own Stillness. God desires to know and to experience Him Self, and to see Him Self, and in order to do that God must *become*, and *live through* That which He is. (32:30) There would be no life as you know it and see it and experience it Paul, if God had no desire to see and to know Him Self. God *becomes* through Mind and consciousness the *things* that reflect the interior substance of the Stillness, or the interior substance of God. Your life and even your death and movement are God's desire to see and to know Him Self, and God's desire to move in time and space. God is focusing within you and He is having an experience of you. (34:30)

You have separated your mind, and separate your mind, and you *think* that you are having an individual experience of [your] life, but it is in fact God moving you, and God being you, and God experiencing you. You have defended yourself against God, and against God's desire to see Himself, in order to have an individual experience. Your individual experience is not necessarily the experience of God, or God's desire to see Himself. *You (ego-self) are not the cause of your self*, and you are certainly not the movement, or the Mind of yourself. Once you surrender to God, and allow God to have His experience of you (your life), you *join* God in this experience, *and you begin to feel the joy of God as He experiences you*. As you return and become the Stillness, you allow God to see and experience Him Self through you. God is in complete and total joy as He sees and experiences Him Self. His awareness of you and within you is complete and total joy. (38:20)

Be Still Paul, and know who what you are. Be Still Paul, and all will be revealed to you, for you are the awareness of God seeing and experiencing Him Self. Your fearful self will fall away, and the God Self shall replace the fearful self. The fearful thoughts and (ego) mind will fall away, and God's Mind, with its wisdom, and knowledge, and peace, and love, will fill you up. You are the object of God Paul. *You are that which God seeks to know, and to experience*. You are That which God seeks to know and to experience, as who and what He is. Use your own experiences of consciousness, and mind, and observation, to move your consciousness into an expanded level of awareness. And keep opening and opening, until there is no resistance of this Self of Paul, until all of the resistance

is gone, and there is just as pure movement and presence of Paul. *You cannot find or discover the presence of God, without the presence of Paul.* If your consciousness cannot discover presence, then it cannot discover the presence of God's awareness, nor can you ever know who you are or what you are. *Presence is in the Stillness.* (43:30) The Stillness is always *present* within you, and it is who and what you are. You are in movement, or you are in manifestation, and you are expressing the inner Stillness of God. You are showing God the love that He is, and you are *experiencing* God the love that He is. *You are fulfilling God's desire to see and to know Himself. That is your purpose (for being).* Your expression of love and wholeness is showing God the love that He is. You are that which God seeks to find. *You are that which God seeks to know and to experience.*

You are in relationship with God *within* this duality (of expression and life). You are the object and God is the subject. God sees Himself, and therefore you have the ability *to be seen*, and to communicate with God. Seeing, (and) communicating is Mind. It is the container in which the interior substance of the Stillness is held and seen. You are using your Mind now, this moment, to communicate with us, as we communicate with God. God is experiencing you and who we are, and He is seeing the object of His interior Stillness. You are both God Paul, *you are both God, and the object of God.* That is who you are, and you have the ability to *be* God, or the awareness of God, seeing *you*, His object, and you have the ability to *be* the object of God, for it is one in the same. You can be God witnessing your Self, and you can be your Self witnessing God,

witnessing the interior Stillness, and you can *be* God as He becomes aware of who and what He is. (49:37)

Be still Paul, and know who and what you are. Be in movement, and be in life, and express to God That which He is. When you move and express, God moves and expresses who you are. When you are still within the Stillness, God is still within Him Self, and He rests in His forever-ness.

And so it is on this beautiful day, this day of understanding, this day of lifting the veils of misperception, this day of surrender, this day of change and movement, this day presence, this day of a quiet mind, this day of desiring to know, and desiring to be seen and known. And so it is. End. Bell.