

10-11-14rb **Stillness And Observation**

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The following text was transcribed from Paul Ray Huffman's digital voice recording, October 11, 2014, approximately 10:30 AM, Sedona, Arizona.

Summary:

What is your experience now? Allow every thing to occur within you and with out you, or what appears to be outside of your self. Surrender means allowing every thing to occur and be as it is. You are allowing this "voice" to come forward. What is allowing this voice to come forward? The pretend self, you might even call it your conditioning, has stepped in the background, (or it) has stepped away, and (it) is allowing this voice to come forward. *You are not doing anything.* The voice simply is a result of sounds that emanate from your vibration, which emanates from open spacious consciousness, or open spacious awareness. This voice is your voice, and (but) *you* are not doing anything, nor is this voice doing anything. It is just sounds that combine with your mind to produce some sort of meaning. If you were to speak to a dog or a cat, these sounds would have no meaning unless you mentioned a sound that was within (the mind of) the cat or dog, like "food" or the name of the cat or dog. So, these are just sounds that relate to your conditioning, (and) to your thoughts and beliefs.

Is-ness (or your being-ness) is made up of sounds, and sights, and sensations, and perceptions, and what you would call mind, or a container of images. Your mind is just simply a container of sights, and seeing, and perceiving, and thinking, and images, and beliefs, and understandings. Your

mind is interpreting (or receiving) energy sounds that come in contact with it. Your field of energy, your glowing presence, (or) your focus is receiving energy, as a radio would receive certain signals and produce a sound. The radio is just the receiver. The frequencies are coming from somewhere else. (08:25) The radio is *not* interpreting, or editing the sound, it is simply receiving it and broadcasting, through transference, the sound through a speaker which pushes air. And that pushing (of air), or that action, creates a sound within the air, (and) then your ears hear the sound.

So, you are simply pushing air Paul. You are translating the signal and converting the signal into symbols and meaning, and then your voice is pushing air outward into sound, which this recorder is picking up. And if someone listens to this sound through earphones or a speaker, they can hear the movement of this air-sound, or air-sounds. It is a form of vibration. (10:27)

So, you might say that you are picking up, or receiving a vibration, and you are converting that vibration into sound through your atmosphere. But you, as a body-mind, are doing nothing other than converting the vibration into sound. You are observing and now hearing a certain sound. When God desires to see the love that He is, He becomes the seer, or the receiver of That which He is. He is simply *observing* that which He is. You are simply *observing* That which you are through your body-mind, which is the receiver, and through a process of transference, or transforming the signal-vibration into a body-mind vibration. You repeat the signal, but the signal is interpreted through the (your) body-mind. And you are producing a sound the best that you can. You are using your best efforts

to accurately reproduce the vibration that you are receiving, but you are doing nothing. You are surrendering *to* that vibration, *to* that allowing-awareness, which is observing and being That which it is. God does no-action, (or) no-thing, other than to observe That which He or It is. (14:40)

The mystery of God is the mystery of God. God discovers Him Self within this Still place of now, this Still, spacious, openness, allowing-ness, non-resistance, non-judgment, place of now. Nothing is happening other than God is observing, witnessing, and discovering That which He is. This observing by God is also the seeing, and the interpretation, and the wonder of *what* God is seeing. Observation or witnessing, produces the seer, or that which is seeing, (or) that which observes. And within the process of observing, (or) seeing and witnessing, the seeing and what you might even call the realization, or the realizing, or making what is seen become real, or making what is focused upon become real, that focusing produces a certain reality, a certain form, or a certain contrast, so (that) there is some thing to be seen and witnessed. You are witnessing what God is seeing. God witnesses, or sees the love that He is through your senses: your seeing, your feeling, your thinking, your touching, your understanding, (and) your mind. You are interpreting what God is observing, (or) seeing. Your mind might be judging or interpreting, but God is simply observing [what] pure awareness (or) what is actually happening.

What is actually happening, of course, is the Stillness, in which every thing is held Still. It is not until the Stillness is observed, or look at, that it appears to move. If you look at something absolutely still, it will appear to move, and to

become alive, and that is what God does, as He, or It as the Stillness, turns and looks upon its Self. You are absolute Stillness Paul, and as you, as awareness, turn and look upon your Self, your Self becomes alive and begins to move, but you as awareness is just Stillness. Your awareness is still and it must be still in order to observe movement.

Do you understand this? You must be still in order to notice, or observe some thing that is moving. If you were moving at the same rate that you were observing some thing moving, or if you were observing and being of the same vibration, that is within the vibration of (that) movement, and you were observing some thing that was moving, you might not notice that it was moving. We hope that that is clear. In other words, you must be still in order to notice that that which is around you is moving. (24:25)

If you are sitting still and watching a car race, as the cars move around a circular track, you can get a sense of the speed of the cars. If you are quiet inside, you'll notice that the cars are making a sound, along with their movement. In order to be as God is, or to be as that which God is, you must represent Stillness, or you must be still in order for God to see That which He Is.

The Stillness cannot see Stillness. (Like) motion cannot see (like) motion. Two objects moving at the same speed appeared to be still, for they are moving at the same rate, and as they observe each other, they are simply side-by-side, and appear *not* to be moving. If these two objects pass by some thing that is still, then they will observe that both of them are moving at a great speed, or at a certain speed relative to that which is standing still.

By observing, or becoming aware of something, you cause that some thing to move, or appear to move. As God desires to know who and what He is, He wakes up unto awareness, or observation. Desire brings forth the ability to become aware, and the ability to observe. As God looks at Him Self, as God looks at His Stillness, this vast picture of Him self [it] appears to move. His ability to observe, and to become aware, moves, through observation (of) that which He sees. (29:25)

You live within the Stillness Paul, within the still arms of God, but as soon as you *desire* to know who and what you are, the Stillness, which surrounds you, begins to move, and you appear to be living within this movement. You appear to move and that which around you appears to move, and therefore, you think, or observe that you are alive, and living within this particular part of the Stillness. If you observe now, and open your ability to observe, and your ability to become aware, you will see before you a world that is moving and alive. Every object before you is vibrating at a certain speed. It has a certain vibration; therefore the object appears before you as solid. Even your body is vibrating at a certain frequency. If every thing became still before you, if it did not have a vibration, or if these objects did not have movement, you could not see them, because Stillness cannot see Stillness. Just as something of the same movement, or vibration cannot see another similar object of the same movement and vibration, those two objects cannot see each other. Like vibrations cannot see like vibrations. There must be a difference in the movement of objects for the two objects to appear at the same time, or within the same space, or within the same perception of seeing

and observing. As you become more and more real, or as you become more and more Still, you begin to see more clearly, or observe more clearly what is real. God's awareness and the (His) ability to perceive and see are held Still, therefore His seeing and observation is what you might call clear-pure-awareness, or clear-pure seeing of That which He is. (35:52)

The question is, “How does this relate to doing and not doing? or, “How does this relate to the question of what is ‘doing,’ or what is ‘action?’” or, “What is ‘movement,’ or *who* is doing the moving, or *what* is doing the movement of Paul?”

Paul appears to move by observation, by his [or it's] awareness desiring to see who and what he is. Paul moves naturally as God observes and desires to see Him Self. God is not moving you Paul, but his observation and seeing from His Stillness of who and what He is, creates the movement of Him Self, or makes the movement of Him Self, or gives the appearance of movement of His Stillness. *You are moving Paul, because God is observing you.* You are moving because God is seeing you from His place of Stillness. As you become more and more Still, you see your self and your world with the still observation of God, or within the still observation of God.

You might say that your speaking now is a downloaded signal-vibration which you have received within your awareness, and you are interpreting and transferring into words. As you become more and more conscious of the Still awareness of God, you act from that place of God's Still awareness. You become the Observer, and then you become that which is observed. You become the Still

Observer of the Self, or “I,” or the subject, and then you become alive and That which is observed. That which is observed becomes (alive) in movement, or appears to move. You appear to move from the viewpoint and observation of God. You appear to move as you become That which God is, which is the observation of your Self. As you observe your Self from the Stillness, so to you act, and move from the place of the Stillness. You no longer act from the pretend self, or the misinterpretation of who and what you are. (42:06)

The misinterpretation and the misunderstanding of the pretend self acts and does (action), because it thinks there is an *absence* of self, or True Self. As the True Self enters, the pretend self loses its ability to act, or it loses its job description, or it loses its job. Misunderstanding and misperception can no longer exist within *true* understanding and *true* perception, or (it) can no longer exist within true observation, or true seeing. As you truly see your Self, that which is not true begins to disappear, that which is *not* the movement of the Stillness begins to disappear. So, as you become the observation and the Stillness of God, your body-mind, or the existence of the object of Paul, begins to move and perform as that which God observes as Him Self, or the true Stillness of Paul begins to emerge and move as the true still picture of Paul. Paul becomes what he truly is through the pure-seeing-observation of God. As Paul becomes pure-still-observation, so to does he become the pure-movement-observation of God.

And so it is on this beautiful day, this beautiful day of Stillness, this beautiful day of still awareness. End. Bell.