

Test Yourself

Tonight is “Test Yourselves,” for faith is not complete until through experiment it has become experience. Now by this I do not mean that you can test God’s Promise; that is by grace. You cannot earn it and, therefore, you cannot test it, but it will be given to you. But your faith will be increased and encouraged as you put his law to the test. It is so fatally easy to make the acceptance of the Christian faith a substitute for living by it. We must live by it.

So now we come to tonight’s theme. Paul in his 2nd letter to the Corinthians, he’s speaking now not only to the Corinthians but to the whole vast world. He said, “Examine yourselves and see whether you are holding to the faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless, of course, you fail to meet the test!” (13:5). I hope you will discover that we have not failed. Now, first to examine ourselves...how would tonight you and I examine ourselves? We cannot examine our faith concerning the Promise. We can examine concerning all that is said that is possible to us. The opening words in the earliest gospel, the Gospel of Mark—although it’s second in the order it came first—we find these words, “The time is fulfilled, and the kingdom of heaven is at hand; repent, and believe in the gospel” (Mark 1:15).

Now, repent means “a radical change of attitude”—why?—towards anything in this world that we either dislike or would like to change. A radical change on our part should produce a corresponding change in the outer world. Now, examine yourselves to see whether you are holding to the faith, are you doing it? In the course of an hour you have unnumbered opportunities to test whether you are holding to the faith. You see a headline, a telephone call, the morning’s mail, the daily paper, all these are suggesting unlovely, horrible things to you. You accept them as fact. Because, you will say these are now facts, the paper has now printed the facts of life, just the fact. A friend calls you on the phone and pours out all the bilge in the world, what they don’t want and what is happening to them that they dislike, not mentioning anything positive, all that’s poured out. And so you listen and you...all that’s coming in. If you understand this law, that imagining creates reality, you should, while seemingly listening on that phone as it’s coming through, like a computer, change everything that is coming through. So at the end all you would have to do is to now do it positively, and listen now for the ring and come through...and hear what as you changed it did come through.

Now, let me give you a story. The lady is here tonight. I will tell three of her stories, based upon this technique. She said, “I have found my telephone technique infallible. It never fails, but never fails. A friend of mine wanted to take an examination in the courts to be a reporter, a court stenotype reporter. As she mentioned it to me, she filled me with all kinds of reasons why she could never pass. There were nine reasons that she gave. As I heard her, I changed everything I heard as it was coming through, but everything. When it was all over, all that I had to do is now listen for the ring. I heard the phone ring, all in my Imagination, and then I heard what I had brought to a head as I changed and revised the entire conversation, that she had passed.

“The verdict would not be brought in for six weeks. And in the interval, as I met her, she still kept on that negative state, repeating the negative things why she could not pass.

At the end of six weeks she called me. As she called me, she said, ‘Do you remember six weeks ago?’ I said, ‘Yes, and you have passed the examination.’ She said, ‘Well, aren’t you surprised?’ She said, ‘Certainly not. Haven’t I taught you and told you that imagining creates reality? Well, did I not imagine that you told me that you had passed? And I remained faithful to my firm conviction that it does produce the results.’” This lady could not understand how this one could really believe that an imaginal act, unseen by the human senses, could actually be held onto and produce the

results which it did. She said, "I told you that it would. She continued giving all the reasons why it ought to have failed." But she said, "Nevertheless, you have passed, haven't you? Well then, let us drop it right there." She said, "I found that my telephone technique, Neville, just cannot fail. I could give you dozens and dozens of case histories where it cannot fail."

Now, here is another one. "A friend of mine in her fifties desired to change her job for financial reasons, and she thought of a place where she formerly worked, some electronic plant. But she had left it many years ago and she thought she would like to go back. "But my age, I'm in my fifties." As she heard it, she discounted all the negative parts of the request and then simply heard only the end. That's all that she heard, over the telephone. Then when the phone rang, she heard this, "They not only gave me the job with an enlarged salary which I wanted, but they have given me the ten years that I formerly worked there. They have added it on to my present work towards my retirement." So the ten years of the past have not been forgotten, they've added it to what she's now about to do. And whenever she retires, she's in her fifties—and maybe they do have a plan at sixty five you must depart—and so, the ten years have not been lost. They've been added on to what she's now about to do, with an increase in salary. She was so thrilled for this additional state of good.

Now, her third. She said her friend's maid was overweight. She weighed twenty-five pounds more than she wanted to weigh and her doctor said she must lose the weight. I said to her, "What would you like to weigh?" She said, "A hundred and forty pounds." I said, "Alright." She said, "I've tried and tried and I can't lose a pound." My friend with her telephone technique goes into this act of hers that this maid is now weighing 140 pounds. "Now soon after that I left the city for a few months, and only occasionally would I come in for one day. On that day the maid wasn't there. I inquired, but she wasn't there. Then, when I finally came in and met the maid, she said, "I tried so hard to find you to tell that I went all the way down to 140 pounds. And when I weighed 140, I asked the lady for whom I worked if she knew where you were because I had to contact you because I now weigh 140 pounds. But, at the moment I weigh 139 and the reason for it is this: I couldn't find you when I weighed 140 and I couldn't stop it, and I went down to 139."

So my friend said to her, "What would you like to weigh?" She said, "Well, I couldn't really get down to 135" and then she said to herself, "I have news for her." She didn't ask her what she did, because she had confessed prior to this that she'd done everything and couldn't lose a pound when she weighed her 165. In spite of what the doctor told her or her friends told her, she couldn't lose a pound. So she does not know what technique, if any, she only knows that "I heard her weighing 140." Now, she said, "I'm going to put her right down to 135 and just leave her there in a nice healthy state." All this lady does is to actually exercise this technique.

Now, she examines herself to see whether she is holding to her faith. Well, what is her faith? Her faith is that imagining creates reality; that she firmly believes in God's promises; and that eventually Christ will awaken in her as her very self; and Christ and God are one therefore she will know eventually that she is God. But in the meanwhile, while she waits in faith for the fulfillment of that promise, she is exercising God's law: that whatever you desire, believe that you have received it and you will. And so, instead of making a false statement saying I am a Christian and doing nothing about it, she doesn't make any statement that I'm a Christian or I'm a Jew or I am anything. She's simply living this principle, making it a part of her life.

We are told, "Why call me Lord, Lord, and do not the things that I say?" Well, he said all these things. "All things are possible to God," that's what he said. He also said, whatever you believe, it will come to pass, no matter what it is that you believe. Can you believe it? Well now, if that is really true and I don't want all the unlovely things to happen in my world then what am I doing in the course of a day not actually putting it into practice? Why must I wait to the end of a day? Why not do as this lady does now as the phone is ringing? If she doesn't actually hear it, she is revising it

just as it's coming through. It's not what I wanted to hear, therefore, it's not what I'm hearing. And so, she's not listening to that state. She's simply putting upon that same wire what ought to come through. And at the end, she knows what she wants to hear, and she's heard it. And this is what she does.

Are we not told all through scripture there are those in the world who call themselves leaders, and they are called the blind guides. When the blind lead the blind, they both fall into a pit. And so, who are these blind leaders? He tells us that the whole vast world who are giving as doctrine, as the law of God, the precepts of men. That you can't eat this, and you can't wear that, and you can't do this—all of that belongs to the precepts of men. Hasn't a thing to do with God's law. For in God's law everything is in order. That food will not justify you and commend you to God. You are no worse off if you do not eat and no better off if you do. "That I know and am persuaded by the Lord Christ Jesus that there is nothing unclean in itself; but any man to whom it is unclean, to him it is unclean" (Rom.14:14).

Well, you start from there. So someone wants to wallow in it, alright, let him wallow in it. But what he mentions is this, he doesn't ask you to test the man he's asking you to test yourself. He's not saying to you, point to the other man and say, 'Well, prove it!' You just walk away. You aren't going to prove anything. You're going to go about your own wonderful world knowing that the whole vast world is yourself pushed out and everything in this world is aiding the birth of what you are imagining. So, the behavior of the world relative to you is determined by the concept you hold of yourself. So my concept of myself will determine your behavior relative to me. Therefore, it doesn't really matter what your individual personal life is. The whole vast world is simply aiding the birth of all of my imaginal acts. Whether it takes one or a hundred thousand to do it, they'll do it. I don't have to ask them for their permission, for they are simply animated by my own wonderful human Imagination.

So I am living in a world of myself pushed out. The whole vast world reflects the being that I am. So he said, "Test yourselves." Don't test me, the speaker, Paul. Test yourselves. First, examine yourselves to see if you are holding to the faith. If you are satisfied with that, now test yourselves. Now he asks a simple question, "Do you not realize that Jesus Christ is in you?" Well, the average person if asked that question would answer negatively. But now, is Jesus Christ in me as another, as someone that I think of in the second person and address him as Lord, as Christ? No, if Jesus Christ is in you. Paul goes beyond it and makes this statement now—also in Corinthians but now in the 1st letter to the Corinthians—"Do you not realize that you are the temple of God and the Spirit of God dwells in you?" (3:16). Well, do you realize that you are actually the temple of God and that the Spirit of God dwells in you? Can you answer in the affirmative? Well, if you answer in the affirmative, are you going to address God now as another? His name forever and forever is I AM.

He did not always reveal himself as I AM. He first revealed himself as God Almighty, El Shaddai. As you read it in the 6th chapter of Exodus, "And so I made myself known unto Abraham, and to Isaac, and to Jacob as God Almighty, but to them I did not reveal my name the Lord" (verse 3). The Lord means I AM—Yod He Vau He. I did not reveal myself to them as the Lord, as I AM. To you now he's revealed: his name is I AM. So when you're told, "Do you not realize you are the temple of God and that the Spirit of God dwells in you?"—well, now you do know that you are. Knowing that you are, you are saying I AM. That's not another, that's the Spirit of God dwelling in you and you are the temple of the living God. So you don't turn to a second person to ask anything in this world.

So when you are asked the question, "Do you not realize that Jesus Christ is in you?" are you going to think of him as a second person, something other than self? It seems arrogant, doesn't it? But that is what Paul is trying to get over to everyone that he addresses. So I stand here and I know that I am. Did the lady turn to anyone and say, "Take twenty-five pounds of my friend's maid"? She

didn't. She did it all within her own wonderful human Imagination. Now we are told in scripture, "All things are made by him, and without him was not anything made that was made." Did twenty five pounds come off? Yes...and all things are made by him. Well now, who is this one? Hasn't she found this one called Christ Jesus to be her own wonderful human Imagination, if all things are made by him?

Now, there is a poem by Robert Browning, at the end of his days, called Reverie. He said, "From the first, power was, I knew." From the very first, power was, I knew. Then it was revealed to him—"Made known to me that if I would look closely, love were as plainly seen." If man would look closely...although it's power, if I would look very, very close, and I know it's power alright, love would be plainly seen. Well, many years ago, the year 1929, I was taken in Spirit into the divine assembly, where the gods hold judgment. And here, my first encounter was with El Shaddai, God personified as infinite might. It's a man no bigger than you are but infinite might, as though it could destroy the whole vast universe if it so desired. That's how you felt in the presence of El Shaddai. But, I was taken from this first to the recording angel and then into the presence of love. Same being...can't separate God's power from himself. But what a different face was love, infinite love, the Ancient of Days, wearing the human form divine, all love. Then he embraced me—though power sent me—he embraced me and made me one with this body, and I feel the presence of this body morning, noon and night. My friends know me as this, my relatives know me as this, but I do not feel this. I feel that which embraced me, it is love.

But, "From the first was power, I knew; but looking closely, love were as plainly seen." Truly, you can't separate them, but love is first...and yet you can't separate them...for Christ is the power of God and the wisdom of God, but God is love. He is the Father of all and all will one day receive the gift of being the Father. Meanwhile, exercise his power until one receives that gift. So have faith in the Promise by exercising his law and proving it in the experience. For, faith is not really complete 'til through experiment it becomes, really, one's own personal experience. And so, this lady knows tonight that she has experienced this. It has worked. Then what are you going to tell her about certain diets to become spiritual, certain meditations to become ___ (??) aware and call it cosmic consciousness? Nonsense! The real gift when it comes, it comes suddenly, in the twinkling of an eye. And you don't earn it. It could happen this night to all here or to one. It is my desire that it happen to everyone before I depart. It's my desire. But I am not to know the time or the seasons that God the Father has fixed in his own authority.

So we are called one by one as the temple is being reconstructed. All the things you and I do here in this world are like sketches in the sand, all will vanish. The Bible, which is the word of God, is forever...it will never vanish. It's engraved on the rock and the rock is Christ, as we're told in Corinthians. We have forgotten the Rock that begot us, as told us in Deuteronomy, the 32nd chapter. "Of that Rock that begot us we are unmindful" (Deut.32:18). And then Paul tells us in his Corinthians, I think it's the 10th chapter, that the Rock is Christ (verse 4). Well, that Rock that is Christ is the gospel. It is the gospel itself. It is all contained in us.

And he uses the word Rock because of vision. Back in the thirties, sitting in the Silence, not thinking of anything in particular, here I am, just with my eyes closed in contemplation, and suddenly before my eyes comes this quartz, a huge rock, just one solid rock. Well, a rock by definition means "the limit of contraction." That's what God took upon himself: death, the rock. And as I looked at it, intrigued by this rock, it suddenly fragmented itself. Then all these little pieces were gathered together by some unseen hand and molded quickly into a living statue, sitting in a lotus position. As I looked at this wonderful-looking creature, all seated in the lotus posture, I noted that I am looking at myself. I'm actually looking at myself, the being that I now call Neville. And then the whole thing began to glow and glow, and became radiant. When it reached the limit of intensity, it all exploded. And I awoke, sitting in my chair.

So the symbolism is true...engraved upon the Rock that is Christ is the eternal word, and God has put the eternal word into the mind of man. And here, reaching the end of the run of the race, of the great fight, it was revealed to me that this symbolism is true. Right in my mind came the rock, and out of it, as it was fragmented, all the parts; every little piece was a part that I had played...every little piece...the villain, the hero, the rich man, the poor man, the beggar man, the thief, all this in my dream I had played. Put them all together and they form the being that comes now to the end of race. And it glows just like the sun and reaches the limit of intensity and then explodes. As you're told, the sun one day will simply come to its end...all within the mind of man.

So tonight, you can take this simple, simple principle and start with words of Paul, the 5th verse of the 13th chapter of [2nd] Corinthians, "Examine yourselves, to see whether you are holding to the faith." Now, when you are satisfied that you are, well now, test yourself. Tomorrow morning's mail will bring good news or maybe not so good news. Now, put yourself to the test. Don't call the party up and say, "You should not have written this letter," and do anything about that one...that is simply coming your way. Now you revise it and change it completely. The telephone rings and you simply are not listening to all the stuff that's coming through, the nonsense, and you're hearing only what you want to hear. When it's all over, as the lady said to me in her letter, "I then sit quietly and listen for the phone. I have it ring in my Imagination and then I hear what I should have heard before. Then I drop it. If I should think of it in the future, I will repeat that process of hearing it ring and only what I want to hear." And she said, "Neville, it is infallible. It just cannot fail...this telephone technique." So I pass it on to you.

As Fawcett said, "The secret of imagining is the greatest of all problems to the solution of which the mystic aspires. For supreme power, supreme wisdom, supreme delight lie in the solution of this far off mystery." So I ask all to share in the search for the solution of this mystery. Now, she has contributed this night her discovery and she calls it her telephone technique using. And she uses the word revision, "I revise." Well now, the Bible uses that word differently. It is not called revision in the Bible, but it is right in the very first words of the central character in the Book of Mark, he calls it "repent." Well, repent means "a radical change of attitude." That's what it means. Well, revision is just such a radical change of attitude. I use a modern word because the word repent has grown barnacles. We think of a person repenting, he should get down on his belly and move forward like a worm towards someone for whom he repents. He goes in and confesses to someone, and for what? You don't confess to anyone when you repent, what person in this world? Are we not told in the book of Psalms, "Against thee, thee only, have I sinned, O Lord" (Ps. 51:3). Have I sinned against a priest, a rabbi, a minister or someone else? I can only sin against myself and the self of man is God. So, "Against thee, thee only, have I sinned, O Lord."

So what...must I go to someone and say, "Father, I want to repent"? Here is one just as foolish as the other. All day long he's wondering where the next is coming from, and not knowing just how to get it, when he's teaching this. He comes under that 15th chapter of the Book of Matthew...and all of the false teachers of the world, who are giving us now man-made precepts and calling them the doctrines of God. So they give as doctrines the precepts of men, and they are blind leaders of the blind. But what did he tell his disciples? Because when the Pharisees came and said to him, "Your disciples are violating the precepts, the traditions of the elders...they are not washing their hands when they eat." And he said, "Why do you transgress the commandments of God for the precepts of men?" And so, you want them to accept...he said, "Nothing that goes into the belly defiles a man." What goes into the mouth cannot defile, for it passes through the stomach and then it passes on. It's what proceeds out of the mouth that defiles. What comes out of the heart of man defiles the man, not what goes into the belly. And so you will not find that as defiling man, but you give it out as something coming from God. So, you've transgressed the commandments of God for the precepts of men.

You'll find it all over. Man condemning man for violating what he believes man ought to do to attain salvation. You can't attain it. You will obtain it one day because it will be a gift, but you can't attain it. In that statement in Luke, which the K.g. James Ver. uses the word attain, but the Rev. Std. Ver. uses the word obtain. Look it up in your concordance and you will see the word is obtain. When he is discussing now about marriage in heaven, whose wife is this one after being married to so many? He said, "The children of this age marry and are given in marriage; but those who are considered worthy to obtain to that age, they neither marry nor are they given in marriage, for they cannot die any more, for they are sons of the resurrection"... "They are sons of God, being sons of the resurrection" (Luke 20:28). But, it didn't make sense to the translators of the Rev. Std. Version and they changed the word, suggesting to man that he can attain it by his efforts in this world. You can't do it. It's coming to you whether you live wisely or not. Continue living foolishly, you're still going to get the gift. It doesn't matter what a man does in this world. In the eyes of the world he may be the most horrible person, he is still going to get God's gift. Not one will be lost.

But why not take his wonderful, not only promise to heart, but take his law, and live wisely while we live in this world. And just simply bring about all the lovely things in this world. I find it much easier to be able to pay my bills than to run. Therefore, why run when a law allows you to pay the bills? You don't have to duck them, you simply get enough brought into the bank, your deposit, to pay the bills. I find it easier to be able at the end of a certain period to say, "Let us take off for a few months," than to wonder, "Well now, we can't go any place, can't afford it." I find it much easier to live that way. But it doesn't make me better in the eyes of myself, called God, than the one who does not know this law, or knowing it, would not apply it; makes no difference because, in the end, both of us will be the one being. There's only one God.

So in the end, you and I are not only brothers, in the end, we are God the Father. For this is that compound unity, the one made up of others, and all will be the one. But in the interval, while we are running the race, why not take this wonderful law and apply it wisely toward definite objectives in this world. And you find it, it is much easier. Like the fellow who comes into the bar, he said, "You know"—when they wouldn't serve the thing because they called him a bum and he said, "Get out of here." He said, "You think I'm a bum? I let you know I'm a very important person. I've known what it is to be rich and what it is to be poor, and of the two I'd rather be rich." Now, he thought he was going to ask something else, no, he'd rather be rich.

Well, I'm not saying you want a million dollars or a billion dollars...but may I tell you from experience...for I know the sensation from experience of what it is to be dispossessed because of lack of means to pay the rent. I had that experience...I'm not going to go a way back in the centuries of the past...I mean this present embodiment. Here I had it and I didn't know that I had it. I had it given to me, but no one told me it was given to me. Years later I discovered a gift that was given to me when I was going through these experiences, but I didn't know I had it. Here tonight, you can have a million dollars but do not know it and go hungry for want of a dollar. If you don't know it, well then, go hungry. No one who holds it in deposit for you is going to come on the street and say, "You know you have a million dollars here." He's using it. Until you make the demand, he isn't going to release it. You have to make the demand. Well, the whole thing is given to man. Man has to appropriate it. No one is going to come and say, "You know, you have it" and force it upon you. You have to take it...yours for the taking. And so, everyone in this world has to appropriate it, and you do it by applying God's law...just as this lady did in her wonderful telephone technique. And it's perfectly marvelous.

Now, another one came on Friday night. She's here tonight with her husband. And she said, "You know, I woke up as though someone pushed me up into a seated position and I was literally screaming the words, 'Love conquereth all things and is kind!'" Here I am sitting up, having just screamed it out, and my husband is sound asleep next to me. He hadn't heard me at all; I screamed

that in the Spirit. But to me it was so audible, to me I thought I had screamed it here. But, I hadn't screamed it here. I couldn't have screamed it here, for I would have awakened him... because in the past when I came through with some scream or some horrible sound, he would instantly wake. But here, I must have screamed it from within, and yet I found myself sitting up, as though I sat up and screamed it, but I was being pushed up, 'Love conquereth all things and is kind.'" So here, in her wonderful world, this whole thing is coming through. As I said to her last Friday night keep on sending these letters. They are fantastically marvelous and they are encouraging to everyone who hears them. I'll say to my friend tonight, send me some more of your experiences, your telephone techniques, for it helps everyone who hears it.

Now tonight, let us take it apart. We still have a little while—let us take it apart. You start with yourself first. Do you believe that imagining creates reality? You don't tell me, you test yourself, "Examine yourself and see." Do you really believe it? You answer only yourself. Well, if you then can say yes to that, "I believe imagining creates reality," now comes the next, well now, "Test yourself." The next sentence, "Do you not realize that Jesus Christ is in you?" Well now, come back to that. Jesus Christ is in me and Neville said to me tonight he is not a second person, he's not a third person. And then, really, can I be that bold to actually claim that I am he? Am I not told in the 8th chapter of John, "You will die in your sins except you believe that I am he" (verse 24). You think another is talking to you and telling you that you are going to die in your sins unless you believe that he, another than yourself, is he. Isn't so at all; the drama is unfolding in me. I am talking to myself. You, Neville, limited by your five senses, you will continue missing the mark in life and therefore dying in your sin—for sin is to miss the mark—unless you believe that I am he. If you now believe that I am he, the one the world worships as the Lord and all things are possible to him, well then, I would take it from here and test myself.

So, all he said is, "It is done." He said to this one, "According to your faith be it unto you." He's speaking to himself. To everyone it is so, it is done, and then results follow. They do not precede, they always follow. They always wait. The evidence comes after the action, so it is up to me to perform the action. The action is, things are as I would like them to be, and persuade myself that it is so. Then let the results come bearing witness of my action. And this is how you are called upon to operate in this world. It is not written in detail, as we told you the last time you were here, these are sketches. These are really sketches and you fill it in with your life, just sketches.

I turned on the TV this morning just to check my watch and I happened to turn on the Today program. The New York Times editor of the drama was being interviewed. He was asked if there's a change taking place in the drama of Today? He said yes, an obvious change just started, and he mentioned Ionesco... that the odd thing that you stop and finish as you did in the old. There was a plot and you started here and you finished up here, and you expected it. This is something left for the individual viewer to fill in for himself.

Now, I had the pleasure this past week of seeing one of his plays at the Huntington Hartford. A friend of mine, who is here tonight, very generously gave us seats. We went on down, and it was just about half-full because, undoubtedly, the theme wouldn't appeal. The whole thing, six characters, the king, the entire play taking place he is seated in a wheel chair, and then these five around him. Here is man and his five senses. It's called The King Dies. Well, you can't do this as you would on a camera... on camera, when at a moment when they all froze, as I have done in my Imagination. It would have been perfect on camera. But here you couldn't take five adults, who are not dancers to begin with, and hope that they would stop at a certain moment and show that they were immobilized because he, at that moment, seemed to be God. He comes through again and once more they are all animated. And this whole wonderful play unfolding... started at quarter of nine, came quarter past ten, just right. The four of us who saw it went out of there walking on air. I haven't been so thrilled in the theater in the longest while.

And so, here this morning, just by accident I turned on the TV to check my watch and here the end, the last five minutes of the interview. Had I known he would be interviewed, I'd have had him on for the entire interview. But I got in just about ten minutes to eight, and here he's telling in his own wonderful way what he sees coming in the theater, in TV, in all media of this wonderful world of ours where you and I go sometimes to be entertained, sometimes to be instructed. He mentioned another producer, but I can't recall the name of the other. Having just seen Ionesco his ___ (??), I was all ears to hear what he had to say. That was exactly what we came away with the feeling, that here was this wonderful presentation of what is taking place in man. He's waiting...he's going to discover the whole vast world is himself pushed out. And when he arrests the activity within himself that he thinks is taking place out there, everything out there is going to stand still and he will know he is the king. He is king...and everything here bears witness of the activity taking place within him. Unfortunately, it closed Saturday night, so you can't go and see it now. But, undoubtedly, someone will revive it...but, a perfectly wonderful presentation of real theater. Now, tonight, you go out and make things stand still, too. Then you rearrange it in your mind's eye as it ought to be. Then release the activity, let them go about their business, and they will rearrange themselves to mirror this rearrangement of your own mind. That is how we live in this world.

Now let us go into the silence.

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