

Lecture 23 of 30 - A recording of a lecture given by Dr Murdo MacDonald-Bayne (21.06.1887 - 26.02.1955) at the Pretoria Women's Club (Pretoria, South Africa) on 31.10.1950 on his later book "How to Relax and Revitalize Yourself (1952)" as part of the establishment of The Sanctuary of the Silent Healing Power. The italic verbatim text is from the actual sound recording.

"HE SHALL CALL UPON ME AND I WILL ANSWER HIM" (PSALM 91: 15)

[00.00] "He shall call upon me and I will answer him – Psalm 91:15

[00.09] *When people are not active, they wither in despair. Action leads to freedom. That is a most important point to remember, when we begin to realise the great truth of what we are doing in this world, how we are reacting to things external to ourselves, how we fear, how we sit, we brood. We allow these things to prey upon our minds. And when I tell you that mind and disease is one and the same thing you will realise the importance of what I am going to say tonight.*

[00.57] *There is no difference between mind and disease. The body is mind modified, mind materialised, and disease is the expression in mind now pictured in the body. That is the error that exists in the mind. The Truth rectifies the error and the error disappears but one has to recognise and find the Truth for themselves. I cannot give it to you but I will show you a way. When we keep our minds active there will be no time to despair. Despair leads to nervousness and nervousness leads to inefficiency through fear. To become interestingly active we release tensions and old habit patterns.*

[01.56] *Interestingly active means that you are caught up in your activity, you are no longer thinking about your ailments and your troubles. And therefore, you find that there is a tenseness that leaves you and naturally the old habit-patterns are broken up.*

[02.16] *The habit patterns are held in the brain, in the cerebellum, this portion of the brain here which becomes a mischievous minstrel for you, because when the body becomes tensed through your thinking, you think through your cerebrum, that nervous system then causes tension in the body. Then the body talks back to the cerebellum and the cerebellum says, "yes." Consequently it obeys and naturally creates inhibitions and misbehaviours which out picture themselves in the body. First of all, it is the mind then it is in the brain, then it is in the nervous system, then it is in the body. One and all linked together – there is no separation anywhere. So therefore you see how your old troubles come about. If you believe in your troubles you feed it with your belief.*

[03.22] *Yet there are many who cannot concentrate on any line of action, who fear everything, even their own shadows, and who are unable to do anything, to them this advice just causes more worry. And we lead them out of their difficulty through two ways I will show you.*

[03.44] *Some people will force themselves to go on and on, till they have a nervous breakdown, they struggle unaware of their inhibitions, their tense muscles, their habit-patterns. They fail because they do not know how to find freedom in their activities.*

[04.04] *All the time they are tense, all the time they're worried, all the time they are doing anything, they are caught up in it. They are no longer free, the habit-patterns being increased daily, they struggle with their inhibitions. Those inhibitions, they know that they feel yet they struggle with them and struggle against them. Giving them more power when they have no power except the power they give them.*

[04.31] *The way to freedom through occupational therapy is simple. There is a right and a wrong way, one leads to health and happiness and the other leads to breakdowns.*

[04.44] *When a breakdown occurs the poor victim is mostly subjected to psychoanalysis, so everything is interpreted from a subconscious factor, what is in the subconscious mind; he does not*

want to work, regression to infantile behaviour etc., etc. *This is what he is told. All the time that is not the cause of the trouble.*

[05.09] This method is erroneous and misleading for the real cause is that he or she is working under a nervous tension. Tense mind, tense muscles lead to habit-patterns and breakdowns. The cause is that he or she did not know how to relax at work.

[Part of book, no recording] You may lose yourself in action, but if that action is caught up in tension it leads to cerebellum misbehaviour.

[05.34] *How to take off the tension at work, how not to worry.*

[05.40] *There are thousands of things that come into your own lives at home and your business places continuously, and then you catch on to them and you are lost in them, you are caught up in them you do not know what you are doing. You try to solve the problem with your outer consciousness, the superficial consciousness. You can never solve anything on the superficial consciousness, the consciousness that deals with the outer. You must go deeper into the deeper layers of Consciousness and then find there the Reality and solve it from there, then you are no longer troubled because you see clearly what the cause is and the cause is within yourselves.*

[06.24] *Yet there are many who cannot concentrate.*

[06.29] Learn to relax while you learn your trade or profession then your work will be fun. But if you are tense while you learn then your future work will be torture.

[06.45] The shorthand-typist who learns how to relax, will take down much faster and more correctly, *in a relaxed state.*

[06.54] *Tense mind puts you off your track, a tense mind makes the cerebellum misbehave. A tense mind takes away that control that pure thinking enables you to think correctly.*

[07.14] When you are relaxed at work you will begin to like it. If you are tense at work you will begin to dislike it. You cannot have freedom while all your muscles are tense, then you are fighting on two fronts – *it is fatal.* The remedy is learn how to relax. Carry this relaxation over into your work or play.

[07.44] *Learn how to relax. I have given you a system that will enable you to overcome your difficulties.*

[07.56] When one has a breakdown through occupational anxiety (tension) he or she is generally given a period of rest to recover. But this period of rest will be of no value unless one is taught how to relax, how to release the tensions, *how to reason Divinely. How to learn to reach the deeper layers of consciousness and not always being on the surface.* When this is not done, one returns to work in a similar state as when one left it, consequently a return of the trouble is inevitable.

[08.38] *You know perfectly well how many people go for a rest, "you had better go for a rest." They go for a rest and what happens? They come back and start on the same old grind and they get another breakdown. Sure as you are alive they are there in a breakdown.*

[08.56] *A person came to see me yesterday in Johannesburg. He had what we call a heart complex. A person who is always thinking that their heart is always upside down, too large or too small, there is something wrong with it, it does not pump properly or the mind is caught up in it.*

[09.17] *Four years ago he went to a doctor because he had a pain in his heart. The doctor told him, "you have an enlarged heart." So he read all about this enlarged heart, what it would be, and he got into his mind what*

it was and he could not sleep at night because of the trouble. He hasn't hardly ever slept since because he was thinking about his heart. So he's got a heart complex.

[09.43] *After a while he went to a specialist and the specialist x-rayed him and he told him that has got no enlarged heart at all. So he went back to him again and the specialist said to him, "there's nothing wrong with your heart, get to hell out of here."*

[10.02] *But that did not cure him, the poor devil, he could not be cured with that because he couldn't walk from here to the end of that room because he had a heart complex. The error was so strongly embedded in his mind that he could not walk from here to the end of that room.*

[10.20] *I told him first of all, "get up and walk around the room," and before he could get up he had to sit down. I showed him where his trouble was. I told him how the habit-pattern arranged, how his mind came into the question, how he had got this heart complex. And then I treated him, worked on the nerves of his heart and I listened to his heart and said, "now, there's nothing wrong with your heart. Now I want you to get out from here, go walk down to the bottom of Rissik Street, and walk back again and come and see me. If you come in here then I say you're cured."*

[11.02] *So he walked down to the bottom of Rissik Street and walked back again and he came into the room.*

[11.06] *"How do you feel?"*

[11.08] *He said, "I feel fine."*

[11.09] *I said, "well, you're cured. There's nothing wrong with you."*

[11.13] *The heart complex was completely removed in one treatment. And there is hundreds of cases that can be removed in the same way. Showing that the habit pattern is an error, it can be destroyed through the truth of proper relaxation, Divine reasoning and understanding. But to tell a fellow, "there's nothing wrong with your heart, get the hell out of here," is of no value to anybody. He was just the same. But when he got understanding he was cured. And that is what most of you want is the understanding.*

[11.54] *The remedy is a period spent on learning how to live. Two weeks in learning how to live is better than a year of rest with no such guidance. (FN: **choir to be heard**)*

[12.07] *Most people use much more energy than is necessary when they work. They use muscles that are not needed for their job, they sit or stand in awkward positions unaware that their muscles are tensed.*

[12.25] *They are continually tapping on the floor, their feet is always going, they're twisting themselves around, they are doing all sorts of things while the energy is being spent up, shows entirely a lack of understanding. Here you have a habit pattern expressing itself out through nervousness.*

[12.52] *If you have any of those things whereby you are always writing or something or you are always tapping something or you are always moving or making movements that are unnecessary, check yourself up and see why you are doing it. If you are always sitting in a tense form sitting with your muscles all tensed then you are using up energy. That is a habit-pattern that is sure going to bring in trouble.*

[13.21] *When you are relaxed – you are free. When you can discern what you are doing, when you can discern the relative, then you will know what Reality is.*

[13.37] *When Jesus went into the wilderness, forty days and forty nights. He went in for one purpose that was to find his true self, completely, this that was real. When he was being baptised by John, naturally he had to be baptised by John to become part of the whole, otherwise he could not be of any value to anybody. He*

must become you and me. He must go into the river and be baptised the same as you or we would be baptised, otherwise if he stood aside, he would have been of no value, "I am different to the other people. Oh no, I can't go in, I can't be baptised." But he insisted on John baptising him otherwise his work would have been of no avail. But on that time when he prayed, naturally there was a voice said, "this is my beloved son in whom I am well pleased."

[14.56] *Here was a devotion. Naturally, where there are crowds of people in devotion there is always a Spiritual Force there waiting to express itself. Sometimes the Higher Spiritual force will be able to use the ectoplasm around so that the sound of the voice can be heard knowing this is the direct voice.*

[15.21] *That was a direct voice that was heard by the multitude. It was not only an incident, it was something that was meant for the whole of Creation, for the simple reason, it could not have lasted two thousand years if it was not. It was just an ordinary incident that you have, of finding your own circle when you can have a direct voice, it means nothing.*

[15.47] *But here it was a tremendous thing it meant something so astonishing and so great that it has lasted two thousand years. It is as fresh today as it happened there at that very moment two thousand years ago.*

[16.04] *Then he went into the desert into the wilderness into solitude to find this great and wonderful Truth, and it says that the devil tempted him. Now we know perfectly well that in every case of all religious denominations when it always comes to the devil, as something external to man's self. But when you go back and you take the Greek interpretation and you read what the devil means in the Greek. It means "diabolus" which means the false one. Not separate from the individual but the false one in the individual.*

[16.53] *And this was the outer consciousness that Jesus knew, that he existed also, the flesh, the brain, the body, the desire for things. So he had in his state of complete devotion he had to discern everything that was relative. He could discern everything that was relative. He discerned everything external to himself and then he found that which was Real – the Great Spirit, the Spirit of God that was in each and every one. And then he knew that he was the Christ, the Christ of God.*

[17.38] *But it is necessary to reach these particular states if you want to know the Truth, so he found it completely, but yet you see, he was still tempted.*

[17.52] *Naturally when a person is in a state of devotion the pangs of hunger do not exist. I know that. When I was in Tibet I had seven days of continuous devotion and during that period I never felt the pangs of hunger at all. But after it was over, then I felt the body began to ask for food.*

[18.17] *Naturally Jesus felt forty days and forty nights was a very long period, and then found that he desired food. With his great Spiritual Knowledge and Understanding he knew that he could by transmutation change the very stones into bread. That was a simple thing for him to do. Naturally it is a simple thing for any Master to do, under the circumstances, when he knows the complete truth of his own creative ability. Everything around him he has power to change, to transmute by the Power of the Spirit that was within. Therefore he (the False self) said, "change the stones to bread and you shall eat."*

[19.03] *What did he say? "I shall not. Thou shall not live by bread alone but by the very word of God." That the very Word of God, here was the Word that was in the beginning, the Life, the Life which John talks about; "it is the Word that was in the beginning, the Word that was God, and then that very Word was made flesh."*

[19.26] *This was the bread he should live by, therefore he then caused this other self, this self, which wanted food to feed the body, to be silent and therefore it was silent. Then it states, that he was taken up to the mountain and shown the whole of the world, and says, "there's the world for you, you can have it." He knew perfectly well within himself that he could conquer the whole world, the external world, and the world would be under his feet, because of his own Spiritual Power he could do anything.*

[20.04] *Then he turned upon that self again, because he knew this; if he did it, he could even escape the cross. He could be the greatest man on earth and everyone would recognise him. But there was something greater, he said, "I am not of this world you shall not tempt the Lord Thy God."*

[20.31] *He knew that he had to go through the whole particular process of what he came into the world to do, therefore he threw that aside. Then he was taken to the pinnacle of the temple, and he said, "throw yourself down." He knew perfectly well, by the power of levitation, that he would land on his feet and land on his toes. He would not be hurt, because levitation is a natural thing for those who have conquered the complete relative. He was a Master of Masters. What happened? He said, "this will be a miracle and the people will believe you." But he knew perfectly well, he said to the self. "how could a miracle change a belief?"*

[21.23] *If I performed a miracle at this moment would it change your belief? No, you would go and say it was a wonderful thing but you would still have your beliefs. For the simple reason that belief cannot be changed except through Understanding.*

[21.37] *And he knew it that no miracle would be of any value to any individual because they were steeped in their beliefs. We know him for what he is, what he did, what he conquered. Everyone can conquer. You know that you can discern all these things that are external to yourself.*

[22.05] *The Tree of Knowledge of good and evil that is the thing that he was changing continuously. He saw it and therefore he brushed it aside and he took then, the Tree of Life. He said in his own words, "this is the Tree of Life, the Spring of Living Water that will rise into Eternal Life."*

[22.30] *Here you are now and you ask me those questions. Don't you realise this, that in yourselves, lies this great mighty power the Divine Nature in yourselves, that is the Reality. But if you try to solve your problems with the outer self or the outer consciousness dealing with the relative things then you will never solve them at all.*

[23.01] *You will have to get into the deeper state of Consciousness that state of Consciousness that Jesus knew. That state of Consciousness that I know. I know that state of consciousness.*

[23.14] *It says, that the devil left him for a while. Naturally it will come back because his outer self was always with him, but he could always know perfectly well what the relative self was. But unless you discern these things how can you understand.*

[23.40] *When you begin to learn relaxation you will become conscious of your tensions and naturally you will let go. You will be able to give proper attention to your work, when your muscle tensions are released they are no longer causing internal reaction that leads to further tension and eventually breakdowns in mind and body. When changing from one occupation to another one often finds difficulties because the work is unfamiliar. Fear of doing things wrong, fear, resentment, antagonisms, muscular tensions, these all lead to breakdown in health through nervousness.*

[24.25] *Occupational therapy is the cure, but what kind of occupational therapy? Relaxed attention, of course, learning all one can about the job. Relaxed attention leads to interest, interest leads to action, action leads to freedom.*

[24.50] *Any kind of work is fun when you learn to relax. Relaxed attention leads to efficiency. You see your possibilities, your opportunities for self-development. Even the neurotic housewife will find joy in learning the scientific side of homemaking.*

[25.12] *Many wives in the home make themselves miserable as well as the whole family, because they just will not take time to learn new methods, new ideas etc. Relaxed attention creates interest,*

interest creates action, action creates freedom. Only when they are caught up in their so-called daily grind are they self-retarded.

[25.48] Activity that is not self-retarded frees you from your self-imposed shackles. Every time you do anything your muscles tell your cerebellum. If you scowl or smile you may not be conscious that your muscles are reporting what is taking place. Nevertheless these are messages carried to the brain centres which cause inhibitions or freedom.

[26.30] *So when you scowl you create something in your cerebellum. When you smile you create something in your cerebellum too, for the simple reason it is what you do. The attitude of your mind is so essential in your work and play in your daily living.*

[26.56] Your cerebellum knows and is quick to act on the messages received by sending messages to all parts of the body, to all your organs and they act accordingly, then *the body* talks back. *It tells the body what to do. When you scowl it enters your cerebellum. Your cerebellum sends messages to your body and says, "it's scowling." The whole of your body begins to scowl too. That is the mind! Therefore can you separate disease from your mind and your brain and nervous system, or your body? Of course you can't! It is an utter impossibility, one and the same. The sooner you learn that the better.*

[27.50] *So when the body feels the scowl it takes on the scowl, then talks back to the brain and then the brain says, "all right, this is my habit-pattern."*

[28.06] *Just like the fellow yesterday who had this heart complex which was truly a habit-pattern, it lasted him for four years and in one treatment he was completely cured. The complex had disappeared, the error was eliminated. It was like the error in a sum, I said, "well, when your sum is corrected where does the error go to?"*

[28.35] *He says, "well, I don't know," he says, "it just disappears."*

[28.39] *I said, "well, your trouble just disappeared too. Just exactly the same."*

[28.46] *There is more in what I am telling you than what you think.*

[28.51] *You may be listening to me but you are not taking it all in. If you do you will find how good it is for you.*

[29.01] When you are happily sailing through your work in a relaxed and peaceful manner health-giving messages are sent to all parts of the body, thereby inner adjustments are made, releasing healthy impulses. Then your cerebrum is advised of the feeling of wellbeing established, so you are set free from your own self-hypnotic inhibitions and ideas.

[29.36] Relaxed attention is the key to freedom, and relaxed attention is more easily obtained when one has a knowledge of the self. *How are we going to have a knowledge of the self? You discern all your thinking, your thoughts, your ambitions, your emotions, and what is behind the emotions and all the motives. That is the self.* Because the mind obeys the will of the one who knows. The will is not something that is forced upon the mind, only understanding enables the mind to function freely.

[30.20] The mind is then directed to observe, dissect, analyse and draw to itself every bit of possible information regarding the thing observed, and I cannot lay too much stress on the acquirement of the great faculty of "relaxed attention."

[30.45] *When you are studying any particular subject you get very tense. What happens to that tenseness? You get tired. In your study you fall off to sleep, you wake up relaxed. You try again but still you do not know how to study. You do not understand relaxed attention. Tensed attention is of no value. It is relaxed*

attention that enables you to grasp what is true, enables you to learn, enables you to study, enables you to acquire the facts.

[31.32] When the sun rays are focused through a magnifying glass the point where the concentrated rays strike will burn a hole in any piece of *paper*. So does the mind penetrate the details when it is directed to each detail in turn. *That is relaxed attention.*

[31.55] Relaxed attention enables the mind to attend to each detail at a time, but if the attention is spread over a large area it becomes tense and strained. The same happens with the eye. If you try to see too much by spreading your vision you strain your eye muscles and your *eye-sight* will be impaired. *The same with your brain, the same with your mind.* But if you focus your sight on the smallest detail at a time the eye will relax and will convey to the mind the accuracy of what it sees. Your sight will improve. With this same practice so does the mind improve in a similar manner.

[32.52] *Now do you understand what relaxed attention means?*

[32.59] Attention does not fasten itself to uninteresting objects or subjects, therefore interest must be created and this is done through relaxed attention. When the mind becomes absorbed in activity, voluntary attention is increased.

[33.25] *Interest creates voluntary attention.*

[33.29] *Voluntary attention which is directed toward an uninteresting subject causes what we call a "brain spasm." That is to say, where there is a black spot in the brain it will not work.*

[33.50] Most minds have not been trained to bear prolonged voluntary attention, because a habit of inattention has been created through tension. *Now I read that again and see if you can grasp it. Most minds have not been trained to bear prolonged voluntary attention, because a habit of inattention has been created through tension.* Therefore patient practice is essential. Do not bite off too much at a time, as the saying goes, do not bite off more than you can chew. *Because your mouth will be too full.*

[34.43] *So it is with a lot of people who are trying to cram themselves. They have stomach troubles for the simple reason that they can't digest what is in their mind, therefore they cannot digest their food. The brain and the stomach is exactly the same.*

[35.06] *This is the Masters' teaching and this is what I went through myself in my sojourn with the Masters. I am giving you a tremendous lot of knowledge. If you follow it out you will find how easy it is and it's simple. It is living perfectly. That's all.*

[35.30] Voluntary attention can become strained through tension, therefore it is often advisable to let the attention move involuntarily for a few moments till tension disappears.

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[35.46] *When a person is directing their attention, which is voluntary attention, I have directed their attention to a particular subject or object, there is a "strain" time where there is tension. Therefore to try to do more work under that state of tension you are doing more harm to your brain and your nervous system than what you think.*

[36.11] *What do you do then? You let the attention move to involuntary, to anything that comes into the mind. Then you find that your attention is no longer strained it becomes relaxed attention. Then you can apply yourself again and you'll find how easy it is to work that way.*

[36.36] *If teachers could only understand this. Could allow their students to know it. What brilliant people could be in the world. How many teachers know it? That's all I ask.*

[36.55] I have said that interest develops attention, so does attention develop interest and this you can prove for yourselves. Give a little voluntary relaxed attention to an object or subject, persevere with this voluntary relaxed attention and you will soon find points of interest rising before you. Many new phases and aspects are seen that hold your interest. Look for the interesting features of an uninteresting subject or object and soon all phases will become interesting.

[37.40] With this method your will is developed in a healthy manner and will increase in strength as the mind is trained to do its bidding.

[37.52] The will is always strong but it is not developed in the individual because of lack of application. The application of attention is the pathway to genius; when the mind is held interestingly on some particular object or subject, extraneous thoughts are closed out. I will have more to say about this aspect of our work later on. Now I must direct you here to cleanse the mind so that you can focus your attention through it.

[38.37] *Last week I directed you to analyse the “not I things.” You began to see what was relative. The “I” must be able to use its instrument, the mind. But before this can be done effectively we must have a mental house-cleaning. By doing so wonderful results can be obtained, and we will now proceed to take the exercise that will give you the desired results.*

[39.10] The minds of most people resemble an untrained horse or a frisky monkey which refuses to be taught at first. In training a horse you give it sufficient rein to allow it to move any way it pleases, at first gently holding it in the direction you want it to go. As it slows down you will find it will respond to your direction, the mind is much the same.

[39.42] *I remember when I was in my youth, when I was learning to ride a horse. They gave me what we call an old racehorse that was put out in to the grass. It was not very old. The reason why it was put out on the grass was the fact that when it got the bit between its teeth it went for the gallop, and there was nobody could pull it in. So they gave me this horse, so I got on to this horse and I was riding along lovely and good. When he got his bit in the mouth he started to gallop and he galloped and he galloped. After I had kept him galloping, I thought I was going to pull him in but I made him go and I made him go. I had the whip with me and I made him go still and made him go still. Round that paddock and round that paddock until he was dead beat and when he was dead beat he gave it up. That horse never took the bit in his mouth any more. Not with me anyway. When I came back the next time he was looking for me and when I came near the fence, he was snorting and followed me all over the place. [...]*

[41.15] Seat yourself in a comfortable chair and relax your whole body, take off all tensions. By this time you will know where the tensions are. Make no effort to control the mind let it run along till it exhausts its efforts. It will jump from one thing to another at first but soon it will slow down and look for orders from you.

[41.38] The mind may take a little time at first to quieten down, but each time you practise you find it will quieten down in a much shorter time. You will gain two important things with this exercise, it will release your tensions and you will acquire relaxed attention.

[42.01] *That is the great thing – to find relaxed attention. Because in your mind there are many things that prevent you from having relaxed attention. There are tensions in your mind that are preventing you from having relaxed attention. Can you study when your mind is troubled and tensed? Of course you can't, try it and see, you will soon find how stupid that is.*

[42.36] When the mind is calmed down fix the thought on the “I,” see it independent and superior to the mind and body and directing both. See the “I am” as real, Divine Power, Love, Wisdom. The result will be a most powerful focusing of thought and realisation of Reality. Practice makes perfect. Make it a daily habit and see how wonderful you will grow in understanding.

[Part of book, no recording] The I must become aware of itself not in the relative sense but as the Living Reality.

[43.11] Do not fall into the error of saying that you are a part of Life - „I am an atom of Life.“ The fact is that you *are Life*. And Life is not separated at all. The one Life is expressing itself through everyone, that which makes us fundamentally united and real. But it is the wonderful truth that so many people make the mistake and they say, “you know, I am a spark,” “you know, I am a flame,” “I am this and that.” They do not even know what they are.

[44.06] *But when you realise, this fact, that you are Life even if you do not know what it is, you are it. Just as you do not know what electricity is you know that's a light but you can't tell me what a light is, but you know that it is. "When you have seen me you have seen the Father." When I see you I have seen the Father. I know there is no division in Reality.*

[44.33] *You have to reach into the deeper layers of Consciousness to find that Reality and how do you do it? By discerning the relative and by no other way. People will go and they concentrate and meditate. What are they meditating upon? Nothing, nothing! Life is not divided. You enter into complete freedom through wholeness. "I and the Father are one."*

[Part of book, no recording] This must not be a mere Idea in the mind you only bring this truth into your conditioning. Freedom comes when we discern all that hinders the true expression of “the Father.”

[45.10] BENEDICTION

O Blessed One, Thou hast shown me the way to shed the personal in order to become impersonal. Thou hast shown me the way to cast aside the limited in order to expand into the unlimited. Not until the imperfect, the small, the contracted, the personal is surpassed can I know Thy Divine Presence.

Will I say that again? Yes, I will: Not until the imperfect, the small, the contracted, the personal is surpassed can I know Thy Divine Presence.

In Thee alone lies Life, Immortality, in the separate self alone lies death.

I shall become what Thou art within me. Yet no human words can interpret Thy invisible Nature, only Thy voiceless messages can reveal Thy Presence, O Blessed One.