

Witness Consciousness - Sakshi Bhava - Amma

Question: Amma, what is *sakshi bhava* [witness attitude]? Is it no emotions? No sadness, no happiness? Or is it constant bliss? Once, some time back, I was depressed, and then I didn't really feel anything. In a way, it was like being a witness, but I don't think that is meant by *sakshi bhava*. So, what is it, Amma? Is it that you don't feel anything, don't care about anything but, yet, still, somehow feel happy? Amma, could you please explain?

Amma: When you become sugar, then there is nothing but sweetness. Likewise, in true *sakshi bhava*, there is bliss alone.

It's not that emotions don't come, they will be there, but you see them, as if from a distance, and they don't affect you. So, when anger begins rising up in you, you are able to see it very clearly. You witness it and this helps you to remain calm and not translate that emotion into action. Reflecting on the truth that we are not the body or the mind but are the *atma* [the true self], we can use our *viveka* [discrimination] to reject that emotion as baseless.

Witnessing like this and keeping our distance from our emotions, is for our own safety. Visiting a zoo and seeing the animals in their cages is a blissful experience. But if you open the door the cage and let the animals out their cages it will be disastrous. It is the same with the mind.

When you understand the nature of the world and its objects, you will see things and remain detached, like a witness, and accept them. For example, a crow may evacuate upon us, but we don't get angry at the crow. You just go wash your dress and move forward.

Children, in deep sleep, we are in a state of bliss. *Sakshi bhava* is that same state, yet we are fully awake. In deep sleep, there is no "I," no "mine." It's only when we wake up that all these things come: "my bed," "my sandals," "my pen," "my clothes"... It is when we are overpowered by these "I" and "mine" thoughts that is the source of all discord. In *sakshi bhava*, you are able to see that this "I" and "mine" have no real substance. Thus, you always remain peaceful. When you understand that there is nothing other than you, there is no scope for disturbance. At present we are totally identified with our individual mind. We need to expand:

from the individual mind, to the societal mind, to the mind of the entire universe. You may feel as if you are just a seed, but understand that there is a tree dormant in every seed. Realize that and become the tree.

In sakshi bhava, it is not that there are no thoughts or emotions. Just as there are waves in the ocean, there will be thoughts in the mind. But since you know how to swim, you are able to get in the water and blissfully move about them.

Questioner:

Amma,

if we are truly the Atman (soul, infinite consciousness, Holy Spirit, etc), why is it so difficult to experience the truth?

Ammachi:

Truth is always the most difficult thing and at the same time the easiest.

For ignorant and egotistical people it is the most difficult thing to know, and for those who are inquisitive and have a burning desire to know, it is the easiest. People are intent on only feeding the ego. They never think of knowing the Self (soul, Infinite). To know the Self one should starve the ego. But unfortunately most people cannot starve the ego. Instead they cling to it more and more. The predominant tendency

in human beings is to attract as much attention as possible. They want to be praised and recognized, believing it is their birth right. This is all food for the ego which thrives on attention. How are you going

to know the Self if your ego is constantly craving attention? In order to realize the Atman (Self), the mind has to dissolve. As long as there

is mind, you will be dominated by the ego. People point their finger at insane people and call them 'crazy.' But they don't know that they themselves are actually crazy as well. Whoever has a mind is mad, because mind is madness. In the case of a person who is insane it is

clearly manifested and therefore you can see it. Whereas in your case, it is not so clearly manifested and therefore not as obvious. But the madness is there, because the mind is there. Look at people whenever they get excited, anxious or angry. They actually go mad. Anger is nothing but temporary madness, and it is the same with excitement and anxiety. When you are extremely angry you are crazy, you speak and act in a crazy way. It is a temporary state in which you lose your mental balance. When such a state becomes permanent, it is called insanity. If you give in to your mind too much, and it is not kept under proper control, you lose your stability and go insane. The mind is the ego, which makes you very self-centered. But instead of being self-centered, you should become centered in the Self (Atman), the real Center of your existence. For this to happen, the mind should be extinguished. The ego should die. Only then can you become established in the state of sakshi bhava (witness consciousness). The ego is the greatest obstacle on your path towards the Truth. The ego has no real existence of its own, for the mind and the ego are false. At present we are under the impression that the mind and ego are our friends, but they are only misleading us, taking us away from our true nature. The mind and the ego have no power of their own; the source of their power is derived from the Atman (infinite consciousness, soul) which is our real existence. The Atman is our true Master, but we are presently being controlled and misguided

by false masters, namely the mind and the ego. Not only do they delude us, they also cover the face of our real nature. Know this and try to come out of the limited shell of your mind and ego. The seedling cannot emerge and grow into a large tree unless the outer shell breaks and dies. Likewise, the inner Truth cannot be realized unless the ego dies.

(The mind has 4 different functions or aspects. They are: 1. The mind which is the doubting faculty. 2. Chitta which is the storehouse of memories. 3. Buddi which is the determining faculty. 4. Ahamkara which is the ego - the feeling of 'I' and 'mine.' It is the same mind, but named differently according to its functions).

SAKSHI BHAVA (THE STATE OF ETERNAL WITNESSING)

Questioner:

Amma,
the other day You were mentioning the state of sakshi bhava, or witness consciousness. I wonder if witnessing is a function of the mind, or is it an experience beyond the mind?

Ammachi:

No, it is not a function of the mind. Sakshi bhava is a state in which you remain constantly detached and untouched, simply watching everything that happens, without the interference of the mind and its thoughts. You cannot be a witness to everything if there is a constant interference of the mind. The mind consists of thoughts. It can only think and doubt. In that supreme state of witnessing, you constantly abide in your true nature. In shashi bhava you become a witness to everything.

You simply watch everything. There is no attachment or involvement.

There is only watching. You will even witness your own thoughts. As you consciously observe your own thought process, you are not thinking - you are not doing anything. You are still. You are simply watching and enjoying, without being moved or affected by anything. How can the mind be in a state such as this? The mind can only think, doubt and cling.

It cannot witness. The thinking process belongs to the mind, whereas witnessing belongs to the higher Self. Witnessing is a state of abiding in Pure Consciousness. The and its thoughts are not real. They are the fiction of your own creation. Consciousness alone is real.

Thinking may seem natural to you, but it is not natural. It is not a part of your real existence. Your thoughts and your ego create nothing but

restlessness and agitation. They don't belong to you, and you will continue to be restless until they are eliminated. Witnessing is the state of simply watching with perfect awareness. In the state of sakshi bhava you are absolutely conscious. On the other hand, when you are identified with your mind and thoughts, you are not conscious - you are far away from Pure Consciousness. You are in darkness and cannot really see. The mind sees only the external world, the outer shape of things. It can never see something as it really is because you never see, you only think. And when you think you miss the thing as it is. More and more accumulation and indulgence will only create more thoughts, and

more thoughts will drive you away from your real Center. In order to witness, one needs to be established in a supreme state of detachment.

A clinging mind cannot witness; it can only be attached to thoughts and objects. It cares only about 'I' and 'mine.' In witnessing there is

no experience of 'I' and 'mine.' You go beyond all such limited, narrow thoughts.

THE REAL CENTER WITHIN

When you become the witness of everything, you no longer have any claims. Everything, whether it be 'you' or 'I' is the Supreme Lord, or Supreme Consciousness. Once you are established in that state, nothing can hurt or affect you. You move away from the mind and you are no longer identified with the body. The body is there, but it is as if it were dead. You don't give any importance to the outer world or to what people say. You know that you, in truth cannot please or displease anyone. Sometimes you act as if you are crazy, at other times you appear to be an ordinary person. At one moment you may seem attached, and the next you are beyond all sense of attachment - completely carefree and detached. You may be loving and

compassionate, and then all of a sudden you seem to lack any trace of love. Altogether there is something very unpredictable about you. Once you have attained the state of sakshi bhava (where there is no more conceptual thoughts, only eternal witnessing), you can be in any mood you like, go to any level of consciousness - from the highest to the lowest and vice versa. But at the same time you are just a witness. Everything becomes a beautiful, delightful game - a wonderful play.

Externally people will still see you moving from one mood to another, from one place to another, and from one emotion to another, but internally you are motionless. You never move from that one center of Reality. The real Center is within. It is not to be found in the external world. When you are established in that real Center, you do not move. You are established there forever. At the same time you can move without limit, infinite ways without ever leaving the Center.

You become God and God can move infinitely. There are no limits.

Once you are established in the Center of existence, you can ignore everything if you wish; or if you want to smile at everything you are free to do so. If you don't want to sleep or eat at all, there is no need for it. On the other hand you can eat what you like, and if you prefer to sleep for a whole year, that is also possible. But you will be awake within - wide awake. Though you may appear to be sleeping, you are not sleeping at all, and though you may appear to be eating, you are not eating anything. If you want to remain in your body, that is possible. Or, if you wish to leave your body, that too can be done. And having left your body, whenever you wish to reenter the body, you can do so. Or, if you do not want to return to the body, you can remain where you are. You can choose the womb that you will enter and what type of body you will have. Anything is possible. People may say you are doing something, but you know that you are not doing anything. You are just watching, just witnessing. So, witnessing happens when you become totally detached from the mind and the thought process. You then become fully conscious of everything, even your own thought process.

For the aspirant on the spiritual path this can also be practiced as an attitude towards everything. Children, getting established in sakshi bhava (witnessing at the level of pure consciousness without the interference of the mind, also termed as immersion in the Infinite) is the real purpose of life. That supreme state of witnessing is the pivot around which all of life and the whole universe revolves. You may work, use your mind and your intellect; you may live in a house and have a family, you may have a lot of family responsibilities and you may have a lot of official duties to perform, but once you are established in

sakshi bhava, in the real Center, you can do anything without moving even an inch out of that center. Being in the state of sakshi bhava does not mean that you will remain idle without taking care of

your duties. You may be concerned about your children's studies, the health of your parents and your wife and so on, yet in the midst of all these external problems you remain a sakshi, a witness to all that happens and to all that you do. Within, you are perfectly still and unperturbed. While enacting the role of a villain in a movie, the actor may be seen to be shooting his enemy, getting angry, being cruel and treacherous. But within himself, does the actor really become angry or cruel? Is he really committing those acts? No, he is not. He is just a witness to all that he does. He stands aside and watches without becoming involved or touched by it. He is not identified with the external expressions of his body. Likewise, one who is established in sakshi bhava remains untouched and unperturbed within, under all circumstances.

[Witnessing] is a state in which you remain constantly detached and untouched, simply watching everything that happens, without the interference of the mind and its thoughts. ---Ammachi

The following is taken
from *The Path of the Mother*

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So how can we attain this state of detached love and acceptance of all things, all events, all people? The practice of witnessing is one step in that direction. One striking observation we could make about the

Jillellamudi Mother [an Indian Saint whose story was told earlier] is the detached love she held for all people and things. Even as a child, she viewed the death of her mother with complete dispassion. The inspiration she offered the temple priest and the scholarly swami came out of her detached witnessing state of consciousness. She knew God permeated everything and that all emotions, negative and positive, came from one source alone.

Why is a witnessing state desirable?

Most of us feel better when we are not identified with emotions or events, especially negative ones. It is not pleasant to be angry when we are angry. Yet anger when we are not identified with it can be a useful emotion, such as in the occasional need for a show of anger when disciplining children. Another example might be with a friend who was unhappy about an episode in her life. You may have helped her by expressing sadness, even though you weren't really sad, or even though your experience of sadness might have passed immediately after.

One time I went to Ammachi about my nephew who had just been diagnosed with liver cancer. Amma let out a sound of suffering that seemed to

come from the depths of the ocean. Her look of horror combined with her voice connected with my own feeling more deeply than even I had realized. Yet as soon as I left her presence she was smiling, radiant, paying attention to someone else. She had entered into my grief for my benefit, but had never left her connection to all that is.

Ammachi suggests that being in a witnessing state of consciousness, *sakshi bhava*, does not mean we can't carry on our daily activities or express emotions as Amma did with me regarding my nephew. Amma explains:

You may be concerned about your children's studies, the health of your parents and your wife and so on, yet in the midst of all these external problems you remain a sakshi, a witness, to all that happens and to all that you do. Within, you are perfectly still and unperturbed.

Ammachi reminds us that we experience witnessing states every day and we just don't notice it. For instance, we might walk in on our neighbors who are arguing. It is possible for us to watch the argument and not have an attachment to it, not get involved with all the

negative feelings. In this situation we are more likely to see the problem more clearly than the couple who is fighting or if we were the ones squabbling. If we do get involved with our friends who are fighting we are not likely to be of much help.

Another example of witnessing often happens while riding in a car, train, or plane. We observe the scenes we are passing but are not intimately involved. Looking out the window can be a peaceful experience because of this witnessing state.

If this ability to witness can happen during certain moments of our lives, we should be able to experience it constantly, in any situation. This can be achieved because it is, in fact, our real nature. --Ammachi

The following practice can help to clear the mind after a day at work or a day at home mothering.

The technique is useful for flushing out the day's thoughts and activities, leaving our minds clear and quiet. Eventually the practice teaches the mind to be more observant and

detached while an activity is taking place.

Begin by closing your eyes, and observing your breath as in the breathing meditation [explained earlier]. Sit quietly for a few minutes, breathing normally. Gently become aware of your inhalations and exhalations--in and out, in and out, rising and falling, rising and falling.

Then mentally review the entire day - from the time you woke up in the morning to the present moment. Watch the events of the day as if you were watching them on a movie screen. While the aim is to remember everything, it is not necessary to see minute details, nor should you anguish over things you don't recall. The ability to see everything will come after practice.

The attitude you want to hold in the witnessing meditation is one of detachment, almost as if you were observing something that happened to someone else, or viewing yourself from a distance. In the event that your emotions become activated, let the feelings be there in a detached way, not connected to the thought or the interchange which caused the feelings. In other words, let your emotions

move through you (even tears of sadness or hurt) without thinking about the event associated with the feeling. The feelings will go away when they are not connected to an activity or thought. When the emotions pass, continue watching the movie screen of your day until the end of the day is reached. Now carry on with the process of witnessing in the present, listening to sounds, smells, letting all sensory perceptions be equal in your mind.

When you have finished, sit quietly for a few minutes before opening your eyes. After you get up, try to observe silence for at least a half hour. Enjoy the feeling of inner peace for as long as you are able.

To become a witness is to really wake up and become conscious of everything that happens, both within and without. But in reality, there is no within or without. In that state of supreme witnessing, you become the center of everything, just watching all the changes occur. The changes never affect you because now you have become the center, the very life force of everything.
--Ammachi

The Milestone Speech

Forty-Third Birthday Discourse, 23 November 1968.
(appears in *Sai Baba - Holy Man and the Psychiatrist*, by Samuel Sandweiss.)

[Editor's note. In this discourse, Swami speaks for almost the first time in a major discourse about his being the *Avathar* and proclaims his mission on earth: the establishment of righteousness.]

For the protection of the virtuous, for the destruction of evil-doers and for establishing righteousness on a firm footing, I incarnate from age to age. Whenever disharmony (*asanthi*) overwhelms the world, the Lord will incarnate in human form to establish the modes of earning peace (*prasanthi*) and to reeducate the human community in the paths of peace. At the present time, strife and discord have robbed peace and unity from the family, the school, the society, the religions, the cities, and the state.

The arrival of the Lord is also anxiously awaited by saints and sages. Spiritual aspirants (*sadhus*) prayed and I have come. My main tasks are fostering of the *Vedas* (Hindu scriptures) and fostering of the devotees. Your virtue, your self-control, your detachment, your faith, your steadfastness: these are the signs by which people read of my glory. You can lay claim to be a devotee only when you have placed yourself in my hands fully and completely with no trace of ego. You can enjoy the bliss through the experience the *Avathar* confers. The *Avathar* behaves in a human way so that mankind can feel kinship, but rises into his superhuman heights so that mankind can aspire to reach the heights, and through that aspiration actually reach him. Realizing the Lord within you as the motivator is the task for which he comes in human form.

Avathars like Rama and Krishna had to kill one or more individuals who could be identified as enemies of the righteous (*dharmic*) way of life, and thus restore the practice of virtue. But now there is no one fully good, so who deserves the protection of God? All are tainted by wickedness, so who will survive if the *Avathar* decides to uproot? Therefore, I have come to correct the intelligence (*buddhi*), by various means. I have to counsel, help, command, condemn and stand by as a friend and well-wisher to all, so that they may give up evil propensities and, recognizing the straight mark, tread it and reach the goal. I have to reveal to the people the worth of the *Vedas*, the *Sastras* and the spiritual texts which lay down the norms. If you will accept me and say "Yes," I too will respond and say, "Yes, yes, yes." If you deny and say "No," I also echo "No." Come, examine, experience, have faith. This is the method of utilizing me.

I do not mention Sai Baba in any of my discourses, but I bear the name as *Avathar* of Sai Baba. I do not appreciate in the least the distinction between the various appearances of God: Sai, Rama, Krishna, etc. I do not proclaim that this is more important or that is less important. Continue your worship of your chosen God along lines already familiar to you, then you will find that you are coming nearer to me. For all names are mine, and all forms are mine. There is no need to change your chosen God and adopt a new one when you have seen me and heard me.

Every step in the career of the *Avathar* is predetermined. Rama came to feed the roots truth (*sathya*) and righteousness *dharma*. Krishna came to foster peace *shanti*, and love *prema*. Now all these four are in danger of being dried up. That is why the present *Avathar* has come. The righteousness that has fled to the forests has to be brought back into the villages and towns. The anti-righteousness that is ruining the villages and towns must be driven back into the jungle.

I have come to give you the key of the treasure of bliss *ananda*, to teach you how to tap that spring, for you have forgotten the way to blessedness. If you waste this time of saving yourselves, it is just your fate. You have come to get from me tinsel and trash, the petty little cures and promotions, worldly joys and comforts. Very few of you desire to get from me the thing that I

have come to give you: namely, liberation itself. Even among these few, those who stick to the path of spiritual practice (*sadhana*) and succeed are a handful.

Your worldly intelligence cannot fathom the ways of God. He cannot be recognized by mere cleverness of intelligence. You may benefit from God, but you cannot explain him. Your explanations are merely guesses, attempts to cloak your ignorance in pompous expressions. Bring something into your daily practice as evidence of your having known the secret of the higher life from me. Show that you have greater brotherliness. Speak with more sweetness and self-control. Bear defeat as well as victory with calm resignation, I am always aware of the future and the past as well as the present of every one of you, so I am not so moved by mercy. Since I know the past, the background, the reaction is different. It is your consequence of evil deliberately done in the previous birth, so I allow your suffering to continue, often modified by some little compensation. I do not cause either joy or grief. You are the designer of both these chains that bind you. I am the embodiment of bliss (*Anandaswarupa*). Come, take bliss (*ananda*) from me, dwell on that bliss, and be full of peace (*shanti*).

My acts are the foundations on which I am building my work, the task for which I have come. All the miraculous acts which you observe are to be interpreted so. The foundation for a dam requires a variety of materials. Without these it will not last and hold back the waters. An incarnation of the Lord has to be used in various ways by man for his uplift.

The Lord has no intention to publicize himself. I do not need publicity, nor does any other *Avathar* of the Lord. What are you daring to publicize? Me? What do you know about me? You speak one thing about me today and another tomorrow. Your faith has not become unshakable. You praise me when things go well and blame me when things go wrong. When you start publicity you descend to the level of those who compete in collecting plenty by decrying others and extolling themselves.

Where money is calculated, garnered or exhibited to demonstrate one's achievements, I will not be present. I come only where sincerity and faith and surrender are valued. Only inferior minds will revel in publicity and self-aggrandizement. These have no relevance in the case of *Avathars*. *Avathars* need no advertisement.

The establishment of righteousness (*dharma*): that is my aim. The teaching of *dharma*, the spread of *dharma*: that is my object. These miracles, as you call them, are just a means toward that end. Some of you remark that Ramakrishna Paramahansa (an Indian saint) said that yogic powers (*siddhis*) are obstructions in the path of the spiritual aspirant (*sadhaka*) Yes, yogic powers may lead the spiritual aspirant astray. Without being involved in them he has to keep straight on. His ego will bring him down if he yields to the temptation of demonstrating his yogic powers. That is the correct advice which every aspirant should heed. But the mistake lies in equating me with a *sadhaka*, like the one whom Ramakrishna wanted to help, guide and warn. These yogic powers are just in the nature of the *Avathar* -- the creation of things with intent to protect and give joy is spontaneous and lasting. Creation, preservation, and dissolution can be accomplished only by the Almighty ... no one else can.

Cynics carp without knowledge. If they learn the *Sastras* or scriptures, or if they cultivate direct experience, they can understand me. Your innate laziness prevents you from the spiritual exercises necessary to discover the nature of God. This laziness should go. It has to be driven out of man's nature in whatever shape it appears. That is my mission. My task is not merely to cure and console and remove individual misery but is something far more important. The removal of misery and distress is incidental to my mission. My main task is the reestablishment of the *Vedas* and *Sastras* (spiritual scriptures), and revealing the knowledge about them to all people. This task will succeed. It will not be limited. It will not be slowed down. When the Lord decides and wills, his divine will cannot be hindered.

You must have heard people say that mine is all magic. But the manifestation of divine power must not be interpreted in terms of magic. Magicians play their tricks for earning their maintenance, worldly fame, and wealth. They are based on falsehood and they thrive on deceit, but this body could never stoop to such a low level. This body has come through the Lord's resolve to come. That resolve is intended to uphold truth (*sathya*). Divine resolve is always true resolve. Remember there is nothing that divine power cannot accomplish. It can transmute earth into sky and sky into earth. To doubt this is to prove that you are too weak to grasp great things, the grandeur of the universe.

I have come to instruct all in the essence of the *Vedas*, to shower on all this precious gift, to protect the ancient wisdom (*sanathana dharma*) and preserve it. My mission is to spread happiness, so I am always ready to come among you not once, but twice or thrice -- as often as you want me. Many of you probably think that since people from all parts of India, and even foreign countries outside India, come to Puttaparthi, they must be pouring their contributions into the coffers of the Nilayam (Prasanthi Nilayam: name of Sai Baba's ashram). But let me declare the truth. I do not take anything from anyone except their love and devotion. This has been my consistent practice for the last many years. People who come here are giving me just the wealth of faith, devotion, and love. That is all.

Many of you come to me with problems of health and mental worry of one sort or another. They are mere baits by which you have been brought here. But the main purpose is that you may have grace and strengthen your faith in the divine. Problems and worries are really to be welcomed, as they teach you the lessons of humility and reverence. Running after external things produces all this discontent. That type of desire has no end. Once you have become a slave to the senses, they will not leave hold until you are dead. It is an unquenchable thirst. But I call you to me and even grant worldly boons so that you may turn God-ward. No *Avathar* has done like this before, going among the masses, counseling them, guiding them, consoling them, uplifting them, and directing them along the path of truth, righteousness, peace and love (*sathya, dharma, santhi and prema*).

My activities and movements will never be altered, whoever may pass whatever opinion on them. I shall not modify my plans for the establishment of righteousness (*dharmasthapana*), my discourses, or my movements. I have stuck to this determination for many years and I am engaged in the task for which I have come: that is, to inculcate faith in the path of the highest spiritual peace (*prasanthi*). I shall not stop or retract a step.

Not even the biggest scientist can understand me by means of his laboratory knowledge. I am always full of bliss. Whatever may happen, nothing can come in the way of my smile. That is why I am able to impart joy to you and make your burden lighter. I never exult when I am extolled, nor shrink when I am reviled. Few have realized my purpose and significance, but I am not worried. When things that are not in me are attributed to me, why should I worry? When things that are in me are mentioned, why should I exult? For me it is always, "Yes, yes, yes." If you give all and surrender to the Lord, he will guard and guide you. The Lord has come for just this task. He is declaring that he will do so, and that it is the very task that has brought him here. I know the agitations of your heart and its aspirations, but you do not know my heart. I react to the pain that you undergo and to the joy that you feel, for I am in your heart. I am the dweller in the temple of every heart. Do not lose contact and company, for it is only when the coal is in contact with the live embers that it can also become live ember.

Cultivate a nearness with me in the heart and it will be rewarded. Then you too will acquire a fraction of that supreme love. This is a great chance. Be confident that you will all be liberated. Know that you are saved. Many hesitate to believe that things will improve, that life will be happy for all and full of joy, and that the golden age will recur. Let me assure you that this divine body (*dharmaswarupa*) has not come in vain. It will succeed in averting the crisis that has come upon humanity.

Justification by faith

[1](#)Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, [2](#)through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. [3](#)And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance;...

Faith is the substance of things unseen the evidence of things unknown

Without faith it is impossible to please god

How did the miracles happen. By the spirit of Grace that was in the air.

I have food to eat you know not of

As I meditated the fire burned in my heart

The *one* believing in Me, as the Scripture has said: 'Out of his belly will flow rivers of living water.'

Repent for the kingdom of heaven is at hand.

The angel took a coal from the alter and touched my tongue

I am willing be thou healed

Behold I send my spirit before you