

In the right now of right now—in the tunnel vision of now—, I now know that this wavering of self forever allows me to wholly believe in whatever I believe while also forever keeping me in between it all—while forever keeping me a neutral and balanced-out party. In short, to have faith is to have faith in oneself. In essence, I believe all that I have written in this book, for I have indeed believed it at some point and it has indeed culminated into this very reflection. From the present moment that is no longer the moments of before, it appears that my beliefs have changed, but I also feel that they are and were as permanent as ever—that they are and were this motionless still that makes me feel as if I am forever being swept elsewhere as I go from moment to moment. It is in duality that we can have it all, and it is also in duality that we can have this blindness that is an all beyond it all. Combined, well, we cannot help but have it all, despite forever feeling as if we are being torn between it all. As I look back on my most recent lifestyle changes that appear to be so instantaneous, well, I cannot help but re-remember that there is some good to be found in all that is bad, just as there is some bad to be found in all that is good. It is in thinking that no bad can come from something good and that no good can come from something bad, that I inevitably switch sides and become that which I could never become. It is in thinking that I am in pursuit of perfection despite always finding imperfection, that I inevitably exist in perfection. I lose in that I cannot win, but I also win in that I cannot lose, despite forever feeling as if I am winning and losing from moment to moment. I do believe myself to be the second coming of Jesus, but I also believe that I am you and you are me and that together and apart we are everything and everyone in each and every moment—in just one moment. I am special, but only because I am blind. I am blind, but only because you all make me feel as if I am special. In the right now of right now—in the tunnel vision of now—, I now know that this wavering of self forever allows me to wholly believe in whatever I believe while also forever keeping me in between it all—while forever keeping me a neutral and balanced-out party. In short, to have faith is to have faith in oneself. In essence, I believe all that I have written in this book, for I have indeed believed it at some point and it has indeed culminated into this very reflection. From the present moment that is no longer the moments of before, it appears that my beliefs have changed, but I also feel that they are and were as permanent as ever—that they are and were this motionless still that makes me feel as if I am forever being swept elsewhere as I go from moment to moment. It is in duality that we can have it all, and it is also in duality that we can have this blindness that is an all beyond it all. Combined, well, we cannot help but have it all, despite forever feeling as if we are being torn between it all. As I look back on my most recent lifestyle changes that appear to be so instantaneous, well, I cannot help but re-remember that there is some good to be found in all that is bad, just as there is some bad to be found in all that is good. It is in thinking that no bad can come from something good and that no good can come from something bad, that I inevitably switch sides and become that which I could never become. It is in thinking that I am in pursuit of perfection despite always finding imperfection, that I inevitably exist in perfection. I lose in that I cannot win, but I also win in that I cannot lose, despite forever feeling as if I am winning and losing from moment to moment. I do believe myself to be the second coming of Jesus, but I also believe that I am you and you are me and that together and apart we are everything and everyone in each and every moment—in just one moment. I am special, but only because I am blind. I

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