

Lecture 9 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 06.06.1950 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.

UNEARTH YOUR EMOTIONAL HABIT-PATTERNS

[00.00] "He who receives a prophet because he is a prophet will receive a prophet's reward. But * he who receives 'Me' receives Him who sent me." This is the Master's message.

[00.11] This message can be found in Matthew, 10th Chapter, I was forced to write the last verse first so as to give me the true meaning of the truth of the Master's message.

[00.26] This meaning is, he that receives the Spirit of God manifesting in the flesh which is the Spirit of God, receives God through understanding. But he who receives a prophet because he is a prophet gains only a prophet's reward.

[00.50] *He who listens to the prophets words and only dwells upon the prophets words not knowing that it is the Spirit within that does the work, then you only receive a prophets reward. But when one understands the great significance of the Masters words, "He who receives Me, receives Him who sent me", these words have tremendous significance and it is so essential that we should dwell upon them so that we shall find the answer in ourselves. I find the answer to this in myself and I am sure you must also find the answer within yourselves.*

[01.51] It is not the prophet that you must receive but the Spirit of God that is in him. This is the true meaning of the Master's words and he applied them to himself. "I of myself am nothing, it is the Spirit of the Father within me that doeth the work."

[02.15] It is the same with us all. It is the Spirit that enlighteneth the mind, the Spirit of God is with you and within you. The prophet is the means and not the end. The Spirit is beginning and end. So the prophet by himself is nothing it is the Father within that doeth the work.

[02.46] *We have to have this Divine reasoning so that when we unearth our emotional habit-patterns we are not only left bare naked just with the loss of our emotional habit-patterns not knowing where we are. But when we have this Divine reasoning, we have a foundation.*

[03.12] *These words come to me also; "He who builds his house upon a rock and he who builds his house upon the sand. The one that builds a house upon a rock, the winds came and the storms blew, and the house withstood. But he who built his house upon the sand, the winds came and the storm blew, and great was the fall thereof."*

[03.44] *That is why most people build their houses on sand because of the shifting sands of the human being – the shifting sands of the intellect of mankind.*

[04.02] *The intellect is but the intellect. But when you build your house upon a rock, that is Divine reasoning. That is why I am giving you this first so that when we pass into this lecture, and we unearth these habit-patterns of ours that we can destroy them by knowing them, by understanding them, not by trying to fight them or struggling with them because that is useless, you only give them a power they do not possess.*

[04.44] *So the prophet is the means and not the end. The Spirit is the beginning and end. So the prophet by himself is nothing, it is the Father within that does the work.*

[04.57] As I write these words I know they were for me also. It is words like these that keep one humble so that the Father can do the work. And I am grateful for the humbling process these words have on me. It reminds me that by myself I am nothing, only with the Father all is possible.

[05.22] *When I was in the Himalayas my teacher asked me these questions and I am going to put them to you also.*

[05.32] These questions when answered properly to yourselves will enable you to understand yourselves and so relieve you of many perplexing emotional patterns that out-picture in your bodies. You virtually unearth your emotional pattern.

[05.51] *These questions are very pertinent questions but it is what everyone does. But as everyone does it, no one knows that they are doing it. That is how you are caught up in your doing; caught up in your emotional habit patterns, caught up in these various things that you do everyday. Because they are so common you make a habit of doing them and consequently you create the emotional habit-pattern that expresses itself upon the body. For remember this; that all mental reactions, all emotional reactions have their effect upon the physical organism. The physical organism is what we call the sounding board for your thoughts and emotions and through the nerves you have the expression.*

[06.57] So here goes! *Here are the questions. Number one. Are you thin-skinned, that is to say do others affect you easily? Or are you indifferent to snubs as a battle-cruiser is indifferent to a peashooter? Are you sensitive to what others say about you? Are you boiling up within while you show an outside appearance of calm?*

[07.29] *Therefore the habit-pattern comes in. Conflict between two things. It is when you have two things conflicting with one another – there the habit-pattern is discovered.*

[07.47] *For instance, take a person perhaps who is brought up in poor circumstances, poor food and poor clothing. Goes to school and he begins to compare himself with other boys and girls. First of all this comparison is the first thing that starts the emotional habit-pattern. The boy wants what every catechumen (1) wants too, it is he wants to go ahead. He wants to play yet he wants to shrink away. He wants to do two things at the same time. He grows up in life and because of his early childhood he forces himself into a position where he gets into the head or into a very good position in life. He meets other people who are in a position like him yet he feels that same inferiority. He is not comfortable because he thinks of the other person and himself, he begins to compare. He wonders, this other person is well-dressed, he is well-dressed but he does not think that he is well-dressed because of his early influences and these habit-patterns. Although he has forgotten the incidents of his early life he feels this sort of inferiority which takes place of him among his associates.*

[09.35] *Here is an instance of one person that I knew. He was such as that and he grew up to be the head of a great industry. He used to go out and play golf and he met his friend who was a great surgeon, one of the greatest surgeons of his time. When he was with him he found this surgeon was very calm and peaceful and had a freedom that he did not have. So he took this surgeon friend apart and he said, "I admire you very much," he says, "I always feel a feeling of inferiority when I come in contact, I'm just talking straight."*

[10.23] *So this person said, "Why should you feel that?"*

[10.29] *"Well," he said, "I was brought up in poor circumstances." He told the story how he felt so inferior. So he turned to the surgeon and he said, "Now you see what I mean."*

[10.46] *"Yes," says the surgeon, "But I was the same. I was brought up even in poorer circumstances than you were."*

[10.57] *"Well, how is it," he says, "That you are so free?"*

[11.01] *"Well," he said, "I've come to the conclusion long ago and I lost all this inferiority because," he said, "I felt that whatever I could do for my brother man – I would do, and I lost myself in doing these things. I lost all the inferiority, I lost all sense of this inferiority idea of myself because I found that as I did more for others, I escaped from this feeling of inferiority."*

[11.48] *So the other man said, "I see now, how it is. I have always been making money. I am perhaps the richest man here. But", he says, "it was always money, money, money. Now," he says, "I see the answer," and he lost his inferiority complex.*

[12.11] *"He receives Me, receives Him who sent me." And if you can realise that truth you will find that even then you will lose that inferiority. That complex where you have comparisons, that you compare yourselves with others. There is nothing in comparisons – that is the double mind. If your mind is full of opposites you can never be free. Never!*

[12.48] *So, we will go on with these questions.*

[12.51] *It is not so easy for the ordinary person to withstand the rough and tumble of the social scrum and not get hurt sometimes. But as you are growing up will see how necessary it is to understand yourselves. When you know what you are doing then you are on the way to freedom, but if you are caught up in emotional reflexes then you are laying up trouble for yourselves. Therefore I want you to think over these questions quietly *in your own homes* and see how they affect you.*

[13.33] *It is always the personality that gets hurt – the Spirit never! Always according to which is out in front. Is it your personality that is out in front or is it the Spirit which is Real?*

[14.00] *If your personality is always out in front you will surely be hurt and very much indeed. But if the Spirit is out in front then there is no hurt – there is perfect freedom.*

[14.17] *Do you smile but secretly smart under a wisecrack, while on the outside you put on a show of indifference yet harbour enmity and revenge? This is not good for your health. If you could see what goes on inside brain and nervous system where habit-patterns are established you would "think twice."*

[14.50] *Do you feel upset that your friends talk about you in your absence? Or have you arrived at that state of mind where you are indifferent about it, and you are not affected inwardly or outwardly? Or are you just wrapped up in the feelings of inferiority that makes you imagine that others talk about you?*

[15.18] *There again is the danger of comparisons. You are comparing yourselves with others. Immediately you begin to compare you have lost the Spirit of Truth. You live in a mind of comparisons where there are opposites, and where there are opposites there can be no Truth – there can be no freedom.*

[15.52] *Do you feel charmed or elevated when others say nice things about you? Or, when you hear the opposite, you are enraged?*

[16.03] *Ask yourselves this question now. What is out in front – the Spirit or is it the personality?*

[16.17] *The personality is the mask that is false – the Spirit is that which is true. Everyone has a personality. Everyone no matter who they are have a personality but if that personality is tinged with the Spirit, and the Spirit is expressing Itself through it, the Spirit comes out in front and the personality passes into the rear, it gets behind. In other words it says, as Jesus said; "Get ye behind me Satan."*

[17.01] Approbation is a dominant power in human nature. It is nothing to be ashamed of. Its importance lies in the fact that it is a force which we allow to work against us. Ninety-nine per cent of people like to hear or tell something about themselves; the more this subtle force is used, so we are affected negatively by its influence.

[17.34] *Why? Its quite easy to understand.*

[17.39] *There is in the individual a sense of inward poverty. Even if the outer things are glorious and flourishing, even if you have castles, even if you have land, even if you have everything there is an inward poverty, and that inward poverty is the cause of this approbation. The more then you try to express yourself through approbation or seek it then the greater the inward poverty becomes.*

[18.28] *You must find the motive behind your action. If you do not find the motive behind your action you cannot destroy these habit-patterns. You are caught up in them and they affect your nervous system because your body and your nervous system is the organism of expression, it is the sounding board for your thoughts your emotions.*

[19.00] *Emotion is necessary to a balanced life. You cannot pass through life without emotion, you would be like a piece of wood. But there is the type of emotion that I am going to show you that brings you into that particular expression that Nature has designed you for.*

[19.26] *Nature has designed the mechanism of the mind and the body and the heart for the emotional expression of Nature herself. When Nature begins to play upon her harp strings, that she created for the purpose. Harp strings which are in tune, are in the mind and body of each and every individual. As Nature begins to play her harmonious tunes through the individual, that emotion of the music of that grand and wonderful sound of Nature gives you health and strength, happiness and peace, and leads you away from these stupid habit-patterns that you create by your own reaction to things external to yourselves.*

[20.37] *The music comes from within, not from without, it rises within the soul.*

[20.50] *When you are listening to music, a perfect piece of music, and I mean the bagpipes (2) too. Perhaps the bagpipes is just the greatest music in the world. It is to some people because when you play a "pibroch" (3) and you belong to the Highlands of Scotland, and you listen to that pibroch then something happens to you, it is like that you were born again. You lose yourselves entirely, the music seems to flow over you and you become the music itself. There is no tenseness, there is a perfect relaxation, and there we find the beautiful melodies of that wonderful Highland gaelic (4) song ...*

[21.55] *Ho rò, mo nighean donn bhòidheach,
Hi rì, mo nighean donn bhòidheach
Mo chaileg laghach, bhòidheach,
Cha phòsainn ach thu (5)*

[22.06] *... and all these particular songs. They are wonderful. They have the wonderful expression of rising something within the individual. That is the emotion that comes with Nature when you enter into the silence, into the heart of things.*

[22.30] *"As a man thinketh in his heart so is he."*

[22.36] *Yes that is true. But in that meaning is the very centre of ones being, the heart of ones being. What a man thinketh in his heart, deep in his very soul – so is he. That then gives us the true key to Nature's harmony of love, peace, joy, happiness.*

[23.12] So emotion is necessary to a balanced life, but true emotions are those which elevate and create ambition and action. We must cultivate these but on the other hand we must not suppress the emotions that harm us. We must understand them and not be caught up in them.

[23.37] *We must not fight them or struggle with them. Because in that struggle you create a habit-pattern. Why? For the simple reason you are creating opposites. You create the conflict within yourselves. To understand them, to know them, but drop away from them. I am Spirit.*

[24.04] *Here is the way I would reason all these things; I am Spirit, the Father and I are One, with my Father, all is possible there is nothing else. Therefore I see that no harm can come to me except I struggle with something.*

[24.31] *There is a story about Jacob, when he wrestled with the angel of Heaven, and the angel puts his thumb in his hip and he walked with a limp ever after. What was Jacob doing? He was struggling between good and evil. It was in this struggle between good and evil that left the mark upon Jacob. If he had realised the truth he would not have struggled with good and evil. These are opposites, you are comparing. Comparisons, understand what they are, and then you will see that they are all relative. That they are in your mind.*

[25.20] *The Tree of Knowledge of good and evil and the Tree of Life are the same things. We are told that these two trees grew in the Garden. The Garden of Eden is the soul of man. These two trees grow in the soul of man. One is the Tree of Life – the Spirit of God that is Eternal. The other is the Tree of Knowledge of good and evil – is what man thinks about things. The Tree of Knowledge of good and evil has its roots in man only. **But the Tree of Life has its roots in God – it is Eternal.** It is the Tree of Salvation. Therefore I am showing you towards it. Single – be ye single. Let your mind be Single, let your eye be Single.*

[26.21] There is a word called “transmutation,” it has a wonderful meaning. It means “to transform, to change.” This is what we do automatically to these emotions that create misbehaviour in our cerebellum when we understand them and do not suppress them to cause delayed action. Like a delayed action bomb it may go off any time causing disturbances in the nervous system affecting the body in many ways.

[26.58] Constructive emotions are those we feel when we hear beautiful music, a beautiful voice, a thrilling lecture, or when we love someone, when we admire qualities in others which we would like to have in ourselves, when we see beautiful flowers.

[27.23] *We should always look for things, the things we would like to have in ourselves.*

[27.35] Some people say that they are adversely affected by flowers, that they cause asthma, bronchitis. *I remember (6) a man came to me suffering from asthma which he claimed was caused by roses. When he came in contact with roses he had a paroxysm in which he struggled for air, this was nothing more than a spasm of the muscles surrounding the bronchial tubes through an emotional habit-pattern.*

[28.12] I proved this, for when the man came to me the next time by appointment I had a bowl of roses in the room. Immediately he saw them he had a spasm. But these roses were made of paper, therefore roses were not the cause.

[28.33] *When I tore the roses up and showed him they were pieces of paper, then he knew that it was not roses that was the cause of his spasm but something that was identified by roses. He had identified himself with roses through an emotional habit-pattern which he had forgotten all about. Yet it came to the surface through association, it rung the bell. Many people are suffering from the same thing.*

[29.13] *You may go anywhere; into a house, you may travel in a train, you may go a ship, you may go on a boat. All of a sudden an emotional feeling may rise up, which makes you shiver, it makes you fearful. You feel a sort of fear but you do not know where it's coming from. Why?*

[29.35] *For the simple reason that through your senses through seeing or hearing something that is flashed through, what we call association, to a little bell that is hidden away in yourselves. An emotional habit-pattern, it is invisible, rings a bell and up flows the emotion and we do not know the reason why.*

[30.08] *You fear something. Well let me tell you this, that there is nothing to fear. When you begin to clearly see this truth you will unearth these emotional habit-patterns. You will drag them out by the neck and you will see them for what they are, and they will just disappear.*

[30.33] *Nine-tenths of your troubles today is created by emotional habit-patterns because of the fact that the body is the sounding board for your thoughts and emotions.*

[30.51] *Therefore the roses were not the cause. When asking him what memory roses brought him, he told me that he was engaged to a beautiful girl and every day he sent her roses, and when he found out that his beloved was untrue to him he could not stand the sight of roses as they brought up memories.*

[31.15] *Therefore the roses were not the trouble but the roses were the symbol to bring into operation his habit pattern.*

[31.24] *At the beginning roses did not have a violent effect upon him but as time passed and by repetition the emotional habit-pattern became established in the form of *asthma*.*

[31.38] *Therefore asthma and roses were joined together. The link between them was this particular girl. But if you know all this, understand it, you will not fall into the trap, you see.*

[31.58] *When he found out that my roses were made of paper he realised that roses were not the cause, it was the emotional habitpattern created through his disappointment in love and roses were the symbol.*

[32.14] *Scientifically directed relaxation and Divine reasoning cured him. So there you are – that is what Love can do for you if you are not careful. () The majority of asthma cases, duodenal ulcers, and skin troubles, etc., are nothing more than emotional habit-patterns out-pictured in the body through nerve spasms.*

[32.43] *Now let us get back to our questions. Have you in the heat of conversation allowed yourself to say things about others that if they were said against you you would be hurt? Yet you never think what you say about others. The majority of people talk so easily and so glibly, that words just flow out of their mouths. Habit. As long as you can get two or three people together you always get them talking about somebody else. Habit again. They do not mean any harm, but let anybody else say the things that they have said, then the habit-pattern rises to the surface in the form of; anger, rage, or jealousy, or whatever the case may be. There then you see you are destroying yourselves. Are you like leaves in the forest, wafted here and there by the wind? You must be different, never allow others to lead you into conversational traps about other people for it is sure to come to roost on your own head.*

[34.06] *What I am trying to do is to bring you face to face with yourself. This is what the Masters call mirroring the soul; without seeing yourself, you cannot eradicate the error.*

[34.24] *You must see yourself to eradicate the error. Therefore you mirror your soul. You will look at it you see exactly what is taking place. Then you begin to know what you are or what you are doing. But you do not struggle with what you're doing, neither do you say you are bad or whether you are good. Because you*

are neither one or the other, that belongs to your mind, that belongs to the idea about yourself, it means nothing at all as far as Reality is concerned.

[35.04] *I am dealing with Reality. I am bringing Reality out to the front where it must be free from comparisons; right or wrong, good or bad. Unless you can see this you will never escape your own emotional habit-patterns.*

[35.31] The next question is, have you arrived at that state where you know what you want or are you influenced by others, by the hat you bought, the dress you bought, the house you bought, the car you bought? You thought at the time they were lovely, yet your friends preferred something else. Are you affected by these criticisms or can you still depend upon your own judgment?

[36.03] *Are you like the leaves in the forest, wafted here and there by the wind?*

[36.11] Are you afraid that your ideas and decisions are always wrong or can you make up your mind to make a decision and stick to it when you know you are right, or are you like the leaves of the forest, wafted by the ignorant opinions of those who do not know?

[36.35] *When you have studied the proposition. When you have made your particular profession your life, you understand it. If others try to influence you with ignorant opinions, if you are weak, then you may take their opinions and you may fall.*

[36.56] *Listen to me. There is an instinctive Intelligence, a Divine Intelligence, that is always guiding you through inspiration. If you listen to that inner voice that is always clear to the person who understands how to hear. How to hear is to stop the din from outside, close the outside and listen. That is how you hear the inner voice. You cannot hear it from outside, it is too noisy, it's blurred.*

[37.44] The majority of people are influenced by suggestion. Suggestion hedges us in on every side. There is the written, the spoken word and pictures that suggest to you what to say, what to do, so you buy and you do believing what is suggested is true. But experience has taught us that all that glitters is not gold and all that sparkles is not diamonds.

[38.24] *But the majority of people are caught up in suggestion. In fact, they will eat any food that is advertised in the paper as building foods; bone-building foods, muscle-building foods, fleshbuilding foods and all the rest of it. These things have got no foundation whatsoever. To call them bone-building foods or any other kind of building foods, they are just a mere advertisement. But you are suggested by words and pictures. Like the wind, you are suckers. Everybody in the world is a sucker until he begins to recognise his own value, and true values. Recognition from within himself then he has his values of the things external to himself. When he has true value of himself or herself then you are no longer a sucker.*

[39.29] *You will break these habit-patterns. You will destroy those suggestions that are bearing upon you every day and you will be free. Freedom comes through the recognition and realisation of the Truth. "I of myself am nothing it is the Spirit of the Father within me that doeth the work."*

[39.59] Are you always looking for faults in others and are blind to your own, or can you see the big things in others and forget the small petty things that do not matter? *How many people are looking for the small little things. The small little things that block out the most beautiful wonderful characteristics of an individual, and tear them to pieces because of the small things. Yes, let me tell you this; why you tear them to pieces is because these small things are rooted in yourselves. You can only see in others what is rooted in yourself and when you begin to see the greater within yourself then you look for the greater in others. Do you hide yourself in a corner and pray that no one may see you, because you are afraid of your own thoughts, or that you do not find it easy to get into conversation with others?*

[41.07] Would you feel out of place if you were the only person at the party not in evening dress, or is your mind big enough to by-pass social etiquette and feel peaceful in your own knowing of the Truth?

[41.26] *These are the questions that were put to me in such a way that I had to search my own soul. When I found that all these things were rooted in me, I recognised that they were, I admitted the fact, that they were. I saw them clearly and distinctly that they were but that is the only way that they passed away from me. If I deny the fact or try to hide behind them and say that I was not that individual, that I was not so and so. When at the end of the questioning, the Master said; "What do you think of yourself now?" I said, "that's me." He said, "My son you have spoken well."*

[42.16] *But when we do see those things and we begin to realise that they are ourselves, that we are doing them every day, then we begin to drop them one by one. We find that our emotional habit-patterns, those things are being expressed out in the body, begins to dissolve away too. We find these aches and all sort of troubles and trials and tribulations, the small things that trouble us, just fade away into nothingness.*

[42.55] Can you enjoy the company of people who are less refined than yourself? And stand good-naturedly above an argument and keep that even keel that is essential to good comradeship?

[43.12] *You have an argument and what are you arguing about? You do not argue about the Truth, that is one thing sure, you are only arguing about your ideas against the other persons ideas. What do your ideas amount to anyway? Not very much. So therefore you argue really on nothing. But people who do argue get heated and are no longer friends, they are no longer colleagues.*

[43.43] Or are you impatient with other people with their fads and fancies or would you be surprised if others found your conversation boring?

[43.56] Would you think it was weakness to witness a depth of emotion that brought tears to a man's eyes? Could your soul reach to such heights? Do you know that he who feels deeply with understanding can rule the world?

[44.20] If you witnessed the ordeal on the Cross of Calvary would you remain tearless and hard to the price humanity had to pay for this act of barbarism? *Yet by this very act of barbarism we arrive at the Divine symbol for all the world. Nevertheless, it was an act of barbarism and history will prove it. If the words from his lips at that the greatest height of his suffering, "Forgive them for they know not what they do" fell upon your ears could you stand by tearless and emotionless?*

[45.18] It is not that we should kill out emotion but transmute it and transform this energy that is misdirected by the emotions that create bad habit-patterns from which we all suffer unknowingly.

[45.39] *We begin to see that there is a basic energy behind all emotion, whether they are good or bad. Therefore then, we see that when energy is flowing in a particular direction even the river can change its course.*

[46.04] *When the river flows out into the sea it is lost. But when the river is changed into channels it fertilizes the land and we have growth, prosperity. When we begin to realise within ourselves and understand these emotions that rise to our surface. When we see them, we do not suppress them in their negative and destructive state, but we understand them and transformation takes place.*

[46.39] *We water the land and growth takes place. The soul begins to grow through Understanding. No matter what your emotions may be, again you shall never suppress them but understand them.*

[47.02] The great harmonising supreme emotion is within us all and thereby we bring about our own salvation.

[47.12] And Paul put it eloquently to the Corinthians when he said, "I may speak with the tongues of men and angels and yet if I have no love I am a noisy gong, a clanging cymbal. I may fathom all mystery and ancient lore yet if I have no love it means nothing. If I have all the wisdom in the world and all the faith that can move mountains and do all these mighty things and yet if I have no love I have done nothing."

[47.55] This is the binding quality of comradeship, that perfect ideal expressing itself on the Cross of Calvary and culminating in the words, "Forgive them for they know not what they do."

[48.19] Love is impossible of analysis because it is rooted in God, the Father of all, and no matter what you are, Hindu, Mohammedan, Christian or Jew the only salvation is through that one supreme harmonising emotion. With Divine reasoning, relaxation of brain, nerves and muscles, in this state we will say also, "Forgive them for they know not what they do."

[49.01] *In a state of perfect relaxation where the brain and nerves are quiet. The brakes are taken off and the Father does the work. In the Temple of the Living God, He works in His own Temple, mind you, created by Himself for His own Self-Expression.*

[49.33] *This Life that I know has no conditions attached to it – it is free. It is I myself that impose conditions upon Life; by my thoughts, my emotions, my reactions. But in that perfect state of relaxation through Divine reasoning, I enter that state of bliss where I can say also; "Forgive them for they know not what they do."*

[50.15] For this was spoken of by the prophet Isaiah, "The voice of one who cries in the desert make the way ready for the Lord, level the paths for Him." This is the "I am" voice that remains in each one, the desert is the mind that is barren through ignorance. Level the path by discerning the cause of misery so that the Lord Supreme may take His place in you and me. The Spirit that was with God, the Spirit that is God. I am Spirit made flesh free from all conditions.

[51.12] *This is what we shall arrive at when we cleanse, clear our minds by recognising, and discerning what is in them. Therefore we turn the searchlight upon ourselves and not upon others. When we turn the searchlight upon others, we look for the petty little things, and really if we turn the searchlight on ourselves we will find them deeply rooted there.*

[51.47] *How true those words of the Master said, "take the plank out of your own eye, then you will see better to take the splinter out of your brother's eye."*

[52.05] **Benediction**

O Thou great Lover of error-torn brothers, the magic wand of thy words still lingers in our hearts, "Forgive them they know not what they do."

Thy trial upon the Cross proved the victory of Love over all anger and resentment and destructive emotion that harnessed man to his self-imposed shackles through ignorance.

O beloved Elder Brother, you are our example, for what thou hast done all can do, for thou hast told us so.

Wisdom obliterates ignorance. Love obliterates hatred, the Spirit obliterates death, the pain is subdued by understanding.

Let us remember thee when harshness covers up our Divine nature.

And when we are crucified by others let thy words be ours also.

Our one desire is to be at home with thee in the bosom of our Father-Mother-God who gives all birth into Eternal Life, peace and happiness.

M. B.

Footnotes:

1. *Catechumen*. One who is being instructed in a subject at an elementary level.
2. *Bagpipes*. A musical instrument consisting of several pipes through which air is forced by pressure on a wind-bag held under the arm. Chiefly associated today with Scotland and Ireland.
3. *Pibroch*. Series of musical variations for bagpipe, chiefly martial theme or traditional dirge.
4. *Gaelic*. Language of the Celtic inhabitants of Scottish highlands, or of the branch of the Celts including Scottish, Irish, and Manx Celts. *Gàidhlig* (Scottish Gaelic).
5. *Hò Rò Mo Nighean Donn Bhòidheach* (My Beautiful Nut Brown-haired Maiden). A charming traditional love song to a highland maiden in which her lover vows to return and reclaim her to share his life of exile in the lowlands.

Ho rò mo nighean donn bhòidheach Ho ro my beautiful brown-haired maiden

Hi rì mo nighean donn bhòidheach Hi ri my beautiful brown-haired maiden

Mo chaileag laghach bhòidheach My kind, beautiful maiden

Cha phòsainn ach thu I would not marry anyone but you

6. In the sound recording Murdo personalized here an incident that had happened to someone else, i.e., Dr. David Harold Fink (1894-1968), as related in his book "Release from Nervous Tension" (1943).