

Lecture 16 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 05.09.1950 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.

THE SIXTH STEP - THE PART THE MIND PLAYS IN RELAXATION - RELAXING THE EYE MUSCLES

(PROLOGUE)

[00.00] *I said last evening that I was going to explain something about the "Sanctuary." The Sanctuary has been brought into operation by Spiritual guidance.*

[00.18] *It has the foundation of true healing. Now, we know that there are thousands of healers in the world that have passed beyond this physical world but are still in the world, and are aiding and helping every one who wants help. These healers have a Spiritual organisation through which the work is done.*

[00.55] *Long ago I was told to organise this throughout the world, but I took my time, you know what I do. One feels that the time is not ready and so forth and you have got so much to do. But then I began to feel the influence behind this great Spiritual effort, and it was begun.*

[01.28] *Now when a person wants aid and help, their name is put on a register. Immediately it's put on that register, it is taken into a "Spiritual Register," and there Spiritual Forces are working entirely in unison with the Sanctuary here. When a person asks me for help, I directly work towards that end, to give that help. But I also call into operation those Spiritual Forces that are working entirely in the Spiritual World for the purpose of helping people.*

[02.22] *Therefore this is not an entirely a physical organisation but a spiritual organisation and that is why so many miraculous things have taken place.*

[02.36] *I could go on all night trying to explain it. But if you will see the fundamentals that I want to show you, is that when a name is placed upon the Register for healing, it is immediately transferred to a Spiritual Register. It is taken by those Spiritual Forces who are working in harmony and in unison with us, and then Forces are detailed to assist that individual no matter in what part of the world they may be.*

[03.25] *I have been trained in this work to move also in the astral so that I can help when necessary, but if you knew the many thousands of Spiritual helpers, you'd be amazed. Thousands of them are working for the benefit of people all over the world. Now I hope that will give you some idea of what it is.*

[03.58] Lecture six - The sixth step - The part the mind plays in relaxation - Relaxing the eye muscles

[04.11] *"With Thee is the Fountain of Life, In Thy light shall we see light." - Psalm. 36: 9.*

[04.22] *There is no doubt that the mind plays a major part in Relaxation and it is necessary to understand what takes place.*

[04.34] *What we think is transferred to the cerebrum and then transferred to the nerves and muscles of the body. This is an all-important fact we have to remember when relaxing, and to know this prevents what is known as the reverse effort.*

[04.59] *When we think, when we have an emotion, immediately we have an emotion, the cerebrum becomes operative at once. It carries those messages back into the body and the muscles become tense. That is the cause of most of our trouble.*

[05.25] *When those muscles become tense, they set up a reaction in the cerebellum at the back here, which causes a misbehaviour. A misbehaviour continues until you begin to release the tension in the various muscles of the body.*

[05.45] Some people when trying to relax find that their muscles become more tense. This is because they have not understood how the mechanism works. That is why I have laid emphasis on Divine reasoning as a very necessary factor in relaxation. For if the mind is caught up in the strain of modern life this strain is conveyed to the nerves and muscles and this is the cause of tension which is the seed of emotional habit-patterns.

[06.27] *Now you will easily see what happens, when the mind is caught up in the strain of modern life. Fear, emotion, anxiety, envy, anger, all these emotions become part and parcel of you and are transferred immediately to the body.*

[06.56] When the mind is in a state of harmony this harmony is conveyed to the brain and body. There is a super-physical structure which interpenetrates the brain and body and this structure is affected before the physical structure. The change begins within and moves outwardly.

[07.24] *Interpenetrating every physical thing, there is an astral form. Science has proved that matter itself is but energy. Energy is nothing more but Intelligence in action. And Intelligence in action is the Mother, which is manifesting through the whole of all things, the womb in which things takes place. The consciousness is the directing factor in this. And what your consciousness thinks, causes the effect to take place in this inner structure that interpenetrates the brain and body, and there you have movement in the inner realms before you have movement in the outer. The change begins within and moves outwardly.*

[08.28] When the consciousness is free from strain through Divine reasoning then the body is ready to obey the dictates of the mind. You must remember that the perfect state always exists. It is only when we upset this harmonious expression that we feel the result of our own reactions to the external world.

[09.05] *How are you free from strain? By Divine reasoning. You begin to get a glimpse of something that is beyond. Something that you do not know what it is, but you know that It Is. Something that is behind all Creation and is the only Reality. That very Reality is in yourselves and is your own Reality. When Divine reasoning comes to the fore, we find that there is a calmness – comes over the mind, and strain disappears.*

[10.00] Your mind and brain interpenetrate each other and act together. Their nature is to receive and record the effect any idea or object has upon them. Therefore we have to be alert, so as to discern clearly and wisely. So that effects are modified in accordance with our state of mind.

[10.31] *Their nature is to receive and record the effect any idea or object has upon them. Your previous experience has a lot to do with it. A child, when he is growing up, is not afraid of the fire, because he has not experienced the burn. But as you grow up you find through experiences the various things in life, the things that hurt you, and then the effect of these things and the idea of these things are registered in your mind.*

[11.22] *But if this fear becomes a dominant thing in your life, it will become the basic fear of everything. And what happens is this: that everything you touch and feel and look at, there is a fear. Divine reasoning releases that fear, and is the only thing that can do it. That's why relaxation alone is not sufficient. You must have Divine reasoning as the pillar to help you over the fear experiences of life.*

[12.11] *Therefore we have to be always consciously alert to discern clearly and wisely, so that these effects are modified in accordance with our state of mind.*

[12.28] The vibrations that you have fixed on your mind continue to express themselves outwardly. If we fear anything or if we enjoy anything, these are reflected on our outer structure.

This is a wellknown fact which each and everyone has experienced. And it is for this reason that these lessons on scientifically controlled conscious relaxation is being given. This technique has been the means of freeing thousands of tensions and effects created by themselves.

[13.17] *If there was ever in this world, a technique that could be given to the ordinary individual, to relieve himself of his troubles, this is it. I have not yet found any technique that could match it – relaxation and Divine reasoning.*

[13.42] *It is nearly forty years ago since I started relaxation. I knew the great worth of relaxation. I remember in the First World War. I was on the medical staff of the Mallery Camp in Edinburgh. () There were quite a number of shell-shock cases and I had great success with them. I put them in different huts and I treated them with relaxation. But I also gave them the key to their own existence and to my amazement, these fellows got well.*

[14.42] *I will always remember one fellow. He was having fits every day, and nothing could be done for him. I took him in hand, and with the first fit he had, I pressed the back of his neck. Put his head back so that it would break the spell, because we know this is one of the main nerve centres of the body. The next day I treated him, the following day I treated him, and each day I treated him. Do you know that that fellow never had another fit.*

[15.27] *I knew then that relaxation was a key to something and since then I have improved through experience in treating people all over the world.*

[15.46] *When the consciousness is free from strain, through Divine reasoning, then the body is ready to obey.*

[16.01] The one great truth we must remember is that the perfect mind cannot hold any imperfection otherwise it could not be perfect, and knowing this has helped us to overcome all our imperfections.

[16.20] We are reproducing through our mind and brain pictures which we hold in regard to conditions, events, people etc., and according to the intensity of the emotion attached to these pictures we create, so does it cause tensions in the nerves and muscles of the body.

[16.44] *I want you to see the connection between your thinking and your body. The thinking and the tensions you create. Once you see the mechanism, the action that is taking place, you will be able to remove them. You will understand what is taking place.*

[17.09] The method of how we can release these tensions that cause all sorts of effects upon our organism is of the greatest importance to all. Therefore a knowledge of the cause is most necessary and that is why I have chosen this sixth step to enlighten you on this very consequential subject.

[17.38] Most people are visualising the things they do not want through fear of them, *can you understand what that means*, with the result that they are manifesting them. The things most feared are social and economic and not physical pain, and it is here that suggestions takes a hand in creating conditions, even in our physical bodies, which we deplore.

[18.17] *The fact is you do not fear so much physical pain. But you fear those things that are social and economic, but these things bring about physical pain, bring about tensions which bring about ulcers, heart troubles, and a number of other complaints.*

[18.47] We suggest to ourselves everyday. Day after day, the same routine goes on in the mind, the same mental grind, no wonder that the body is tensed by emotional habit-patterns.

[19.10] *If you can see what you are doing, I have always told you to discern what you are doing, and you can remove and dissolve it.*

[19.23] That is why relaxation is the antidote to tension because relaxation is suggestion in its best form. It does not create the reverse effort that is often encountered when strong suggestions are made directly to remove a symptom.

[19.50] *That is very important. I have told you that strong suggestions do not bring about the thing that you want, but quiet suggestions do. If you tell a person, "do this, do that," he turns his back and goes the opposite direction, or you can almost feel the hair rising on his back, telling you that he won't do it.*

[20.20] I remember well when Coué (1) expounded his theory of suggestion and by his method he cured all manner of people of their troubles. His method was not by strong suggestion but by quiet smooth unobtrusive suggestions.

[20.43] *It is these small unobtrusive suggestions that bring the patient out of their difficulties. Now here is Coué's method in a nutshell.*

[20.56] The patient was instructed to lie *quietly, as relaxed as possible*, until a dreamy state was attained. In this dreamy state the patient had to repeat twenty times, "Day by day in every way I am getting better and better." *Now I see to a great extent what was happening.* Coué had already found that by using direct suggestions of the opposite of the trouble, the trouble invariably got worse, but by this relaxed method he scored great success.

[21.42] *But it was not relaxation at that time. He was aware of what we call "strong suggestions" bringing up the trouble more and more.*

[22.00] *If you said then, "my foot is getting better and better, my foot is getting better and better," it only brought up the idea of the sore foot, but in this state of quiet peaceful relaxation, and the slow easy method of the words, "day by day I'm getting better and better," thousands of people all over the world were cured at that time. The newspapers were full of it. But I know that Coué did not know the real cause of the cure.*

[22.45] Now we can realise what happened—this quiet unobtrusive suggestion became auto-suggestion and unless suggestion becomes auto-suggestion there is nothing done, that is why with relaxation so many wonderful results are obtained. This simple method induces auto-suggestion and the trouble begins to disappear, the brakes are taken off and Nature takes a hand.

[23.24] I am not making the wild statement that relaxation or autosuggestion alone is the cure. Nature does the work when we take off the brakes. But what I do affirm is that relaxation and autosuggestion is the best means whereby Nature is enabled to do the work. **The Father does the Work when we take off the brakes.**

[23.56] *I have not seen anything simpler. Nature is simple in her actions. If we help her, she will do her work.*

[24.08] When the mind discerns the false and the cause of its manifestation then 50 percent of the trouble is conquered because 75 percent of our troubles are increased by the fear of them. *Now read that carefully and put it in your pipe and smoke it for a little while and see what it will bring out.*

[24.40] *When the mind discerns the false and the cause of its manifestation then 50 percent of the trouble is conquered because 75 percent of our troubles are increased by the fear of them.* Therefore the mind has a tremendous influence upon our health or ill-health.

[25.02] In the mind also there are many opposing forces that prevent the idea of health being *transformed* into action and these opposing forces are released through outcropping through free association, *which we talked of the other evening*.

[25.23] *In the mind there are fears, through experience. If you are caught in a motor accident or you are caught in a street, a motor knocked you down, you would be afraid to cross the street. You would always look up and down even when you are in a street you would be afraid lest a motor was coming along.*

[25.47] *If you are caught in a house that was on fire, you would always want the doors to be open because you would want an escape. All these experiences are in your mind, they are the opposing forces to your health. If you do not know them, if you do not bring them to the consciousness and deal with them, they will still be a fear that prevents your health from being 100 per cent.*

[26.28] Now this is not completely understood. This state is a state of mind that is alertly passive. The pleasant and the unpleasant must be viewed with impartiality until the whole contents of the mind is known, the private thoughts, secret motives, intentions, bondages and desires.

[26.58] *All of these must be known, must be seen. And as you see them as relative things, you will see them as thoughts, emotions, conditions, that can in no way interfere with the Spirit when it knows its own power.*

[27.25] *When the Spirit knows its own power, it recognises all things relative to it. That power then is adamant.*

[27.43] This will reveal a knowledge of the self, and without selfknowledge there can be no understanding. Perception must be free from comparisons and judgment, neither must you seek comfort or security. *Neither must you seek to conform to any idea. If you do, then your free association begins to stop. Perception must be free from comparison and judgment. Neither must you seek comfort or security.* True discernment of what is in the mind can only be acquired by free association, *through impartiality.*

[28.40] *If you can then see everything and look upon everything in your life, whether it is private or not, you can discern it, you can dispose of it. It shall no longer have any effect upon your health. That is the freedom of the mind.*

[29.05] *My God, if you could only see a free mind.*

[29.13] *As a matter of fact, I always see a free mind in children. That reminds me, I heard a story the other day, of the boys at school. The teacher was giving them a lesson in Scriptures and as you know, Timotheus and Titus, were contemporaries of Paul. So the teacher asked the boys, "what did Timotheus say to Paul when he appeared at the door?"*

[29.56] *One boy said in a loud voice, "If I'd known you were coming I'd have baked a cake."*

[30.06] *So in the continuing of the conversation, the teacher was flabbergasted. But he asked another question, he said, "what did Paul write to Titus when he told him he was coming?" He said, "California, here I come." (3)*

[30.25] *So the teacher packed up and finished. That was sufficient for the teacher for the day. It was a good Bible lesson I can assure you, the best Bible lesson I have ever heard.*

[30.44] Automatic writing is a means of revealing what is the content of the mind. When automatic writing first begins there is much drivel and confused thought expressed, but this should not stop you, as each layer of consciousness is revealed we reach a state when true thought begins to express itself.

[31.13] There are many people who have tried automatic writing and attribute it to the unseen, but more often it is the content of the subconscious that are being expressed. *And not until the whole of the contents of the subconscious is expressed, can you have true Spiritual writing. It sometimes takes five and six years for a person to be a real automatic writer. For instance Mable Cummins(2) who wrote, "Paul in Athens," through automatic writing. That book was criticised everywhere but no flaw could be found. Historians took it and pierced into it, but they found that every fact was true. This woman knew nothing at all about Paul, where he was. She was just a person who had practiced automatic writing for about seven or eight years.*

[32.33] *When the mind is cleared of all the rubbish, and there is a lot of rubbish in it, () then you will find real thoughts. Thoughts of the Spirit manifesting through you. Knowing of all things can come through the mind of the individual because it is linked with the Universal.*

[33.08] In this revealing there must be no conflict with opposites for these are but images in the mind which must be discerned. Freedom comes only through discernment of what is in the mind.

[33.30] *You have to discern what is in the mind. The emotions, the motives, the cause of all these things. **Freedom comes through discernment of what is in the mind.** What a wonderful statement that is, but nevertheless a Truth.*

[34.00] Emotion is often the main cause of spontaneous suggestion that takes root in the mind. The emotion of fear always surrounds the idea of trouble, disease or accident as well as economic and social problems.

[34.22] The mind that is free is pliable, but a rigid mind full of fixed ideas is truly ignorance. When an idea is accepted by the mind it causes certain cells of the brain to become active. The brain is the instrument through which physical contact is made and through the cells of the brain a definite effect is created upon the corresponding parts of the body, creating action there according to the intensity of the idea held *or the emotion.*

[35.04] *Therefore we see how these conditions come about in the body.*

[35.11] Impulses are thus created, carried along the nerves to any part of the body. The cell structure is mind substance in a negative phase of action interpenetrated by a mental activity which is mind in a positive phase of action. *The one interpenetrating the other.* Thus a change in the tissue structure takes place.

[35.52] *What a simple explanation!*

[35.58] *I want you to read this lesson. Read it over and over again until such time as you become aware of the facts here. (footnote: Dr. Mac pointing at the blackboard) Because if you do not become aware of those facts, you will never rid yourself of your troubles. You must know the mechanism that causes all your troubles. The mechanism through which it flows.*

[36.27] Can you now visualise what a free mind is? This is a mind in which there are no opposites, no division, no separation, no bias, no prejudices, no antagonisms, *no fears.*

[36.54] *Let us see then what a free mind is. It is a mind in which there is no opposites, no opposing forces, there is no two ideas battling one another, making a battleground of your mind, such as fear and faith or any other thing. No division. That there can be no division whatsoever in any part of the Universe. There can be no division upset in the mind. There can be no sense of separation. There can be no bias, no prejudices, no antagonisms, no fears.*

[37.50] *A free mind is not an easy thing to get, but it can be got, when you know the mechanism and the way to get it. Discerning continuously; every movement of the mind, every antagonistic thought, every*

sense of separation, every fear. Not to banish these things or try and push them out of your mind because that pushes them further into your mind. You have got to understand the cause of these things. I wish I had time to go further into this great subject but as I have to give you instruction on how to relax your eye muscles this must be left for some future lesson.

[38.53] The eye is the window of the soul. Tense eye muscles reveal a tense body. To relax the eye muscles also tends to relax the body muscles.

[39.07] *I know from experience what eyes are. During the First World War, I lost this eye. But this eye was also blind, and for a considerable time I did not get my sight back. But I worked diligently through exercise. And I still have to be careful because of the muscles of this eye. Unless I understand macular vision, I wouldn't be able to read to you.*

[39.53] *Little do you know the difficulties and the trouble I have had to make my sight come as good as I can read any word you wish. For at one time I couldn't see a single thing. But I am telling you this that once you are able to use macular vision and relaxation, you can bring your eyes back to normal. When you find that your eyes are strained, you close them for a little while. You allow them to close naturally and easily, in a lazy fashion so that the muscles become relaxed. But if you spread your vision then there is trouble.*

[41.04] *I look at one person after another, but to look at the whole of you at once, I would immediately destroy this eye. When I look, when I am reading, I look at the word, one word after another. Therefore I am able to bring the muscles of the eye back to normal. Therefore I read easily, without effort, through macular vision.*

[41.43] There are six muscles attached to each eye, to turn the eye from side to side and up and down. There are other finer muscles that expand and contract the iris and the eyeball to obtain the proper vision.

[42.05] Most people seldom use the eye muscles to any extent, thereby making them rigid. When they want to look at the sides or up and down they turn their heads. When reading they try to read a whole line at a time resulting in a strain of the finer muscles of the iris and those which control the focusing apparatus.

[42.39] *I could not read. If I looked at more than a few words at once, I'd immediately destroy the sight of this eye. Little do you know how difficult it is sometimes for me to read and write as I do, book after book, lecture after lecture. But by practice I know what can be done. Therefore, I am not speaking from out of books. I am speaking from practical experience that you can also acquire the same wisdom and knowledge to bring your sight back again.*

[43.29] Exercises have been given for the working of these muscles such as moving the eyes round a square then across the square diagonally in each direction. This undoubtedly helps to exercise the muscles. But if these muscles are still rigid, more harm than good is done.

[43.53] *So before you exercise at all you must relax your muscles of your eyes. The best way to relax them is to bring your hand upon your eye and feel that the eye is falling out into your hand.*

[44.10] *Put your finger across your eye here and try and bring about the peripheral small muscles here, you will feel them relaxing. Then as you get them relaxed, then the inner muscles begin to relax also.*

[44.33] Now here is the exercise that relaxes the eye muscles. Sit at a table with a cushion under your elbows. Place your hands cupped over your eyes and feel as if your eyes are falling into your hands. If you have any kind of eye trouble no matter what it is this exercise will help you greatly.

[45.01] *You just do like this, for instance, we will say that this is a chair and here is a table. You have a cushion here which your elbows are on so that it does not hurt you. Now you do this (Demonstrates) close your hand so that no light of any kind will come in. You can sometimes open your eyes and look into the darkness in your hand. That helps a great deal to relax the eye, looking into the darkness in your hand with your eye opened. Then close your eyes and say to your muscles of your eyes, "relax, relax, relax, relax."*

[46.00] After your eye muscles are relaxed practise moving your eyes from side to side gently at first because the eye muscles will contract again when moved strenuously. Do not tire the muscles, go slowly at first.

[46.20] *Again, a strong suggestion gives you the opposite to what you want. Strenuous exercises interfere and make your eyes more rigid.*

[46.33] The next most important exercise is to use macula vision, that is to keep the focus moving round the smallest part never staring. Take a word and move your focus around each letter, then practise reading word after word. When you do this you will find how easy it is to read without glasses. This exercise relaxes the eyes' finer muscles. Staring strains them and causes tension.

[47.10] *I am using macular vision all the time. When I look at a letter here now, the "T" for instance, I go round the "T" up and down the bottom. And I look away in the distance also in macular vision, at a "T" in the distance, a sign somewhere on a building, a "T" out there. I follow the outside of the "T." Then I come back and look at the "T" again here, and I do the same over there again. That is short and long focus – macular vision.*

[47.49] *When I look at "THE" I think the "T", "H", "E" – then I can look at you, or you and you, quite easily, the eye is not strained. It brings the muscles back into operation. But if I immediately try to see the whole of you, at once, I would go completely blind. That is how I have to be careful with this eye. It has to do a lot of work yet, because I am going to live another 20 years yet. I am going to write a good many more books yet. I am going to write a good many more lectures yet. I am going to heal a lot more people yet, lots of other things I might do; having a glass of whisky at a time and doing all those things that makes life worth living.*

[48.55] *You have got to be happy in this world, unless you are not happy in it, what is the use of being in it at all.*

[49.03] *I saw the other day, people come from the church, with their heads looking down. They were walking slowly, and slowly, never looking side to side, very slow and strained. I said, "if that's religion, God forbid!"*

[49.27] *Get out into the fields and the flowers and the trees and see God there, everywhere! Why were they like that? Because of the fact that all they heard that day was sin, damnation and hell. I say if there is a hell, well it must be in heaven because there is no other place. If God is Infinite in nature, there can be nowhere where He is not, otherwise He could not be Infinite. Therefore if there is a hell, God is there in hell Himself. Hell and heaven are states of consciousness. There is no such place and children are taught, even today, that they will be burnt in hell, they will be stuck with forks, all this sort of rubbish.*

[50.34] *I saw a book the other day about Adam and Eve and all the various stories children were taught. Here was Adam and Eve underneath a tree and apples were falling down. Then Eve grabbed the apple and she handed it over to Adam. Here you see the pictures of all this thing going on. How awfully stupid! And then a little further on you can see a big furnace and the Devil there with a long tail and fork. So he is waiting for people to come down.*

[51.13] *It is as bad as the story of Sandy. He went up to heaven and he could not get any further, but he got to the gate and Peter met him and he said, "what do you want here, Sandy?"*

[51.24] *He says, "I want to get in."*

[51.26] *"Why," he says, "you never did a good turn in your life."*

[51.30] *"Oh yes," said Sandy. "I put sixpence in the poor box once."* [Recording stops here.] (4)

[Part of book, no recording] When you are really interested in anything your eyes flow over each detail. This is Nature working for you. See with your mind and not with your eyes. Your eyes are the instruments of the mind, always remember this.

[Part of book, no recording] I will close this lesson by saying that, by constant knowing, we are freeing ourselves from all our burdens. This constant knowing is experience plus understanding plus wisdom plus the realisation of what we are in Reality. Just as every light has electricity behind it so everyone of us has Life. The physical brain and body are created by God as an expression of His Divine Nature. Then let us be true to this Nature which is the only Reality within us. We must employ our minds until we reach this sublime state of being, thus we will be free. The Truth sets us free.

[Part of book, no recording]

BENEDICTION

O Divine One, Thou art just behind my thoughts, yet at times Thou seem so far away.

Was it that I myself was the cause, engulfed in the stream of reaction to the outside world?

Loving One, now may Thy Presence be revealed in my thoughts and the veil that separated us be dissolved away.

Talk with me, walk with me. I want to hear Thee speak to me. For Thou hast shown me the way that leads to Thee, O Precious One.

M. B.

Footnotes:

1. Émile Coué (1857-1926), French psychologist and pharmacist who introduced a method of psychotherapy, healing, and self-improvement. The originator of 'auto-suggestion'.

2. Geraldine Dorothy Cummins (1890-1969). Born in Ireland. Medium, channel, and spiritualist author. *Paul of Athens (The scripts of Cleophas)* published in 1930 was her second book.

3. This might refer to a famous song by Al Jolson „*California, here I come*“ of 1924

4. The story Dr. Mac was about to tell would continue like this, „ ... so the Devil came along playing a pipe, and he 'Sandy' says, "give me my sixpence back, Peter, I'll follow the music."