

Lecture 18 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 19.09.1950 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 EIGHTH STEP - CONFLICT THE CAUSE OF ORGAN MISBEHAVIOUR - CONSCIOUS RELAXED TENSION EXERCISE COUNTERACTS FATIGUE ACID

[00.00] The eighth step - Conflict the cause of organ misbehaviour - Conscious relaxed tension exercise counteracts fatigue acids

[00.17] *"I will heal their backsliding, I will love them freely."* – HOSEA 14: 4.

[00.30] Nature teaches us how to rest perfectly. When we look upon the little child asleep we see Nature in perfection. Animals and children relax naturally. It is only when we enter into a confused world that we find social situations confusing. We also become confused when two situations conflict making opposite demands. If one tugs at the heart and the other at the pocket, *et cetera, et cetera*, when these conflicts are too strong for the individual, nervous tension is the result.

[01.23] *We enter into a world confused, yes the world is confused. So much so that we find ourselves caught up in this confusion and it is only when we begin to realise the truth of things, that we can dispose of it.*

[01.49] We see then that nervous tension exists within the nervous system and within the organism of the body caused by uncontrolled mental excitement or anxiety. In the first place our reactions are mental but the result is physical, for when there is a mental tug of war there is a pull of one organ against the other. Therefore nervous tension is physical, that is the reason that so many sicknesses are caused by emotional conflict.

[02.37] *It is very difficult sometimes to understand a nervous trouble. Because there does not seem to be any cause for it, but yet it lies there latent in the individual. The individual has to find that out for himself or herself or through the medium of some person who understands, to lead them out of the morass into plain water, where the person can sail through life with understanding.*

[03.26] The many ways that conflict can take place within the individual are too numerous to mention. If I may mention one or two it will lead you to investigate your own mind to see what conflicts remain there.

[03.47] A person is brought up in poor circumstances, his early life is punctuated with poor food, insufficient clothing and comparison with others at the same school. In after life he may progress, be a gigantic success, yet always has a feeling of inferiority because he has not outlived comparisons and this is a hindrance to all that is possible for him.

[4.27] *I knew a case of two men, both of these men were brought up in poor circumstances, they were both gigantic successes; one was a surgeon and the other was a businessman. The surgeon had found his way out of the difficulty, but the businessman did not, he always felt a sense of inferiority when he was in company with this person. So he said to him one day, "I envy you." And he said, "why?"*

[05.16] *He said, "you seem to be so free and in myself I'm caught up like a vice. I have a feeling of inferiority although I am successful in life," he says, "there's something always tugging, tugging, within me," he said to this surgeon, "but you were brought up in good circumstances. But me I was brought up as a poor boy, I can remember going to school with tatters. I can remember all these things [...]"*

[05.57] *So the surgeon said to him, "but I was brought up as a poor boy too. I was the same." He said, "it took me a long time to get out of it, but do you know how I got out of it? By doing things for others. I lost*

myself in doing things for others and I found my real self. Not the self that is hidden in your mind, of the past, but your own real self."

[06.36] If comparison becomes too strong then there is conflict which affects the nervous system and the organs of the body. Internal conflict continues in the form of habits of organ behaviour in correspondence with the emotional conflict in the mind.

[07.08] *Here lies the tremendous thing that I want you to see, comparisons are the cause of a great many organ misbehaviours. So that's why the truth comes into the life of the individual when he sees.*

[07.33] *When the yogi understands, he says, "all is God, I am one with the Father." He gives away everything he has for the time being, and becomes a poor, poor man. He may be a prince, yet he gives everything away and becomes a poor man. He goes into the mountains and there he resides until he gets greater wisdom, and knowledge. He may reside there for years.*

[08.16] *To me, that is a waste of time. Because I know that unless you have action, unless you come out into the world and work, unless you become free through action, you will never know the greatness that is within you.*

[08.44] *God has created you and made you to be. And he must be the only One who is functioning in each and every one of us.*

[08.58] *If we become ourselves, ourselves mind you, not the pattern or the image of someone else, but ourselves as God has made us with all the various faults, with all the various mannerisms, with all those things, then you are a success. But when you try to imitate and follow a pattern, you are lost.*

[09.39] Tensions have a way of accumulating over the years resulting in disorders in the organs of the body and affecting one's thoughts. The body tells the mind what to think instead of the mind telling the body what to do. *The body talks back and the majority of us know it. It is when we begin to know those things, we can understand them. But if we don't know these things, we are caught up in them, with the result that we live a miserable life.* It is here that conscious directive relaxation comes to our aid as the means of breaking up these habit-patterns that cause so much misery in our life.

[10.47] The subconscious consists of man's habits of organ behaviour and as the function of the mind is always active we can understand the cause and how the cure can be effected. [error in book]

[11.07] Conflict can be caused where we live in a perpetual desire to get away from a situation while dreaming of the state desired. *We live in a world of reality, yet our mind is caught up in a world of fantasy. Here is a struggle and this goes on continuously, with the result that you are struggling in this world in which you live, because of your world of fantasy. If you will understand what you are doing, then the conflict will cease.* In this state of unreality one cannot adjust oneself to the real situation in which one is actually engaged in, with the result that a conflict is created.

[12.20] *You see then, that conflict is created by opposites. The opposite is here, while you are living in the world of Reality, and the other is a world of fantasy. These are opposites. If you are engaged in a task, you will realise that all your energies, everything you have got should be put into that. Because it is expression that counts, and not living in a world of fantasy.*

[13.04] But when one realises what is taking place and a careful view of the whole situation is understood, ways and means are found so as to get out of the situation not desired, but action must be taken, not merely dreaming of the state desired. When action is taken then the conflict begins to dissolve away.

[13.34] If a person is continually living in a fantasy, or something where they can escape, the only way they can escape from it is to make the move out and take up that which is more desirable.

[13.54] In childhood, comparisons are invented to release nervous tensions, yet these comparisons do not end when the situation ceases to exist. They are carried forward preventing adjustments in adult life. Consequently the nervous system is overtaxed by our reaction to conditions around us.

[14.28] We can, to a great extent, overcome most of these perplexities, or these habit-patterns established in our infancy. We are able to a great extent to hold them in abeyance, but they are always struggling for an exit because you have not dealt with them. And when you live in difficult surroundings, and difficult conditions, we find that these habit-patterns created in infancy, begin to express themselves in the form of neuroses.

[15.16] We are in the ordinary way able to control them and suppress them. But when conditions around us become too strained, then we find ourselves in difficulties. I want you to watch carefully how this can be eliminated.

[15.45] The elimination comes from the realisation of what you are doing; to understand your motives, to discern your emotions, your thoughts, and by doing so, these things will naturally rise to the surface and you can deal with them.

[16.14] In this fast-moving world of ours we are caught up in our emotional reaction. Science is now speaking of "atomic neuroses" caused by fear of the atom bomb. Here we see conflict between Life and death, between having and not having. When we understand that there is only Life, that death does not really exist, much of the conflict begins to disappear. In fact, there is no death. It is in man's mind that it exists.

[17.01] How clearly the picture of the Master comes to my mind when he said these words, "My Father is the Father of the Living not the dead. Let the dead bury the dead." That's those who believed in death. "It is the Father who ever remaineth within me forever performing His own deeds." How wonderful the truth is.

[17.33] When I read about the Master, I take up the Bible sometimes and I sit down and I read about him. And I think in my own mind and I bring him down to the twentieth century. And I can see that he is not two thousand years old at all, he is now twentieth century language. The fact that he tells you to fear not, be not afraid, to love one another, love your enemies, do good unto those who injure you. He is preventing you from having stomach ulcers, skin troubles, neuroses of all kinds. He is talking twentieth century language. I can weave the stories around him and I can see the whole wonderful truth come down to us this very moment. How wonderful it is.

[18.50] Then we know what he told when the thief was on the cross and he said, "this very day you shall be with me in paradise." To show that there is no death. A proof of the fact that these people are still alive. And if you believe that Jesus is alive today, which you must, then everyone else who has passed, is also alive, because we live in Christ and Christ lives in us.

[19.40] If one allows the mind to dwell upon the supposed effects of the atomic bomb fear is created, on the other hand one may reason this way. Well, we are all in it, those who have everything will be in the same boat as those who have nothing, and those who have nothing will not have to worry about what they have to lose.

[20.13] Every person is always worrying about the things they haven't got and that is causing more misery in the mind and in the individual, than anything else. It causes more troubles in the body than all the diseases in the world.

[20.34] If we would count our blessings one by one, it would help us a great deal better. Would you take ten thousand pounds for your two eyes? Would you take twenty thousand for both your arms and your legs and those you love and those that love you? You find that you are richer, by far richer, than if your coffers were filled with gold and diamonds.

[21.14] It is when we are caught up in the emotion that is created through fear that we suffer, when we reason with it the conflict disappears.

[21.29] When doctors are unable to understand these nervous disorders, they are unable to set a programme for the patient's cure, this constitutes an attack upon their ability, so in self-defence they criticise the patients, belittle their troubles and sneer at those who are able to help, which proves that doctors are not supermen after all but very much human beings.

[22.03] Some doctors have a deep conflicting emotion regarding this all too evident situation which makes many hide behind a selfimposed screen of mystery and superiority which they know is entirely false but will refuse to admit it.

[22.24] Robbie Burns (1) said, "oh with the power the gift of years, see ourselves as other see us."

[22.33] When a doctor tries to understand the patient there is no such hostility and confidence is created. *And a doctor who understands and many of them are coming into that light of understanding, they are beginning to see that behind it all is this continual mental conflict. And with their knowledge of the body, their education and experience, they are able to help the individual out of those conditions.* This confidence is half the battle in removing those self-imposed conflicts which create habit-patterns, which are reflected upon the body.

[23.34] Here is a typical cause of chronic indigestion. The function of the body adjusts to a critical situation. When one is in a peaceful state of mind with congenial company one's stomach moves normally in its slow wormlike action while the gastric juices flow freely to digest the food.

[24.06] *When you sit at the table, and your heart is joyful, your stomach works normally.*

[24.17] When anger, fear or jealousy or any other emotion is engaged in, movement of the stomach stops, the gastric juices dry up, and the whole body is reacting. *You know all that.*

[24.37] *Here is (2) a typical case where a boy lived with parents who always fought at the dinner table. His stomach would go into spasms and his intestines into knots. It was the custom to ring a gong for meals and as soon the very noise of the gong would sound his stomach would go into a spasm.*

[25.06] As time passed he grew up and although married happily, the very sight of food would cause his stomach to rebel and the sound of a gong at any time would cause a similar effect. Although he had forgotten the past the habit-pattern prevailed with the result that a stomach ulcer was created and an operation was advised. But by relaxation, treatment with Divine reasoning and suitable treatment he became completely well.

[25.52] *Here is a typical case of a young lad, a boy, where the habit-pattern was carried over into his adult life, and yet although he could not remember the cause of these spasms, immediately he got into that state of relaxation, and as I directed the outcropping of his mind, his thoughts wandered out and all of a sudden he remembered these things. As they rose to the surface, he was freed. How simple the whole story is.*

[26.41] So we see that beneath every neurosis there is a conditioning of some automatic function of the body. Therefore an understanding of the cause of the conflict is all-important and these lessons will enable you to find the cause of the conflict in yourselves.

[27.07] The ordinary man is governed by his feelings and emotions and has no definite knowledge of the Law of Cause and Effect. It is just another theory to him, a theory that he never really understands. So he tries to justify his action, done under a feeling of emotion of fear, anger or jealousy failing to note that the Law of Cause and Effect does not justify *any* action. It only produces the effect, so he seeks to console himself with explanations and excuses.

[28.00] *There is no excuse. But to say that we should have no feelings is entirely wrong. When our feelings are in the right direction, then they are producing harmony, and joy and health.*

[28.23] *Some will say that it is unspiritual to have feelings. But feelings, when you know that they are pure, full of love, compassion, when you find that underneath there is the Divine Nature there, then you get freedom. All the energies of your body turn towards creative work, understanding, love, freedom.*

[29.11] *It is the most glorious thing in the world for a person to have their heart full of love. Some people are afraid to express it. They damp it down – here is a conflict, a conflict because their heart is so full of love yet they can not express it, they are afraid.*

[29.49] *They are afraid because they think that the other person will think them soft, will think them foolish. But I tell you this, when you feel that bubbling over, that lovely feeling of love that's God, that's in your heart – it is He who is working in you and through you. It is He who wants to give expression to Himself through your soul. Don't hold it back – give it. God is Love. God is working in you, that is the Truth that sets you free.*

[30.46] We must build up and maintain in the mind the true state of being, which when understood will produce experiences for us that will produce health, success and happiness, therefore we must include the Divine Mind in our everyday working scheme. This will increase our ability to use every opportunity to succeed a hundredfold. "Acquaint now thyself with Him, and be at peace, therefore good shall come unto thee."

[31.35] *What the prophets knew! Yes, that old book is a wonderful book, although it was written by men, it is inspired. We can take a lot out of it. One of these days, I will begin to write stories as I see them in my own mind about the Master. From the time he was a boy, the time he was born, right through his whole life, until we find him passing into the inner world. Not away from us, but with us.*

[32.32] *I think I will be able to turn these stories and make them fit into our everyday life, our twentieth century life. I intend to make him an ordinary individual. A man, born of woman. For there in every child born, the Christ is born.*

[33.02] *I want to show you in him, the Christ Spirit, the all-powerful Word that was in the beginning. The Word that was with God, and the very Word that was God, and the Word that was made flesh. I want to show you this story and I want to feel that I am being helped to do it.*

[33.44] *One person asked me to do this and I have felt that the urge has come. I think when it is written, it will probably be one of the nicest books that one could read. But remember, I always know that I of myself am nothing, it is the Spirit of the Father within me that doeth these things.*

[34.30] We must not spend our time on mere affirmations, we must establish the Divine Presence by our actions, by our thoughts.

[34.42] Thought is the connecting link between the Universal and the individual. We find that conditions and environment are affected by our thoughts and emotions. "God Himself has made it plain for ever since the world was created His invisible nature, His everlasting power and Divine being have been quite perceptible in what He has made." Romans 1: 20. (Moffatt)

[35.20] When we begin to see the truth, we release many of these tensions that inhibit our true expression. Don't be afraid to express your love for one another, it is God that is Living in you. The lack of giving expression to love, is the cause of many or much of neurosis existing today. If you feel that you want to put your arms round your loved one, go forward and do it. That loved one will respond their hard love in their heart. Sometimes there is suppression because that suppression in themselves has prevented them from showing their love. But that will break down and by the release of the love within themselves, the union of God to one another is complete.

[36.41] We give illnesses names,() then we become afraid of it. These are things that corrupt man's mind. Therefore knowledge must be applied, it does not apply itself. No matter what sort of work we are employed in, channels will increase and develop, possibly new channels and unusual channels will open when the Law becomes fully operative in us through application.

[37.25] Now we come to the part of the course of how to *create* lactic acid in the body to counteract acids caused by emotional tensions.

[37.39] Everyone creates acid in the body by various means, by anxiety, excitement, fear, anger, jealousy, hate etc. Neuritis (4) is an example of this.

[37.57] The majority lack the knowledge of how to take care of themselves, they are engaged all day rushing here and there and after the day's work they try to find the best means of amusing themselves. They do not know how to relax with the result that more and more acid is created.

[38.22] We must use up the lactic acid (3) to counteract the acid which does us harm and there is an exercise I will describe to you which will relieve you of untold suffering in this respect by helping to balance the body function.

[38.43] *We all know, especially doctors know, that lactic acid is the thing that neutralises the acid in the body. Unless we have lactic acid in the body then, our nerves corrode, they tighten up, they burn. Tension creates acid, fear creates acid, anxiety creates acid.*

[39.13] The mentally overstrained will regain control when sufficient lactic acid is supplied to the nervous system.

[39.26] Relaxation makes us alert and relieves the tension from the brain and nervous system. Lactic acid is produced as an end product of muscular metabolism, but the fact is that most of the lactic acid is used up in muscular action and none is left for the nervous system.

[39.58] *How are we to create it?*

[40.02] Lactic acid may be compared to the calcium in our food. It gives us energy to accomplish physical expression. With physical action we produce a certain amount of fatigue poisons. By this exercise which follows you produce the smallest amount of fatigue poison and the greatest amount of lactic acid in the system, you become 100 per cent stronger in one year.

[40.42] You can remove pain from any part of the body by learning to consciously contract the muscles around the affected area. To do this is called conscious relaxed tension. Here is this relaxed tension exercise: Relax the whole mind and body, then lie in this state for sixty seconds, then stick out your arms, raise the body and make an effort to touch the toes at the same time consciously tensing every muscle in the body for a few moments only. Then relax again for sixty seconds. Do this five times.

[41.37] So you are lying completely relaxed on your back. Then you completely begin to raise your body and tense yourself towards your toes, your whole body tensed like that for a few moments, then you relax completely again for sixty seconds. Do that five times. It is simple, but wonderfully effective.

[42.05] This simple exercise has a tremendous effect, you will be charged with vitality, mentally and physically. Your brain will be clear and many of your pains will disappear. You virtually squeeze the poison out of the tissue, at the same time lactic acid is created which is absorbed by the nervous system thereby rejuvenating it. It rejuvenates the nervous system.

[42.36] This simple exercise is absolutely essential. In this series, I am giving you all the details to enable you to overcome all these conflicts. I am also giving you knowledge acquired from forty years experience among people.

[43.04] And I may say all over the world I have seen the most difficult cases, I have had the most difficult cases, I have seen them all. Every incurable case in every country I go to, comes to me. And I know how many I have relieved, how many I have cured – not I, but Life Itself has cured, () when tension has been taken off.

[43.46] I went to the oculist (5) the other day, just to satisfy myself that my eye was all right. In the First World War, of course, I told you that I had shrapnel in both eyes. This eye is peppered with it and this other eye is injured. But the oculist told me that my eye had made a most wonderful recovery, and there is nothing organically wrong with it now, it was only functional. And he said, "you read this." So I read it.

[44.42] He said, "do you know, it is your will that is making you read?" I said, "no, it's my vanity it's making my read." So he said to me, "well, you've got to wear glasses." I said, "I don't want to wear glasses." He said, "but you have got to wear glasses because," he said, "the muscle pull, you're irritating the muscle of your eye because you're using your will to read." And I said, "again I say it's my vanity."

[45.22] So you see, I'm not without vanity that is why I am vain enough to read to you without glasses. But one of these days, I suppose, I will have to wear them. So when you see me with glasses, you will know I have lost my vanity.

[45.52] Now this simple exercise has tremendous effect, you will be charged with vitality, mentally and physically. It is a wonderful exercise. In fact it is in my book, "Heal Yourself." But I am giving it here for you, so you can practice it.

[46.15] For cases of infantile paralysis, muscular atrophy, spasms, insomnia, etc., there is no finer exercise. The glands of the body are dependent upon a squeezing action to create circulation and for release of the hormones from within. Thus the hormones are taken up by the blood stream and are carried to other parts of the body.

[46.48] The lymph glands are also dependent upon squeezing for the release of the lymphatic fluid.

[46.58] This exercise should be done before you relax at night and the first thing in the morning. Try it out and see the results for yourselves.

[47.11] It will only take you a matter of 5 or 7 minutes for this exercise and you can do it lying in bed. And I'm sure that will suit you wonderfully.

[47.36] If you want to reduce your abdomen this is the exercise; if you want a streamlined figure this is the exercise. The Divine mechanism of the body is set in motion to work intelligently.

[47.56] We cannot separate the Spiritual from the material or the inner from the outer. What we create within we establish in the outer. Therefore the commandment, "Thou shalt love the Lord

thy God with all thy heart with all thy soul and with all thy mind and love thy neighbour as thyself" will give us the technique to use constructively the Law of Creation. The Father loves us all with a deathless love, so must we love one another. The Divine Law will fulfil our greatest desire and give us the happiness we so fervently seek.

[48.54] BENEDICTION

Beloved, if I go to the farthest Star there I shall be with Thee.
Worlds may come and worlds may go but I will be with Thee always.
The things Thou gavest me will never blind me to the Giver.
For Thou, the Giver of all things, will always be greater than the gift.
When trials come I shall look into Thine eyes and will say "I will be with Thee always" and I shall be free.
When my earthly breath fades into Eternal Life, I will whisper to Thee, "I am Thine always,
Beloved."

M. B.

Footnotes:

1. Robert Burns (1759-96). Scotland's most famous poet. Despite his early death at the age of 37, Burns produced a large body of work, including the popular Scot anthem "Scots Wha Hae", the poem "A Red, Red Rose," he is also the author of "Auld Lang Syne." *Burns Night*, evening of 25th Jan. (his birthday), celebrated the world over by many Scots with feasting and drinking.

... O would some Power the gift give us

To see ourselves as others see us!

It would from many a blunder free us

And foolish notion ...

"To a Louse," by Robbie Burns, 1786

2. [Dr. Fink in his book relates] This acknowledgement appears in the original "How to Relax and Revitalise Yourself," but is missing from the actual lecture notes and the wire recording. Murdo had made this case of Dr. Fink's his own. The case was related on pages 7-8 of Dr. David Harold Fink's book "Release from Nervous tension" (1943).

3. *Lactic Acid*. A clear odourless syrupy, water-soluble liquid, C₃H₆O₃, produced during muscle contraction as a result of anaerobic glucose metabolism. Present in sour milk, molasses, various fruits, and wines.

4. *Neuritis*. Inflammation of a nerve or group of nerves accompanied by pain, loss of reflexes, associated with paralysis and sensory disturbances.

5. *Oculist*. A physician who treats diseases of the eyes: an ophthalmologist. An optometrist. Origin: 1605-15. From the French *oculiste*.