

Lecture 26 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 21.11.1950 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.

JESUS TAUGHT MODERN MEDICINE AND OCCUPATIONAL THERAPY

[00.00] *Lecture 6 – Jesus taught modern medicine and occupational therapy*

[00.12] *(We will see that that is true. He did not teach a dogma, or a creed. He did not teach ethics but he taught us how to live.)*

[00.32] *“O heedless ones, how long will you choose to be heedless, and scoffers delight in scoffing, and senseless folk hate knowledge!” – PROVERBS 1: 22*

[00.50] We have already learned that there is but one Master Mind in the whole Universe and that our minds are but a reflection of It. Few people know this and fewer understand how it operates through the individual.

[01.09] *There is but one Master Mind in the whole Universe. A wonderful truth that there cannot be two master minds, there can only be one. Our minds are a reflection of that mind, we exist in it and it exists in us. Very few people know this and fewer understand how it operates. We will try to see tonight the great mystery behind this wonderful truth.*

[01.47] In everything we see and touch this Master Mind operates. Without It there could be no direction or control so we must recognise this Master Mind in everything from the lowest to the highest, then we know that all things are in their right place.

[02.11] *No matter what you see, the beautiful flowers, there is a Master Mind behind all expressing itself through it. How could it come to be such a wonderful thing without this Master Mind?*

[02.30] *The greatest expression of all is you and me because of the fact that we can think. Because of the fact that we can discern everything that is relative to ourselves. Because of the fact that we can become aware of the Consciousness of this Mind in us, which is the ruling factor in everything in the Universe, including the flowers.*

[03.07] *How is it then that we can use this Mind or allow this Mind to use us, in such a way that we become, as it were, the channels through which it flows? Well, it was the Master Jesus that showed us that way.*

[03.30] How can I make you realise that the Universal Mind and the individual mind are one, one and the same, because it cannot be otherwise? If you think that they are separate and distinct then you create separation, and it is this separation in the mind that is the cause of all our troubles. We create the separation. God does not create it.

[04.06] *We put on the brakes. We have got to take the brakes off. God does not put them on nor does He take them off. We have to take them off because we put them on. We have to eliminate separation from our minds because we accepted it. Therefore we prevented what is known as the Universal Mind expressing Itself through the individual.*

[04.39] *So in fact, that the Universal Mind and the individual mind must be one, shows there can be no separation at all between you and me. The Truth is that the Universal is expressing Itself through the individual. When the individual realises this, freedom comes, and the attitude of mind towards the*

external becomes entirely different from that of the one who does not realise this great truth. *Think now, your attitude towards things external to yourselves.*

[05.20] *How do you react to this? How do you react to that? What emotion have you to this? What emotion have you to that? Then you discern in yourselves that great and mighty truth about yourselves.*

[05.42] *How is it then that we can arrive at the wonderful truth of this great story the Master tried to show the world, and yet because he wanted to give them the greatest pearl, that pearl of great price, they refused it.*

[06.07] *His words were true: "do not cast your pearls before swine, lest they turn and ran." What a truth the Master said. Why? Because they turned on him and crucified him. He gives them the greatest pearl of all, that pearl of great price. Beyond anything that man could think was the realisation of his oneness with the Infinite Life.*

[06.46] *But when we try to discern these things external to ourselves, we see them as relative things. Now, how can we come to the realisation of this that is not relative? We become aware of it that which is unanalysable, that which is un-discernable. It cannot be discerned, it cannot be separated, it cannot be analysed. Nothing can be done in regard to it – it is just It!*

[07.27] *You cannot destroy the ether, that is the basis of all matter, but you can change matter. But you cannot destroy the ether because it is the basis of matter. Neither can you destroy the consciousness as the basis of your Consciousness either because it is the basis of all Consciousness – it is Wholeness.*

[07.53] *How do you arrive at the awareness of this?*

[08.01] *I have found this way, the easiest way. As I discern things, and I watch them, I am aware of something that is watching and discerning. Yet my thoughts must flow freely. I must not be caught up in the relative. I must not be caught up in my thought. If my thoughts seem to flow freely, no matter whether they are good and bad, I must not think of them good or bad otherwise I am caught up in them. I must not criticise them or I am caught up in them. I must not be afraid of them or fear them or I am caught up in them. I must discern them absolutely, impersonally, completely without emotion and without comparison of any kind. I must see them clearly without being caught up in them. Then I know that I am free. But if I say that is good that is bad and compare this with that, well that which is analysing is caught up in those thoughts and I am no longer free.*

[09.25] *It is discerning of your thoughts that they would pass across a screen without emotion of any kind; without being caught up in them, without comparison, without any idea of right or wrong but with complete and perfect freedom.*

[09.50] *As you recognise that which is analysing, that which is seeing those things clearly and distinctly, then you know that they are not of you, that they have no power over you – you are free.*

[10.17] *I am not going to say that you are going to reach that at once. Nor are you going to reach it in a years time. But I know that you can grow into it because the Master said these words, "yes, the Tree of Life is your salvation, it is a Spring of Living Water rising up to Eternal Life."*

[10.44] *It is like the seed. The small seed, the mustard seed, that is planted in the ground. But he says it is like the Kingdom of Heaven. The seed grows into a plant and the plant grows into a wonderful bush which is compared to a tree. When you compare the smallness of this seed, the mustard seed so very small, and you compare what the seed will grow into, it is tremendous. It covers the whole world. That is to say, this is the recognition of the Kingdom of God.*

[11.32] *First of all, it may be as small as the mustard seed but yet it will grow and grow. The Master said; into that Tree in which all the birds can rest and shelter under it, spreads its branches in such a way that all*

birds can come and shelter under it. Means that all the people in the world can shelter under it, and all the nations can shelter under it. That is why it is growing that way. It is the same for you. But it must come first from the individual before it becomes the property of the race.

[12.29] If you will just ponder in your own mind for a moment what this really means to you, you will soon give up your antagonisms, your fears, your desire to get even with the other fellow. In fact your whole life changes from inharmony to harmony and therefore from ill-health to health.

[12.56] We have already come to the realisation that thinking is creative. Yet we must become conscious of that which creates for thought is but a product of something else which is greater, which is eternal.

[13.17] *People have said to you, thought is power? I will say to you thought is relative and has got no power of its own? I am telling you the truth. But those people who say that thought is power they have not reached that Stage of Understanding of that which creates thought. They are still living in the relative and they are caught up in the relative. Everything they do in their lives is for the relative. They pray for relative things. They ask God for relative things. When they pray to God, they pray to a relative God, something outside themselves.*

[14.01] *So therefore the God that I know is not like that at all. The God that I know is within me but He is within every other soul too. He is the Creator of the Universe and It is the Power within me that creates too. The same Power, the same Creative Consciousness, the same Power that creates thought, and that is why It Is Eternal and Ever-present.*

[14.39] *The form of itself has no Power it rises out of the Formless. The Formless is the only Power there Is. The form is the vehicle through which the Formless expresses Itself. The Formless is still in the form yet retains its Formless state throughout the whole Universe. In that Formless is the Great Intelligence. In that Formless is the Great Consciousness, the Creative Power that is manifesting through the vehicle It created for its own Self-Expression.*

[15.24] *We have already come to the realisation that thinking is creative. Yet we must become conscious of that which creates for thought is but a product of something else which is greater, which is Eternal.*

[15.40] Thus you will see that if you are continually fighting your work you are only fighting yourself. When you struggle you only create habit-patterns which out-picture in your body and mind, the reason is not far distant but right within yourselves.

[16.00] *The cause it is within you not outside you.*

[16.06] *There never has been a cause outside you, it has always been within the individual. There has never been a miracle performed outside the individual. The miracle is always performed inside the individual. When Jesus said to the man, "arise and walk," the miracle was created within the man not outside the man.*

[16.37] Do you know that when you realise fully the oneness of all things you can begin to express the unlimited resources of the Universal Mind, that Master Mind that controls and directs all things large or small.

[16.52] Then let me ask you this question, how can this creative ability, this creative growth be used by the individual? Simply by *discerning the relative and becoming aware, consciously aware of your own consciousness, the Creator.* You will know that it is none other than the Universal Consciousness and the source of your power to think, *to create.*

[17.26] This may be hard to understand at first yet the proof is that the consciousness of the Universal Mind must be the same consciousness in the individual mind made in His image and likeness, for there can be no other, being Infinite *in nature*.

[17.48] *Who else could create except the Infinite, because He is Infinite.*

[17.54] *That is why it is said by the ancients, "He is Omnipresent, He is Omnipotent, He is Omniscient." That is to say, that He is present everywhere there is nowhere where He is not.*

[18.12] *He is Omnipotent, that is to say there is no other Power, but His and all Power that exists – is His.*

[18.21] *He is Omniscient because there is no other Wisdom or Knowledge or Intelligence but His. Any Wisdom and Intelligence that you see is His, no matter where it may be. Whether it grows out of the ground in a flower, or whether it grows through the individual.*

[18.45] This must be realised by each one before it can be a reality. For this alone sets in operation the process of creative growth which becomes automatic in nature and grows with understanding. Thus we realise what the Master meant when he said, "Love your neighbour as yourself." This is one of our greatest assets in occupational therapy.

[19.14] *Why? Well let us see why?*

[19.18] *So I say that the Master was the greatest of all exponents in modern thought, in modern medicine and in modern occupational therapy. He knew all the answers.*

[19.38] When we hate our enemies we are giving them power over us, *power* over our sleep, our appetite, our blood pressure, our stomach ulcers, our health, our happiness. Your enemies would dance with glee if they knew how they were worrying you to death, how they were turning your days and nights into a hellish turmoil.

[20.06] *They would dance with glee. That is the only thing they would want to do and because you hated them you are allowing them to do those very things for you. You are creating ulcers in yourselves, you have lost your appetite, you could not sleep. Your health was impaired. Everything goes wrong because of that one thing.*

[20.31] *Jesus comes along and he says, "love your enemies, do good unto those that persecute you." What a wonderful man! How he must have thought and knew all this story.*

[20.48] If selfish people try to take advantage of you in your daily business or daily tasks just cross them out of your mind, do not try to get even with them, you only hurt yourself more. Remember the Master's words, "The least you do unto one of these so you do unto me." In other words, it means the least you do unto one of these you do unto yourself.

[21.18] *So if you are kind to an individual you are kind to yourself. If you are unkind to an individual you are unkind to yourself.*

[21.29] *Why are you unkind to an individual? Because you hate them. Because either you envy them or you are jealous of them. What is happening inside yourselves all the time this is going on? You are not really hurting the other person at all, you are hurting yourself very much more. So in fact, in his words it means, "the least you do unto one of these, you do to yourself." The more you do unto anyone, the more you do unto yourself.*

[22.08] Perhaps you may think that this is a moral lesson of some starry-eyed idealist. It is nothing of the kind, it is just pure occupational therapy in its finest form.

[22.24] It has been proved that in 90 percent of cases of hyper-tension, in other words, high blood pressure, the cause is chronic resentment and in many cases causes heart trouble.

[22.40] *Hypertension, this blood pressure that is so prevalent today. Nobody seems to be able to cure it except those who know and understand. I have never failed with a blood pressure case yet. Not one. Why? Because first of all I begin to take away the tension. The tension away from their mind, the cause of the tension. Then relax the body, relax the mind. Take the tension off the vital parts and the blood pressure disappears.*

[23.19] *The thing is so awfully simple. So simple that all the medical men do not know anything at all about it and they cannot cure you today. But I will show you hundreds of them that I have cured of these troubles and with ease, with simplicity. I am convinced that there is not a blood pressure case that cannot be cured.*

[23.52] Here we have the habit-patterns externalised on the body. So when Jesus said, "Love your enemies," he was not preaching ethics which so many people believe, he was really practising twentieth century modern medicine.

[24.15] *He was showing you how to live. How to free yourselves from those things that injure you.*

[24.27] When he told us to forgive seventy times seven he was telling us how to prevent high blood pressure, stomach ulcers, heart troubles and many other ailments.

[24.40] *Forgive. An unforgiving heart is sure to make up trouble somewhere. You cannot get away from it.*

[24.52] *In his parable, he said, "forgive and you shall be forgiven." So how wonderful a truth it is, forgive seventy times seven.*

[25.09] A person came to me some time ago with a complaint which she had over four years which defied all treatment. She had had the usual X-rays etc., and all the rounds of specialists without result. When I told her as soon as she would forgive her sister and become friends the trouble would cease she looked at me in amazement and said, "How do you know that I hate my sister and her husband?"

[25.42] I said, "By your complaint."

[25.45] She said, "If you only knew what they did to me,"

[25.51] I said, "Go and read what the Master said about this kind of thing." *She was supposed to be a wonderful Christian. Yes, grand Christian.*

[Part of book, no recording] You go to church you pray to God and worship Him yet you hold hate in your heart. Your worship is illusion and your church-going is hypocrisy.

[26.08] After a week or so she returned to see me, almost cured, she had made it up and they were friends again, everything forgiven and forgotten. In a fortnight the whole trouble passed. She was completely cured.

[26.27] *That is one of thousands of similar cases, that can be cured by this way. Jesus gave us the way for it. He was the greatest exponent of occupational therapy the world has ever seen. His teachings are more than modern medicine because modern medicine really does not understand yet the teachings of the Master. But I know the application of his teachings will rid ourselves of all these troubles. That is why I say he was the greatest of all exponents of occupational therapy. Because occupational therapy is nothing more than a science of living.*

[27.30] Jesus was right, he was 2,000 years before his time and today people cannot see the wonderful truth in his sayings. When he said, "Love one another," he was telling us how to improve our looks.

[27.48] *When love flows out of your nose, your eyes, your mouth and your cheeks – they become rosy and your eyes sparkle. Your smile comes all over you because you are full of this joy.*

[28.08] I know a woman who is so envious and jealous, her face has become haggard with wrinkles, a comparatively young woman looks a hundred. Although she tries to patch herself up with creams and powder the disfigurement still shows through.

[28.28] All the beauty treatments in the world will not improve your looks if you harbour enmity. The best beautifying treatment is the heart full of tenderness and forgiveness. *A heart full of love, joyfulness.*

[28.52] *How wonderful is the truth. Bear no ill will towards anyone, forgive your enemies. Do good unto them that persecute you. Are you thinking it is a hard thing to do. Well I am telling you for your own health – do it. For your own good looks – do it. For your own figure – do it.*

[29.24] Hatred, antagonism, resentment all these destroy our ability to think, to work, to create. *Think now, when you hate, and of your antagonisms, you have resentments, does not that impair your ability to think. You are caught up in all these things that are destroying your health.*

[29.54] *First of all your heart begins to flutter. Something flows through your mind and all the time you are doing something and this catches you up in your mind and you forget what you are doing. Resentment, antagonisms. You make a scheme in your mind, how you are going to get even with the other person. Leave him or her alone. What use it be to you, if you started the same game.*

[30.27] *If one person hates, why should you hate her or him? If a person is antagonistic, why should you become sick too, through antagonisms? Your ability to think, your ability to work, your ability to create is impaired much more so than anything else.*

[30.54] *All these things the Master put before you and said, „Do this! Do that!“ and he knew what he was saying. You must get along with your fellows, you can prevent an inharmonious atmosphere if you will always remember the Law, always make the other fellow feel important. Again Jesus' words come before me as a guide, "Do unto others as you would have them do unto you."*

[31.33] *How do you get the best out of a fellow if you want him to work for you? Is to make them feel important of course. Make his job important. Make him important. Make everything around him important.*

[31.51] *Selfridge (1) who has passed on some years ago, was probably one of the great pioneers of goodwill in his business. When he would come through the shop, through his great warehouse in London. Many of you have seen Selfridges in London, it was only one of his many big establishments. A little boy was sweeping or picking up the papers, he would stop and have a moment to talk with him. He did not pass him by and the little boy said. "the boss talked to me. I'm important." But not only did he do that to the boy, but he did it to every one of his employees. Why? They worshipped him. They thought he was the greatest man on earth, and so he was. According to the best of all our instructions today, he followed out the Masters teachings, probably unconsciously, "do unto others as you would have them do unto you."*

[33.05] *But most people, what do they do, pass along. They see then the person who is inferior, they stick out their chest and say, "I am an important." But the great truth is, "he who exalts himself shall be humbled and he who humbles himself shall be exalted." That is another one of the great sayings. I tell you that the Law itself will exact every dot, it will be fulfilled.*

[33.41] *Kindness, forgiveness, love is the greatest of all qualities. With them all other things fall into line.*

[33.58] Your enemies would gloat over the effect they had on you by your hating them, making you tired, nervous, ruining your looks, giving you heart trouble and shortening your life. Therefore to love your enemies is not a principle of ethics but the law of self-preservation - *the law of self-preservation.*

[34.26] If you are not saintly enough to love your enemies you can for the good of your health and happiness at least not hate but forgive and forget.

[34.40] *That is one of the big things that we have got to do is to forget. We say we forgive but we have not forgotten. What a stupid fool he or she is when she says that because they have not forgiven at all.*

[35.04] *In Isaiah it says, "I have blotted it out of my mind all your ill-doing for my own sake, says the Lord." Isaiah was a great man too. Isaiah was a great prophet. I like to read Isaiah because it contains some wonderful truths. Then he says, "yes prove your innocence by anything you have done, good or bad."*

[35.39] *Most people are trying to prove their innocence all the time. Try to shelter behind their goodness. All the time they are looking at the evil in the other. But Jesus comes along with his story again. He says, "take the plank out of your own eye, you hypocrite, before you can see how to take the splinter out of your brothers eye.*

[36.09] *This is not a lesson in ethics. Don't think that. I am not talking ethics to you. It is the last thing I would do. I do not want to be caught up in ethics, otherwise you are lost. What I want you to do is to find yourselves. To free yourselves from all thoughts, from all emotions good, bad or indifferent, and come out in freedom. As free as God is now. Yes, I have got out my mind all your ill-doings for my own sake.*

[36.50] If we do not forget, then we are liable to kindle a smouldering fire that destroys our health, happiness and ability to work efficiently. I must remind you again that this is not a lecture on ethics but a lesson in occupational therapy.

[37.10] *You have to forget, to forgive. One is linked with the other because as sure as you are alive that smouldering fire of a memory that brings antagonisms, that brings thoughts of enmity, or jealousy into your mind, kindles that smouldering fire in your body and in your mind and comes up and shows itself in the form of these invidious habit-patterns.*

[37.51] *"Where there is a will there is a way," the will is not something that we have to create, it exists as the motive power behind all Creation. Now listen carefully. People say, "he has a weak will or he has a strong will." That is all nonsense. It is the application that counts. The will exists as the motive power behind all creation. And when we become aware of our oneness with the Whole it operates automatically. The greatest will in the world is destroyed because if anything happens to that individual, he becomes like a babe in swaddling clothes.*

[38.48] *But the individual who is aware of his oneness or her oneness with the Whole, this will operate automatically and you will see a transformation. Nothing in the external world affects them because they have that completeness, that inner peace, that inner calmness where the will operates automatically. But we cannot have this will unless we forgive. Remember when you forgive others you are forgiven.*

[39.28] *In other words, **the Father forgives all your trespasses as you forgive others their trespasses.** Again, it is true that immediately you do that – you are forgiven. All your troubles disappear. Forgiveness is one of the greatest things in the world for your health, for your good looks.*

[39.59] To be able to forgive we must become big in ourselves. We must become absorbed in something infinitely bigger than the narrow centred self. *That is always affected by others, what people*

say, think or do. Then insults and enmities which we encounter will not matter. We will become oblivious to everything but our cause.

[40.33] Jesus was absorbed in the cause of humanity and he is still the greatest figure in the world even today. The insults hurled at him by those who should have known better did not disturb his calm interior because he knew, "KNEW."

[41.00] *"Forgive them for they know not what they do."* What a man! Is there any person today that is fit to be his representative? I would like to know. All these are self-imposed. Jesus said these words, "any plant that is not planted by my Father will be rooted out." That means that no self-imposed representative, no selfextolled or exalted representative can exist in the world at all. That will be rooted out. What a truth it was!

[41.51] *Where did he dwell, did he dwell in the outer things? He wore sandals, he took the little children in his arms, and he said, "the like of these that make up the Kingdom of Heaven. If you harm any one of these, you harm me."*

[42.20] *We see how wonderful the truth is – to be able to forgive.*

[42.27] "O heedless ones, how long will you choose to be heedless, and scoffers delight in scoffing, and senseless folk hate knowledge?" Great men will always be denounced and insulted but they are too wise to retaliate. Take some of the great men of the past and present, when they are attacked and abused they smile for they know, "A smooth tongue turns away wrath."

[43.06] *I think one of the greatest of all premiers in the world was Mr. Massey (2) of New Zealand. The history of this man, although he is not so well-known as some of the greater, he was a man of great strength and purpose. But he never attacked anyone, neither did he retaliate to any attack upon himself. He brushed it aside with calm words of peace that he understood within himself. He was loved by everyone. I knew him well myself. I knew him intimately. We used to talk together about these things and I know well that in his heart he knew something, although he could not define it. There was something there that was great.*

[44.22] *Yes, so great men know that envy and jealousy in the mind of others makes them say and do things that a sane person would not do. Therefore I would say, that a person who has hate, deep hate, a person who is so filled with antagonism are on the borders of insanity – what would they do, what have they done, are they not trying to shoot one another, destroy one another?*

[45.05] Listen to these words, "Love your enemies, bless them that curse you, do good unto them that hate you and pray for them which despitefully use you and persecute you," ". . . so that you may be children of your Father which is in heaven." This will give you the peace that millions have sought in vain by other means.

[45.33] *Yes, millions have sought for their peace but they have not got it. They have tried but they did not know how to get it. But here are the words and the means of how you shall get it.*

[45.48] *Listen to these words, "Love your enemies, bless them that curse you, do good unto them that hate you and pray for them that despitefully use you and persecute you, so that you may be children of your Father which is in heaven." Try it and see and you will find it will give you the peace that millions have sought for by other means, and failed.*

[46.24] Getting along with your fellows is part of your regeneration through occupational therapy. Then, "Do unto others what you would have them do unto you." You want the approval of others with whom you come in contact. You want recognition, you want at least a feeling of importance, no matter in what capacity you are at present engaged.

[46.50] No matter whether your world is small or big, the same rule applies. No one wants cheap insincere flattery but you do want appreciation, so give unto others what you would have others give unto you. When and where, you may ask? My answer is now and everywhere. When your mind is trained to see the beautiful in Life you will soon become beautiful too.

[47.23] *What you gaze upon, you will bring forth.*

[47.30] A true "thank you" and mean it, for the smallest service will pay big dividends. When you have said something nice to someone which makes them happy does it not also make you feel happy? In fact it makes the whole day brighter and better and this is occupational therapy in its best form.

[47.55] A few words will make all the difference. Try this out some day and see what happens. When someone does you a turn say, "How charming of you. How nice of you. You are really a kind person," etc. These act like oil in the cogs of the daily grind. No matter if you see that person daily it makes no difference. Others will like you, and you will soon begin to like yourself.

[48.27] "He is like a tree planted by the stream that bears fruit in due season, with leaves that never fade; whatever he does, he prospers." Psalm 1: 3 (Moffatt).

[48.46] BENEDICTION

Thou rarest of Hearts, amidst the prejudiced minds and bitter hatreds, thou hast shown us how to treat insults, how to forgive others their trespasses against us.

Thou didst shed thy Love upon all with equality, and show us how to become attractive and sweet with loving kindness.

Thou didst love the stray as much as the good. Didst thou not say leave the ninety-nine and go find the one that is lost so that the fold would be complete.

Thou hast taught us how to free ourselves from self torture and remorse by loving all who love us and loving all who love us not. Thank you, Beloved Master.

[48.46]

Footnotes:

1. Harry Gordon Selfridge (1858-1947). Born in Wisconsin, USA. Made his fortune in America before moving to London in 1907 to retire. Opens Selfridges & Co on Oxford Street, London in 1909.
2. William Ferguson Massey (1865-1925). Born in Ireland. Family emigrated to New Zealand in 1870. Self-made farmer and entrepreneur. Prime Minister 1912-1925. Died in Office.