

Some fundamental considerations of disease

Edward Bach



Bibliographical information	
First published by:	Homoeopathic World
Date:	1930
ISBN	None
Republished electronically by the Bach Flower Research Programme 2003. Licensed by the Bach Flower Research Programme for copying for research purposes. No commercial use is allowed.	

Contents

- 3 Understanding disease
- 10 The remedies and their types

Understanding disease

To understand disease, its object, its nature, and its cure, we must in part comprehend the reason of our being and the laws of our Creator in relation to us.

It is essential to realise that man has two aspects, a spiritual and a physical; and that of these two, the physical is infinitely the less important.

Under the guidance of our Spiritual Self, our Immortal Life, Man is born to gain knowledge and experience; and to perfect himself as a physical being.

The physical body alone, without communion with the Spiritual, is as an empty shell, a cork upon the waters, but when there is union, life is a joy, an adventure of absorbing interest; a journey yielding happiness, health and knowledge.

Our evolution began as a new born babe, without knowledge, and with the whole interest self-centred. Desires being limited to comfort, food and warmth. Then as we advance comes the desire for power, and so for a time we continue to be self-centred, desiring only our own gain and worldly ambitions.

Then comes the turning point: the birth of the wish to be of service to others, and then begins the battle, for in the course of our further evolution we have to turn self into selfless, separation into unity, to gain all the knowledge and experience which the world can teach us; and to transmute all the human qualities into their opposing virtues.

However we learn slowly, one lesson at a time, but we must if we are to be well and happy, learn the particular lesson given to us by our spiritual self.

We are not all learning the same lesson at the same time. One is conquering pride, another fear, another hate, and so on, but the essential factor for health is that we do learn the lesson set for us.

It matters not our stage of advancement, whether aborigine or disciple, is of no consequence as regards health; but what is important is that we, whatever our station, live in harmony with the dictates of our soul. Whether it be to gain rank and wealth, or to live the sacrificing life of a martyr, health depends on obeying the commands, and being in accord with our own Spiritual Self.

Our soul places us in that station of life and gives to us that calling, be it bootblack or monarch, prince or pauper, which is best suited for our evolution, and where we can most readily learn the lesson needed, and whatever our position, it is only necessary to do the particular work laid down for us, and all will be well.

Disease is the result of a conflict, when the personality refuses to obey the dictates of the soul, when there is disharmony, disease, between the Higher or Spiritual Self, and the lower personality as we know ourselves.

None of us is given more than we can accomplish, nor are we asked to do more than is within our power.

Life then resolves itself into the effort of transmuting the lower qualities of self into the higher virtues of selfless unity. Not by drastic nor frenzied efforts, but by a slow, gradual and should be happy evolution.

During our sojourn in search of perfection, there are various stages. To transmute self into selfless, desire into desireless, separateness into unity is not done in a moment but by gradual steady evolution, and we have to master stage by stage as we progress. Some stages may be comparatively easy, some exceedingly difficult, and then it is that disease occurs, because it is at those times that we fail to follow our Spiritual Self, that the conflict arises which produces illness.

According to the particular stage at which we are failing, so on the physical plane does a definite mentality develop, with its consequent results both on the patient and those associated with him. It is this mentality which teaches the physician the real fundamental cause of the patient's trouble, and gives to him the keynote of successful treatment.

From this can be ascertained the effort the patient is expected to make, where he is failing, and thus can be deduced the correct treatment for his welfare. Hahnemann taught that "Like cures like." This is true up to a point, but the word 'cures' is a little misleading. Like repels like might be more accurate.

Disease itself is like curing like, or better, like repelling like.

The reason of disease is to cause us to cease wrong actions; the most effective method to harmonise our personality with our soul. Were it not for pain how could we really know that cruelty hurt? Had we never any loss, could we realise the suffering caused by robbery? True we should learn our lessons on the mental plane, and so save physical suffering, but many of us fail to do this. And so disease is sent to us to hasten our evolution. Cruel as it may seem in our narrow outlook, it is in reality beneficent in its nature. It is the method adopted by our own Fatherly Loving Soul, to bring us to the path of understanding.

Moreover, let it be remembered that suffering (although we certainly should by wisdom avoid it) is in a way a privilege; since it indicates that the personality has reached that stage of development when correcting is possible; very small babies are not chastised.

Hence immediately can be seen how disease can be avoided; could we but listen to the voice of our Spiritual Self, but keep in harmony with our soul, no such severe lesson would be needed, and we could live disease free.

Thus it is the work of the physician to assist his patient to that end, by spiritual, mental, and physical assistance.

The genius of Hahnemann realising the nature and reason of disease, used like remedies, which, by temporarily intensifying the illness, hastened its end. He used like poisons to repel the poisons from the body.

But having contemplated where his genius left us, let us advance a step further forward, and we shall see that there is even a new and better way.

If a patient has a mental error, a conflict between spiritual and physical self will result, and disease will be the product. The error may be repelled, the poison driven from the body, but a vacuum is left, an adverse force has gone, but a space exists where it has been situated.

The perfect method is not so much to repel the adverse influence, as to draw in its opposing virtue; and by means of this virtue flood out the fault. This is the law of opposites, of positive and negative.

For example: a patient is suffering pain because there is cruelty in his nature. He may suppress that quality by constantly determining, "I will not be cruel," but this means a long and strenuous battle, and should he succeed in eliminating cruelty, there is a gap, a void. But should that patient concentrate on the positive side, to develop sympathy, and flood his nature with that virtue, cruelty without any further effort is replaced and for all time becomes impossible.

So the perfect science of healing teaches and assists the patient to develop that virtue which will make, once and for all, immunity against that adverse quality, which it is his particular battle to efface.

This is not the healing of "Thou shalt not," but of "Blessed are they."

Another great principle of Hahnemann's genius may be considered here: the teaching of curing from within out.

The mind must be healed first, and the body will follow. To cure the body and not the mind might be very serious for the patient, as the

body gains at the expense of the soul, and at the best it is only a lesson deferred. It were better to lose a body than that the lesson were missed.

Therefore the work of the physician is two-fold, to assist his patient to correct his spiritual failing, and to give him such remedies as will help him to effect this on the physical plane; so that the healthier mind will effect a cure of the body.

For the latter it is essential that the remedies chosen should be life-giving and uplifting; of such vibrations that elevate.

In the choice of these we must consider their evolutionary status as regard to man.

Metals are sub-human. The use of animals would necessitate cruelty, and no trace of such must occur in the divine art of healing. Thus we are left with the vegetable kingdom. Plants are of three types. The first group is relatively below that of man in their evolution; of such are the primitive varieties, the seaweeds, the cactus, the dodder, etc. Also those which have been used for wrong purposes, some of which are poisonous: Henbane, Belladonna, and the orchids are examples.

A second class, on the same relative scale as man, which are harmless, and may be used as food.

But there is a third group, relatively as high or higher than average mankind. Of these we must choose our remedies, for they have been given the power to heal and to bless.

Moreover there is no cruelty entailed in this: for as these plants desire to be used for the benefit of human nature, a blessing is conferred upon them during their service to man.

The first group, by lowering the vibrations of the body, renders it unfit for habitation by the Spiritual Self, and hence may cause death. But the last class have the power to elevate our vibrations, and thus draw down spiritual power, which cleanses mind and body, and heals.

Our work as physicians is thus outlined: To study human nature, so that we may be enabled to assist our patients to a knowledge of themselves, and advise them how to harmonise their personalities with their souls, and also to administer such beneficent remedies that will raise the vibrations of the personality, and make it a more acceptable habitation for the soul; and thus develop the virtue required to bring that harmony between the Higher and lower self, which results in perfect health.

And now let us consider the practical aspect as regards diagnosis and treatment.

There are primarily seven main divisions into which we have to place our patients.

An individual may err, according to the particular lesson being learnt, on any of the following fundamental principles:

1. Power
2. Intellectual knowledge
3. Love
4. Balance
5. Service
6. Wisdom
7. Spiritual Perfection

Before proceeding further let it again be emphasised that the presence of disease indicates that the personality is in conflict with the soul.

Qualities and virtues are relative, and what is a virtue in one, may be a fault in another. To seek power alone may be right in a young soul, and cause no conflict between the personality and the Spiritual Self, but what is right here would be out of place and hence wrong in the more advanced stage of discipleship, when the Soul has decided for the personality to give instead of to take.

Hence a quality of itself cannot be judged right or wrong, without considering the evolutionary status of the individual.

What we know as evil is good out of place.

But the presence of disease indicates that there are qualities in the personality, which the Soul is endeavouring to remove, because such qualities are below the evolutionary standard of that individual.

Moreover the patient must be persistently refusing to listen to the voice of Conscience, refusing to gain his experience on the mental plane, and hence the necessity for the more severe lesson which is taught by illness.

From the mentality of our patients can we discern the error which they are making the particular failure of the personality to keep pace with the evolutionary standard desired by the Soul.

Errors on each of the seven principles will give types as follows:

1	POWER	Tyrant	Autocrat	Sensationalist
2	INTELLECT	Magician	Destroyer	Satyr
3	LOVE	Inquisitor	Hate	Rage
4	BALANCE	Ecstatic	Weather Vane	Hysteric
5	SERVICE	Self-righteous	Egoist	Flirt
6	WISDOM	Agnostic	Fool	Clown
7	SPIRITUAL PERFECTION	Enthusiast	Puritan	Monk

It matters not what may be the physical disease of our patient, we have to comprehend to which of the above types he belongs.

Nor must we expect the characteristics always to be strongly marked, for in many cases there may be only a trace of the adverse type remaining in their natures, but still it is essential to understand exactly their fundamental error, however slight this may be, to ensure successful treatment.

Moreover in many patients who come to us, their personalities are almost crushed out by some dominant relative or friend, and in some of these it may be easier to obtain a diagnosis from the dominator, for they will be of the same type as the patient; because again it is a case of like repelling like, for we are placed amongst those who have our own failings, more strongly marked, so that we may realise the suffering such adverse actions cause.

Before considering the above types in more detail, and so far as the research has proceeded giving the remedies associated with each, let us discuss the methods of dosage.

Here again the law of Hahnemann holds, not to repeat whilst improvement is taking place.

The remedies to be described are beneficent in action, and cause no aggravation nor reaction for their effect is to uplift.

They are prepared in the third, fourth and seventh potencies.

To begin a case a dose of the third maybe given twice or three times a day until improvement is well marked, then cease. So long as progress

is being made give no further treatment, but if there is a relapse, administer three or four more doses, and so on, each time after, less should be required. Only resort to the fourth or seventh, should the lower potency fail to hold.

If you had a friend who had suffered a great loss and was in despair, you would at first visit him often to cheer and comfort him; but as he became reconciled the visits might safely grow less.

So use these potencies; they are friends and blessings to the distressed, but as Hahnemann foresaw, even the sick must fight their battles and not come to depend upon even beneficent medicines; and so when better, it is necessary to fight along alone, as far as possible, without again calling for help until really necessary.

And of course the more a patient strives to correct the fault which lies behind his illness, the longer will the potency hold.

And now we come to a description of some of the types associated with disease, and the remedies given to cure these.

Here I must offer my gratitude to Dr F.J. Wheeler of Southport, for his very great assistance with regard to the clinical results he has obtained with these remedies, his wholehearted collaboration over a considerable period, and his financial generosity on a large scale, which alone has made possible the discovery of many of these remedies.

(All remedies to be mentioned in these articles are stocked by Messrs Nelsons and Co, 73, Duke Street, Grosvenor Square, London, W1. Messrs Epps, Thatcher and Co., 60, Jermyn Street, London, SW1).

th us even now.

The remedies and their types

The full botanical name of each remedy is as follows:

1. AGRIMONIA *Agrimonia eupatoria*
2. CERATO *Ceratostigma willmottiana*
3. CICHORIUM *Cichorium intybus*
4. CLEMATIS FLORA *Clematis erecta flora*
5. COTYLEDON *Cotyledon umbilicus*
6. CENTAURIUM *Erythraea centaurium*
7. IMPATIENS *Impatiens royalei*
8. MIMULUS *Mimulus luteus*
9. SCLERATNUS *Scleranthus annuus*
10. ARVENSIS *Sonchus arvensis*
11. VERBENA *Verbena officinalis*

AGRIMONIA

THE INQUISITOR

This type is not always easy to diagnose as they mask their troubles.

They are often, to casual appearance, genial and full of life's interest, and decidedly likeable people. They often drink heavily, though not to obvious excess: may be addicts to drugs: and desire excitements and a full busy life. Thus they hide the suffering within.

One feels with them that there is a tragedy beneath though they rarely admit it even to their best friends. Inside, they suffer torments: great fear of the present and especially the future, which may drive them to suicide. They care nothing for danger, and are reckless in all ways.

They have no peace: are active: restless: always doing: require little sleep: retire late.

They are usually very much interested in occultism and magic. They are in reality tormented souls who are weary of their sufferings, and would prefer death as a better alternative, though outwardly, they put up a brave fight with forced cheerfulness.

Frequently it is found that they are worried by some tormenting individual, though their persecutor may be on another plane.

The remedy brings peace: removes their torments: decreases the desire for stimulants: and gives them calm.

CERATO

THE FOOL

For those seeking to go forward, yet bewildered, unable to define right and wrong. Lack of knowledge makes them indiscreet in their choice of friends; in their work; their pleasure; and the influences they allow to come into their lives. Those whose intentions are good, but whose discretion is poor. They concentrate too much on the details of life, and miss the main principles: convention and small things count above main issues.

They frequently miss their opportunities because of minor influences; and throw away their life's work on account of the adverse persuasion of some relative or companion. They greatly exaggerate the duties they hold to another fellow-mortal; binding themselves to some dominant personality when they should be serving the many.

They are weak and make excuses for their persecutor, as a woman will defend the drunken husband who beats her. They are inwardly unhappy, because, subconsciously, they realise that they are wasting their time: they are quietly discontented with their own efforts. Could they but be persuaded really to grasp the truth of their foolishness, they would improve. This class is the victim of the Egoist and the Destroyer.

This remedy brings wisdom to comprehend the truth: judgement to define right and wrong: and encourages strength and ability to keep the right path when realised.

CICHORIUM

THE EGOIST

These people desire to use others for their own purposes; they are possessive, the opposite of the loving self-sacrificing mother. They are

loquacious; with rapid continuous talking, and weary others with their chatter. They are poor listeners, always bringing the conversation back to their own interests. They fuss and worry others over trivial things: they seem to desire to give others no peace, no rest. They are self-centred, hard natured, and full of their own affairs. Their very vivacity, at first perhaps entertaining and attractive, soon wearies those around.

They desire company and hate to be alone, in fact fear solitude, since they depend upon others for their supply of vitality. They obtain sympathy and attention through tales of self-pity, and through their maladies: they make much of their troubles, and will simulate illness if they find it brings to them care from others.

When unable to have their own way on important things, they are spiteful, revengeful, vindictive, and cruel. They are very persistent and scheming to obtain their own ends.

As relations or friends, they are demanding, and, although it is not always realised, they are a great drain of vitality.

They are often thin and pale; greasy skin: feel the cold. Chronic headache: indigestion: constipation: catarrh: colds: irritability, are common ailments. Worry upsets them much, often causing abdominal discomfort or pain. Appetite large.

The remedy, in addition to relieving any symptoms of this class of patient, stimulates sympathy with others, which is their lesson: hence turns their attention more from themselves, and so, out of sympathy for their victims, they cease their aggression: and may become of service to those they previously devitalised.

The lesson is through devotion to others, to become selfless.

CLEMATIS FLORA

THE ECSTATIC

For those who make “dreams their master”: live in their ideals; but do little on the practical side. Often book-lovers, and become lost in their reading, especially in earlier life.

They are carried away with religious or patriotic movements, becoming temporarily absorbed, and neglecting their ordinary duties. They will turn their attention from one enterprise to another rapidly.

They tend to form too strong attachments to other personalities, and place themselves under their power; this is voluntary and without fear and may be associated with deep affection and the desire never to be parted. The stronger personality may use his influence adversely

during life; or, after death, call his partner over: hence the absence of fighting disease.

They have no great hold on life: it is not very much to them: they show little resistance to disease: seem to have no fear of death, nor desire to get well. They are placid: calm: resigned in illness, not from patient courage, but because of their indifference.

Thus they have two phases: ecstasy concerning ideals and, in illness, calm resignation.

The remedy brings stability: and places the patient on a more practical plane; brings them 'down to earth'; and so enables them to fulfil their work in this world.

COTYLEDON

THE HYSTERIC

These patients have emotional instability. They are excitable: nervous: useless in emergency: they become flustered over trifles.

They are unreliable because of their uncertainty and lack of control. They wish to do well, but fail utterly owing to their irresponsible nature. Their weakness causes them much anxiety, especially their inability to conquer their faults.

Many cases of hysteria: hystero-epilepsy: and hysterical paralyses come into this group.

The remedy stimulates the ability of steadfastness, calm courage, and quiet determination to win.

It gives the characteristics of the Roman centurion 'faithful unto death'; just as *Scleranthus* develops those of the commander.

CENTAURIUM

THE AUTOCRAT

These people, in their striving for power, have lost their sense of proportion of their own relative position and importance in the world.

They are noisy in speech and movement: demanding of attention: impatient: and particular over the details of their own wants and comfort. They are overbearing and full of their own achievements.

Usually big physique: high colour: they tend to suffer from high blood pressure, and its companion ills.

The remedy tends to bring softness and gentleness into these natures: and to reduce the tension both mental and physical.

IMPATIENS

THE ENTHUSIAST

This remedy is for acute pain, no matter what the cause: it is the severity of the pain which is its indication. In some cases it has given relief after morphia had failed.

It is also for acute mental suffering: again the intensity being the guide.

It is useful in those people who (no matter their apparent status) are making a great effort to overcome some adverse quality: hence the intensity of the suffering when they fear failure.

In addition the remedy brings peace, and a definite mental uplift, of which the patients are usually very conscious.

MIMULUS

HATE

This type suffers from exhaustion, weariness, being easily tired. They have vague fears: dread of things unknown, which makes them nervous: sleep is poor and unrefreshing.

They are very averse to, and exhausted by, noise, talking, and especially to being questioned. They desire to be alone and quiet.

They are often interested in spiritualism, and are of the medium type.

Their exhaustion and prostration is out of all proportion to physical cause.

This condition is often seen after Influenza.

The remedy brings calmness and loss of fear. It develops pity in the nature which is the lesson required.

SCLERANTHUS

THE WEATHER VANE

The key-note to this type is lack of stability and confidence. There is no self-reliance, hence they are always seeking the advice of others; and are swayed to and fro between the various opinions of their

friends. They are unable to make decisions, and suffer mental torture as a result.

They are nervous: restless: shirk responsibility: and avoid people except when they seek help. Their fault is that they rely entirely on the intellect and not at all on their intuition. They have difficulty of concentration of mind, as this swings from one subject to another.

They are examples of extremes: first depression, then joy, at one moment optimistic, another pessimistic: they are unreliable and uncertain, because of their constantly changing outlook: one day a good companion, another moody: sometimes charitable and extravagant, sometimes mean and miserly.

Their symptoms, temperatures, etc, all come and go, rise and fall with rapid fluctuations, following the example of the mental state.

The remedy brings clearness of mental vision: ability for quick decision: determination and calmness in face of difficulties. It develops the characteristics of the efficient commander, as *Cotyledon* brings out the qualities of a good soldier.

ARVENSIS

THE DESTROYER

These people are in the depths of gloom; no light; no joy; no happiness. They are intensely unhappy as may be seen in their faces; and they brood darkness over others.

Their complexion is muddy, of a yellowish or orange brown.

They look always on the dark side of things and are despondent; and refuse to enjoy what opportunities they have of pleasure: always brooding on the dark side of life: they wallow in all that is morbid, and infect and depress others with their gloom.

The remedy brings sunshine into their lives, and helps them to cheer others.

VERBENA

THE PURITAN

For those of high ideals, striving to live an exalted life yet failing on some point.

The patient may be too stem, too rigid in principle, too narrow-minded in outlook, endeavouring to mould the world too much to his own ideals. Of highest principle, yet intolerant of faults in

others; too severe on himself; excessive self-denial driving the joy out of life. Failing in generosity, charity, or chivalry.

They may waver from their standards in times of difficulties.

This remedy softens the nature, broadens the outlook, increases the generosity and patience, and encourages steadfastness in face of trial.

The lesson of this class is: - tolerance: patience: broadmindedness.

The above are certain types. There are other remedies necessary to complete the series, which it is hoped will be found and published in due course.

In medicine we must study the great principles of life if we are to be of help to our fellow-men.

In this world we are all on the same path, fellow-travellers on the road to perfection. We have ultimately to gain all the knowledge and experience which can be learned on earth: to change completely self into selfless, and to develop all the virtues to the utmost purity.

The particular lesson of the present is the keynote to our type. We are not placed in the luxury of a palace to overcome hardship bravely: nor do we come as paupers to learn the wise control of wealth. The circumstances, the environment, and the people amongst whom he is placed, all should be indications to the wise physician of the battle which the patient has to undertake. Our very faults and failings are the reverse of the virtue to which we aspire. To conquer craving we may be born into a family where drunkenness is common: to conquer hate, we may have to be born amongst those who are cruel. In fact, often the adverse qualities which we have received by heredity are the ones which we have particularly come to eliminate. And if we fail to learn our lesson on the mental plane, we must suffer the result of our failure from others until the fault is completely eradicated in ourselves.

Thus our failings, and adverse companions, and circumstances are the opposite of the virtues we are attempting to attain.

In treatment it is essential to diagnose the type of the individual, and the virtue he is endeavouring to perfect; and, until such time as we are capable of administering Spiritual healing, we must prescribe that remedy which has the power to assist the patient in his struggle.

Thus we only judge the faults and failings and the adverse circumstances of a patient as indications of the good he is endeavouring to develop. In opposition to this, we must earnestly seek for the positive good: find out any virtue, especially a predominating virtue, which our patient has when at his best, and give him the

remedy which will so increase that virtue that it will flood out of his nature his faults.

Our work as physicians is to seek for the best, either by direct means or by studying the faults which have to be overcome; and to develop and bring out that best to the utmost of our power. It should be our endeavour, by means of the agencies at our disposal, to keep our patients at their highest standard, and thus enable them to march forward.

And now, Brother Physicians, there is a simple and more perfect method of potentisation of remedies than we have hitherto used.

Let not the simplicity of this method deter you from its use, for you will find the further your researches advance, the greater you will realise the simplicity of all Creation.

The remedies described in this article were prepared as follows. A glass vessel, as thin as possible, was nearly filled with clean water, preferably from a spring. Into this were placed sufficient of the blooms of the plant to cover the surface completely. A cloudless day was chosen, and the blooms picked after they had had about two hours' sunshine upon them. The vessel was then placed in the sun and its position changed from time to time so that the sunlight passed directly down the orifice as well as bathing the whole.

About a quarter of the fluid was drawn off at the third, fourth, and seventh hours, and about 20 per cent of pure alcohol added to each. This may be used direct as a third, fourth, and seventh potency.

Let it be noticed in this that the four elements are involved: the earth to nurture the plant: the air from which it feeds: the sun or fire to enable it to impart its power: and water to collect and to be enriched with its beneficent magnetic healing.

There are two kinds of errors: the errors of omission and the errors of commission.

If we have in our natures a virtue which we are failing to develop, this is a failing of omission; it is like to the man who hid his talent; and this fault is connected with latent disease. A disease which like a cloud hangs over us, yet never need descend upon us can we but in time realise our mistake, and then develop the virtue required of us.

Active wrong is connected with active disease: when we, against the choice of our conscience, are doing those things which we know are contrary to the Laws of the Unity and Brotherhood of Man.

Thus it is for the true physician to be enabled to assist his patients by pointing out to them, either the latent virtue which they are failing to

develop, or the adverse quality which they are exercising against the dictates of their better Self. And it is for us also to administer those remedies, so beneficent in their nature that they have the power to enable man to harmonise his conduct in this life so as to render it acceptable to that Divine Being from Whom all goodness springs.

Finally, let us remember in all our work that disease is for man to conquer, and that if we will but strive, it has been given to humanity, under Divine Guidance, to overcome everything that is adverse: for the Love and Truth of our Creator is Omnipotent, and Good must ultimately have complete victory.

Could we but realise this Truth in all its sufficiency, the conquest over disease could be with us even now.