

Chronic Disease—Its Cause and Cure.*

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DISEASE OF THE MIND AND OF THE BODY.

It is the bodily ailments that are generally called "diseases" and it is for their removal only that people generally seek the assistance of doctors and physicians. The ailments of the mind are not considered to be of much consequence, at least so long as they do not assume such dimensions as to attract notice and to render the man incapable of his usual duties; or in other words, mental illnesses are recognised as disease *only* when the man is considered insane and is, as such, unable to perform his usual functions, and it is then only that some course of treatment is sought. If the man is doing his duties well enough for his purpose and for the purpose of those around him, the condition of the mind is never looked to—no matter whatever the said condition may be—and as such no treatment is considered necessary. But if we look deeper into the matter and watch the condition of the minds of those around us, perhaps we will hardly find one man with sound mind out of one thousand individuals. And yet there is no anxiety in any body for freeing the mind of its disease. It is really unfortunate.

It is a patent fact that our teachers often fail to correct the character of their pupils even with the best of endeavours. In many cases, friendly advice, harsh words and corporal punishment equally fail. They are perhaps reading with the same class and they have perhaps the same teacher, and yet each of them learns his lesson and forms his character in different ways. The sameness of surroundings fails to equalise their acquirements and character. Not only this, but also the children of the same parents even grow different in mentality and character. Every boy in his lesson

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learns the same thing—"Speak the truth," "Do not steal," and so on. But these produce different effects in different boys—but why? If you advise a thief,—“Do not steal,” will he leave off the practice? No. Because he steals, as he cannot do without stealing. This is ordinarily explained as a matter of habit. The thief is said to steal because he cannot leave it off, on account of his having already formed a habit of stealing. But why should he, of all, have formed this habit of stealing? Why could he not have formed a habit of “doing good to his neighbour?” It therefore appears that the explanation of habit is not convincing. It is of course a fact that one is bound to form a habit of one thing if the same thing is done repeatedly, but how can one form a habit of that which he knows to be bad? The thief certainly knows that stealing is bad, that the consequence for him is “jail,” when he is caught, and he certainly, therefore, tries to avoid stealing, but yet he steals. What is the explanation? The explanation is that he cannot avoid it, he does it in spite of himself and that means that his *mind is ill, that his mind is diseased*. The sound, healthy mind, cannot have the first impulse of stealing—not to speak of making a habit of it. The sound mind cannot have the inclination for telling an untruth. Parents and teachers think that advices and instructions, threats and actual caning, are enough for such cases, but we know to our misfortune that these not only fail in most cases, but also produce disastrous effects. It is very frequently the case, these days, that young boys take to self-abuse, and spoil their health for good, and it is not that they take to it as a matter of choice, but because they are diseased in their minds and as such they cannot avoid it—as if they do it under compulsion. There are some boys of course who learn these things from their companions and indulge in these as a matter of pleasure, but we find some of them leaving these off as soon as they understand them to be bad, while the rest are unable to leave them off altogether, even after knowing them to be bad. The fact

is that this compulsion or tendency for doing these comes from the *diseased mind*. Bad thought and bad action are impossible in a healthy mind. We will find it everywhere in our life.

We often see that when there is some disaster in a family, say,—some death or some accident—all the members are not affected in the same way and to the same extent. One stands the mishap with a fortitude while the other is pulled down. The first of these has certainly a healthier mind than the other, or he could not have exercised that control over his mind that is necessary to keep him up. *It is on weak and diseased minds that things leave their stamp deeper while on healthy minds, they are comparatively powerless.*

It is a daily affair that we find some people running into a passion at the slightest or no provocation, while others are hardly moved under similar circumstances. This difference in response to stimulus is always proportionate to the difference in the health of the different minds. The stimulus is the same, and the minds are only different (i. e., of the different persons), and if the response is different, is it not attributable to the difference in the minds?—Yes, and that difference in the minds is a difference in their health. I know of a case, in which a gentleman—the master of a family—used secretly to tear off the clothes of the female members and then scold them for those damages. In other respects this gentleman was in pretty good health. He happened to get an attack of typhoid fever and was placed under my treatment. After his recovery from typhoid fever, he confessed to me the above habit of his and said that, he used to do this only to find out some opportunity for scolding the ladies, and that he could not leave off doing it even knowing that it was more a loss to him than to those ladies, as clothes had to be supplied by him. He, however, happened to have been rid of this nasty habit after his recovery from typhoid fever, and it seems to me that some deep acting medicine happened to have been given to him during the course of

his treatment, and this cured his mind. After all, it was only an expression of the fact that his mind was diseased to an abnormal extent.

Children lack the power of suppressing their ill temper etc., but when they grow up, they learn the art of showing up as good chaps, but this does not mean that they are really healthy in their minds. The very tendency for such pretended goodness is an indication of mental ill health. Samuel Hahnemann rightly felt and said, "Every man is a moral leper."

It has already been discussed before, that disease originates from their mind. Evil thought casts its stamp on the physical body and moves it to action accordingly, and thus arise diseases. Evil thought first,—and then evil action, and never evil action first and then evil thought. It is the mind that shapes the body. The body is in fact a concrete manifestation of the mind. As the mind is, so will the body be. If the mind is diseased, the body cannot but be so. If you want to keep the body in health, you must take care of the mind first. There is no other method for keeping the body in health. This is why our sages of old prescribed for our youths and boys a course of training in the very house of the Preceptor where they might practise self-control and form their characters. It was a course of training directed entirely towards the mind. So long as this course of training was there, people were enjoying sound mind and sound body, but those days are gone! Nobody now takes care of the mind and far less of the body, and all the endeavour is directed towards *showing up as good chaps*. If one is rotten in the interior of his being,—no matter. It is all well if he can command an *appearance* of goodness, and this studied endeavour for *appearing* as good is in its turn adding insult to injury, making the body a veritable hot bed of all sorts of ills, which ills are only being suppressed from day to day, and an eternal process of multiplication of ills is going on.

If the soundness of the body depends on the soundness of the mind, and if the real solution lies in making the mind

sound and healthy, how can that be effected? In order to answer this question, it is necessary first of all to find out why the mind becomes diseased. The mind is diseased by the same cause as the body. Because the mind is only a fine condition, an immaterial spiritual condition, of the material body—the material body is only a product of the mind. *Psora, Syccosis and Syphilis* disease our body and so do they disease the mind. How these came to be,—is not the subject of discussion now, and let us only clear up the cause of the disease of the mind and its cure. *Psora, Syccosis and Syphilis are the parents of all our ills—mental and physical.* When anything or any medicine acts on our body, the first touch of that action is on the mind. Take for example, I scold you for something or for nothing. Where does that scolding act first? *It acts on the mind first of all* and afterwards on the body. The scolding pains your mind first, and then physical symptoms of crying, palpitation, perspiration and even fainting follow. Thus whenever there is anything acting on us, *the beginning of that action is in the mind*; this is the law. But there is one thing to be taken into account. If the thing acting is a material something, if it is not as fine and subtle as the mind, it may not in that case have the power to act on it. *If anything is to act on the mind, it has to be on the same plane, of the same fineness and subtlety as the mind,* because material things enter the body first and there they are converted into a fineness, in order to be able to reach the mind. Food, for example, enters the material body, is digested and converted into assimilable ingredients of the physical body, and it is then that it reaches the mind, gives it the power to think, feel and will. But we are not talking of material entities. *The miasms of Psora, Syccosis and Syphilis are very fine—as fine and subtle as the mind—and this is why they are able to act on it at once.* Homœopathic medicines in low potencies fail to act on the mind, but when they are of higher potencies, their first action is on the mind. This has been found out in course of provings of drugs. Crude drugs and those in low potencies have shown immediate action on the body of the provers, while the same drugs in higher potencies have commenced their immediate action on the *minds* of the provers, the action gradually appearing on the body. The miasms of *Psora, Syccosis and Syphilis* are very subtle, and they consequently attack the mind at once. *This is but the primary infection of mind, but there are more serious infections yet, and I will deal with them later on.*

(to be continued)