

Ye Suffer
from
Yourselves

by

Edward Bach

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A note from the editor

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Stefan Ball
The Bach Centre, 2015

Ye Suffer from Yourselves

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Edward Bach

In coming to address you this evening, I find the task not an easy one.

You are a medical society, and I come to you as a medical man: yet the medicine of which one would speak is so far removed from the orthodox views of today, that there will be little in this paper which savours of the consulting room, nursing home, or hospital ward as we know them at present.

Were it not that you, as followers of Hahnemann, are already vastly in advance of those who preach the teachings of Galen, and the orthodox medicine of the last two thousand years, one would fear to speak at all.

But the teaching of your great Master and his followers has shed so much light upon the nature of disease, and opened up so much of the road which leads to correct healing, that I know you will be

prepared to come with me further along that path, and see more of the glories of perfect health, and the true nature of disease and cure.

The inspiration given to Hahnemann brought a light to humanity in the darkness of materialism, when man had come to consider disease as a purely materialistic problem to be relieved and cured by materialistic means alone.

He, like Paracelsus, knew that if our spiritual and mental aspects were in harmony, illness could not exist: and he set out to find remedies which would treat our minds, and thus bring us peace and health.

Hahnemann made a great advance and carried us a long way along the road, but he had only the length of one life in which to work, and it is for us to continue his researches where he left off: to add more to the structure of perfect healing of which he laid the foundation, and so worthily began the building.

The homoeopath has already dispensed with much of the unnecessary and unimportant aspects of orthodox medicine, but he has yet further to go. I know that you wish to look forward, for neither the knowledge of the past nor the present is sufficient for the seeker after truth.

Paracelsus and Hahnemann taught us not to pay too much attention to the details of disease, but to treat the personality, the inner man, realising that if our spiritual and mental natures were in harmony disease disappeared. That great foundation to their edifice is the fundamental teaching which must continue.

Hahnemann next saw how to bring about this harmony, and he found that among the drugs and the remedies of the old school, and among elements and plants which he himself selected, he could reverse their action by potentisation, so that the same substance which gave rise to poisonings and symptoms of disease, could – in the minutest quantity – cure those particular symptoms when prepared by his special method.

Thus formulated he the law of “like cures like”: another great fundamental principle of life. And he left us to continue the building of the temple, the earlier plans of which had been disclosed to him.

And if we follow on this line of thought, the first great realisation which comes upon us is the truth that it is disease itself which is “like curing like”: because disease is the result of wrong activity. It is the natural consequence of disharmony between our bodies and our Souls: it is “like curing like” because it is the very disease itself which hinders and prevents our carrying our wrong actions too far, and at the same time, is a lesson to teach us to correct our ways, and harmonise our lives with the dictates of our Soul.

Disease is the result of wrong thinking and wrong doing, and ceases when the act and thought are put in order. When the lesson of pain and suffering and distress is learnt, there is no further purpose in its presence, and it automatically disappears.

This is what Hahnemann incompletely saw as “like curing like”.

Come a little further along the Road.

Another glorious view then opens out before us, and here we see that true healing can be obtained, not by wrong repelling wrong, but by right replacing wrong: good replacing evil: light replacing darkness.

Here we come to the understanding that we no longer fight disease with disease: no longer oppose illness with the products of illness: no longer attempt to drive out maladies with such substances that can cause them: but, on the contrary, to bring down the opposing virtue which will eliminate the fault.

And the pharmacopoeia of the near future should contain only those remedies which have the power to bring down good, eliminating all those whose only quality is to resist evil.

True, hate may be conquered by a greater hate, but it can only be cured by love: cruelty may be prevented by a greater cruelty, but only eliminated when the qualities of sympathy and pity have developed: one fear may be lost and forgotten in the presence of a greater fear, but the real cure of all fear is perfect courage.

And so now, we of this school of medicine have to turn our attention to those beautiful remedies which have been Divinely placed in nature for our healing, amongst those beneficent, exquisite plants and herbs of the countryside.

It is obviously fundamentally wrong to say that "like cures like". Hahnemann had a conception of the truth right enough, but

expressed it incompletely. Like may strengthen like, like may repel like, but in the true healing sense like cannot cure like.

If you listen to the teachings of Krishna, Buddha, or Christ, you will find always the teachings of good overcoming evil. Christ taught us not to resist evil, to love our enemies, to bless those who persecute us – there is no like curing like in this. And so in true healing, and so in spiritual advancement, we must always seek good to drive out evil, love to conquer hate, and light to dispel darkness. Thus must we avoid all poisons, all harmful things, and use only the beneficent and beautiful.

No doubt Hahnemann, by his method of potentisation, endeavoured to turn wrong into right, poisons into virtues, but it is simpler to use the beautiful and virtuous remedies direct.

Healing, being above all materialistic things, and materialistic laws, Divine in its origin, is not bound by any of our conventions or ordinary standards. In this we have to raise our ideals, our thoughts, our aspirations, to those glorious and lofty realms taught and shown to us by the Great Masters.

Do not think for one moment that one is detracting from Hahnemann's work, on the contrary, he pointed out the great fundamental laws, the basis; but he had only one life. and had he continued his work longer, no doubt he would have progressed along these lines. We are merely advancing his work, and carrying it to the next natural stage.

Let us now consider why medicine must so inevitably change. The science of the last two thousand years has regarded disease as a material factor which can be eliminated by material means: such, of course, is entirely wrong.

Disease of the body, as we know it, is a result, an end product, a final stage of something much deeper. Disease originates above the physical plane, nearer to the mental. It is entirely the result of a conflict between our spiritual and mortal selves. So long as these two are in harmony, we are in perfect health: but when there is discord, there follows what we know as disease.

Disease is solely and purely corrective: it is neither vindictive nor cruel: but it is the means adopted by our own Souls to point out to us our faults: to prevent our making greater errors: to hinder us from doing more harm: and to bring us back to that path of Truth and Light from which we should never have strayed.

Disease is, in reality, for our good, and is beneficent, though we should avoid it if we had but the correct understanding, combined with the desire to do right.

Whatever errors we make, it reacts upon ourselves, causing us unhappiness, discomfort, or suffering, according to its nature. The object being to teach us the harmful effect of wrong action or thought: and, by its producing similar results upon ourselves, shows us how it causes distress to others, and is hence contrary to the Great and Divine Law of Love and Unity.

To the understanding physician, the disease itself points out the nature of the conflict.¹ Perhaps this is best illustrated by giving you examples to bring home to you that no matter from what disease you may suffer, it is because there is disharmony between yourself and the Divinity within you, and that you are committing some fault, some error, which your Higher Self is attempting to correct.

Pain is the result of cruelty which causes pain to others, and may be mental or physical: but be sure that if you suffer pain, if you will but search yourselves you will find that some hard action or hard thought is present in your nature: remove this, and your pain will cease. If you suffer from stiffness of joint or limb, you can be equally certain that there is stiffness in your mind; that you are rigidly holding on to some idea, some principle, some convention maybe, which you should not have. If you suffer from asthma, or difficulty in breathing, you are in some way stifling another personality; or from lack of courage to do right, smothering yourself. If you waste, it is because you are allowing someone to obstruct your own life-force from entering your body. Even the part of the body affected indicates the nature of the fault. The hand,

1 In this and the subsequent paragraph – and in corresponding sections of *Heal Thyself* – Bach linked specific physical symptoms to specific negative emotions. He found these links unreliable in practice, however, and his view changed by the time he wrote up his final findings in *The Twelve Healers and Other Remedies*: “The mind being the most delicate and sensitive part of the body, shows the onset and the course of disease much more definitely than the body, so that the outlook of mind is chosen as the guide as to which remedy or remedies are necessary. Take no notice of the disease, think only of the outlook on life of the one in distress.”

failure or wrong in action: the foot, failure to assist others: the brain, lack of control: the heart, deficiency or excess, or wrong doing in the aspect of love: the eye, failure to see aright and comprehend the truth when placed before you. And so, exactly, may be worked out the reason and nature of an infirmity: the lesson required of the patient: and the necessary correction to be made.

Let us now glance, for a moment, at the hospital of the future.

It will be a sanctuary of peace, hope, and joy. No hurry. no noise. entirely devoid of all the terrifying apparatus and appliances of today: free from the smell of antiseptics and anaesthetics: devoid of everything that suggests illness and suffering. There will be no frequent taking of temperatures to disturb the patient's rest: no daily examinations with stethoscopes and tappings to impress upon the patient's mind the nature of his illness. No constant feeling of the pulse to suggest that the heart is beating too rapidly. For all these things remove the very atmosphere of peace and calm that is so necessary for the patient to bring about his speedy recovery. Neither will there be any need for laboratories; for the minute and microscopic examination of detail will no longer matter when it is fully realised that it is the patient to be treated and not the disease.

The object of all institutions will be to have an atmosphere of peace, and of hope, of joy, and of faith. Everything will be done to encourage the patient to forget his illness; to strive for health; and at the same time to correct any fault in his nature; and come to an understanding of the lesson which he has to learn.

Everything about the hospital of the future will be uplifting and beautiful, so that the patient will seek that refuge, not only to be relieved of his malady, but also to develop the desire to live a life more in harmony with the dictates of his Soul than had been previously done.

The hospital will be the mother of the sick; will take them up in her arms; soothe and comfort them; and bring them hope, faith and courage to overcome their difficulties.

The physician of tomorrow will realise that he of himself has no power to heal, but that if he dedicates his life to the service of his brother-men; to study human nature so that he may, in part, comprehend its meaning;² to desire wholeheartedly to relieve suffering, and to surrender all for the help of the sick; then, through him may be sent knowledge to guide them, and the power of healing to relieve their pain. And even then, his power and ability to help will be in proportion to his intensity of desire and his willingness to serve. He will understand that health, like life, is of God, and God alone. That he and the remedies that he uses are merely instruments and agents in the Divine Plan to assist to bring the sufferer back to the path of the Divine Law.

2 Here too Bach's view shifted by the time he completed his research into his system of flower remedies. Instead of study and dedication, he recommended an utterly simple approach: "No science, no knowledge is necessary, apart from the simple methods described... and they who will obtain the greatest benefit from this God-sent Gift will be those who keep it pure as it is; free from science, free from theories, for everything in Nature is simple."

He will have no interest in pathology or morbid anatomy; for his study will be that of health. It will not matter to him whether, for example, shortness of breath is caused by the tubercle bacillus, the streptococcus, or any other organism: but it will matter intensely to know why the patient should have to suffer difficulty of breathing. It will be of no moment to know which of the valves of the heart is damaged, but it will be vital to realise in what way the patient is wrongly developing his love aspect. X-rays will no longer be called into use to examine an arthritic joint, but rather research into the patient's mentality to discover the stiffness in his mind.

The prognosis of disease will no longer depend on physical signs and symptoms, but on the ability of the patient to correct his fault and harmonise himself with his Spiritual Life.

The education of the physician will be a deep study of human nature; a great realisation of the pure and perfect: and an understanding of the Divine state of man: and the knowledge of how to assist those who suffer that they may harmonise their conduct with their Spiritual Self, so that they may bring concord and health to the personality.

He will have to be able, from the life and history of the patient, to understand the conflict which is causing disease or disharmony between the body and Soul, and thus enable him to give the necessary advice and treatment for the relief of the sufferer.

He will also have to study Nature and Nature's Laws: be conversant with Her Healing Powers, that he may utilise these for the benefit and advantage of the patient.

The treatment of tomorrow will be essentially to bring four qualities to the patient.

First, peace: secondly, hope: thirdly, joy: and fourthly, faith.

And all the surroundings and attention will be to that end. To surround the patient with such an atmosphere of health and light as will encourage recovery. At the same time, the errors of the patient, having been diagnosed, will be pointed out, and assistance and encouragement given that they may be conquered.

In addition to this, those beautiful remedies, which have been Divinely enriched with healing powers, will be administered, to open up those channels to admit more of the light of the Soul, that the patient may be flooded with healing virtue.

The action of these remedies is to raise our vibrations and open up our channels for the reception of our Spiritual Self, to flood our natures with the particular virtue we need, and wash out from us the fault which is causing harm. They are able, like beautiful music, or any gloriously uplifting thing which gives us inspiration, to raise our very natures, and bring us nearer to our Souls: and by that very act, to bring us peace, and relieve our sufferings.

They cure, not by attacking disease, but by flooding our bodies with the beautiful vibrations of our Higher Nature, in the presence of which disease melts as snow in the sunshine.

And, finally, how they must change the attitude of the patient towards disease and health.

Gone forever must be the thought that relief may be obtained by the payment of gold or silver. Health, like life, is of Divine origin, and can only be obtained by Divine Means. Money, luxury, travel, may outwardly appear to be able to purchase for us an improvement in our physical being: but these things can never give us true health.

The patient of tomorrow must understand that he, and he alone, can bring himself relief from suffering, though he may obtain advice and help from an elder brother who will assist him in his effort.

Health exists when there is perfect harmony between Soul and mind and body: and this harmony, and this harmony alone, must be attained before cure can be accomplished.

In the future there will be no pride in being ill: on the contrary, people will be as ashamed of sickness as they should be of crime.

And now I want to explain to you two conditions which are probably giving rise to more disease in this country than any other single cause: the great failings of our civilisation – greed and idolatry.

Disease, is, of course, sent to us as a correction. We bring it entirely upon ourselves: it is the result of our own wrong doing and wrong thinking. Can we but correct our faults and live in harmony with the Divine Plan, illness can never assail us.

In this, our civilisation, greed overshadows all. There is greed for wealth, for rank, for position, for worldly honours, for comfort, for popularity: yet it is not of these one would speak, because even they are, in comparison, harmless.

The worst of all is the greed to possess another individual. True, this is so common amongst us that it has come to be looked upon as almost right and proper: yet that does not mitigate the evil: for, to desire possession or influence over another individual or personality, is to usurp the power of our Creator.

How many folk can you number amongst your friends or relations who are free? How many are there who are not bound or influenced or controlled by some other human being? How many are there who could say, that day by day, month by month, and year by year, "I obey only the dictates of my Soul, unmoved by the influence of other people?"

And yet, everyone of us is a free Soul, answerable only to God for our actions, aye, even our very thoughts.

Possibly the greatest lesson of life is to learn freedom. Freedom from circumstance, environment, other personalities, and most of all from ourselves: because until we are free we are unable fully to give and to serve our brother-men.

Remember that whether we suffer disease or hardship: whether we are surrounded by relations or friends who may annoy us: whether we have to live amongst those who rule and dictate to us, who interfere with our plans and hamper our progress, it is of our

own making: it is because there is still within us a trace left to bar the freedom of someone: or the absence of courage to claim our own individuality, our birthright.

The moment that we ourselves have given complete liberty to all around us: when we no longer desire to bind and limit: when we no longer expect anything from anyone: when our only thought is to give and give and never to take, that moment shall we find that we are free of all the world: our bonds will fall from us: our chains be broken: and for the first time in our lives shall we know the exquisite joy of perfect liberty. Freed from all human restraint, the willing and joyous servant of our Higher Self alone.

So greatly has the possessive power developed in the West that it is necessitating great disease before people will recognize the error and correct their ways: and according to the severity and type of our domination over another, so must we suffer as long as we continue to usurp a power which does not belong to man.

Absolute freedom is our birthright, and this we can only obtain when we grant that liberty to every living Soul who may come into our lives. For truly we reap as we sow, and truly "as we mete so it shall be measured out to us".

Exactly as we thwart another life, be it young or old, so must that react upon ourselves. If we limit their activities, we may find our bodies limited with stiffness: if, in addition, we cause them pain and suffering, we must be prepared to bear the same, until we have

made amends: and there is no disease, even however severe, that may not be needed to check our actions and alter our ways.

To those of you who suffer at the hands of another, take courage; for it means that you have reached that stage of advancement when you are being taught to gain your freedom: and the very pain and suffering which you are bearing is teaching you how to correct your own fault, and as soon as you have realised the fault and put that right, your troubles are over.

The way to set about to do this work is to practise exquisite gentleness: never by thought or word or deed to hurt another. Remember that all people are working out their own salvation; are going through life to learn those lessons for the perfection of their own Soul; and that they must do it for themselves: that they must gain their own experiences: learn the pitfalls of the world, and, of their own effort, find the pathway which leads to the mountain top. The most that we can do is, when we have a little more knowledge and experience than a younger brother, very gently to guide them. If they will listen, well and good: if not, we must patiently wait until they have had further experience to teach them their fault, and then they may come to us again.

We should strive to be so gentle, so quiet, so patiently helpful that we move among our fellow men more as a breath of air or a ray of sunshine: ever ready to help them when they ask: but never forcing them to our own views.

And I want now to tell you of another great hindrance to health, which is very, very common today, and one of the greatest obstacles that physicians encounter in their endeavour to heal. An obstacle which is a form of idolatry. Christ said “Ye cannot serve God and Mammon”, and yet the service of Mammon is one of our greatest stumbling blocks.

There was an angel once, a glorious, magnificent angel, that appeared to St. John, and St. John fell in adoration and worshipped. But the Angel said to him, “See thou do it not, I am thy fellow servant and of thy brethren. Worship God.” And yet today, tens of thousands of us worship not God, not even a mighty angel, but a fellow human being. I can assure you that one of the greatest difficulties which has to be overcome is a sufferer's worship of another mortal.

How common is the expression: “I must ask my father, my sister, my husband.” What a tragedy. To think that a human Soul, developing his Divine evolution, should stop to ask permission of a fellow traveller. To whom does he imagine that he owes his origin, his being, his life – to a fellow-traveller or to his Creator?

We must understand that we are answerable for our actions, and for our thoughts to God, and to God alone. And that to be influenced, to obey the wishes, or consider the desires of another mortal is idolatry indeed. Its penalty is severe, it binds us with chains, it places us in prisons, it confines our very life; and so it should, and so we justly deserve, if we listen to the dictates of a

human being, when our whole self should know but one command – that of our Creator, Who gave us our life and our understanding.

Be certain that the individual who considers above his duty his wife, his child, his father, or his friend, is an idolater, serving Mammon and not God.

Remember the words of Christ, “Who is My mother, and who are My brethren”, which imply that even all of us, small and insignificant as we may be, are here to serve our brother-men, humanity, the world at large, and never, for the briefest moment, to be under the dictates and commands of another human individual against those motives which we know to be our Soul's commands.

Be captains of your Souls, be masters of your fate (which means let your selves be ruled and guided entirely, without let or hindrance from person or circumstance, by the Divinity within you), ever living in accordance with the laws of, and answerable only to the God Who gave you your life.

And yet, one more point to bring before your notice. Ever remember the injunction which Christ gave to His disciples, “Resist not evil.” Sickness and wrong are not to be conquered by direct fighting, but by replacing them by good. Darkness is removed by light, not by greater darkness: hate by love: cruelty by sympathy and pity: and disease by health.

Our whole object is to realise our faults, and endeavour so to develop the opposing virtue that the fault will disappear from us like snow melts in the sunshine. Don't fight your worries: don't

struggle with your disease. don't grapple with your infirmities. rather forget them in concentrating on the development of the virtue you require.

And so now, in summing up, we can see the mighty part that homoeopathy is going to play in the conquest of disease in the future.

Now that we have come to the understanding that disease itself is “like curing like”: that it is of our own making. for our correction and for our ultimate good. and that we can avoid it, if we will but learn the lessons needed, and correct our faults before the severer lesson of suffering is necessary. This is the natural continuation of Hahnemann's great work; the sequence of that line of thought which was disclosed to him, leading us a step further towards perfect understanding of disease and health, and is the stage to bridge the gap between where he left us and the dawn of that day when humanity will have reached that state of advancement when it can receive direct the glory of Divine Healing.

The understanding physician, selecting well his remedies from the beneficent plants in nature, those Divinely enriched and blessed, will be enabled to assist his patients to open up those channels which allow greater communion between Soul and body, and thus the development of the virtues needed to wipe away the faults. This brings to mankind the hope of real health combined with mental and spiritual advance.

For the patients, it will be necessary that they are prepared to face the truth, that disease is entirely and only due to faults within themselves, just as the wages of sin is death. They will have to have the desire to correct those faults, to live a better and more useful life, and to realise that healing depends on their own effort, though they may go to the physician for guidance and assistance in their trouble.

Health can be no more obtained by payment of gold than a child can purchase his education: no sum of money can teach the pupil to write, he must learn of himself, guided by an experienced teacher. And so it is with health.

There are the two great commandments: "Love God and thy neighbour." Let us develop our individuality that we may obtain complete freedom to serve the Divinity within ourselves, and that Divinity alone: and give unto all others their absolute freedom, and serve them as much as lies within our power, according to the dictates of our Souls, ever remembering that as our own liberty increases, so grows our freedom and ability to serve our fellow-men.

Thus we have to face the fact that disease is entirely of our own making, and that the only cure is to correct our faults. All true healing aims at assisting the patient to put his Soul and mind and body in harmony. This can only be done by himself, though advice and help by an expert brother may greatly assist him.

As Hahnemann laid down, all healing which is not from within, is harmful, and apparent cure of the body obtained through materialistic methods, obtained only through the action of others, without self-help, may certainly bring physical relief, but harm to our Higher Natures, for the lesson has remained unlearnt, and the fault has not been eradicated.

It is terrible today to think of the amount of artificial and superficial cures obtained through money and wrong methods in medicine; wrong methods because they merely suppress symptoms, give apparent relief, without removing the cause.

Healing must come from within ourselves, by acknowledging and correcting our faults, and harmonising our being with the Divine Plan. And as the Creator, in His mercy, has placed certain Divinely-enriched herbs to assist us to our victory, let us seek out these and use them to the best of our ability, to help us climb the mountain of our evolution, until the day when we shall reach the summit of perfection.

Hahnemann had realised the truth of “like curing like”, which is in reality disease curing wrong action: that true healing is one stage higher than this: love and all its attributes driving out wrong.

That in correct healing nothing must be used which relieves the patient of his own responsibility: but such means only must be adopted which help him to overcome his faults.

That we now know that certain remedies in the homoeopathic pharmacopoeia have the power to elevate our vibrations, thus

bringing more union between our mortal and Spiritual self, and effecting the cure by greater harmony thus produced.

And finally, that it is our work to purify the pharmacopoeia, and to add to it new remedies until it contains only those which are beneficent and uplifting.