



Orissor Topics Series

THOUGHT-INDUCED AILMENTS

Bill Dawson

Thought-Induced Ailments

By

Bill Dawson

author of 'The Human Mind'

Printed & Published

by

Orissor Trust

Isle of Bute – Scotland

ISBN: 0-906220-30-0

Copyright © Orissor Trust 1984

Free Thinking - Free Choice

No portion of this book may be reproduced by any process
without the written permission of the publisher.

CONTENTS

- ◇ **Misuse of Thought 4**
- ◇ **Migraine 7**
- ◇ **Epilepsy 9**
- ◇ **Parkinson's Disease 10**
- ◇ **Symptom Mongers 11**
- ◇ **Concern & Worry 13**
- ◇ **Depression 16**
- ◇ **Indecision 21**
- ◇ **Schizophrenia 22**
- ◇ **Alcoholism 24**
- ◇ **Sclerosis 29**
- ◇ **Stay-put Ailments 30**
 - ◇ Agoraphobia
 - ◇ Paralysis
 - ◇ Stroke
- ◇ **Skin Disorders 32**
 - ◇ Psoriasis & Shingles
 - ◇ Scurvy & Leprosy
- ◇ **Asthma 34**
- ◇ **Anorexia Nervosa 36**
- ◇ **Tinnitus 37**
- ◇ **Conclusion 38**

MISUSE OF THOUGHT

This book is about the mind affecting the health of the body, about bodily malfunction caused by misuse of thought coupled with disease. And yet, disease itself is caused by misuse of thought: the intake of alien parasites by eating animal produce, or through medicines or injections, is the application of a wrong way of thought. In the case of a child being fed animal produce, the misuse of thought comes about within the parents or other people with power over the child, such as medical people, school authorities and suchlike.

The sooner that it is widely recognised that each person is the cause of his own illness, the sooner that a wide-reaching cure for all ailments will come into effect. It is merely a matter of plain common sense, and in accordance with the most basic reasoning, that if a certain thing is causing an ailment, then that ailment cannot be cured **without removing the cause**.

If you have a nail sticking up through the sole of the shoe you are wearing, then the hole in your foot which it caused will never heal, no matter what treatment is inflicted upon it, nor for how long a period - until either the nail is withdrawn from the shoe or the shoe discarded. Merely to treat the foot, complain of the pain or incapacity, would be sheer insanity - especially if you continued wearing the shoe with the nail. The same principle as above applies to all ailments of both mind and body.

- ◇ There is a cause to each and every ailment.
- ◇ That cause is always simple and can be eliminated.
- ◇ You can easily know what that cause is.
- ◇ The treatment of symptoms does not ever eliminate the cause.
- ◇ The suppression of symptoms does not ever eliminate the cause.
- ◇ All drugs harm the body.
- ◇ To remove part or all of an organ, or other part of the flesh or bone structure, is not removing the cause of the ailment. The cause is that which brought about the malfunction in the first place.
- ◇ No person can cure another person of a physical disease or a mentally-caused ailment.
- ◇ Certain treatments can sometimes ease the pain temporarily - but never effect a cure.
- ◇ The **only** way to a cure is to remove the cause and to allow the body to heal itself.

You may put forward reasons or excuses as to why you cannot eliminate the cause of your illness, such as, 'If I discard this shoe with the nail I shall have no others to wear', or 'If I give up this job where I breathe in poisonous fumes, I shall have no money to live with'. This is just a way of saying that you prefer the illness to having no shoe or job - or another shoe or another job. It is a straight choice, and as with every choice, you must live with the consequences.

In order to be absolutely clear about what I mean by 'cure', allow me to explain further: if, for example, one of the internal organs of the body, say the liver, is half destroyed by Cancer, then the half which has been destroyed can never be put back into its original condition - it will remain useless. But, once proper corrective action has been taken, the destructive action of the parasites 'eating' the liver **will cease immediately**. The damaged part will never be replaced, but the activity and spread of the disease will cease. What is more, **the pain will cease, too**. That is what I mean by 'cure'.

Another thing which it is essential to clarify at the outset is what I mean by the word 'disease'. I give to it the meaning generally intended by the ordinary man-in-the-street, rather than any outdated or medical meaning. When a part of a living body, internal or external, is in a state of rotting or being attacked by harmful germs, microbes, bacteria, organisms or parasites (or any related creatures), then I class it as being in a 'diseased' condition. I do not use the word in the sense of other physical and mental ailments, such as broken legs, worry, discomfort of body, and so on.

For example, I would call a broken leg an injury, but if it turned bad, septic, gangrenous, or otherwise infected, I would say it was then 'diseased', because it would be the destructive activity of harmful organisms directly causing those effects.

In the same way that we can say, precisely and unquestionably, that the cause of all disease in the body of Man is the intake of alien parasites, so we can state, precisely and simply, that apart from brain damage by an external source the one and only cause of the state of mind which produces thought-induced illness is **EMOTION**. Often it needs the two factors to produce the symptoms of certain ailments - attack by **alien parasites plus wrong use of thought**.

Many people believe that to be subject to disease and ill-health, at least part of the time, is a natural state for Man to be in - something unavoidable, to be accepted and lived with. They are wrong.

Many people believe that to be in a state of emotion is natural to Man. Indeed, many people think that emotion is that which raises him above the status of animals. They are wrong.

Consider all the finer feelings you experience and you will see that they guide you gently towards or away from certain actions, people or circumstances. Notice that I refer to **finer** feelings now, and not the strong emotions which they may become, such as hatreds, pity, jealousy and the like.

Senses, then, or finer feelings, were intended as a guide to action - in accordance with Man's purpose on Earth and towards his own evolution. What, then, is an Emotion?

An Emotion is a sense out of control

In fact, an Emotion is a sense blown up out of proportion and which controls the man, When guiding senses are ignored, or when they are misused, they grow into emotions. Whereas a guiding sense is like an unseen advisor directing you gently to left or right, an emotion is like a rough monster gathering you up bodily and thrusting you violently down some alleyway.

The first you can take notice of or ignore, as you choose, but the second gives you no option - you merely find yourself in its grip and you must go wherever you are flung. Sometimes you may put up some resistance, but at other times you go more than willingly.

Mostly, however, people are taught that emotions are good and proper to have and to wallow in, and that you should even cultivate them.

You are taught (if you are male) that it is right to be **angry** and even violent if another male insults your wife or girlfriend. You are taught that it is right to **possess** another person, and special certificates may be purchased stating right of ownership (called marriage licences).

You are taught that it is good to be **jealous** of the opposite-sex partner you lay claim to. You are taught to be full of **pity** for someone who is suffering or lonely. You are taught that it is right to **hate** people of another land, because your leaders have decided to be at war with them, or maybe you are taught to **hate** or **despise** those who are of a different religion to your own. You are taught that it is desirable to treat someone unjustly (that is, condone all their faults) because you **love** them.

Fear is an emotion taught very early in life, for the whole education system is based on it. Forced learning is ensured because the child **fears** all the set punishments meted out to those who do not conform - bullying, beating, ridicule, detention, extra hours of punishment work at home - even imprisonment of the parent for the non-attendance of the child at school. You are taught to **fear** - mentally and physically - and to obey because of that fear. And all this is approved of in the eyes of society.

The system of indoctrination is riddled with Emotion and so you, too, become riddled with Emotion. According to society, it is good, wholesome, natural, essential and desirable. You have been taught by your fellow Man to build up a repertoire of set responses to the actions and words of others around you - these responses merely have to be triggered off and then they take over. **They control you.**

All Emotion causes automatic reaction

Some may say, 'But I often control my emotions!' And in story books, we often read, 'The hero felt a surge of anger towards the villain, but his iron will held it in check, and he smiled casually.' In effect, he did not control the anger, he merely suppressed it, kept it within himself, and refrained from expressing it openly. He did not **decide** to have the anger - it just came automatically upon the offending actions or words: the **anger** controlled **him**.

Free Thinking - Free Choice

Positive and Negative Emotion

The morals of society divide up Emotion into two sections - positive and negative. This implies that one set is good and the other is bad. Those which are considered to benefit others directly, such as love, pity, kindness and suchlike, are classed as positive and therefore are desirable. Those which appear to tend to harm others, such as anger, hatred, cruelty and so on, are classed as negative, and therefore less desirable.

Yet all of these negative ones are permissible and considered essential for much of the time. Religions speak of 'righteous anger' and 'just wars' (mass killings). Even the god of some Western religions is said to declare: I am a jealous god! I am a god of wrath! Often they demand vengeance and even put horrible curses on unborn children. All the negative emotions are justified, in one way and another - when it is judged convenient.

From this comes the modern way of thought and MORAL CODE.

It is considered that all positive emotions are always good, and all negative emotions are good when they can be 'justified'. Even the negative emotions of cruelty and sadism are made acceptable and respectable in many cases - such as hunting and killing helpless animals for pleasure, or the calculated 'punishment' of naughty criminal prisoners with semi-starvation and solitary confinement.

It is plain to see, therefore, that even though people speak generally of positive and negative emotions, **society today considers that all emotions are good, acceptable and desirable in the 'right' circumstances.**

But in reality, being controlled by Emotion is damaging to both mind and body, and is the major cause of much agony of mind and many acute and painful illnesses. It causes the body to be out of harmony with itself. Wallowing in Emotion is a misuse of thought. Misuse of thought causes malfunctioning of the body-machine. Malfunction of the body-machine brings about the symptoms which you know by a variety of names.

MIGRAINE

There is no mystery about thought-induced ailments, such as migraine, sclerosis, Parkinson's disease, etc. At least, there does not need to be any mystery when one or two small items of understanding are present. The cause of these afflictions is the incorrect use of thought. This incorrect use of thought takes the form of extreme selfishness or a high degree of encroachment upon others, which is itself a selfish attitude.

I wish to make it clear at this stage that when I talk of selfishness, encroachment and suchlike ways, I do not say it in an attitude of criticism or with the intention of giving offence. Every person on this Earth has been indoctrinated into a variety of ways of selfishness - no-one escapes it, though some tend to use it more than others. I do not criticise, but merely state the fact, unpleasant though it may be to face up to.

If you had slipped into the habit of not rinsing your mouth or cleaning your teeth, and someone pointed out to you that your breath smelled, to enable you to rectify your none-too-clean habit, then you would have a choice of becoming resentful of the person trying to assist you, or you could be grateful for having had pointed out to you a habit that you could put aside and so make life more pleasant for those around you and for yourself. To deny that your breath smelled or that you omitted to clean your mouth or teeth properly (you may have done it, but in a careless manner) would be foolish indeed. It would indicate that you had no intention of even considering the matter further, let alone changing your habits. It would also mean that you would continue to have bad breath.

Migraine is a good example of the results of harbouring constantly thoughts of extreme selfishness. So you have a headache? What on earth do you mean - a headache? Which part of your cranium aches? Is it outside or inside, or both? Should you lie down or stand up, or even try standing on your head? It gives you a sickly sensation - you vomit but that doesn't relieve the so-called headache. It starts to throb even more. A ridiculous way to be - so **leave that way alone.**

It is a matter of choice, you know. You see, migraine is not an illness, it is a state of mind. Only uncaring people have migraine. Uncaring takes many forms: it could be their own body they neglect, or other people's state of being; or it could be that they are not getting their own way - all right during the week amongst workmates and business, but merely the idea of spending a couple of days at the weekend with those at home - husband, mother, child - is enough to bring on the migraine.

Merely to want to go out and enjoy oneself in whichever way one wants, yet knowing that the other or others do not want to do those things - and so the migraine starts.

'Can't do as I want,' he thinks, because of his so-called consideration of others - yet others are pressurised by the one with the migraine. The ache of the head is acute, but it is his (or her) own fault in every way.

Migraine is interesting to observe in several ways. In the first place the person has great plans for themselves, and has much stress in carrying through those plans, because others have differing ideas as to what they intend to do, and their ideas, because of a different outlook on life, never gel with the other. A clashing of personalities you could say, but you would not be correct, for only one of the personalities clashes against the others, making a harmonious relationship impossible, and that is the one with the migraine.

Migraine sufferers, like Epileptics, are self-destructive. Their fear of matters not going as they choose them to go, destroys the confidence in themselves, and they do battle to prove their worth.

Wanting supremacy over another also causes migraine. Wanting control of every action of children causes migraine. Wanting attention in one way or another, and not getting the kind of attention one wants, causes migraine. Having to push one way or another in business to try to achieve extra profits, or to try to expand the business, can cause migraine. See the pattern?

It has to be abject selfishness which brings about pain in the head that completely incapacitates the person. It could make the person be alone - because they cannot stand to have contact at that point.

The way of eating your fellow animal beings and their produce also contributes greatly to the way of migraine, for it makes the body coarse within, and many times coarser outwardly, also. This, coupled with the harbouring of selfish thoughts compels the user to be uncaring enough to have migraine.

The eating of eggs, milk and cheese is a constant threat to migraine sufferers - yet they eat them. These are the vomiting agents, as well as unfresh food. Drinking too much alcohol can also cause vomiting, but understand that one glass can be too much for one person, whereas other people can take very much more than the one glass before being affected. Eggs, milk and cheese help to create the pressure because they affect the tubes and spleen. The abdomen is therefore affected, and most migraine sufferers are constipated.

Constipation is caused by the eating of animal flesh and produce as well as through various operations which might have been performed in that area and which could have been the means of extracting some of the body's own parasites, and so pure action of the body is prevented.

Once the migraine sufferer has become habitual in the way of having migraine (and it is habit-forming), then wanting their own way becomes a constant battle to get it, and all in the immediate family suffer. And the person with migraine intends that they do suffer, for are not they the direct cause of having this terrible pressure over the eyes and at the back of the eyes? Whole areas of suffering are caused by these selfish, undermining people who actually use the migraine to get attention. Families become sick and tired of it.

The migraine addict also becomes a drug addict - addicted to one medical tablet or another, and then the trouble multiplies, because wild fancies can also take over by the resulting action of the drugs and tablets, such as imagined wrongs by those close to him. The migraine sufferer makes out that this one or that one of friends or family is against him, and that those people have done bad acts against him. So husband or wife, or other relative, as the case may be, then take it upon themselves to fight the so-called battles of the migraine sufferer, and they in turn make enemies of their best friends because of it. It must be faced -

- the migraine addict enjoys the upheaval. Attention at last!

Might I add here that warring factions in families have come about through being triggered off by such ways.

Society often is to blame for the downfall of one who has the migraine - or so that one comes to imagine. If they hadn't done that to me, I would have had all my opportunities, but they deprived me of them. If they hadn't made me live in that way, I could even have been Queen, and so on.

And so the vicious sufferer of migraine plans and inveigles, suffers and frets, then starts on another ploy, once it sees that failure in one or another direction has come about by its actions. Migraine sufferers deserve all the pain that they inflict upon themselves.

Migraine cannot even be classed as an illness, for it is a condition that can be cured at a stroke, never to return, by one who is willing to change an attitude of mind. For those migraine sufferers who wish to cling to their ways of abject selfishness, then it is incurable.

EPILEPSY

Epilepsy is merely an extension of migraine, but with epilepsy there is always an added malfunctioning of the body.

Epileptics always have pressure on the bladder, and they are constantly in a state of being thirsty, and so drink can also be a problem. I do not say alcoholism, but thirst can always set them wanting any kind of drink, preferably cold, which then affects the kidneys, which in turn affects the bladder, and a malfunctioning can set in, in a sort of domino effect throughout the organs of the body.

Epilepsy can easily be cured, just as migraine can.

To rid yourself of epilepsy, cut out all animal and its produce. Drink only warm or heated beverages, and rest from being selfish - which means stop wanting your own way, and therefore causing yourself such anguish of worry. With migraine it is the same, except that you should firmly decide to stop trying to control the lives of others.

The attitude of migraine and epilepsy sufferers, when they read these words, will be, 'Pooh! It is all rubbish,' and 'It is not like that at all.'

I tell you with certainty - it follows a pattern, and out of thousands of sufferers you will find that it is just as I say. Why not observe them. They manipulate the lives of others, under the guise of being caring parents, wives, husbands, etc. Observe their actions for yourself; don't let them fool you any longer.

Epilepsy and migraine can eventually lead to unstable ways of thought, and many people in asylums are saner in their ways than those suffering from their own brought-on complaint.

PARKINSON'S DISEASE

Have you ever seen anyone shaking with rage, or frustration at not getting their own way (there is no other kind of frustration)? Children are easier to observe than adults in this respect for they are usually more willing to give vent to their true feelings, no matter how antisocial they may appear to others. Perhaps you have even experienced such a condition yourself.

It is a fact that extreme anger or frustration often causes a shaking or trembling of the body to set up, sometimes not noticeable to an onlooker but at other times in a very marked manner. The shaking starts from within and does not always reach the surface or, if it does, is suppressed in whole or part.

Nevertheless, a persistent use of this degree of frustration over a prolonged period of time - that is, resentment at not getting one's own way - can cause visible outbreaks of shaking, even when the user tries to suppress or control it. In fact, a person who is almost permanently in a state of internal anger or frustration, over a long period of years, can begin to develop a permanent trembling of body or limbs.

According to the precise manner of this shaking and the areas affected, so the condition is given various names by the medics or by common usage - palsy, St.Vitus' dance, Parkinson's disease, epilepsy, and others. Now you may say to yourself, 'Well, I know a person who has Parkinson's disease, and he is not a bit like that. In fact, quite the contrary: he is a very pleasant and agreeable person.'

But can you see inside another person's mind - even if you live with them? Do you really know what emotions they are in the sway of, even wallowing in? Also, I did not say that they always **get** their own way, or even demand it openly. I said that they **want** their own way and become frustrated when they cannot get it. The victim of the ailment may be a hen-pecked husband, a timid wife, or a lonely little old man or woman.

It may also occur to you that I am always suspecting the worst of people, especially those who are sick and disabled. But no, I state only fact, no matter how unpleasant it may be. Is not Man looking for the hidden cause of these ailments? And isn't it a fact that it is always the worst aspects of their characters, their base inner thoughts, that most people go to great lengths to keep hidden?

Note: Parkinson's Disease is not truly a disease at all in the sense of an area of the body being attacked by alien parasites. It is caused solely by thought malfunction of the body system.

The cause must be faced, even when the truth of the matter is unpleasant, unpalatable, or even horrific. Would you allow a sick person, who had come to you for help, to keep a cover over a sore merely because you knew that underneath that cover the flesh was festering and rotting, and the sight and stench of the wound would be nasty and offensive to the senses? No sensible or caring person would, no matter how much the victim protested that there was no infection really there. The wound would have to be uncovered if the cure was to be effected or the limb saved.

The same is true of thought-induced illnesses. **Something** caused them; a certain way of thought - an attitude of mind. You must face the fact! But remember, bad things do not happen to the body through caring and harmonious thoughts. So let us look with an impartial vision, at the negative and inharmonious thoughts that upset the natural system of the bodily workings.

So many ailments are the result of a person wanting his or her own way. However, the fact that a person who suffers from say, epilepsy, is in that condition because he determinedly wants his own way, does not mean that all frustrated people who want their own way become victims of epilepsy.

The ways that different people react to not getting their own way are many and varied - and so are the physical symptoms and bodily malfunctions which result. In this manner is a whole range of ailments created. Two people may be devious, scheming and determined to get what they want in almost identical ways, and yet one could end up hobbling along on arthritic joints and the other paralysed with multiple sclerosis.

Frustration

The person's set pattern of thought, which governs the inner workings of the body-machine, determines just how it will be affected. (Individual thought patterns are discussed in our book 'The Human Mind').

In order to start to understand, and so begin to be able to help the victims of thought-induced ailments, it is vital that you start to view them in a new and impartial manner. Instead of regarding these people (even if you happen to be one of them yourself) as innocent, unfortunate victims of cruel fate, of some evil sickness which strikes down at random the innocent and guilty, the good and the evil alike, start to see the ailments and distressing symptoms as the direct results of their own attitude of mind - the inevitable consequences of how they 'act in thought'.

In the past you may have regarded the 'victims' you observed as having 'outbreaks' or 'attacks' at times of stress or emotional upsetments, rather than seeing them for what they are - outbursts of frustration or wanting, but not getting, their own way. But just stop and consider what frustration really is.

Frustration is an inner struggle, a state of mental stress, set up in circumstances when things are not going, or do not appear to be going, the way you want them to go, or think they should go (which is the same thing).

Frustration is an inner anger at not being able to get people to do what you want them to do - having to stand helplessly by and see someone else get their way, or perhaps some **thing** else get its way, even if it is an inanimate object or the 'forces of nature'.

How often do you hear someone say that they are frustrated, as if it was something that just occurred to them without their knowledge or consent, something totally beyond their control? It is made to seem almost a virtue to 'suffer from' frustration, and at least a condition deserving of sympathy. Yet it must be seen for what it is - **anger within at not getting your own way**. Frustration is a condition that you choose to be in: internal anger is something you can choose to have - or to be without.

SYMPTOM MONGERS

The people of this nation have been indoctrinated into a society where the health of its people has been placed into the hands of symptom-seekers and symptom-treaters. Symptoms, not causes, of disease and sickness have become the focal point of operation and research of today's medical profession.

This way of thought, doggedly pursued by the medical symptom-mongers, has been imprinted clearly and

deeply on the minds of the mass of people in general (patronisingly referred to as 'lay people' by the medics). It effectively prevents people from looking beyond the complex details of those symptoms, and getting down to the real **cause** of the ailment.

It cannot be stressed too strongly or repeated too often, that:

- ◆ **the symptoms of any illness are not the cause of that illness.**
- ◆ **the cause must be discovered and eliminated before any cure can come about.**

You must realise that symptoms are merely conditions of the body-machine that arise as part of the illness, or as a result of it. The symptoms are not the cause. The cause exists **before** the symptoms occur.

Medical people measure symptoms, and often these symptoms which they study so intensely are not even ones which the victim complains of, but merely incidental ones. In other words, they do not measure and study the ill-effects causing distress to the victim, but rather they like to measure and analyse the differences or changes which they happen to observe arising **at about the same time as** those complained of by the patient - as if they were the cause.

For example, the person may complain of very strong headaches which come about when he comes under pressure or is in a state of anxiety. So the medics may look at a sample of his blood taken during a period of anxiety and compare it with a sample taken during a period of relative calm. They may notice that there is more of a certain substance in the blood at one time than at the other, measure just how much more, then experiment on their particular patients to find some treatment (usually a drug) to lessen the 'excess' amount of that particular substance in the blood. As if that would cure the ailment!

The attempt to eliminate symptoms is just as unintelligent as would be the case of a man whose gas cooker keeps setting on fire. The local Fire Chief, being summoned, goes to the house, observes that it is full of smoke, measures the density of the smoke and its location throughout the house, and takes a sample for analysis. He then discovers all its apparent properties and comes up with a solution. He says to the man: 'I am giving you a special chemical spray we have devised. Whenever the fire starts and the house fills with smoke, just spray this chemical all over and it will disperse the smoke very rapidly.' Of course, his treatment of the symptom (smoke) did not reveal the cause of the fire, prevent or repair the damage it did, nor prevent it from occurring again in the future.

Medical people are very similar to our foolish fire 'expert' - they fondly imagine or hope that counteracting the incidental symptoms will bring about a cure. It is this line of medical reasoning, experimentation and practice which bring forth such phrases as 'blood pressure', 'blood count', 'cholesterol level', 'adrenaline flow', 'sugar levels', and so on.

Such phrases impress the patient and make the medic appear knowledgeable and in control of the situation, but they have little use beyond that. They still do not cure migraine, heart attacks, anguish of mind. In fact, the doctors handing out such phrases and looking wise in white coats, often have just the same ailments about which they appear to be talking so knowledgeably to the 'layman'. It is true that sometimes they can, by use of drugs or surgery, put out of action the warning or alarm system of the body, temporarily dull the symptom and so bring a measure of relief for a time - but **stopping the alarm bell does not put out the fire**, or prevent the damage that the fire causes.

What is needed today - and urgently - is a completely new attitude to the whole problem, both on the part of the sufferer and the part of those who are supposed to care for them. The new attitude that is so essential is that of **Common Sense**.

First, look again, thoroughly, at the old theories and treatments used today, accepting nothing on blind faith, and then use the application of Common Sense all the way to judge the best way to treat **your** body. You alone are responsible for dealing with your body-machine - you alone take the consequences of maltreating it or allowing others to maltreat it.

As a whole, the medical profession does not wish to look at any way, no matter how beneficial it could prove to be for suffering humanity, if that new way does not come from within their own ranks and in the approved medical manner.

There are, however, some members of that profession who do realise the futility of modern medicine and who would like to try a more enlightened and common-sense approach, if given half a chance to do so by the powers who rule their profession, as it has been ruled for the last century and more.

All it requires to bring about a change to a more caring way within the medical profession is for a few of its practising members to look in a **truly new way**, and to have the **courage** to use that way.

CONCERN & WORRY

Concern. What a nice sounding word! A gentle type of word, implying essential goodness towards others, motherly love, genuine helpfulness, tenderness of thought, a mental embracing of the well-being of others.

Concern is a word much overused in this age and this society. Such an aura of prestige surrounds it that it has been transformed from a private virtue into a public quality of respectability and do-gooding. Now it is fashionable to talk about age-concern, animal-concern, housing-concern, child-concern, and so on, and it is meant to imply that certain people are dutifully anxious about the social or natural ills or injustices suffered by others, and are caring for them.

The word has a righteous, do-gooding ring to it. After all, isn't it right and proper for women to show concern about their children's education, their husband's job; isn't it the duty of Councils to provide or support institutes of 'concern' for accommodating the embarrassing misfits of society; and isn't it the popular thing for concerned national authorities to forever expand their complexities of social organisations?

Councillors, officials, ministers of state think it fashionable to 'express concern' about unemployment, the levels of education, the state of the economy. Preachers express concern at the rate of moral decline or falling membership. Warlike ministers of governments express concern that the nation does not possess as many or as diabolical weapons as those they think of as enemies.

In other words, in all his capacities from speaking as an individual or as a member of a family, to the representative of a business or public organisation, to head of state, Man feels it virtuous and proper to make it known to all and sundry that he is concerned about the situation - when it does not conform to what he thinks it should be.

Let us look at concern for what it really is. It is a fear, an anxiety, even an indignation that situations or conditions are not as you would like them to be, or think they should be. It is a worry, fear or resentment that things are not going your way, or may not go your way. Concern is frustration at the fact that things

are the way they are.

To complicate matters in this business of public concern we have another factor - hypocrites. It is necessary to see the difference between hypocritical people who 'express concern' for the sake of appearance, and those who do in fact have concern. For instance, a person who is paid to dress up in fancy clothes, put on a mournful face, and express words of concern and 'condolence' about a dead person he may have never even met, is merely a hypocrite expressing concern. It would be caring to tell him so, so that he has a chance to change his dishonourable ways.

Concern is just another word for worry. Worry is selfish, damaging to the worrier and harmful to those around him. Concern is the major factor in causing mental ailments and mentally-induced physical ailments. It is something you should put aside once and for all, if you genuinely wish to have health of mind and body.

They say that worry is the cause of many illnesses, both mental and physical. They tell you not to worry. Except, of course, when it is a woman worrying about 'her' children or family, for instance, in which case the worry is said to be perfectly natural for a mother. But they tell her that she should not worry so much. Or they tell her family that they should not cause her so much worry.

Who are these 'they' who are so free and definite with their advice? Well, they call themselves 'experts', and adorn themselves with an array of white coats and titles of position. And of course, there are millions of their followers who blithely repeat the same tried, tested and failed advice: 'Stop worrying.' And yet, not one of these people, experts included, can ever tell you just **how** to stop worrying. There is a very good and definite reason for this - **they do not know how.**

Let us get to the bottom of this problem once and for all. Let us, perhaps for the first time in your life in this respect, put aside all emotion and indoctrination: allow yourself to be perfectly honest with yourself, and call a spade a spade. Let us use the highest form of Intelligence - COMMON SENSE.

First, it is necessary to understand just what worry is - stripped of its clothing of convention and respectability, stripped of the attendant emotions that it usually manages to arouse in the onlooker - sympathy, approval, even admiration.

Worry is concern that some situation is about to arise in the future in a way that you **do not like**. It is a fear that things may not go as **you want** them to go. In other words, it is a fear that you may not get **your own way**.

It is necessary to be absolutely brutally honest in looking at just what worry really is.

Worry is Wanting your own way

It is wanting things to go just the way you think they should go, and getting irritated when they do not happen that way, or when there is a possibility that they may not happen that way. 'Nervousness' is the irritability brought about by the fear that you may not get your own way, and that irritability can easily become a permanent state of being.

To worry is selfish

You may worry about the noise of a neighbour's dog that is constantly barking, about your son's examinations, about your husband possibly losing his job, about your wife being ill, about not being able to have a baby, or about which Party will come to power at the next election.

Make your own list. But if you honestly examine each of the items on that list, you will realise that in each case you are merely wanting the situation to turn out the way **you think** is best - in other words, the way **you want** - and you are afraid in case it does not turn out that way. This is sheer selfishness, and unless you are willing to change that attitude of mind, then you will continue to suffer for it.

You **choose** the attitude of mind you wish to adopt - tolerance of people and circumstances, or wanting everything to go your way - and in choosing the attitude of mind, you also **choose** the resulting mental state - worry, or peace of mind.

Now many a person would try to tell me that they do not worry for themselves, but for others, especially their family and loved ones, and so it cannot be selfish. So let us examine some of the worries on our list.

Neighbour's dog barking and, say, waking up your children at night: would you worry about a dog barking in the next town and keeping other children awake? Of course not! Therefore this is a selfish worry because it affects you - otherwise you would not worry about it.

Then again, would you worry in case the boy in the next street did not pass his exams? Does a husband worry because someone else's wife is seriously ill? Or a wife worry in case a stranger loses his job? Of course not! You only worry when it affects you. You really do have to start to be honest.

It is often thought that a mother who worries over her family is a good mother. On the contrary, she is a bad mother. She knows that to worry never helped anyone, and so she cannot be doing it to help her family. She also knows that it causes her family to be anxious about her and her worried state. It is often used as a form of emotional blackmail, to control the family: 'Don't stay out late, because you know I can't get to sleep, and lie awake worrying about you.'

The worrying type of mother is the one who wishes to control the lives of her 'children' even when they are adults, or when they leave home to marry. She is an interferer. Not always obviously, but nevertheless an interferer.

This does not apply only to mothers, of course. Most members of families tend to interfere in the lives of the other members. It is simply a wanting of other people's lives to be organised in the way you want them to go, or think they should go - which is the same thing. The mental frustration or irritation when this does not occur is called worry. It is always a matter of wanting your own way. It is always selfish.

The cure that never was

The results of their bald advice 'not to worry' having failed in each particular case, the experts then usually proceed to treat the symptoms of worry - that is, they tell you how to try to suppress or overcome or 'live with' the effects of the worry.

Let me explain what I mean. Suppose that you go to a family doctor and tell him or her that you are worried sick, maybe that your stomach feels upset or your hands are shaking and that you dread facing your problems, etc., etc. On nine out of ten occasions he will merely feed you drugs, or send you to another type of doctor - who will end up feeding you drugs.

Once started on this track the victim usually carries on, either on-and-off or continuously, for several years, or even for life. The drugs serve the purpose of dulling the mind and senses, in an attempt to blank out or deaden the worry thoughts.

But the drugs always cause other effects to the body and mind, of damage and discomfort, usually worse than the worry symptom itself.

Then there is the fact that treating the symptom or effect never removes the cause of the affliction, so that as soon as you stop taking the drugs, their deadening effects wear off and the worry is there to plague you once more - if it ever stopped doing so.

Stress - the pressure of the mind

So concern is worry. Worry causes frustration. Frustration is an internal battle in the mind between conflicting sets of thoughts: one set of thoughts presents a picture of the situation as you would like it to be, and this comes into conflict with another set of thoughts forming a reverse picture of how it is, or how it may be. The pressure comes about within the mind and this is often translated, by means of thought controlling the workings of the body, into stress and pressure of the body. This stress, once transmitted to the body, can cause many varied symptoms to appear, according to which part of the system comes into malfunction - which in turn depends upon the set thought pattern of the individual.

There can be no doubt about it - worry/concern causes pressure of the mind, otherwise known as **stress**. This pressure of the mind causes the body to malfunction in one or more of a variety of ways - according to two factors: which areas of the body are already affected by disease, and the person's individual set pattern of thought controlling the bodily functions.

The one and only cure

It does not need a whole book to tell you how not to have concern, how not to be worried. It does not need a chapter, even. It can be stated simply and briefly:

Stop wanting your own way

Stop trying to arrange everything the way you think it should be.

Stop trying to control the lives of others

Those ways come before the worry comes. It is a matter of choice: you either keep on trying to change the world around you to suit you, or you change within yourself, within your own thoughts.

If you do the latter, then the inner struggle stops, the worry and frustration stop, and **peace of mind** gradually descends upon you. It is simple - and peace of mind is worth having.

DEPRESSION

Constant worry leads many people to adopt a constant outward appearance of sadness, moroseness, bad-temperedness, lifelessness, negativeness, etc. - in other words, Depression. Depression is one of the commonest ailments in the Western World. It is also one of the commonest lead-ins to the destructive habit of drug-taking. Drugs of a thousand different names are daily foisted onto a blindly trusting public as being a universal cure for this condition of mind.

Overkill

What did I just say? A pill to affect the body to cure an ailment of mind? Surely not!

All drugs affect, harmfully, all areas of the body which they pass through; by damaging those parts, especially the organs, they also affect many other areas by stopping or distorting the necessary function of those organs. Pills go into the stomach, not to the brain direct; injections are pumped into the blood system - wherever blood goes, so goes the drug.

If you discover a small fire in the attic of your house, would you consider it reasonable if the fireman poked his hose in the kitchen window and pumped foam in until every room was filled, including the attic? Wouldn't you consider the damage done to the contents of the house a little drastic, when a simple, common sense action at the source of the fire would have been more effective at putting it out.

But supposing that the foam wasn't effective, and they had to keep pumping more foam into the kitchen to penetrate to the attic, three or four times a day, for weeks on end. Suppose, also, that the type of foam was changed every so often because it did not put out the fire. Just imagine the damage done to the household items - furnishings, electric equipment, fabrics, foodstuffs and so on. Bad enough to clear the house of the first injection of foam - though it could be done in time. But to clean out a constant supply of it - impossible!

Mind you, it would no doubt put the fire alarm out of action, stop it ringing, and that could be regarded as a sign of success - if the fireman and householder were stupid enough.

Let us turn from this unlikely fantasy of the firemen and the house, which has become a horrific reality with doctors and the human body, and take a common sense look at what depression really is.

Depression is a blanket term covering more than one condition of mind. People who are habitually extremely sad, tearful, morose, despairing, solitary or afraid to face people - to such an extent that it seriously affects their work, domestic or social life - those are usually called 'depressives'. Of course, all those descriptions are merely of external symptoms, actions or even acted-out parts assumed by those in question. In no way are they descriptions of the state of mind of the person. They are symptoms, and they are duly classified and given complex names by the medical profession, a trade based on symptoms and their removal or suppression.

The protective mask

But why is it so dangerous to go by external symptoms? Surely they are a good indication of what is going on in the mind of the person?

No, they are not! From birth, all of us have been taught to put on an act. We have been taught that in order to protect ourselves, and even in order to survive, we must conceal what we are thinking, we must put on a mask so that people do not know exactly what we are up to, what our motives and intentions are within ourselves. That has been a very thorough part of our training from very early childhood.

Psychiatric help?

No-one who goes to a psychiatrist is honest with him. The partial truth they may give to him, yes, but not what lies beneath the layers of deviousness which all of Man is taught to have, and which becomes second nature to him. No-one has any hope of ever understanding another person's Thought Pattern unless they first thoroughly understand their own; but when that stage is reached, then comes clarity of mind and that most sought-after of all states - **peace of mind**.

Psychiatrists, as a body, have a far higher rate of mental illness and suicidal tendencies than the general public (official fact). They have little or no understanding of their own thought pattern and brain functioning - they have merely book-learned the theories of other mentally disturbed 'experts'. For instance, it is said that one of the 'fathers of modern psychiatry' used to play sand-pies on the beach to attempt to bring some calm to his tortured mind, immediately before attending to his patients, who trustingly paid him to help them achieve peace of mind - a state which he did not know how to achieve for himself.

In these circumstances, those who follow him have no chance at all of ever understanding the thought processes of anyone who comes to them for help.

Because psychiatrists have no understanding of either their own or other people's thought patterns, they then try to analyse the mental condition of their customers by listening to what they say or omit to say - little realising that mostly they are dealing with people who are far cleverer, more subtle and devious than they themselves.

Only one who thoroughly understands Thought, and can relate it to the purpose of the whole of life, is capable of complete honesty in communication, and free from the need for a million devious and subtle ways of camouflaging his thoughts, objectives and motives. Such a person would never require to go to a group of mentally unbalanced professionals for advice. Only those in a bad state of mental confusion would do that, and no-one could have any hope of gleaning understanding of the thought patterns of such people from their words and sentences. It becomes a case of the blind leading the blind.

Self Pity

It is so easy for anyone to allow themselves to be fooled by a person in a 'depressed' state, into thinking that here is a case of an unfortunate illness of the mind which other people can cure by their efforts. And yet it may simply be that the person is merely in a prolonged mood of self pity because they cannot get their own way or cannot have what they want. This is certainly the case with so many 'depressive' people.

Let us consider a typical case of a lady who consults her medical adviser, saying that she considers herself to be a depressive': she is in a low, negative state of mind because she badly wants to have a baby and circumstances are preventing this. She has been in a state of depression for a long period of time, and seeing other women with their own babies only makes her feel worse, in fact increases the feeling of lacking something in her life.

The expert tells her that she is really quite justified in being depressed, and that it is quite natural to be that way, in the circumstances. She should 'share her depression' with others by going to meetings of other women in the same situation as herself. Such is the advice of the voice of wisdom.

Note the weakness and selfishness of our typical complaining depressive - and there are many thousands like her. She calls herself a depressive merely to camouflage the fact that she is wallowing in self pity, frustration and resentment at not being able to have what she wants to play with, to possess and to show off to others - a baby. She is just as any spoilt little girl who would go into a long sulk (maybe with the odd tantrum now and again) because she could not have a doll of her own to play with.

'Depressives' are mostly weak and selfish. They are sulking when they cannot have their own way, but as soon as they get it - hey presto! - they can be all smiles and charms. Until the next time when a situation does not suit them. An adult acting a depressive role is the equivalent of a child pouting to let all the world know it is displeased with its circumstances and wants them changed immediately or it will remain in its sulky and miserable state.

That is one type of depressive. There is another type which, while being classed under the same blanket term, is in fact in quite a different state of mind.

Unnatural Circumstances

I speak of someone who finds himself in circumstances that he should not be in, and is undergoing an inner struggle, even torment, because according to his thought pattern and his natural purpose and abilities in life, he should be in another environment, or with other people.

One example is that of a young person in a forced learning establishment (school) when he is one whose thought pattern demands that he should be learning of life in a different way, a different environment, when the items he is being forced to learn are totally alien to his nature. He may certainly be sad, nervous, fearful, resentful or even vicious in response to what is being thrust upon him. He should just not be where he is, doing what he is being forced to do, or with the type of person in whose power he has been placed.

An adult example of the same situation (except that it would not be beyond the person's control to change it) could be the partner of a marriage. Each one may dislike or even hate the other, being totally incompatible yet being forced upon one another in a confined space for prolonged periods, under each other's control. Each one could affect the other so much as to produce a continual state of depression in the other.

They may long to be free to lead their own life, according to their own natural aptitudes and abilities, yet because of an indoctrinated sense of 'duty' or religion, feel bound to remain. Insecurity also might be a reason for not having the courage to move away. Yet in those circumstances, **move away they certainly should do.**

A vast number of couples are in the same situation, especially after many years of enduring the agonies of the same incompatibility. Their own thought pattern is telling them, indeed driving them, to change their circumstance.

The incompatible schoolchild is not to blame for his circumstance or the resulting mental condition it brings to him. The incompatible partner **is** responsible for choosing to remain in his unnatural circumstances and for the resulting mental condition as well as its physical symptoms. Yet depression occurs in both cases.

So we have two types of people who come under the same heading - those who are literally sulking, wallowing in self pity because they cannot have things just **as they want**, and those who are in circumstances they **should not be in** - some by choice (e.g. the reluctant married couple) and some by force (e.g. the reluctant schoolboy).

Having looked at this particular problem of depression in an impartial, honest and what may even seem to be a brutal manner, it should not be necessary even to ask what the cure is. It is obvious that in the majority of cases the people in question should stop being sulky and moody and trying to make everyone else around them miserable, merely because things or circumstances are not to their liking. It is a matter of choice.

In certain other cases, where people are in 'wrong' or unsuitable circumstances, such as a reluctant marriage partner, then they should move away as incompatibility is the cause. It is the height of stupidity for two people to live together when they utterly dislike each other. But it is a matter of choice.

In the third case, that of a helpless child in the charge of others who are forcing him to do something totally against his nature, his thought pattern, and perhaps contrary to his purpose for being on earth - then he has no choice, and the grave damage done to his mind and to his future life rests squarely on the shoulders of those who hold him in their power.

Medically-induced Depression

Then we come to that large group of people who suffer from 'medically-induced depression'. Not very many years ago the medical profession had a great cure-all which they employed for almost any complaint, even mental ones - bloodletting. They believed that illness was in the blood, so they made a cut in the vein and let some of it run away. It was very common and fashionable and no-one seriously questioned its use or its usefulness, even though it never cured anyone (they often said that the person would have died if they had not performed the bloodletting).

Today the medical fashion has changed: the modern cure-all, if an organ or piece of internal flesh is diseased, is - **cut it out and throw it away**. Of course, the word 'surgery' sounds nicer. On top of this foolishness, the human body is probed, cut, by-passed, joined, stitched, and bits of plastic and metal inserted. All this is done by way of experimentation on the human body, and what is more, it is all done in a state of ignorance of the true functioning of the body (yet they often say that the person would have died if they had not performed the operation).

The body is an incredibly refined, precision-designed machine, and medical surgical interference is on a par with a set of primitive natives from the jungle trying to repair a Rolls Royce motor car engine with clubs and machetes - they are ignorant of how it was designed and how it really works.

Surgical operations are very common, and following those operations, especially those that can ruin the sexual status of a person, such as removal of breast or womb, the victim often feels debased, demoralised and utterly miserable. In fact - depressed.

But that is not the end of the story. Knowing the mental damage and emotional upheaval that they cause, the medics have ready a range of drugs which are supposed to dull or suppress those feelings of depression. Those drugs sometimes do dull the emotional effects temporarily, but usually they continue to be used and in turn cause their own type of continuous depression, and a variety of ugly mental and physical symptoms to accompany it.

Medical drugs themselves are one of the major causes of depression, especially those which the victim becomes addicted to after operations. And ironic as it may seem, 'anti-depressants' are the cause of the very state they are supposed to remove.

What a ridiculous state to be in! Yet the lesson is clear. If you do not want to damage your state of mind even further - steer clear of all drugs, and do not let anyone cut out pieces of your body and throw them away. They are there for a good and vital purpose. There are simpler and safer ways of dealing with your ailments - ways which actually cure them.

Do not be fooled

Again a warning is necessary to those relatives and friends dealing with 'depressives' - **beware of being fooled**.

Very frequently, after a visit to a doctor by a depressed person, who may merely have been given a prescription by the doctor without much further discussion of the subject, that person may arrive home and say that the doctor has given them all sorts of advice. For instance, it may be a husband or wife who says that the doctor told them that they are quite ill and must not have any upsets, must be cared for (they mean pampered) and that recovery is going to be a long process, etc., etc.

In fact, the doctor may be blamed for advice he just has not given and would not dream of giving. This ploy is so very common, and is used by the 'ill person' to get their own way, especially from a marriage partner or their children. I must not be upset. I must take it easy until I am better. I must not have any worries or responsibilities. In other words, they may as well add, I must have my own way.

Interesting how so many ailments all revolve around the same point, isn't it?

INDECISION

Most people are indecisive from time to time about something or other, but there are people to whom indecision is a permanent state, a way of life. Confusion, fear, even dread, come flooding over them whenever they have to make the smallest decision, such as which garment to wear to go to the shops. Their whole life is made a complete misery by this - and yet neither they nor their advisers can see a way out.

Care should be taken to consider the aspects surrounding indecision so that a fuller understanding of the why's and wherefore's can be understood. What causes indecision? Considering whether it would be better to do this or that, is not really why indecision comes about, but rather 'would it be better for **me** to do this or that'. It is always the '**me**' that makes it indecision, the personal consequences of the action, of either spoken words or physical action, is always the major factor of consideration.

Simply - that's all it takes to have indecision. The indecision factor is **concern for self** - self being regarded as the body. Indecision is always caused, in every case, by the person involving himself in the decision, instead of being impartial enough to do whatever is necessary for the **situation as a whole**.

Indecision is a means of confusion: it sets Man at odds with himself so that he has to hesitate, and eventually get to the stage where other people have to make decisions for him.

Insight necessary

In order to observe the subject clearly, you should use insight rather than eyesight. I give you an example. You see a rough child deliberately banging and smashing objects around, without understanding why he is doing that action, so why not make a lesson to him of his actions? Halt him. Ask him why he does such a thing. Is it to show off, or to help somebody? If it is admitted to show off how clever he is in front of someone, then ask him why he thinks he needs to show off to other people. Is it to try to make them think that he is cleverer than he really is? Using these means of teaching by example, even if it is only with regard to actions, gives the child a clearer **insight** into why he does things.

Indecision must have its start. It does not just occur willy-nilly. It always commences with the act of showing off. It starts at the point of wanting to be noticed - wanting to be 'top dog'. Striving to be the centre of attention, the centre of each situation, results in seeing the situation only in relation to yourself, to your own welfare.

Arrogance

To give due credit and encouragement to the child is beneficial and necessary: to allow or encourage the child to show off is damaging and can be the cause of arrogance and indecision later in life.

Arrogance is absolute indecision, because it is absolute in itself, so as to put anything concerning the welfare of others aside. This, therefore, leads to trying to assess or judge a situation without the necessary observations, and so without the required knowledge. A feeling of inadequacy in judging the best course to take follows, coupled with a fear of choosing the 'wrong' one because of the personal consequences to self - the prime consideration in the matter.

On another aspect of indecision - hesitation - notice how a man can walk along a 6 inch wide plank lying on the ground, with ease and without hesitation, without making a big issue of where to place his next foot forward. Yet fix that same plank to bridge a gap between two buildings 100 feet up, and you could witness distinct hesitation and uncertainty of where to place the next foot, on how to position the weight for the best balance - a result of the fear of the personal consequences of placing a foot wrong.

The more drastic the consequences, the more the hesitation; **the more importance placed on personal consequences, the greater the hesitation.** The same principle applies in the case of indecision.

The cause of indecision is absolute and total concern for self.

The cure for indecision is to start acting for the welfare of others, stop being constantly concerned for self, the welfare of the body-machine.

SCHIZOPHRENIA

Consider the condition known as a split personality (schizophrenia, in the trade). It is merely meant to describe the state of a person who, at one period of time, acts in the socially acceptable manner, say playing gently with children or being kind to his wife or old people, and at another period of time acting in a manner not socially acceptable, such as beating someone up, being in a screaming rage, or smashing the furniture.

On the surface it can appear that he does indeed have two personalities - one calm and gentle and another violent and unreasonable. In reality, he is merely indulging in two different types of emotion, or rather the extremes of emotion, as described in an earlier chapter.

The physical human body was not designed to cope comfortably with the habitual use of emotion. Emotions put **stress** onto the whole system of the machinery of the body: the stronger the emotion, the greater the stress, and the more damaging the physical effect.

When I speak of the strength of emotion I am not referring to the outward show of emotion, but rather to that which is felt or experienced within. It is very common for people to have violent emotions raging within them, and yet to show little or nothing of those feelings on the surface.

Humans are trained to conceal their emotions, or at least the strength of those emotions - when it is against social convention. This concealment is often called 'controlling the emotions'. For example, it may be quite acceptable to express extreme hatred of a person or persons, and even the desire and intention to kill them, when they are the nationals of a country that the current political leaders of your own country decide is an 'enemy'; whereas to express the same emotions about a relative or neighbour who has harmed you in some way is looked upon with horror.

All people, no matter how calm and gentle they may always appear on the surface, have periods of violent emotion within them, and also periods of relatively gentle and calm feelings - until they come to an understanding of their own thought pattern.

If they manage to conceal the extremes of emotion, except where it is socially acceptable to show them, then those people are regarded as 'normal' and 'balanced'. If, however, a person does not conceal his extremes of inner emotion, but rather displays them in words and actions, regardless, then he is in danger of being classified, or even certified, as 'schizophrenic', of having a split personality.

In a nutshell, what has commonly been called 'schizophrenia' is merely the habit of displaying, at unsuitable moments, the extremes of emotion which the rest of society experience yet usually keep hidden deep within. Look beyond the mask of any of Man - and see the 'schizophrenic'.

Of course, as the medical profession becomes more sophisticated, complex and jargon-ridden, so the medical definition of the word may become more complex and sophisticated until, as now, the word includes a whole range of symptoms, such as delusion, unreality (e.g. believing oneself to be a messiah, etc.), not communicating on a normal level, depression, etc., etc.

In fact, the Jesus of the Bible would have fitted this category perfectly, and no doubt today would be branded or certified without delay.

There is no cure for schizophrenia, because in reality it does not exist. If by it you refer to the extremes of emotion indulged in by all of humanity, then there is a cure - put aside old indoctrinations of your particular sector of society, stop wallowing in emotion, and start using instead the finer senses of your own Higher Intelligence.

O R I S S O R

Free Thinking - Free Choice
Mind over Matter

Is there any such thing as mind over matter? If by that you mean that a physical ailment of the body can be overcome and eradicated merely by willing it mentally not to be there, then the answer is a definite **NO**. It is no good having a physical ailment of body and keeping telling yourself that you have not got it, hoping that it will go away. Because it will not go away.

Repeating to yourself a million times over that you do not have it, will not take it away. The fact that you try to convince yourself, or rationalise that you do not have it, will not remove it. **That is not the nature of disease.**

A disease means that the body is being attacked by living organisms, by alien parasites within you, and those alien parasites are not subject to control by any sort of thoughts or impulses from your own brain. Those alien parasites are programmed to break down flesh.

It is possible that they can be controlled to a certain extent, sealed off or even ejected by your body's own host parasites. In fact, that is what they attempt to do all through your life, if you are an eater of animal flesh, milk or dairy produce. That is what they do naturally and willingly, under instructions from the brain. But those are not conscious instructions. Any conscious instructions which you willed to the body to carry out any particular functions like that, are totally futile, especially when you try to will yourself not to have something which does exist and **is** there.

Now it is true that sometimes you can actually make yourself **feel** better, by adopting a more positive attitude of mind - but the feeling better or feeling worse has nothing to do with the presence of alien parasites within your body. If a cancer is eating out your throat, for instance, no amount of telling yourself that the cancer will go away will have any effect. Those parasites will continue to eat away at your throat.

Having disposed of that part of the subject, we turn to the other meaning. If by 'mind over matter' as it concerns the body, you are referring to certain other ailments which are actually **caused by a wrong way of thought**, well then, yes, it is possible to eliminate those ailments - by beginning to think in a correct way.

For instance, if you have Sclerosis, Parkinson's 'disease', Epilepsy or similar, these are all illnesses of the body which are caused as the direct result of a wrong way of thought. It therefore follows that if you begin using thought in a correct way, then those illnesses will gradually disappear.

However, if you are suffering from one of these thought-induced ailments and then start **willing** yourself to be better, whilst continuing to think in an incorrect or unnatural way, then your efforts will be futile and have no beneficial effect at all upon your ailment.

This would merely amount to what is referred to as 'fighting' the illness, and no amount of fighting or struggling will have the least effect in a favourable direction. It may indeed have an adverse effect. Once you know that one of the major root causes of all those above-mentioned ailments is an inner anger and frustration at not being able to get your own way, then you will be able to realise how the added mental act of willing yourself not to have what is clearly there, would add to the frustration and worsen the state of the illness.

Of course, once having declared to friends and acquaintances that you believe in 'mind over matter', then you might easily succumb to the temptation to conceal pains and discomforts, to conceal the fact of illness, so as to avoid losing face. Many people do, in fact, conceal illness - some merely for the prestige value of boasting that they are always healthy ('never had a day off work in my life', and suchlike).

By employing this tactic of concealment, the principle of willing disease away can at times appear, to the unwary, to be successful. In practice, it is an **impossibility**.

ALCOHOLISM

There are many books written on the subject of Alcoholism - condemning it, studying the symptoms, statistics, moral sermons, theories of causes, aversion therapies and treatments, how to live with it, mutual sympathy groups, etc., etc. - but no book on **how to cure it**.

The following pages tell you the **cause** and the **cure**, and it deserves a space in this book because, like so many other ailments (and it **is** an illness), it is part physical disease and part thought-induced.

Let us get down to basic **facts**. Facts that are not fully considered, or even considered at all, by the 'experts' - but are nevertheless - **FACTS**.

Fact 1: Alcoholism is caused by the malfunction of the Pancreas - it is a physical illness, and can be cured as such.

Fact 2: The eating of meat and dairy produce causes disease in the Pancreas.

Fact 3: Lack of salt in sufficient quantity stops the correct functioning of the Pancreas.

Fact 4: The urge to drink (a physical illness), when combined with an urge to escape reality (a mental illness) forms the basis for alcoholism.

By itself, the urge to escape reality is not sufficient to cause a person to become an Alcoholic. It often does cause a person to drink heavily or often, but it **never** causes him to become an Alcoholic. He could just as well resort to drugs, sport, music or religion to create the same effect of moving into a fantasy world and avoiding facing things as they really are. Many true Diabetic/Alcoholics, however, have had a very dangerous idea implanted in their minds - that if they take even one drink, then they are bound to go downhill. This idea causes many who do take just one drink to immediately give up any resistance to further drinking - they have been 'programmed'.

Many alcoholics who join groups become addicted to another type of dependency - constant meetings, talks, re-affirmations of their condition. They are taught to regard themselves as 'down-and-outs', a lower form of life. At every meeting each one has to say:

I am an alcoholic!

Just imagine the effect on someone who once received psychiatric treatment, if he has to repeat regularly for the rest of his life:

I am mental, I am mental!

It is never my intention to condemn those who sincerely try to help their fellow man to the best of their ability, for the right motives. But when a group of people, through failure to attempt to look in a New way, is actually recommending a treatment which damages the one in need of help, then it is time to speak out. Then they will at least have the chance to look in a new way, if they care to do so.

Mutual sympathy groups have never cured anyone of alcoholism. Their members are programmed to believe they can never again safely touch another drink, and therefore they live constantly with the fixed idea that should the desire overtake them, and they actually take a drink, then they cannot stop there. They are mesmerised, by means of constant repetition and suggestion, over and over again, that:

One drink is too many..... one hundred not enough!

Leaders of such groups should realise that for years they have been attempting to resolve the problem and have not done so. Of all the millions of alcoholics all over the world, how many have been helped to recovery? None has been **cured**.

Consider, there is really nothing wrong with a person having a glass of beer or a glass of wine. Any normal, fit person can indulge in a glass now and again, without harm. If you **cure** a person, then you make him as normal again - therefore able to have the odd drink. The abstention method never does this, and never cures.

Those who look a little deeper and say that alcoholism is a result of chemical imbalance in the body, are partly correct. When they say it is not due to a character defect, they are wrong - selfishness is the secondary ingredient.

Whether dealing with problems of body or mind, it is always necessary to concentrate on finding the **cause** of the trouble. It is always useless to treat the symptoms.

The experts have developed themselves into a band of symptom-mongers. They live by the fact that people suffer from them, and that they analyse, study and treat them. Yet symptoms are merely the effect of some cause.

People have been indoctrinated in believing that all thirst is caused by lack of liquid intake. Often it is a sign of lack of salt.

A horrifying thought, that the heads of organisations which so many desperate people depend upon, could be so closed-minded, so selfish, and so unwilling to try another way - whether it be getting rid of disease or alcoholism. It can only be expected therefore, that those who go to them for a cure are going to be taught the same closed-minded attitude - and will look in no other way. Such organisations, no matter how do-gooding they may appear, can do enormous damage by mesmerising victims into thinking in a certain way which is not correct.

Alcoholics, who are desperately in need of salt, after a little while lose all interest in food and start eating very little indeed. Only drink interests them. Their daily intake of the vital salt, therefore, is negligible, and this further aggravates their condition. A vicious, ever-increasing circle.

It is about time that the public started using their own common sense and observing more for themselves, instead of being bullied into accepting a way of thought by experts who do not know what they are talking about.

Alcoholism is always accompanied by a thirst, a dryness of the throat, a lack of the natural juices which lubricate the area of the throat and mouth. This in turn, is always caused by lack of correct supply from the juice-making organ of the body - the Pancreas. This, in its turn, indicates a lack of the supply of salt to the Pancreas, or that it has been damaged by attack by alien parasites.

What I am saying, in other words, and what must be realised by all those suffering from or concerned with the treatment of Alcoholism, is that **all alcoholics are Diabetics**.

This does not mean to say that all alcoholics have been diagnosed by the medical profession as having Diabetes - far from it - it means that they do **in fact** have diabetes, whether they realise it or not.

This may seem a very surprising answer to the question of the cause of Alcoholism, but as all the expected channels of thought have not produced the solution, naturally the real answer must lie within the realms of the unexpected - as indeed it does.

Now don't get me wrong in this matter: when I say that 'all alcoholics are diabetics', it does not mean that 'all diabetics are alcoholics'. There are many people who suffer dryness of throat, who normally do not drink alcohol, but things like tea or soft drinks. These people would naturally tend to increase their consumption of those drinks, or suck sweets, or take medicines to alleviate the thirst. Also the other aspect of Emotion enters into it.

Remember that I said Alcoholism has two ingredient aspects - pancreas malfunction (diabetes) and the urge to escape reality (emotion). Even a diabetic who drinks (alcohol) rather heavily, but who does not find any need to avoid facing the world as it is, and is a reasonably contented sort of person, would not become an alcoholic - merely a heavy drinker who could control it when necessary.

It will serve no purpose if I start putting ideas to you in a fancy sort of way, so as to be polite or not to offend, so I will speak straight to the point.

The second ingredient necessary for becoming an alcoholic, which I referred to as 'the urge to escape from reality', is nothing more or less than

Wanting your own way.

A person who is generally not satisfied with things (or people) as they are, and wants to change them to suit his own selfish wants - that is the sort of person I refer to. Usually he (or she) tries to get others to do as he requires - provide things for him, give him attention, look up to him, etc. He also considers that he deserves to be in far better circumstances than he is at present, and usually feels underrated and unjustly treated. He demands recognition. When these things do not come about, he can get into an unstable and highly nervous state, and then he often turns to the other world that he can live within - such as sport, music, religion, drugs, or even alcohol. He involves himself in one or more of these ways, trying to become immersed in it so that he shuts out the real world that he so much dislikes, or detests.

Now if he also happens to be a diabetic, and he is in the habit of taking alcohol, perhaps just socially, then he will most likely be drawn along the path of alcoholism, and become a true alcoholic.

I now wish to issue a warning to all those who have young beings placed in their care. It is in childhood that diabetes, and therefore alcoholism, commences. This is due to allowing a lack of salt to occur, feeding with animal produce and indoctrinating the young ones into wanting their own way. No, I do not mean wanting to use their own thoughts - this is quite the correct and natural thing for them to do. I mean wanting to impose their way over others. Parents pampering their children, trying to give them everything they want (have been taught to want), create this emotion within the child.

Parents are to blame for most alcoholism in the grown-up sons and daughters - and yet they often end up condemning them and being ashamed of them. The two aspects taught to them by parents - wrong eating and selfish emotion - lead to malfunction of the pancreas, and of the brain.

Sex is a matter which interests, or should interest, every human being, and yet people just do not realise the vital importance played by the pancreas in their sex life, and the drastic effect that its condition will have upon their whole pattern of life. First, let me explain that the pancreas is the organ which produces the necessary juices for all parts of the body. Its true significance is overlooked by the whole medical profession. It produces juices for the mouth (saliva), the head tubes, the digestive tubes and all other organs - and also the sex organs.

If you imagine, because you have been told so, that the testicles or other glands produce the vital juices, then you have been misled. The obvious rarely turns out to be the truth.

Now it may occur that one of the organs that normally receive supplies of juices from the pancreas is malfunctioning or blocked in some way. In that case the juice has to go somewhere. It cannot return to the pancreas, for that organ makes juices to distribute, and it is not capable of receiving juices. Therefore the unwanted juice, intended for an organ which cannot accept it, will merely find its way to the next available outlet that is ready to use it. In most cases it is the sex organ of both man and woman.

It comes out as the sperm lubricant in the male, and the vagina and childbearing area lubricant in the female. And when the juices are ready to flow, then sex thoughts are sent to bring about co-ordination of the whole bodily function.

The reason that such a great deal of sex comes about in this age, is that it is so common for Man's organs to be damaged or malfunctioning, and there is such an amount of pancreas juice which must find an alternative outlet.

The pancreas of a diabetic, having an imbalance of juices, causes damage to the other organs it is supposed to lubricate in a highly specialised manner. Once damaged to any extent those organs begin to reject the further lubricant sent to them. Accordingly, alcoholic/diabetics are usually highly sexual people, as can be observed - until, that is, the pancreas is in such a bad way that they have no juices left to be sexy with. Then they come almost into the condition normally described as 'impotent'.

Unfortunately for them, the habit of sex-type thoughts will by then be so set, that they will continue to have sex wishes that they cannot fulfil. This will become a source of shame, dissatisfaction and frustration to them, and this worsens their condition.

Let us be clear then, that alcoholism is caused by diabetes and selfishness. Diabetes is caused by lack of a good supply of salt, or attack by parasites from animal or animal produce. The type of selfishness I refer to is 'wanting your own way'.

Any signs of discomfort in body or mind are merely messages arranged on the pattern of thought governing the functioning of mind and body. A dryness in the mouth or throat is a warning that there is some malfunctioning or deficiency that needs to be rectified. To eat smoked fish can cause dryness and is easily rectified by a tiny lick of salt after the meal. Smoking can also cause dryness and bring about the desire for a drink. That is why socially drinking and smoking go together, except that people do not really observe, and think that it is the drink which brings the desire for a smoke, and not the other way round.

Most alcoholics eventually resort to drugs - sometimes because drink becomes unobtainable, or because a few tablets mixed with the drinks brings quicker unreality, or because they are frightened into having injections by the medical profession, with the story that they may go into a coma if they do not submit to them. This last one is called 'insulin' and is by far the most damaging: it is a direct animal injection into the vital juices, and starts eating away the pancreas.

See the way a person who is desperately in need of help can be driven farther into the mire by the lack of understanding of those who receive payment for helping him.

Diabetes starts in childhood. The first sign is the malfunction of one organ or another. If, say, the kidneys are affected, then that will cause the pancreas to be affected also, for the same quantity and type of juice will no longer be required from the pancreas, and that will upset the necessary balance. This damages the pancreas itself. If, therefore, any organs are removed, such as the tonsils or appendix (and tonsils are organs), then the effect on the pancreas can be drastic. The pancreas then is easily open to attack by parasites, if any animal intake is present.

Deprivation of the essential **SALT** is a further cause for malfunction. Injection of insulin, which causes a further eating away of the pancreas ensures its total destruction.

To sum up, the way to abolish alcoholism is to avoid animal or its produce, salt deprivation, removal of organs, insulin injections. Care for the pancreas instead. Also, avoid wanting your own way all the time, or indoctrinating others into wanting their own way too.

SCLEROSIS

Precious little is known by the medical people or the general public about Multiple Sclerosis. All that is known is that gradually the limbs are put out of action, and the flesh tissue thins out, until it appears that only skin and bone exist. Sometimes only a part of the body is affected, other times the whole. You should look at Sclerosis in a different way.

At all times during this illness, the brain functions in the way it was intended to. At no time is it out of action, nor does the person lose the faculty of reasoning unless, of course, drugs have been administered or shock treatment given, or worse still, lumber puncture (drawing the precious fluid from the spine, in the effort, so they consider, of relieving pressure and so maintaining the life of the body). Yet only when the person's prearranged span of life comes to an end will the victim cease to live a life on this earth. By interference of drugs and medical ways of surgery, the victim can become a cabbage-type being.

When the co-ordination of the body is affected, it is because of several reasons, mostly nowadays because others should have caring attention to put towards the one with Sclerosis. Those responsible for him should have great caring for him, and that caring would be as a magic wand.

Most people who have one of the Sclerosis-type people to look after are impatient at having to put up with being 'saddled' with this type of person. If only they would truly have caring for the one with Sclerosis - not pampering to their wants, but talking sensibly at all times, discussing the problems of the complaint as well as the small talk that goes on in home, hospital and factory.

Speech Defect

You will notice that one with Sclerosis most times has difficulty with his speech, the forming of words. Why not then consider how to arrange use of a part of the structure of the neck?

In the front of the neck, quite close to what is called the 'Adam's Apple' and to the victim's right side, is a small type of bone which often becomes displaced through pressure, and that only needs manipulating back into place. Just ease with the fingers towards the centre of the throat until you hear a slight clicking sound. **Never force.**

Remove the mucus that adheres to this sector, by gargling with salt and warm water (not too salty), and **gentle** manipulation over the weeks, months or whatever length of time is necessary, in this area. This will release the mucus and allow freer flow of speech.

It is of vital importance to the overall well-being and cure of the victim that all mucus be cleared from the tubes which form the connections between eyes, nose, throat and mouth. The releasing of mucus in the throat has already been discussed but it is advisable for the person to inhale a little warm salt water up through both nostrils, each time allowing the liquid to trickle down towards the back of the throat and expelling it through the mouth. This may sound difficult or nasty, but after a time or two it will cause no discomfort at all. For those who are unable to inhale upwards in the normal manner, a small dropper can be used with the head in the backward position to insert a few drops at a time of the warm salty liquid into the nostrils.

Great emphasis must be placed on this method of freeing the tubes of mucus, both by manipulation and salt water inhaling, as long as is necessary, if speech is going to be kept clear and many other drastic symptoms of discomfort averted - especially difficulty with breathing.

Once the Sclerosis sufferer has acquired movement of the hands and arms, he can manipulate for himself. Remember, once this small bone has arrived back in its position, for many, many months afterwards gentle ways of massage in that area are necessary. You may consider it to be odd that massage is required once the bone is back in place, but the reason for this is to prevent further build-ups of mucus once the area is clear. You see, it is so easy for mucus to adhere to this spot, and with being out of place for so long, all around it is pitted and mucus easily adheres to the pitting. So remember, it is most important to have a daily massage in this area.

Chest Massage

Then we come to the area of the chest. With many sufferers the breathing becomes so difficult, and this is also due to the fact that manipulative massage of the areas between the chest bones is necessary. But these must be worked in conjunction with spine massage. Find the small nodules that are between the chest bones, and at the same time as manipulating those with the fingertips, find the corresponding part at the same side of the spine, in alignment, and simultaneously massage both areas together.

The patient may find this a little hurtful at first, but gradually mucus will be released, and the patient will be able to cough more easily, and will also become much freer from the indigestions which Sclerosis sufferers are victims of. Providing that at all times the massage and manipulations are done gently, with no forcing, then it is preferable for a non-medical person to do this, rather than a trained person who has rigid preconceived ideas, and is not fully in sympathy with this method.

Some idea of how those looking after a Sclerosis person should care for them has been given, but of course the main effort must lie with the victim themselves. On no account should they be allowed to encroach on any other person. On no account should they be permitted to interfere with, or control the life of, another person - especially among those caring for them. They must put aside their intolerance and selfishness that has caused the illness in the first place.

All these points should be made abundantly clear to the Sclerosis person - for, remember, he caused his own ailment and it is up to him to put it to rights.

STAY-PUT AILMENTS

Agoraphobia

- ◇ Hunger pangs are the body's message to tell a person that he needs to eat.
- ◇ A sense of acute tiredness is to clearly state - 'You need to rest.'
- ◇ Agoraphobia is a clear directive to stay put for a while, without fretting about going out.

All these are requirements of the body, not senses that should be fought against or 'mastered'. Fear of going out has nothing to do with it; 'agoraphobia' (fear of open spaces) is a totally incorrect and misleading label to attach to this urgent sense to remain 'home'. It is just as foolish as calling hunger 'the fear of starvation'.

The thought is there to stay put in one place for a while. The person may need rest, for it could be essential to the well-being of the body that the person is allowed to stay in one spot without pressure from outside sources saying, 'You should be at work, shopping, socialising, and so on.'

The fear is not agoraphobia, but what others will think of you if you do not make the effort to go out.

The only 'cure' for hunger is to allow the person to eat enough to satisfy the body's needs; the only 'cure' for so-called agoraphobia, if the people around the agoraphobic one really care for his well-being, is to allow him to fulfil his body's needs and remain where he is, without having to go out and about under pressure from others. Any other interference, drugs, pressurising or 'treatments' will merely aggravate the condition and be detrimental to the welfare of the person in question.

Paralysis

Natural paralysis is an enforced total resting of the body. Fatigue and agoraphobia, as well as certain other strong thoughts and senses, are severe instructions of the body-machine to rest that body-machine: paralysis is a direct command to do so, when all other directives have been ignored and the body has not been allowed to rest. Observation of the lifestyle of the victim before the onset of the paralysis would confirm this.

It is a command which must be obeyed by the person himself. At this stage, it is vital to his well-being that the body spend a period of complete inactivity, and that is why I have referred to it as 'natural' paralysis, to distinguish it from the various other forms. For instance, it is quite different from the paralysis that is an advanced symptom of Sclerosis.

The other most common form of paralysis is that which is caused when the spine is tampered with or suffers other damage from an external source. 'Lumber Punctures' (medical people inserting a needle into the area of the base of the spine) can cause lifelong paralysis, as can other forms of injury to the spine, such as gunshots, car crashes, or other violent 'accidental' blows to the area. Damage at various points of the spine can cause paralysis, not only at the base.

A parent can cause the child to be paralysed later in life by an action of hitting on the bottom, the base of the spine taking the beating, and being set out of alignment. Later, as the person starts to live as an adult, especially sexually, then the resulting type of movements can snap or damage an important part of the spine permanently. But this is never attributed to the action of the parent. This can apply not only to parents, of course, but to all those who have children in their power and are 'caring' for them.

The only answer to natural paralysis is for the victim to rest in mind as well as body, and for those caring for him to allow no damaging 'treatments' to be inflicted upon him. Patiently rest out the allotted period that the body demands.

Stroke

The paralysis brought about by what is commonly known as a 'stroke' is quite different in nature and cause from the types of paralysis just dealt with. The part of the body affected by the stroke is often down one side: it is seldom that the whole body is paralysed by a stroke, but if age and senility are present, then it can appear as if all use of limb and movement have gone.

I repeat that the stroke-type paralysis is quite different from those caused by the need for rest, or by external injury or medical interference. The cause of a stroke is extreme emotion of **anger** - but it has to be accompanied by the pump and lungs not functioning rightly. The anger or rage then puts additional strain on the functioning of the pump and lungs, so bringing about a stroke.

Extreme anger affects the thought-processing action of the brain. It is only by means of thought activation that any movement of body is brought about.

The burden that the person suffering the stroke becomes on family or those responsible for him is a good test of their real caring for him. They themselves will know whether or not they were the uncaring or even deliberate, source of aggravation which instigated such intense anger in the victim. Both parties, by exchanging patience and tolerance for their resentments, can dramatically bring about a vast change for the better in the circumstances of their own lives - or continue to live out their lives suffering the consequences of their own extremes of emotion.

Such extremes rule, or rather misrule, the workings of the body-machine, and the consequences of their continued use are unavoidable. Stop choosing to be angry.

SKIN DISORDERS

Psoriasis & Shingles

Just as illnesses can be called by different names, or described by different words, according to the symptoms observed, when in effect it is just the one illness, so harmful emotion can be called by different names when it is in fact one single emotion, but in differing degrees of intensity. The names given to an emotion can also vary according to whether or not it is acceptable to society in particular circumstances.

Consider the following - irritation, annoyance, resentment, anger, rage, hatred. By comparing them you will be able to see that they are all varying degrees of intensity of the one extreme emotion of hatred, and that a person could quickly, within a matter of minutes or seconds, experience the whole range, starting with a mild reaction and allowing provocation to take him to the violent and extreme end of the scale.

The use of the thoughts which go to make up the irritation-annoyance-resentment- anger-rage-hatred emotion can create havoc with the workings of the body-machine and bring about painful, unsightly and disastrous consequences. **Psoriasis** is one such thought-induced illness. Allow me to explain in outline just how it works.

First of all comes neglect of the organs of the body, usually the lower organs, by the owner of the body. This neglect or maltreatment of the organs can take many forms, from external physical blows to overstrain, to drugs, to operations, to poisons, but the major cause of maltreatment is the consumption of animal flesh and produce.

All organs are supplied with their own special requirement of juices by the Pancreas. When they have been damaged or caused to malfunction in any way, it often means that they cannot use the juices supplied to them by the Pancreas, and so those juices are pushed away. As they cannot return to the Pancreas, from which a constant new supply is issuing, they must be directed away from the malfunctioning organ and somehow eliminated from the body. Usually the only method available of ejecting excess juices is through the pores of the skin.

There are millions of fluid channels in the flesh-tissue near to the surface of the skin of the body and these can become blocked, either by the nature of the content of the fluid they are carrying (blood), if the Liver is malfunctioning for instance, or they can become blocked by sheer pressure of excess fluid.

The pores of the skin stop taking in sustenance, which is their natural function, once the channels have become blocked through malfunction in the flesh-tissue, caused in turn by malfunction elsewhere. It is hard to expel fluid where there is total or even partial blockage.

The openings which are the pores stretch themselves in a sideways fashion, in a tearing sort of way, in order to allow the excess juice to get away. In the case of Psoriasis, the juice referred to is in the form of **perspiration**.

Hate of others sets up an excess perspiration which cannot eliminate itself and cakes at the pores as it reaches the atmosphere. If this caking is left and allowed to stay on the skin, then it causes irritation and great agitation, and scratching can break the skin so that juice there cakes even more.

The symptom of what is known as Psoriasis is the last resort of the fundamental, underlying ailment, and that is when it starts to be noticed at the surface of the skin. However, it has already been occurring within and along the channels of the pores, and this process can take quite a period of time to come to the surface. But in other instances, where the hatreds are uppermost, it can come to the surface in a matter of weeks, through excess perspiration being there because of that emotion.

When any surface symptoms are observed it is well to bear in mind that emotions affect all parts of the body organs as well as the tissues.

With **Shingles**, the action at the pores is the same as with Psoriasis, except that in the case of Shingles the main factor is the malfunctioning of the Liver. This is always an acute thought-induced ailment, assisted by the excessive eating of eggs, which through their very content cause upheavals to occur by clogging the parts of the tubes which emit sections of fluid (blood) to the channels of the tissue. This also links with a Jaundice condition. It also pressurises the tubes of the hair at the pore, squashing them and preventing intake at that point.

With Psoriasis, constipation is one cause of blockage at the intestines and anus. This can bring about swelling in the lower regions and can cause acute anxiety. If hatreds are coupled with it, in the same period as the anxiety over constipation, then further blockage can occur in the tissue. It might appear that constipation has nothing to do with mind-induced ailments, but it has everything to do with them. Constipation occurs when the Pancreas has no type of juice to break down that which has been taken into the stomach, and so the Pancreas is almost halted, irrespective of it having juice within itself there to give.

I should say, rather, that the functioning of the Pancreas is rendered useless to the organ being supplied with juice, because the malfunctioning of that organ renders it incapable of utilising the juice. For instance, if a piece of vegetation, say cabbage, has been eaten, when it reaches the stomach for processing, a certain juice is sent from the Pancreas which will mingle with the cabbage and help to break it down. Upon its leaving the stomach to enter the abdomen tube, another juice is sent which mingles with the cabbage mixture and assists it to pass easily along the abdomen and intestine tubes.

However, if a piece of an animal corpse has been eaten, when it reaches the stomach for processing, the juices sent from the pancreas will neither assist in breaking it down, nor be able to mingle with it and aid its smooth passage to the anus. The lumps of animal carcass will pass through to the anus, but the flow of juices from the pancreas will not be able to do so. They will be redirected through the channels of the body which will eventually try to eliminate them at the pores of the skin.

In other words, the juice goes into the stomach, but is of no use there, so it has to go somewhere else if it is no use to that organ. So it is sent out through the tissue channels. As stated, it cannot go out as it is, through the abdomen, because it has not intermingled with the intake of food. The food, therefore, is devoid of this lubricating juice, and so sticks in the abdomen - causing constipation there.

Constipation, which is merely a general word for blockage, is caused by the eating of animal and its produce and by very great emotion (misuse of thought) which also affects the body greatly, but people mainly think of constipation as a blockage of the bowels.

If you have the state of mind of one who has Shingles, then your hatred is directed to one person only at a time - **only one - always**. That makes the anger more absolute, and you have Shingles.

Shingles are mostly around the area of the stomach and abdomen, unless the hatred is outwardly apparent, in which case the head and face suffer.

The Psoriasis has to be noticeable in order to attract the attention of both victim and others around him, and so pressurise him into doing something about it. Of course, only when he is aware of the connection between his mental and physical state can he take the correct course of action to eradicate it, otherwise he merely carries on with useless medical drugs, creams and suchlike.

To illustrate what I mean, imagine a wife being obliged to sleep with a man whose skin is a mass of sores, and who leaves a deposit of dead flakes all over the bed, and wherever else he rests. Not very pleasant for her, and surely enough incentive to encourage him to change his ways.

Scurvy and Leprosy

Scurvy is as Psoriasis, only in a mild form. It occurs, or used to occur, to groups of people whose way of eating has been limited by others in control of them, especially during long sea voyages, for instance.

Scurvy may appear to be vastly different from Psoriasis because of many other drastic symptoms which occurred **at the same time** as the skin disorder and were therefore incorrectly assumed to be part of the same illness. I refer to such symptoms as shrinkage of gums, loss of teeth, etc.

Leprosy is as Psoriasis, too, but with the additional factor of Cancer starting to break down the body at the same time.

ASTHMA

Childhood is the starting point of Asthma. It begins when one is allowed to have tantrums against another, not liking what the other is doing. This can be seen to happen in many ways and in many situations.

One very common example of such a way, which occurs most times when you come into the company of parents and children together, is the child wanting all the attention for itself when the mother (or father) may be talking to someone else.

'Talk to me, not them! I come first,' is the attitude of the child. If the parent does not give way to this, by allowing constant interruption and giving attention to the child at the expense of the other people present, then the demands for full attention can become more and more insistent and loud, more violent.

A full-scale tantrum may take place - a form of blackmail to embarrass the parent and get him or her to withdraw from the scene.

It does not matter to the child if the parent is angry or not, as long as it gains the attention for self, in which case - mission accomplished, as they say.

In this and in other ways the start of Asthma comes about and continues throughout life, getting more violent and demanding (in words and action) for want of self attention, as time goes on. The pattern of thought used by an asthmatic person is very rigid in this respect. An asthmatic may appear to be jolly and easygoing to an outsider, especially if the family give way to its selfish ways in public to avoid being thought ill of by others.

As with some forms of ailment, the very illness itself may be used as a form of blackmail to get attention or to get one's own way over another. 'Don't go upsetting him or it may bring on an attack,' or 'Don't go against her when she gets in that agitated state or you'll cause her asthma to come on bad,' is often the cry. Fake asthma attacks are more common than is generally realised.

Hereditary Illness?

But how can Asthma be merely a way of thought, an attitude of mind? Surely it is hereditary and runs in families at times?

I did not say that asthma was a way of thought, for the physical symptoms are real enough and apparent for all to observe. I said that the **cause** of the symptoms which are called Asthma is a state of mind. As for the illness sometimes being common to several members of the same family, I agree that this can be so. But this does not make it hereditary - that is an ailment passed on at birth from the parent to child.

Children are indoctrinated into certain habits, physical and mental, and taught by example to have set attitudes of mind. Those children in turn indoctrinate their children into the same ways. If those attitudes include attention-seeking, demanding and tantrum-like ways, then the attendant ailment, asthma, can be passed on with them. No mystery, no heredity - simply a matter of 'like minds - like ailments.' The same applies with many other so-called hereditary illnesses. *Free Choice*

We could here go into detail regarding the physical processes and bodily malfunctions which directly bring about the outward symptoms of Asthma, but in this small book it is sufficient for all practical purposes to state the cause and the cure. The details of exactly how the root cause brings into being the resultant difficulty in breathing are not necessary to be known in order to effect the cure.

What is of utmost importance to realise however, by looking at the cause, is that **the cure can only be effected by the sufferer - not by medicine.**

Inhalers, tablets, injections and other fancy treatments may bring some temporary relief, but the damage they do to the body is far greater than the benefits of any relief they may give.

They never cure

The only cure for cut and bruised soles of the feet caused by repeatedly walking barefoot over rough ground, is to stop walking with bare feet over rough ground. No doctor or medicine or treatment can prevent or cure it for you, as long as you insist on keeping on damaging your feet in the same way. This is just a matter of Common Sense. In this case it is so obvious to all that if you insist on keeping on damaging your body, no-one can prevent it by means of medicines - and it would be most unfair to expect it.

Yet the same applies to all disorders, and people blind themselves to the fact. It is rather difficult to bring yourself to accept the blame for your own illness,

when society and its experts have trained you from being a baby to believe that these things are an accident of fate, a misfortune that befalls you at random, by chance, and that you should place yourself in the hands of that body of people who understand all about the mind and body - your doctors. It is vital to open your mind to a new, common-sense way if you are to effect a cure. Stop causing your children to develop Asthma, now or later in life: it is uncaring of you to allow them to encroach upon yourself and others. If you suffer from Asthma, now is the time to rectify your present habits caused by past indoctrination.

ANOREXIA NERVOSA

Anorexia Nervosa is supposed to be an ailment, which strikes young adult females especially, whereby the victim has a compulsion to resist taking in food, and therefore becomes painfully and even dangerously thin, and suffers from malnutrition. It is further supposed that this overwhelming revulsion for the consumption of food has vague nervous or emotional causes. It is commonly assumed that they eat nothing, or almost nothing.

All of these assumptions are based on a gross misunderstanding of what is actually occurring and the reason for it occurring. The truth is far different. Anorexia people do eat food. What occurs is that they want food, but are **afraid of getting fat** if they eat it, so they go on diets at times, then have a feast and become afraid that once having eaten they will increase in weight, so they make themselves sick and vomit up the food again. It is merely a fad of not wanting to become fat - a fashion, a selfish and foolish whim.

Sometimes people go on hunger strike as a form of blackmail to get their own way. Ghandi did it, as do many others, and especially girls who want to make their father like them better than their mother or step mother, for instance. In a way, they hold them to ransom through this fad of anorexia.

They do it willingly, for a selfish motive - no compulsion is there, nervous, emotional or otherwise. No medical treatment is necessary or beneficial. It would be like trying to treat a young man for being muscle-bound when he insists on continuing to do weightlifting and muscle-building exercises for reasons of vanity, ego or fashion.

Anorexia is not an illness of any kind, although persistence in abusing the food processing system of the body-machine can and will lead to physical damage and illness.

The most that can be done by others for such a person is to tell them that they are deliberately damaging their own body, what their general motives are for such an action, and that they alone will take the consequences of such foolishness. Do not give in to any use of it for blackmail purposes, but stand back and allow them free choice of action.

TINNITUS

The Ear Function

It may appear that Tinnitus, a continuous high-pitched whistle or ringing sound in the head, is a mental or thought-induced affliction - but this is not so. It is caused by neglect of a certain area of the body, and so does not really belong in this book, strictly speaking. However, having mentioned it, we might as well discuss the cause and cure of the ailment, to clarify the matter.

But first I will mention a point which is not yet realised by medical people and which, therefore, your previous medical indoctrination will cause to seem strange to you, until you begin to understand how the body really works. The point is this - the purpose and function of the ear is **not** for receiving sound.

You hear a sound of one kind or another and the sound always appears to come from directions other than yourself. But pause a moment - if that was truly the case why doesn't man hear the same sound as his partner? Why is it that all is never the same? One sound is agreeable to one person and disagreeable to another - yet supposedly the sound is the same.

The ear is a trumpet, and a trumpet is not for receiving sound. The time has arrived when the action that was intended for the ear is understood. It is for using, that is certain, for it would be absolutely ridiculous to place a part on the body-machine that was of no use to it.

No matter how much it appears that the ear receives sound, it certainly does not. Its use can be described as necessary to the tubes that go between eyes, nose and mouth. It releases the waxiness that accumulates because of the condition that the mucus of the nostrils brings about.

Tinnitus

The fact that mucus accumulates between the nose and the eye sockets is one reason why tinnitus can develop. Even to peel a strong-smelling onion would release a little of the mucus from the eye-socket and this in turn would release a little more from the nostrils and the tubes between the two.

Tinnitus has a habit of getting louder as the years go along. The fault in the first place was always caused by a cold that was neglected - turning into influenza, that was also neglected. By neglected I refer to an amount of mucus which was allowed to stay in the nasal passage. Someone, perhaps too lazy to blow the mucus out of the nose, a sniffer or delicate dabber of the end of the nose. The mucus hardens and clogs, and hardens more as other layers are allowed to add to the first. The ears are affected, especially if the nose is not kept clear.

Tinnitus sufferers have only themselves to blame.

To clear it out can be a long job, entailing several warm salt douches of the nose daily, over a lengthy period of time. But like all things it can be moved from the body with careful attention. It requires moving from the nose - the ears, basically, have nothing to do with it. All that happens is that the blockage stops clear sound and a high-pitched whistle is heard, mostly constantly.

The way to perform the douche is to prepare a vessel of warm salty water beside a washbasin or similar. Inhale a quantity of the salt water up both nostrils - then blow it out again. Do this several times. Repeat the whole procedure **at least three times a day**. Eventually, as the passages become clearer, you will notice that some of the salt water trickles down to the back of the throat. Allow this to happen and expel it through the mouth.

This process will sting to a certain extent as the salt begins its work, but by starting with a mild solution and increasing the strength over a period of days, you can lessen the discomfort. The slight pain is just something you must put up with in order to rectify the results of years of neglect of the tubes of your nose. The results of this treatment will be well worth the effort.

The statement that the ear does not receive will no doubt be objected to - yet it is so. The ear has no action for hearing and all noise is contained on the **life track of thought** (thought patterns and tracks of thought are explained in the book 'The Human Mind') to comply with each situation arranged in life. The ear is there to expel mucus waxes and the result appears to make the sound clearer. Mucus can block anything - even the channels of thought.

The shape of the ear plays quite a part in the extraction of mucus from the head, and allows for the waxes to take a gentle way out. You must look also at the factor of the very fine hairs which are there in the ear centre, instead of the long coarser type of hair of the head.

The medical profession should start to take note of the body, its contours, and why it has been arranged just as it is - **for it was arranged by Intelligence - and not by accident.** It is time now that the medical profession should start to look in a different direction.

Medically-minded or unthinking people may scoff at the idea I have put to you regarding the function of the human ear, but which do you place your trust in - one who is able to tell you the cure, plain and simple, or those who are still fumbling in the dark, trying to find the cure?

Common Sense should answer that.

ORISSOR
Free Thinking for Choice
CONCLUSION

People of this age are used to either going to a paid expert to put things right for them or praying to a variety of gods to solve their problems or give them what they want. This habit of paying or praying to others to undo the harm you are causing, whilst keeping on with the same stupid ways, is one which is having disastrous results in the modern world.

You get terrible headaches, so don't look to see what pressure you are putting on yourself - just swallow a few patent medicine drugs. You have pain in your digestive system or abdomen region, so don't look to see what you have been eating - go to a paid medical man to take your warning pain away. You get fed up with drugs, doctors and surgery as a relief from your aches and pains, so you start to grovel and beg your particular god or spirit figures to take the ailment away.

Yet never do you stop, look and think just **what you are doing wrong** to bring about such ailments. The doctor, after a few visits, may say, 'Keep on taking the tablets,' whilst the priest, after hundreds of hours of futile grovelling, says, 'Keep on praying hard and trust in (our) god.' They might as well both add (as they do by implication), 'But don't bother to change your way of life, your attitude to others or your fellow animal beings - just as long as you keep on following the medical (or religious) rules I lay down.'

This attitude is just not good enough. You cannot successfully pay other people or gods to wipe out the ill-effects of what **you** are doing wrong. That way is a failure. Just look around you. If medical men and priests had access to the cure for bodily and mental ills,

then you could expect to see them all as shining examples of pure health and vitality, free from problems and with peace of mind. You and I both know full well that the reverse is true.

Realise once and for all that you cannot escape suffering the consequences of your own foolish or selfish actions or thoughts, and especially, you cannot get others to do it for you. To offer medical-type people money and prestige of position to get them to attempt to do so is not fair to them, for it is beyond their capacity.

The massed millions daily grovel and debase themselves to their various gods and spirit figures across the face of the globe, begging and wailing, praising and flattering - yet that same humanity still groans under the agonies and deformities of mental torment and physical disease.

Only you can cure you.

And cured you certainly can be, without doubt - but you must make the effort. It boils down simply to a matter of choice.

That effort takes the form of finding out **the root cause** of your ailment and then removing it. As far as the ailments listed at the front of this book are concerned, the book itself tells you, bluntly and in simple English, just what their cause is. The cure is now in your hands. The decision to implement it or not lies with you, and you alone.

ORISSOR
Free Thinking - Free Choice

The Singer not the Song, but the Writing, not the Writer.



Copyright © Orissor Trust 1984

www.orissor.com