

## INTRODUCTION

By placing the matter of illness and healing on one hand, soul and spirit on the other, the attempt is made to address the urgent question of the marriage of science and religion.

Though not a doctor, and certainly not trying to speak as anything close to one, I have been interested in the link between illness and soul disposition over many years. This took its start from the immediate response to the use of Bach flower remedies some twenty-five years ago. I immediately knew the flowers made sense. In using them I recognized that I carry the disposition to illness by what I could call my beliefs toward life, or what Dr. Bach called “soul moods”: that every message that runs in my mind, but is contrary to the spiritual order, generates disposition toward illness. Nothing felt more natural than ordering a full kit of Bach flower remedies and experimenting with them. And, of course, this became a learning curve since the soul hides itself from immediate scrutiny. The conscious mind looks at the world through certain lenses and is prevented from immediately breaking through its own blind spots. Thus this is a journey that takes time and effort and continues in my life to the present.

Over time another interest added itself to the first from a variety of perspectives. We can say that we live under a new spiritual dispensation—that of Christ’s return in the etheric—and that it manifests in many areas of modern life: in spiritual experiences and in the growing capacity to address illness from a spiritual perspective, hence the growing field of spiritual healing, with the good, the bad, and everything in between. I was briefly involved myself in so-called therapeutic touch, merely just enough to check its validity from both ends: as a receiver and as someone training to offer help. It was not a path I continued in any committed way.

Over the years I could see how in certain individuals the acceleration of spiritual healing capacities unites the two aspects: the growing familiarity of the soul with Christ in its new spiritual body, and the capacity of consciousness to affect the body. In various individuals these two factors reinforce each other. In other words, spiritual healing is not the work of incredible individuals. Though they most often are indeed special individuals, they owe their healing abilities to the Christ working through them.

Going from one set of phenomena to another, I landed on the work of Dr. Hamer, exploring the link between soul shock and onset of illness in a very precise way. Here I felt I could address illness not just from a conceptual distance, or in a generally preventative way. Keeping a journal of my soul life, I could now follow more precisely the link between strong shocks and the effect manifesting as illness over the last six years. It was an exciting, at times challenging, soul pursuit. Sometimes this meant being able to prevent an illness, or reducing its effect. Most of the times I had to watch the illness unfold and let it be my teacher, without any other recourse than to discover the link between shock and illness. I could see that it was both a universal phenomenon with a certain number of constant nexuses, but also a strictly personal variation on a theme.

For six years the sole recourse I had in illness was the knowledge of the work of Dr. Hamer accompanied with soul-physical observations. With Dr. Hamer's work at hand, I could recognize the soul origin of my illnesses quite precisely, and therefore wait for the healing to occur shortly after. Even more, I could trace the biographical events that set in motion illnesses at earlier times in my life, or effectively address the problem of allergies that had accompanied me for close to thirty years. Since Dr. Hamer's work has been sufficient for six years in maintaining and/or restoring health, I felt a growing need to honor it and understand its spiritual-scientific connections.

With the benefit of personal experience, I could revisit those authors and healers who not only perform healings but also describe what they perceive of their spiritual backdrop. This is the first step from the phenomenological to the spiritual scientific.

Finally this work culminates in what Rudolf Steiner and Ita Wegman have offered us as indications in one limited and very particular direction: that illnesses originate in the astral and ego organization. How can we validate this assertion? This is the sole focus of this book.

Chapter 1 will discuss experimental settings that have explored the matter of healing and prayer, or more broadly the power of consciousness over the body or over matter. This will serve to introduce the question of "psychic energy" and its nature, though in just a preliminary way, as well as the question of illness in relation to human biography.

The following large chapter will explore the lives and work of famous healers whose work has been documented: the German Bruno Gröning and the American Agnes Sanford. With these we will enter more deeply the

connection between illness, soul, and spirit, though still from an indirect perspective.

The second part of the book will enter into the nature of illness. Chapter 3 will contemplate on one hand the work of Dr. Bach and his flower remedies and on the other the work of Dr. Hamer. On one side we will explore the role of soul moods in bringing us closer to sickness, on the other the direct link between soul shock and illness. This approach, especially the one relating to the New Germanic Medicine of Dr. Hamer, will highlight a precise relationship between soul and illness. The questions that arises quite naturally from these methodologies is that of illness and karma.

To finish and tackle the last question, we will first gather additional phenomena from across the board, and then turn to the insights of Rudolf Steiner and other spiritual teachers in relation to illness, karma, and the working of Christ in the human soul.