

Masonic
lecture
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Chapter 1

Masonic lecture

I come to you tonight with a great message: with a message that may almost be beyond your belief: and yet is true, and it should bring hope and comfort to very many.

The message is this: THAT DISEASE IS CURABLE.

By the means of the Herbs of which I am speaking tonight, there is no ordinary disease known in this country which has not been cured.

Hundreds of thousands of people who had ailments, who had complaints which they had expected would remain with them the rest of their lives, have been [made] well.

Introduction

I am not going to attempt this evening to give you any details of the wonderful Herbs which are the subject of this address. All that you can obtain from the book.

The main principles are these:

Firstly

That no medical knowledge whatever is required.

Secondly

That the disease itself is of no consequence whatsoever.

Thirdly

That the n-mind is the most sensitive part of our bodies, and hence the best guide to tell us what remedy is required.

Fourthly

Thus the manner in which a patient reacts to an illness is alone taken into account. Not the illness itself.

Fifthly

That such as: fear, depression, doubt, hopelessness, irritability, desire for company or desire to be alone,

indecision, such are the true guides to the way in which a patient is being affected by his malady, and to the Remedy which he needs.

There is no need to tell you of the Great Healing Properties of these Remedies, more than to say that hundreds and thousands of people have been brought back to health who had no hope of anything but life-long malady. And vast numbers have been quickly cured of ordinary illness: and again, vast numbers have had disease prevented in its early stages.

Moreover the fame of these Herbs is such that they are not only being used in these Islands, but in most of the countries of the world.

The whole principle of Healing by this method is so simple as can be understood by almost everyone, and even the very Herbs themselves can be gathered and prepared by any who take delight in such.

Part two

Brethren, we are taught that within us dwells a Vital and Immortal Principle.

Man throughout all the centuries of which we have history has believed that there was something within himself, greater and more wonderful than his body, and which lived on after the grave.

This belief has been in the mind of man from time immemorial.

We are all conscious that it is not our bodies alone which are the cause of our difficulties. We do not say, my body is worried or anxious or depressed ; we say, I am worried or anxious or depressed . We do not say, my hand hurts itself in pain ; we say, my hand hurts me".

Were we but bodies, our lives would be merely one of personal interest and gain, seeking but our own comforts and relieving our own needs.

But this is not so. Every kindly smile, every kindly thought and action; every deed done for love or sympathy or compassion of others proves that there is something greater within us than that we see. That we carry a Spark of the Divine, that within us resides a Vital and Immortal Principle.

And the more that Spark of Divinity shines within us, the more our lives radiate Its sympathy, Its compassion. and Its love, the more we are beloved by our fellow-men and fingers are pointed at us and the words are said, There goes a God-like man .

Moreover, the amount of peace, of happiness, of joy, of health and of well-being that comes into our lives depends also on the amount of which the Divine Spark can enter and illuminate our existence.

From time immemorial, man has looked at two great sources for Healing. To his Maker, and to the Herbs of the field, which his Maker has placed for the relief of those who suffer.

Yet one Truth has mostly been forgotten. That those Herbs of the field placed for Healing, by comforting, by soothing, by relieving our cares, our anxieties, bring us nearer to the Divinity within. And it is that increase of the Divinity within which heals us.

It is a very wonderful thought, but it is absolutely true, that certain Herbs, by bringing us solace, bring us closer to our Divinity: and this is shown again and again in that the sick not only recover from their malady, but in so doing, peace, hope, joy, sympathy and compassion enter into their lives; or if these qualities had been there before, become much increased.

Thus we can truly say that certain Herbs have been placed for us by Divine Means, and the help which they give to us, not only heals our bodies, but brings into our lives, our characters, attributes of our Divinity.

So in healing with these Herbs, the body is not taken into any account; whatever may be wrong with it is of no consideration. All we seek are those characters of the sufferer where he is in disharmony with the Well of Peace in his Soul.

Thus the ordinary symptoms of the flesh are ignored, and all thought is given to such things as depression, impatience, worry, fear, indecision, anxiety, doubt, intolerance, condemnation and so on. All those qualities which are absent in the stillness, the certainty, the compassion of our Inner Selves.

And as by treatment with the Divine Herbs of Healing these adverse qualities will disappear, so with their disappearance, no matter what the disease, the body becomes well.

It is as though in this vast civilisation of today, a civilisation of great stress and strain, the turmoil has been such that we have become too far parted from the true Source of Healing, Our Divinity. Yet our Maker, knowing these things, took compassion upon us, and in His Mercy provided a substitute means to heal our infirmities until when time or circumstance shall restore the genuine and direct.

Yet these substituted means are wonderful in their help: for to see the joy, the happiness, the tenderness that comes into life after life as the Herbs heal them, prove beyond doubt that, not the body alone has received blessing.

Moreover, it is certain that it is increased harmony between the Greater Self within and the body without which has affected the cure.

There is no need to go into detail of the whole 38: that can be obtained from the book. Suffice it to say that there is one for every mood which can be an opposition to our happy joyful selves. And all that is necessary is to know that mood or moods present in the patient and give the Remedy or Remedies which

remove them.

It does not matter whether the illness is of only a few minutes or of many years duration, the principle is the same.

Moreover, consider what this means in everyday life. Nearly all of us have some trait which is out of harmony, such as depression, worry, fear and so on. These Herbs remove such and by so doing not only close the door to the entrance of disease, but make our lives happier, more joyous and more useful.

And what greater is there amongst all the Noble Arts than that of Healing. And what more befitting to the Brotherhood of Man than, like some of the Orders of Old, to carry ease to those in pain; solace to those in trial or distress; and comfort and hope to all those afflicted.

And these Remedies place in the hands of everyone the power to do these things. Not of their own power, but of the Power vested by the Great Creator in His Healing Herbs.