

Beginner's Guide to

Bach Flower Remedies

With Repertory

by
Dr. V. Krishnamoorthy

HEALTH  HARMONY

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BEGINNER'S GUIDE TO BACH FLOWER REMEDIES

NOTE FROM THE PUBLISHERS

Any information given in this book is not intended to be taken as a replacement for medical advice. Any person with a condition requiring medical attention should consult a qualified practitioner or therapist.

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PREFACE

One day a lady brought her weeping child to my clinic. When I tried to take hold of it, the latter continued to weep with its arms stretched forward towards her face. The mother told me that the child all of a sudden started weeping without any apparent cause; as it could not be pacified by any means, she brought it to me. The homeopathic reference book, C.B. Knerr's Repertory was consulted:

Mind : Weeping, sudden, with clutching of hair, or nurse's face (cerebro-spinal meningitis): Dig.

I told the mother it was brain-fever and gave the child a dose of the homeopathic remedy *Digitalis* in the 30th potency. Within moments, weeping stopped and no further treatment was given. (In Chinese medicine or allopathy, diagnosis and thereafter treatment for meningitis, will take a minimum of one week for complete cure.) On seeing the cure of the child with one single dose, a Chinese doctor came to learn homeopathy and acupuncture under my guidance praised the system and asked me whether it is superior to all others. I explained as under:

“To restore the ‘living’ sick person to health” homeopathy alone is superior to all other pharmacologically-oriented system of therapeutics, that too gently, quickly and permanently. But in case of collapse, heart-attacks, venomous bites etc., when breathing and pulse beat have almost ceased and death immi-

ment (resuscitation of the moribund) or even when the victim declared dead. Chinese acupressure has given life to the dead (revivification) and there are cases on record where even after having been buried, the body was dug out and patient revived with acupressure.

For getting the strength of one hundred elephants, homeopathy and acupressure are helpless. To acquire such enormous strength, in *siddha* (the ancient super system of medicine of Tamil Nadu in South India) the tonic *narasimha lehiyam* is *par excellence*. (But at the present day good *siddha* doctors knowing the formulae of these types of rare Tamil medicines, alchemy and treatment of chronic diseases with one single dose, are difficult to find as they wander in the remote interior villages and forests).

Instead of entering into such arguments as to whether a particular system is superior to others, it will be healthy if we attempt to know the actual role and place of different therapies.

1. After a person falls 'sick', homeopathy is the best.
2. To restore the 'dead' to life (revivification) after electrical trauma, poison-bite etc, acupressure has been demonstrating its superiority; no medicines or needles are used and the treatment is easy to learn, the simplest and easiest, but, at the same time, the results are quickest and almost sure. In the month of December 1986, the annual convention of the church at Pondicherry was coming to an end and the little boys started pulling down the decoration papers when unexpectedly a boy was electrocuted after having come in contact with a live electric wire that was cut off while pulling down the decorations. He was violently thrown away

†Nine out of every ten cases of internal cancer are safely and completely cured with one single dose of the Tamil medicine *suzu*. Those who want to learn the method of preparing this ancient Tamil medicine are welcome to join our three-day personal class by paying Rs. 7,700-00. You will yourself prepare and can take with your fifty doses of the medicine at the end of the course. Those who want to get one dose may get it from the author by post by sending Rs. 320-00 (overseas US 25-00 or 15). This remedy is useful in internal cancer only and not in open cancer, such as breast cancer. Also not useful in blood cancer.

and fell down unconscious. Two allopathic physicians attending the function rushed to the boy, examined him and declared the case, 'hopeless.' The participants were asked to assemble together to pray for the departed soul. On hearing this, one Sr. Irene Chiramel of St. Joseph's Dispensary, Cheyyur, Chingleput District (who had completed acupressure training under our guidance two years prior to this incident) came from the next room looked at the victim and immediately started giving acupressure treatment; within a few minutes the boy opened his eyes, got up and walked away. No other treatment was given. (In *siddha* system of Tamil Nadu, and one-inch long opening on the vertex is made with a knife and the oxide of medically processed emerald gem is put into the head of the dead victim of snake-bite, and the opening closed with sutures; the same medicine in powder form is also blown into the nostril and in a few minutes the victim comes back to life! An instance of the revivification of a snake-bite victim with this treatment given to a dead body dug out from the grave, has appeared in the Tamil daily *dinamani*.)

But homeopathy is helpless in such case of a 'dead' person.

3. Imagine the constitution of a person whose body is not cut when a sword is slashed through his body and the bullet from a gun goes through the body and comes out from the other end, but it hurts him not, nor does it cause any bleeding or wound. An example is the real life of the notorious Rasputin of Russia who could not be so easily killed by swords or a few bullets. One can acquire such a physique after taking a course of 42 day Tamil medicine called *narasimha lehiyam* with the prescribed diet regimen. This type of medicine is not possible in other systems. With their super medicines the ancient *siddha* doctors create invisible super physiology in the human body.
4. To make the suffering poor; rich, to enable the unemployed to get a suitable job that would not only give him better income but also job satisfaction, or to become satisfactorily self-employed, nothing can equal Dr. Bach Flower Remedies of England. For problems in life these give the

best answer. Though curing of any disease is also possible in this system, in some cases these have failed and we had to resort to homeopathy.

Injuries, wounds, poison-bites etc. are not 'diseases' *per se*. Still in these cases homeopathy has done wonderful job by giving relief and total cure, but such things can only be called as 'misapplied homeopathy.'

To repeat:

- (i) For curing the sick gently, quickly, permanently and without side-effects, among all systems, homeopathy is the best. It will ever remain supreme among pharmacologically-oriented systems of therapeutics as far as treatment of the living sick person is concerned.
- (ii) Accidents, traumas, poison-bites, fatal burns, electrical trauma, all type of emergencies and casualties are safely and surely managed with acupressure even after the patient is 'dead' (revivification).
- (iii) Problems in life (which in the long run appear as diseases) can be solved and thus the person's future health insured by Dr. Bach Remedies. Prevention is better than cure. For this, Bach Remedies are the best.

In homeopathy, the remedy *Zinc met.* is preventive for epidemic form of cerebro-spinal meningitis. *Mag-phos.* is for catheter fever, *Pulsatilla* for measles and so on. But, however effective they may be, such preventions can again be called only as 'misapplied' homeopathy. To ensure the prevention of all diseases in the future life of a person, homeopathy has no such preventive. It comes to rescue only after a person falls sick.

Now we shall proceed to what is called *New Bach Remedies* discovered a few decades after Dr. Edward Bach introduced his thirty-eight remedies. Though these cannot strictly be classified as 'medicine', we must bear in mind the fact that these are 'regulators' of the human mind. Dr. Amalavathy of St. Francis Xavier's Convent in Srivilliputtur, reports cure of a person possessed by the so-called ghost, with a few doses of the New Bach Remedy *Gaya* and this is the easiest, quickest and surest for afflictions of human beings that cannot be truly called

'diseases.' (Whether one has to believe in ghosts etc. or not, the fact remains that such troubles are there in the human race and we have corresponding remedies in the New Bach Remedies system.) Treatment of certain diseases is also possible with these remedies but its unique feature is that it alone offers medicines for "afflictions" otherwise called "witchcrafts."

During the year 1983 a victim of violence due to inter-community quarrel was admitted in a government hospital with head injuries. The doctor in-charge (who had studied homeopathy from us prior to this) could save the patient and also give speedy recovery with homeopathic medicines. When the news spread that the victim had survived, his enemies came to the hospital and had beaten him with logs of wood on his head and ran away. Again, homeopathic medicine *Arnica* etc. was given and this went on for a while. Even if a person sustains repeated trauma, homeopathy offers complete recovery in twenty-four hours time; so the victim could survive repeated attacks on his head. As the relatives could not do anything against the assailants, they came to me and I gave them our *herbal tower* (model pyramid prepared with rare divine herbs) with instruction to keep it under the patient's bed. Next time the assailants came, their minds got changed, dropped their weapons and went away, never to return!

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PUBLISHER'S NOTE

The Author is not new to homeopathy world and he does not require any introduction. He has distinguished himself by his scholarly papers on homeopathy which have appeared in leading Homeopathic Journals at home and abroad from time to time.

His approach is original and the language is lucid and simple. His papers of "Diseases of Females", "Legal Medicine In Homeopathy", "Cancer And Its Cure" besides his book "*Learn Homeopathy The Easy Way*" (A Complete Guide and Homeopathy In Accidents And Injuries have received universal praise from students and practitioners of Homeopathy. He has established a place for himself in Homeopathic world by his original paper on "Endocrinology And Homeopathy". Those who have read that paper would agree that his contribution to homeopathy will definitely play a vital part in lifting the clouds of mysterious obscurities enveloping the scientificity of Homeopathy.

Dr. Krishnamoorthy has now turned his attention to Bach Flower System which is allied to Homeopathy.

His pioneering zeal has brought out this book illustrating the use of Flower Remedies with actual cases treated. This is the very first one on the subject. The system of Flower Remedies is still in its infancy and we hope to receive more works from the author, on the subject in which he is currently concentrating his attention and doing independent research.

We hope this book will be of invaluable help to every Homeopathic practitioner all over the world.

Kuldeep Jain
CEO, B. Jain Publishers

ABOUT THE BOOK

In this book the author presents a new subject of study – Bach Flower Remedies – an allied subject of Homeopathy. Various types of remedies with actual cases treated by the author himself together with the negative and positive aspects of various types of treatment medicines are explained in a simple and lucid-language.

The system of Flower remedies is still in infancy and it is hoped that more works from the author on the subject will make this system popular and others will also do research in this field of study to help the mankind.

DISCOVERY OF FLOWERS HAVING THERAPEUTIC EFFECTS

Dr. Edward Bach, M.B.B.S., M.R.C.S., L.R.C.P., qualified at University College Hospital, London. He became Casualty Medical Officer, and then Bacteriologist there and in Harley Street. Thereafter he also studied Homeopathy and practiced it. As every Homeopathic physician knows, the search of the remedy the simillimum in homeopathy is sometimes a laborious process and if the practitioner does not find the simillimum he is helpless. Even after he hits at the correct remedy, he is confronted with the problem of potency and repetition of doses. Dr. Bach was not satisfied with the elaborate and sometimes intricate methods of repertorizing in homeopathy to find the simillimum. He, therefore, asked himself that if it be true that God loves us so much, why should he make us suffer from diseases that befall humanity knowingly or unknowingly. As nature works constantly towards perfection, she should have some remedial means in its kingdom which should be simple and at the same time very effective. The patient should be able to prescribe such remedies for himself without elaborate medical knowledge.

After discarding homeopathic practice for the above mentioned difficulties of selection of remedy, its potency, etc. Dr. Bach wandered like Gautama Buddha in forests, hills and woods in search of herbals.

Between the year 1930 and 1936 he founded, perfected and put into use a system of medicine as simple as it has proved effective.

In this system of Dr. Bach, there are only 38 remedies. There is no potency problem in the use of these flower remedies.

The main differences between this system of **Dr. Edward Bach** and Homeopathy are presented in the following table:

Homeopathy	Flower Remedies
Hundreds of medicines in various potencies and in different scales.	Only 38 remedies. No potencies of remedies.
Elaborate repertorisation, lot of study of books.	No elaborate headracking study. Easily understood and very simple.
Side effects produced if wrong medicines or highest potencies are used.	No side effects.
Mixing of medicines is not allowed (according to Hahnemann).	Up to three medicines can be mixed and given in chronic diseases.
There are warnings for repetition of certain medicines and potencies.	Can be repeated as often as required. In chronic diseases three to five times daily. There is

HOW TO PRESCRIBE THE REMEDIES

Dr. Samuel Hahnemann, the founder of homeopathy, tells us that 'the state of disposition of the patient-commonly known as mind symptoms, often chiefly determines the selection of the remedy and that we shall never be able to cure if we do not select a remedy covering, along with the patient's other symptoms, those relating to the changes in his state of the mind and disposition.' He further observes that 'mental symptom is decidedly a characteristic symptom.' (Section 213 and 211 of The Organon).

In the healing system by flower remedies discovered by Dr. Edward Bach, the medicine is selected for the man, the individual. That is, the patient's feelings only are considered for selection of remedies. The reason is that "the mind (mood and disposition) is always altered in every corporeal disease" and it is the altered disposition of the sick person that has to be considered by correcting which all bodily troubles will automatically disappear. So, whatever the physical suffering, flower remedies are not prescribed on that but only on the mood and disposition of the patient. If this is not understood first, the beginner will be misled to conclude that these remedies are for mental conditions only, specially when he reads the Materia Medica.

For example, a person of 35 complained that he had the delusion that a rope was thrown around his neck and with the other end he was pulled. This thought occurred to him

repeatedly. Naturally every time it occurred he was afraid of it. Now, the two things are (i) fear of known thing (in this case pulled by a rope) and (ii) this unwanted thought circles round and round interfering with his routine activities. For 'fear of known things' there is only one remedy viz. *Mimulus*; for repetition of the same unwanted or disagreeable thought the remedy is *White Chestnut*.

These two remedies were mixed and given to the patient* in one drachm pills, asking him to take 6 pills for one dose, six doses a day. When the patient was seen after two months, the doctor inquired about his condition. The patient replied that not it occurred only once or twice a month also he was not afraid of it. After telling this he removed his shirt showing his body and said, Doctor, I was having ring-worm all over my body for the last fifteen years, but now they have disappeared after your last medicine. Did you give medicine for this also?"

From the above case it will be clear that medicine is prescribed on the symptoms of mind only irrespective of the disease. By mind symptom the reader need not think of mental derangements, but only the altered disposition.

The attention of most people when they are ill, is focused on their bodies—on the pain, the rash, the swelling, the discomfort and they then place their bodies in the case of someone who has specialized in the knowledge of anatomy and physiology, and studied pain and swellings and rashes. This is a very wise thing to do, because the body is a delicate, complicated and wonderful thing, and we people do not know much about it.

But the care of the body in sickness is not all that is necessary. There are other things as well to focus our attention upon. Things we do know a little more about and which do not need a knowledge of anatomy, physiology or pathology—our own feelings, moods, emotions, states of mind. Worries and fears, depressions and indecisions that assail us, are the real symptoms of physical diseases because they are an

* For dosage and repetition, see next chapter

indication of a conflict between the true self, the higher self, and the lower self of the individual. As the mind is the most sensitive part of the body it is the first to show signs of the disharmony within.

The mind in its turn is master of the body, which does exactly as it is told—it walks or sits, drinks, eats, breathes, sleeps, smiles and laughs, talks or frowns, and in fact faithfully performs whatever mind wills. The body is like a mirror, reflecting faithfully all that is passing through the mind. So indeed, our bodily condition depends upon our thoughts. As a Buddhist scripture puts it: “All that we are is the result of what we have thought. It is founded on our thoughts, it is made up of our thoughts.”

Even the slightest adverse mood has its effect upon some part of the body, the heart beats a little more quickly because we are nervous of something, we have a headache because we are worrying about things too much. We do not trouble very much about these passing moods, but they are important if we do not send them away and discourage them because they may come again and yet again and one day without our realizing it, they may become part of our nature, part of ourselves. And we may find we have a heart that is always beating a little too quickly, or a headache that is there most of the time. Then we need help, for it is not easy to be rid of the mood-habit of nervousness or worry.

Dr. Bach wrote: “It is not possible for us to be ill unless we are not in harmony with our true nature. Illness is the result of disharmony. Those who are observant can notice a change of mood often before (and sometimes long before) the disease appears, and by treatment with the herbs of nature can prevent the malady ever appearing.”

In Chapter V we shall discuss these remedies and how they are to be prescribed, with actual cases treated.

DOSAGE AND REPETITION

There is absolutely no diet or other restrictions; no contra-indications; can be taken any time, not necessarily before or after food. No need to swallow the pills with water; just to be chewed. In case of babies, crush the pills and give dry on tongue or dissolved in little water. For those who refuse medicine, dissolve the pills in their drinking water or liquor. This does not cause discoloration of the water or emit any smell. There is no 'expiry date' for these remedies. These remedies are not available in tincture or liquid form.

Non-habit forming and absolutely without any side-effects even if wrongly used or taken in over-doses. No withdrawal syndrome. Can be given to persons of all ages, the new-born baby and to ladies at all months of pregnancy. These can be taken while you are taking medicines/treatment of other systems, because, these do not interfere or clash with the action of other drugs and treatment.

Dosage and Repetition: In acute sufferings one single dose (two pills) gives the desired result in a few seconds or a minute. (If there is relief with the first dose but not complete relief, you may repeat for the second and third time—every half-an-hour to every eight hours, depending upon the intensity of suffering.) If there is no relief with the first dose, you may conclude that your selection is not a correct one. *There is no question of the remedy showing its effect only after a few doses.* Repetition of each dose should give more and more relief.

In ordinary acute diseases that are not severe or serious,

such as fever, conjunctivitis etc. three doses every eight hours is sufficient. In chronic diseases, daily one to three doses is sufficient and proportionate to the improvement we may gradually increase the duration between the doses. (When complete cure is obtained, stop the remedy and repeat only if and when there is relapse, and so on.) If you don't find any change within a few days you may conclude that correct remedy (s) have not been prescribed.

How long it is to be taken in chronic diseases? We cannot say in advance how long a given patient may have to take for complete cure. It depends upon each patient—the individual. One patient may be cured permanently with the very first dose and without the need for repeated doses, though his complaints may be long-standing for years together. The second patient, may need to take the medicine for a few weeks though he may be suffering for a few months only. So, no hard and fast rule! At the most, give one to three doses for a week and review his condition. You may repeat if complete cure is not obtained. As soon as he gets complete relief, stop the remedy and tell him to take again if at all there is relapse.

In acute diseases, after giving a dose of the indicated remedy, if there is change in the picture of the suffering of the patient then select a new remedy to suit the present new set of symptoms and so on, till the patient gets complete cure. Such cases are very rare.

ANALYTICAL MATERIA MEDICA

Mimulus

There are two remedies for fears. One is for known fear- *Mimulus* and the other is *Aspen* for unknown and vague fears. Fear of darkness, thief, animals, etc., all can be taken care of by *Mimulus*. The patient expresses fear of death (as in *Ars.*, *Acon.*). But for extreme fear, *i.e.*, terror, the remedy is *Rock Rose*. *Rock Rose* is for sudden and extreme fear, panic, nightmares, terror of bombing, floods, air-raids, world coming to an end, etc.

Walnut

This is an interesting remedy; but people will laugh at you if you say there is a remedy to help one to overcome the difficulties encountered by changes- change of place (sleeplessness in a new house), change of profession. "Link breaker" would be a better term to describe the usefulness of the remedy. When a change of office (due to transfer, promotion or new job) takes place he feels he is unable to cope with the new things and surroundings. He would prefer the old job to which he is already accustomed. He cannot cut that link.

The newly married young woman starts to live with her in-laws. Though the in-laws treat her nicely she feels something different. She is unable to adjust herself to the changed atmosphere. *Walnut* will help here. *Walnut* is to cut the old link.

The use of the remedy can be extended to the following conditions:

Change of life—puberty, menopause, teething trouble of children. The system is unable to cope with the changes taking place in the growing body. All troubles of teething children, girls approaching puberty and those troubles that are incidental to menopause can be taken care of by Walnut which can be prescribed in a routine way along with other indicated remedies. The person will be able to pass the period without any complication.

Suppose that a person wants to cut his practice of taking cigarettes and liquor; but is unable to do so. He has formed a habit of it and he is unable to control it. The hand automatically goes to the cigarette packet and the match box. Walnut will help to give up all bad habits. Here we should distinguish Walnut from another remedy *Cherry Plum*. In the latter, it is not the habit but only the impulse. He knows that liquor is not agreeable to him and doctor has warned him not to go by the side of alcoholic drinks. He is not taking it. But when he sees the bottle in somebody's house he is unable to resist the temptation. *Cherry Plum* is for the impulse or temptation. In the former it is automatic due to habit. In the latter he resists it but is unable to control the temptation on seeing it. *Cherry Plum* is for those who cannot help doing things known to be wrong or bad.

Crab Apple

In the text-books this is known as cleanser and is recommended for skin diseases where the patient feels he is unclean in his skin or blood. But that does not convey the full significance of the remedy. One doctor not well-versed in flower remedies told me : "People say Crab Apple is a cleanser and it is good for skin diseases. I gave it to a skin patient but it did not help him." By this that doctor might perhaps have concluded that flower remedies are not as effective as Homeopathic remedies. On page 12 we have seen how a case of ringworm in a patient of 35 was cured. Were those two

remedies prescribed for ringworm? No, both the remedies were prescribed on his mind symptoms.

Now, we shall, therefore, consider the mental picture of Crab Apple. Crab Apple is useful in skin diseases provided the patient feels and expresses that he has "something wrong in my blood." "Will it become septic?" He should be sensitive about the uncleanliness. He wants to get rid of it because he feels it may infect others "Some poison has entered my blood."

Supposing in a skin patient where he is not particular about it then Crab Apple cannot cure his skin disease, but some other remedy indicated by his mind symptoms.

You cure an asthma patient with homeopathic remedies; then there breaks out an eruption on the foot discharging pus. He immediately runs to you saying that this should be cured. When you explain to him that it should not be suppressed as otherwise he will get back his asthma he will say: "I am not concerned with it. Even if it (asthma) should come back, I don't mind. Let it be. I want this to be cured." He feels it is dirty, he washes it with dettol. From this it will be clear to you that the Crab Apple patient is not worried about major things (in the above case, his asthma) but is very much concerned with trifles.

The Crab Apple patient is unfit to be an executive. If at all he reaches that post he will be classified as 'fussy' by his superiors. Because he is concerned with trifles and minor things he is fit to be only a clerk or an assistant.

Scleranthus and Cerato

These two remedies are for uncertainties or indecision.

If a person wants to buy a radio he goes on inquiring from others which radio is the best. He goes and inquires from a friend of his to know which set is the best. Supposing he recommends Murphy, he will doubt it. "Why is he recommending me Murphy whereas he has an ECKO radio?" He will inquire another person; he will not decide. Then he goes and inquires many people. This patient needs *Cerato*.

In *Scleranthus* the doubt or uncertainty is between two

things only, viz. whether to do a thing or not; whether to buy a radio or not; whether to do a work now or afterwards.

From this you will know *Scleranthus* is for the lazy person who postpones things. If he has to go to office at 9 O'clock he won't get up from bed till 8.00. Again he will look at the watch and will say "Let me sleep for another ten minutes." He will do this till the last moment and at 8.30 he will hurriedly do things and go to office by taxi because bus will be very late. People who are not punctual should take *Scleranthus*.

Indecision between two things: "Whether to go to the doctor now or tomorrow."

In the case of *Cerato* patient, he is unable to decide which doctor he should consult. "A homeopath? No, I should go to an allopath." Then he will tell himself "The herbalist is better." Like this he goes on thinking.

We have seen how the *Scleranthus* patient goes on postponing. He will be going on postponing the things till the last moment, i.e. till he is compelled by his superiors. Here we should distinguish *Scleranthus* from another remedy viz. '*Olive*'. In *Olive* he does not postpone things, but when he starts the work, a few minutes afterwards, he feels exhausted, so he has to retire. It is from exhaustion after slight exertion that the *Olive* patient keeps all the work pending whereas in *Scleranthus* he 'postpones' it.

When we talk of tiredness, we should know that there are three remedies for weakness, viz. *Hornbeam*, *Olive* and *Centaury*.

In *Hornbeam* he feels he has no strength to accomplish things, hence is not making an attempt at all, but once he starts the work everything goes on well and he does the work very well. In *Hornbeam* the patient feels some parts of body or mind is to be strengthened, hence asks for 'tonics'. (In *Pulsatilla* there is desire for tonics).

Those who need *Olive* will start the work but a few minutes afterwards feel tired. 'Exhaustion on exertion' — *Olive*.

The *Centaury* patient is known by his mind, viz. though he is not able to do a thing, he will do it to satisfy others as he is a willing slave and is unable to refuse others though he is physically weak.

Beech

The *Beech* patient can more or less be compared with the *Bryonia* patient. The *Bryonia* patient talks of business. In the office one has to do official work and not sit idle or talk personal and domestic affairs. If you do these things the *Beech* patient will be INTOLERANT of it.

Beech patient wants order and discipline. A wife will take it seriously if her husband does not keep things in their proper place.

Rock Water

The best example for *Rock Water* is Morarji Desai. Drinking milk and curd and nothing else. There is difference between *Beech* and *Rock Water*. The *Beech* patient is highly disciplined whereas *Rock Water* patient imposes restrictions upon himself (as he has some spiritual principle) which are not at all warranted.

Holly

Holly is for jealousy. A married man was having illicit relations with another married lady for many years. When his wife came to know of this, she became furious (due to jealousy) and wrote to her father detailing this. When her father arrived, the man was afraid of him and so he stayed out of the house to avoid his father-in-law.

Mimulus was given to him whereupon his fear disappeared and so he went and faced his father-in-law. When he talked boldly his father-in-law became doubtful about the report of his daughter and so he packed his things and went back. Then *Holly* was given to the wife after taking which she said to her husband that she did not mind his having the relations with the other lady. (Here we are not concerned with the ethical or moral aspects of the case. It is only to say how effective the flower remedies are.)

Afterwards *Cherry Plum* and *White Chestnut* were given to

the man and he discontinued his illicit relations with the other lady. Cherry Plum as he was unable to resist his having relations with the other lady though he knows it is bad and White Chestnut as the thoughts about the lady were circling round and round in his mind.

Gorse and Oak

The two remedies run in the opposite directions. *Gorse* is for hopelessness and *Oak* for hopefulness.

In asthma patients they would have tried many kinds of treatment and generally asthma patient is hopeless. He will say it is useless to take any medicine because he is sure he cannot be cured.

The Oak patient knows his complaint is incurable. Doctors have declared that he has to learn to live with it. But he will go on trying one doctor after the other because he is in the hope that one day or the other he will get the right doctor who will be able to cure him.

Those who have lost large sums of money in horse races, gambling, and lotteries go on trying because they are hopeful of getting lakhs of money one day (also Clematis). Oak will stop them from wasting their money.

Further notes on the use of remedies: By analogy the use of remedies can be extended to physical organs also. We have read that Scleranthus is for doubt or indecision between two things either to do a thing or not to do it now. So also, for "ineffectual urging to stool, ineffectual desire to sneeze, wants to vomit but cannot" and such other conditions, Scleranthus can be prescribed.

"Hoarseness on exerting voice" or "voice fails while trying to speak at high pitch." This means weakness on exertion pointing to Olive. Supposing in such a case, sometimes his voice is all right and at other times of the day his voice is hoarse then we can add Scleranthus also, because Scleranthus has changeable moods which means unsteadiness. For vertigo, Scleranthus can be prescribed in a routine way.

Dr. Edward Bach tells us that Walnut can break habits even if it is hereditary. So also we can do research by giving Walnut in hereditary diseases such as asthma, baldness, etc.

For further information the reader is referred to the author's book "Lectures on Bach Flower Remedies".

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DESCRIPTIVE MATERIA MEDICA

1. Agrimony Remedy (*Agrimonia eupatoria*)

Keywords: Mental torture or worry hidden from others.

From external appearance the *Agrimony* type may appear cheerful, care-free and are amusing companions with a good sense of humour and for this reason it may at first seem difficult to discover the remedy they need. But this mask often hides a worried and perhaps tortured state of mind. They are peace-loving people distressed by quarrels and arguments, and they make light of their own troubles and do not speak of them to others not wishing to inflict on others their own difficulties. This is opposite to the *Heather* type, who cannot help talking about their own affairs, or when ill, about their symptoms. Both types dislike being alone, but contrary to the *Heather* people, the *Agrimony* folk like company in order to forget their worries and to escape from them. For this reason too, they may drink too heavily or even take drugs to dull the mental torture they are experiencing.

To avoid arguments they are prepared to lose anything. They are restless people and may dread going to bed for they

find it difficult to keep still, like the patient who said " I am very restless when asleep. My husband says I take my bike to bed with me and pedal all night." If sleepless, they cannot escape from their thoughts (White Chestnut).

Children are often of this type, for it also includes those who quickly forget their worries, throw them off easily and quickly resume their normal cheerful outlook. During an illness the Agrimony people make jokes with those looking after them, make light of their pain, appear lighthearted and happy.

The positive aspect is seen in those who can truly laugh at all their worries, knowing their relative unimportance. The true optimist the care-free and peace-maker.

Cases treated:

Case 1: Mrs. M. aged 50, was a cheerful, apparently happy woman, always laughing and seeing the fun of everything. Her husband had died the year before she came for treatment and she was left on her own with many financial and other worries. She was fully occupied during the day with many interests, but at night could not sleep, all her worries 'came down' upon her, making her toss and turn until the early hours of the morning. This had been going on ever since her husband died and although her general health was good, she felt tired and found it an effort to remember details and maintain her unusual good humour.

Agrimony was given for her distress and worries which she bravely hid from her friends and relatives and for the restlessness and insomnia. Olive was prescribed for the exhaustion which made it an effort for her to give full attention to her interests. The good effect was felt almost immediately. She slept seven hours restfully for the first week, waking refreshed and relaxed. The next week she had two disturbed nights. The same two Remedies were repeated and within six weeks she was sleeping well, felt calmer, found she could cope with her worries which were now resolving themselves satisfactorily.

Case 2: A man, aged 40, was restless, anxious, highly

strung, yet courageous. He had many family worries. He drank heavily in an effort to gain relief from his mental torture. Agrimony was prescribed and after two months treatment, to his delight, he had lost the craving for alcohol and felt able to deal with his difficulties calmly and effectively.

Case 3: A boy, nine years old, had asthma since birth. He was a cheerful happy child, making no fuss during the attacks and making the best of his disability. Agrimony was given. After one more attack, he had no further distress. He is now married and has children of his own. A healthy happy young man.

Case 4: Miss N., aged 40, suffered from pain of a rheumatic type in her left upper arm and shoulder, said to have originated from carrying heavy pails of water. She had been bad for a week and the pain had prevented her from sleeping. She looked ill and worn but appeared very cheerful. Agrimony was given for the ability to bear the pain cheerfully. Impatiens for the tension. After 3 days she was much better, but some stiffness remained in her shoulder. Vervain was then given as she tried to use the arm too much, and two days later she reported all stiffness gone and she felt much better generally.

Case 5: Miss J.E., aged 63, had an acute skin irritation for many weeks, her whole body was affected and at times her face swelled. She was normally a cheerful healthy woman, whose home in London had been badly damaged during the war by incendiaries. She had been treated for delayed shock then and apparently recovered. Treatment began in May 1946. Agrimony was given for her cheerfulness. Star of Bethlehem for the shock she had sustained and Holly for it was found she hated the loss of her home and the cause of it. In three weeks she wrote to say "I can truly say my rash has nearly gone." The same remedies were repeated. No further report was received, but a year later her sister wrote for treatment saying "My sister is quite cured and is so well".

2. Aspen Remedy (Aspen, *Populus tremula*)

Keywords : Vague fears of unknown origin, apprehensions.

The fears, apprehensions, forebodings that come upon us for no known cause or reason need Aspen. These are different from the Mimulus fear which is of physical origin, the Aspen fear is more of mind. It is closely associated with the terror of Rock Rose for it often results in panic. Aspen fears are haunting fears that may come day or night. They may be a sudden waking in terror in the night without knowing the cause of the awakening, or a dread of going to sleep for fear of what might happen. Often they are connected with thoughts of death or religion.

The 'goose-flesh' fear, the 'hair-raising' fear, of something not seen or heard, but sensed, is an Aspen fear. "A sudden and unaccountable fear that seems to arrive out of the blue and assails the victim with a horrifying sense of impending disaster, of intense panic and terror. It commonly attacks when the patient is alone, but sometimes the cold panic of inexplicable terror will swoop down when amongst friends, when humanly speaking, all should be happy and safe." Those who experience such fear seldom speak of it to others for, as they can give no definite reason for their trouble they expect disbelief and to be told their fears are imaginary.

Dr Bach wrote: "Fear of such things as an operation, a visit to the dentist, a thunderstorm, a fire or an accident are physical fears. They are bad enough, but they are nothing in comparison with the unknown mental fears. They come over you like a cloud, bringing fear, terror, even panic, without the least reason. Frequently with trembling and seating from abject fear of something utterly unknown. Aspen can abolish this kind of fear."

Of the positive aspect of Aspen Dr. Bach said: "Fearlessness because of the knowledge that the universal power of love stands behind all. Once we come to that realization we are

beyond pain or suffering, beyond care or worry or fear, beyond everything except the joy of life, the joy of our immortality. It makes the desire to invite experience, to invite adventure, knowing that it is leading us to our heavenly home, and we can walk that path through any danger, through any difficulty unafraid". *"Fear knocked at the door. Faith opened it and there was no one there"*.

— Chinese Proverb

Cases Treated:

Case 1: Miss S., aged 26, was of an extremely nervous disposition, frightened of something she could not explain, and when that occurred she felt as she would faint. Her heart pounded so that she trembled all over. She suffered from palpitations, and felt she had not the nerve to face life's problems.

In May 1954, Aspen was prescribed for this inexplicable fear, and Larch was added to give her confidence to face life. She took this medicine for a month with no appreciable difference, except that she had not fainted. At the end of the next month on the same remedies she reported she had only one attack of fear, her heart was quieter and she felt better in herself. She continued for another two months when she could say she had never felt so well physically or so "brave" in her life. She had lost her fear, and people were asking her what she had taken to make this big difference.

Case 2: Mrs. C., aged 50, had suffered since childhood from a fear, for no reason known to her, that she would choke and suffocate. During the last few years this fear had resulted in difficulty in swallowing and a feeling of a tight band round her throat. She had lost weight and vitality, X-ray films showed no physical cause for this difficulty in swallowing.

In May 1955 she was given Aspen for this fear without foundation, to be taken internally four times a day and used as a lotion—three drops in a pint of tepid water—to bathe her throat, three times a day. This had a very quick result. In three weeks the patient said she felt very much better. "It is amazing! I can swallow without thinking about it and I have lost that

