



The 12 Healers and other remedies By Edward Bach/ with additional notes & quotes

Introduction

From time immemorial it has been known that Providential Means has placed in Nature the prevention and cure of disease, by means of divinely enriched herbs and plants and trees. The remedies of Nature given in this book have proved that they are blest above others in their work of mercy; and that they have been given the power to heal all types of illness and suffering.

In treating cases with these remedies no notice is taken of the nature of the disease. The individual is treated, and as he becomes well the disease goes, having been cast off by the increase of health.

All know that the same disease may have different effects on different people; it is the effects that need treatment, because they guide to the real cause.

The mind being the most delicate and sensitive part of the body, shows the onset and the course of disease much more definitely than the body, so that the outlook of mind is chosen as the guide as to which

remedy or remedies are necessary.

In illness there is a change of mood from that in ordinary life, and those who are observant can notice this change often before, and sometimes long before, the disease appears, and by treatment can prevent the malady ever appearing. When illness has been present for some time, again the mood of the sufferer will guide to the correct remedy.

Take no notice of the disease, think only of the outlook on life of the one in distress.

Thirty-eight different states are simply described: and there should be no difficulty either for oneself, or for another, to find that state or a mixture of states which are present, and so to be able to give the required remedies to effect a cure.

The title, *The Twelve Healers*, has been retained for this book, as it is familiar to many readers.

The relief of suffering was so certain and beneficial, even when there were only twelve remedies, that it was deemed necessary to bring these before the attention of the public at the time, without waiting for the discovery of the remaining twenty-six, which complete the series.

How do they work? One can think of no better reply than that given by Dr. Bach during a lecture at Southport in 1934. He said: "The action of these Remedies is to raise our vibrations and open up our channels for the reception of our Spiritual Self; to flood our natures with the particular virtue we need, and wash out from us the fault which is causing harm. Thus we are able, like beautiful music or any glorious uplifting thing which gives us inspiration, to raise our very natures, and bring us nearer to our souls, and by that very act bring us peace and relieve our sufferings. They cure, not by attacking disease, but by flooding our bodies with the beautiful vibrations of our Higher Nature, in the presence of whom disease melts away as snow in the sunshine."

The remedies

The 38 remedies are placed under the following 7 headings

1. FOR FEAR
2. FOR UNCERTAINTY

3. FOR INSUFFICIENT INTEREST IN PRESENT CIRCUMSTANCES
4. FOR LONELINESS
5. FOR THOSE OVER-SENSITIVE TO INFLUENCES AND IDEAS
6. FOR DESPONDENCY OR DESPAIR
7. FOR OVER-CARE FOR WELFARE OF OTHERS

For Fear: Rock Rose: TERROR: The rescue remedy. The remedy of emergency for cases where there even appears no hope. In accident or sudden illness, or when the patient is very frightened or terrified, or if the condition is serious enough to cause great fear to those around. If the patient is not conscious the lips may be moistened with the remedy. Other remedies in addition may also be required, as, for example, if there is unconsciousness, which is a deep, sleepy state, Clematis; if there is torture, Agrimony, and so on.

Notes: Apprehensive through fear, fear of death, despair material and physical, dreams night terrors, emergencies, fear extreme, hopelessness, life despaired of, panic, sudden illness, suicidal, talkative sometimes, tension through fear, tormented fears, terror, from an accident or near escape, from the spectacle of an accident, whenever there is terror in the atmosphere both patient and those around are affected

For Fear: Mimulus: KNOWN FEAR: Fear of worldly things, illness, pain, accidents, poverty, of dark, of being alone, of misfortune. The fears of everyday life. These people quietly and secretly bear their dread, they do not freely speak of it to others.

Notes: Fears that are defined, fears that are known, person suffering knows what their fears are, secret fears, tongue tied, stage fright, shy, may stutter, may stammer, blushes easily, anxious, after an accident fear to exercise an injured limb or to get out of bed when convalescing, fear of being alone, apprehensive through fear, aversion to company, fear of death, dominated, fear of cancer, fear of poverty, fear for themselves if ill,

hesitancy to acknowledge fear, dislike loneliness, nervousness, nervy, procrastination, lack of self-confidence through fear, sensitive to noise, controversy, strife, talking, being questioned, frightened by setbacks, suicidal, sometimes talkative, tension through fear, vitality sapped by others

For Fear: Cherry Plum: LOSS OF REASON: Fear of the mind being overstrained, of reason giving way, of doing fearful and dreaded things, not wished and known wrong, yet there comes the thought and impulse to do them.

Notes: extreme situations, psychosis, desperation, deep depression, verge of nervous breakdown, near hysteria can shout for help, contemplates suicide, fear of future, fear that mind will give way to doing fearful things, fear of losing control and reason, fear of insanity, possibility of sudden murderous and violent impulses, brain storm, delusions, fear of mind giving way, uncontrolled fear of impulsiveness, fear of collapse, fear of obsessions, thoughts dreaded,

For Fear: Aspen*: **UNKNOWN FEAR:** Vague unknown fears, for which there can be given no explanation, no reason. Yet the patient may be terrified of something terrible going to happen, he knows not what. These vague unexplainable fears may haunt by night or day. Sufferers often are afraid to tell their trouble to others.

Notes: Fears often accompanied by sweating and trembling, fear of fear, fear of telling others of their fears, fear of thoughts on religion, fear of thoughts of disaster, fear of death, fear of darkness, fear of ghosts, fear of the unknown, apprehensive through fear, brain storm, delusions, difficulty in explaining fears, night terrors, vague unreasoning fears, secret fears, mental fears, spiritual fears, quiet, tension through fear, fear torments

Dr. Bach wrote "a fear of 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, which come over you like a cloud, bringing fear, terror, even panic without the least reason. They are frequently accompanied by trembling and sweating. This is an abject fear of something utterly unknown."

For Fear: Red Chestnut: FEAR FOR OTHERS: For those who find it difficult not to be anxious for other people. Often they have ceased to worry about themselves, but for those of whom they are fond they may suffer much, frequently anticipating that some unfortunate thing may happen to them.

Notes: Fear for others, of calamity befalling them, fear of the worst thing happening to others, worrying fear for others, impending doom for others, parental fears projected toward children, worry, restlessness, nervousness, anticipation of trouble for others, apprehensive for others, concerned over others, mental congestion, over anxious for safety of others, worry of other peoples troubles

Dr. Bach described this remedy: "The red chestnut fear is for others, especially for those dear to us. If they return home late, there is the thought that some accident must have happened. If they go for a holiday, the dread that some calamity will befall them. There is great anxiety for those who are not dangerously ill and a minor ailment may become a very serious complaint in imagination. Always fearing the worst and always anticipating misfortune for others."

For Uncertainty: Cerato*: LACKS CONFIDENCE: Those who have not sufficient confidence in themselves to make their own decisions. They constantly seek advice from others, and are often misguided.

Notes: seeking advice, follows advise, interfered by advice, changeable, lack of concentration through self distrust, lack of confidence, weak convictions, dominated, foolish, greedy for information, influenced by decisions of others, interference by asking questions, misguided by others, over-anxious by others opinions, persuaded by others through self-distrust, self-distrust, uncertainty through self-distrust, saps others vitality, doubts own ability, seeks advise from one and all, often influenced and misguided by others which can cause dissatisfaction but needs their attention, foolish, fussy

For Uncertainty: Scleranthus*: IMPAIRED DECISION MAKING: Those

who suffer much from being unable to decide between two things, first one seeming right then the other. They are usually quiet people, and bear their difficulty alone, as they are not inclined to discuss it with others.

Notes: alternating moods, brain storm, changeable, lack of concentration through indecision, lack of confidence, weak convictions, hesitancy through uncertainty, instability, quiet, tearful, unstable temperament, unreliable because of uncertainty, wastes time and loses opportunities, in illness symptoms come and go, suffers pains that move about, lack of poise and balance, subject to motion sickness, mind jumps between two things, experiences extremes of joy/sadness, energy/apathy, optimism/pessimism, laughing/crying

For Uncertainty: Gentian*: **DISCOURAGED BY SET BACKS:** Those who are easily discouraged. They may be progressing well in illness, or in the affairs of their daily life, but any small delay or hindrance to progress causes doubt and soon disheartens them.

Notes: depression through doubt, discouragement, disheartened, doubt, lost faith, influenced by delay and hindrance, melancholy, discouraged by set-backs, uncertainty through lack of faith, negative outlook, depression from a known cause, helpful to discouraged school children

For Uncertainty: Gorse: **HOPELESSNESS:** Very great hopelessness, they have given up belief that more can be done for them. Under persuasion or to please others they may try different treatments, at the same time assuring those around that there is so little hope of relief.

Notes: material and physical despair, lost faith, influenced by decisions of others, lack of interest because of hopelessness, melancholy, persuaded by others against inclination, persuaded by others to please others, resigned, given in to set-backs, uncertainty through lack of hope, despair after being told nothing else can be done, must continue to bear pain and suffering; may be convinced of inherited condition, almost useless to try different treatments, when receiving treatments they will frequently tell the doctor

or therapist that the treatment is useless and will have no positive result

For Uncertainty: Hornbeam: WEAKNESS DUE TO INDECISION: For those who feel that they have not sufficient strength, mentally or physically, to carry the burden of life placed upon them; the affairs of every day seem too much for them to accomplish, though they generally succeeded in fulfilling their task. For those who believe that some part, of mind or body, needs to be strengthened before they can easily fulfill their work.

Notes: mental exhaustion, uncertainty through lack of strength, weariness, tendency to contemplate the day ahead and feel weakened, tired, fatigued just by thinking of the day ahead, able to accomplish their day yet are mentally exhausted by the uncertainty, doubt of their own strength

For Uncertainty: Wild Oat: WHAT TO DO IN LIFE: Those who have ambitions to do something of prominence in life, who wish to have much experience, and to enjoy all that which is possible for them, to take life to the full. Their difficulty is to determine what occupation to follow; as although their ambitions are strong, they have no calling which appeals to them above all others. This may cause delay and dissatisfaction.

Notes: indefinite ambitions, uncertainty of ambitions, idealistic, undecided as to what to do, talented and ambitious, tries many things but none brings happiness, becomes frustrated, depressed, can feel bored, of assistance in selecting a career, may be helpful to cases that call for many remedies or does not respond to treatment

Not sufficient interest in present circumstances: Clematis*: DREAMING OF THE FUTURE: Those who are dreamy, drowsy, not fully awake, no great interest in life. Quiet people, not really happy in their present circumstances, living more in the future than in the present; living in hopes of happier times, when their ideals may come true. In illness some make little or no effort to get well, and in certain may even look forward to death, in the hope of better times; or maybe, meeting again some beloved one whom they have lost.

Notes: absorption by thoughts, absent-mindedness, lack of ambition, apathetic, lack of concentration, day-dreaming, no dread of death, drowsiness, dreamy, sleepy, lack of effort due to dreaminess, faintness, absence of fear, fear of cancer, impractical, imaginative, indifference, lack of interest in present through dreaminess, invoke illness to escape experiences, lack of interest in life, mediumistic, numbness, religious obsessions, dreamy quiet, sensitive to noise, slow because of lack of interest, suicidal, thoughts of future, over thoughtful, lost in thought, uncomplaining through disinterest, unhappy, vitality sapped by others, vacant look, inattentiveness, pre-occupation, heavy sleeper, enjoys dozing at any time, listless, sensitive, makes little effort to get well, remedy for fainting, coma, any form of unconsciousness

The day-dreamers, those who are absent-minded, who live in their thoughts and lack interest in the present. "In varying degrees", as Dr. Bach said "these symptoms are common in such people: a vacant far-away look, indifference, inattention, preoccupation, dreaminess or drowsiness, heavy sleeping, and often marked pallor".

Not sufficient interest in present circumstances: Honeysuckle: LIVING IN THE PAST: Those who live much in the past, perhaps a time of great happiness, or memories of a lost friend, or ambitions which have not come true. They do not expect further happiness such as they have had.

Notes: absorption by memories, day-dreaming, drowsiness, dreamy, sleepy, home-sickness, lack of interest through absorption in memories, talkative, saps others vitality, nostalgia, lives in past, has regrets, **Clematis** lives in the future, **Honeysuckle** lives in the past

Dr. Bach: "This is the remedy to remove from the mind the regrets and sorrows of the past, to break all influences, all wishes, all desire of the past and to bring us back into the present."

Not sufficient interest in present circumstances: Wild Rose: RESIGNATION: Those who without apparently sufficient reason become resigned to all that happens, and just glide through life, take it as it is, without any effort to improve things and find some joy. They have

surrendered to the struggle of life without complaint.

Notes: lack of ambitions, apathetic, lack of effort due to resignation, exhaustion due to apathy, gloomy, sadness, lack of interest in present due to resignation, unhappy, weariness, resigned to illness, believes a condition is incurable, lacks vitality

Not sufficient interest in present circumstances: Olive: EXHAUSTION: Those who have suffered much mentally or physically and are so exhausted and weary that they feel they have no more strength to make any effort. Daily life is hard work for them, without pleasure.

Notes: lack of effort due to exhaustion, fear of losing friends, lack of interest due to exhaustion, no pleasure in life, nothing is easy in life, nothing is relaxing in life, everything others take for granted olive folks do not, no peace

Not sufficient interest in present circumstances: White Chestnut: CIRCULAR THINKING: For those who cannot prevent thoughts, ideas, arguments which they do not desire from entering their minds. Usually at such times when the interest of the moment is not strong enough to keep the mind full. Thoughts which worry and will remain, or if for a time thrown out, will return. They seem to circle round and round and cause mental torture. The presence of such unpleasant thoughts drives out peace and interferes with being able to think only of the work or pleasure of the day.

Notes: mental arguments, lack of concentration, mental congestion, lack of interest in present because of thoughts, interference by thoughts, persistent worrying thoughts, thoughts circle around and around the mind, sleeplessness, insomnia due to circular thinking, depression, fatigue, headache, fullness in the head, disorientation, often does not answer when spoken to

Not sufficient interest in present circumstances: Mustard: SADNESS: Those who are liable to times of gloom, or even despair, as though a cold dark cloud overshadowed them and hid the light and the joy of life. It may

not be possible to give any reason or explanation for such attacks. Under these conditions it is almost impossible to appear happy or cheerful.

Notes: gloom, depression causes unknown, depression as black cloud, despair causes unknown, sadness, lack of interest because of gloom, melancholy for no known reason

Not sufficient interest in present circumstances: Chestnut Bud:

INABILITY TO LEARN FROM EXPERIENCE: For those who do not take full advantage of observation and experience, and who take a longer time than others to learn the lessons of daily life. Whereas one experience would be enough for some, such people find it necessary to have more, sometimes several, before the lesson is learnt. Therefore, to their regret, they find themselves having to make the same error on different occasions when once would have been enough, or observation of others could have spared them even that one fault.

Notes: lack of interest in present because of thinking ahead, lack of observation, slow in learning, takes a long time to learn by experience sometimes fails to do so, repeats making the same error, compulsive repetition

Loneliness: Water Violet*: PRIDE: For those who in health or illness like to be alone. Very quiet people, who move about without noise, speak little, and then gently. Very independent, capable and self-reliant. Almost free of the opinions of others. They are aloof, leave people alone and go their own way. Often clever and talented. Their peace and calmness is a blessing to those around them.

Notes: Desires to be alone, avoid arguments, capable, aversion to company, self assured, intolerance, enjoys loneliness, martyrs to own ideals, poise, pride, quiet, self-reliant, confident, sure of themselves, of value in emergency, because of knowledge and capability, they sometimes appear to be proud, aloof, disdainful and condescending, may be prone to mental rigidity which may result in physical stiffness and tension

As Dr. Bach wrote of water violet: "those who have great gentleness,

are tranquil, sympathetic, wise, practical counsellors, who have poise and dignity and pass gracefully through life."

Loneliness: Impatiens*: **LACK OF PATIENCE:** Those who are quick in thought and action and who wish all things to be done without hesitation or delay. When ill they are anxious for a hasty recovery. They find it very difficult to be patient with people who are slow, as they consider it wrong and a waste of time, and they will endeavor to make such people quicker in all ways. They often prefer to work and think alone, so that they can do everything at their own speed.

Notes: capable, aversion to company, over effort, fault finding with others, hard masters to others, no hesitancy due to being self-assured, attempts to hurry others, irritability, likes to work alone, quick, self-reliant, may become violent, nervous, everything done quickly, tension, finishes sentence for the other person if slower, suffers indigestion due to eating when upset and irritable, accident prone through impetuosity

Loneliness: Heather: **OBSESSED WITH SELF:** Those who are always seeking the companionship of anyone who may be available, as they find it necessary to discuss their own affairs with others, no matter whom it may be. They are very unhappy if they have to be alone for any length of time.

Notes: dislike of being alone, desires company, concerned over self, mental congestion, domination, anxious for excitement, fear of losing friends, greedy for others sympathy, martyrs to health, possessiveness, self-centered, self-pity, saps others vitality, worry over own troubles, obsessed with their own story, does not like to speak/hear of any subject but themselves, attempts to change subject away from them they will appear spaced out and not hearing any other story but their own, will often go from therapist to therapist, will share intimate stories of their life with complete strangers, therapist can never be successful, will always have ailments that are not improved or not addressed satisfactorily, obsessed by ailments, sometimes weepy, manifest tears easily/quickly, makes mountains out of molehills, no interest in others problems, poor listener

Over-sensitive to influences and ideas: Agrimony*: TORMENTED MASK:

The jovial, cheerful, humorous people who love peace and are distressed by argument or quarrel, to avoid which they will agree to give up much. Though generally they have troubles and are tormented and restless and worried in mind or in body, they hide their cares behind their humor and jesting and are considered very good friends to know. They often take alcohol or drugs in excess, to stimulate themselves and help themselves bear their trials with cheerfulness.

Notes: worry concealed from others, hidden torment, smiles when suffering, smiles when struggling to live, fun to be with, life of the party, will not speak ill of others, fear of being alone, anxiety, anxious, avoid arguments, cheerfulness, desires company, never complains, desires death, desires excitement, fear of future, fear of illness, influenced for the sake of peace, dislike loneliness, loneliness as an escape from worries, nervy, hides over-sensitivity, persuaded by others through kindness, restlessness through mental torture, sensitive to controversy/strife, suicidal, tormented by hidden worries, vitality sapped by others, will is weak on occasion, addiction to drugs/alcohol, will die to conceal their torment, deep black well of inner torment always hidden from others and behind a smile

Over-sensitive to influences and ideas: Centaury*: WEAK WILLED: Kind, quiet, gentle people who are over-anxious to serve others. They overtax their strength in their endeavors. Their wish so grows upon them that they become more servants than willing helpers. Their good nature leads them to do more than their own share of work, and in so doing they may neglect their own particular mission in life.

Notes: follows others advice, interfered with by others advice, fond of conventions, dominated, exhaustion through weak will, easily influenced, life a drudgery, over anxious to please, over-sensitive, persuaded to please others, self-denial, self-martyrdom, weak-willed, vitality sapped by others, weariness, door mat, inability to establish boundaries, difficulty in saying no

Over-sensitive to influences and ideas: Walnut: GROUNDING, LINK BREAKER, PROTECTION: For those who have definite ideals and ambitions

in life and are fulfilling them, but on rare occasions are tempted to be led away from their own ideas, aims and work by the enthusiasm, convictions or strong opinions of others. The remedy gives constancy and protection from outside influences.

Notes: grounding, useful in transition states such as teething, puberty, menopause, leaving home. marriage, divorce, changing jobs, etc., protection from psychic attack, breaking from the past, braking away from old conventions/restrictions, definite ambitions, dissatisfaction due to frustration, over sensitive to strong influences, persuaded by others on rare occasion.

Dr. Bach said of this remedy "Walnut is the remedy for the advancing changes in life, teething, puberty, change of life. Also for the big decisions made during life, such as change of religion, change of occupation, change of country. The remedy for those that have decided to take a great step forward in life, to break old conventions, to leave old limits and restrictions and start on a new way. This often brings with it physical suffering because of the regrets and heart breaking at the severance of old ties, old associations, old thoughts. This remedy is a spell-breaker both of things of the past commonly called heredity and of circumstances of the present."

Over-sensitive to influences and ideas: Holly: For those who sometimes are attacked by thoughts of such kind as jealousy, envy, revenge, suspicion. For the different forms of vexation. Within themselves they may suffer much, often when there is no real cause for their unhappiness.

Notes: cause of unhappiness unknown, complain about others, envy, hate through jealousy, irritability, jealousy, persuaded by others though jealousy/ envy, revenge, violent temperament, revenge thoughts, tormented by thoughts of jealousy, vexations, unhappy, suspicion, aggressiveness, insecurity, absence of love, bad temper, anger toward others, holly needs to be buffered with other flower medicines (see buffers in RS Flower Medicines), holly should be used with caution as it can be explosive, do not use this medicine with crab apple. Consider using this remedy with one or more of the buffers from the RS Flower System.

Dr. Bach said: "Holly protects us from the desire for everything that is not Universal Love."

For despondency or despair: Larch: LACKING CONFIDENCE: For those who do not consider themselves as good or capable as those around them, who expect failure, who feel that they will never be a success, and so do not venture or make a strong enough attempt to succeed.

Notes: lacking confidence, convictions weak, lack of confidence through despondency, expects failure, hesitancy through lack of confidence, invoke illness because of lack of confidence, procrastination, feels inferior, false modesty, will never be a success, can not do as well as others, convinced of failure, even to try

For despondency or despair: Pine: GUILT: For those who blame themselves. Even when successful they think that they could have done better, and are never content with their efforts or the results. They are hard-working and suffer much from the faults they attach to themselves. Sometimes if there is any mistake it is due to another, but they will claim responsibility even for that.

Notes: blame self, self criticism, self-reproach from despondency, discontent with self, dissatisfaction with self, sadness, self-blame, self-reproach, vexations, depressed, blames self for mistakes of others and for everything that goes wrong, guilt complex that takes away all joy, is over-conscientious but never content with achievements and often overworks

For despondency or despair: Elm: DESPONDENCY: Those who are doing good work, are following the calling of their life and who hope to do something of importance, and this often for the benefit of humanity. At times there may be periods of depression when they feel that the task they have undertaken is too difficult, and not within the power of a human being.

Notes: despondency through feeling of inadequacy, discouragement, feeling of failure

For despondency or despair: Sweet Chestnut: EXTREME MENTAL

ANGUISH: For those moments which happen to some people when the anguish is so great as to seem to be unbearable. When the mind or body feels as if it had borne to the uttermost limit of its endurance, and that now it must give way. When it seems there is nothing but destruction and annihilation left to face.

Notes: anguish, anguish from despondency, extreme hopelessness, tormented anguish, terrible appalling mental despair, extreme mental torture, anguish of bereavement, reached limit of endurance, almost destroyed, exhaustion and loneliness is total, feeling no longer worthy of even pray, future is complete darkness, no hope, no peace, depressed

Dr. Bach writes about sweet chestnut: "It is the one for that terrible, that appalling mental despair when it seems the very soul itself is suffering destruction. The hopeless despair of those who feel they have reached the limit of their endurance".

For despondency or despair: Star of Bethlehem: SHOCK: For those in great distress under conditions which for a time produce great unhappiness. The shock of serious news, the loss of some one dear, the fright following an accident, and such like. For those who for a time refuse to be consoled this remedy brings comfort.

Notes: all types of shock, comforter, of benefit to all, releases memories of shock from unconscious, soothing, when a flower medicine does not work consider Star of Bethlehem, when symptoms manifest unexpectedly consider Star of Bethlehem, when serious symptoms manifest years after a significant shock consider Star of Bethlehem, despondency from shock, grief, numbness, sadness, refused to be consoled, tension, unhappy

Star of Bethlehem, as Dr. Bach called it, is "the comforter and soother of pains and sorrow".

For despondency or despair: Willow: RESENTMENT, BITTERNESS: For those who have suffered adversity or misfortune and find these difficult to accept, without complaint or resentment, as they judge life much by the success which it brings. They feel that they have not deserved so great a trial, that it was unjust, and they become embittered. They often take less interest and less activity in those things of life which they had previously enjoyed

Notes: blame others, complain about others, fond of conventions, discontent with others, dissatisfaction from resentment, embittered, fault-finding with others, hate through resentment, simulated illness, lack of interest through embitterment, irritability, martyrs to resentment, self-pity, blames everyone but self, begrudges good-fortune, health, happiness or success of others, depressed, irritable, sulky, enjoys spreading gloom and despair, no interest in the affairs of others except to decry and to speak with unkindness, takes without giving, accepts help as a right, ungrateful, alienating, in sickness a difficult patient, nothing pleases or satisfies, reluctant to admit improvement

For despondency or despair: Oak: OBSTINATE, RELENTLESS EFFORT: For those who are struggling and fighting strongly to get well, or in connection with the affairs of their daily life. They will go on trying one thing after another, though their case may seem hopeless. They will fight on. They are discontented with themselves if illness interferes with their duties or helping others. They are brave people, fighting against great difficulties, without loss of hope or effort.

Notes: strong, able to carry the loads of others on their backs, no limitations on how much to carry, likes helping others, reliable, may break severely, nervous breakdown, stroke, heart attack, collapse, annoyance on account of illness, never complain, discontent with self, dissatisfaction in illness, despondency, plodders, persevere in spite of set-backs, over works and hides tiredness, obstinate, relentless effort

For despondency or despair: Crab Apple: SELF DISLIKE POISONS: This is the remedy of cleansing. For those who feel as if they had something not

quite clean about themselves. Often it is something of apparently little importance: in others there may be more serious disease which is almost disregarded compared to the one thing on which they concentrate. In both types they are anxious to be free from the one particular thing which is greatest in their minds and which seems so essential to them that it should be cured. They become despondent if treatment fails. Being a cleanser, this remedy purifies wounds if the patient has reason to believe that some poison has entered which must be drawn out.

Notes: cleanser, when combined with any other medicine speeds up healing action, use with caution because of speeding up of healing process, cleanses self dislike, cleanses poisons, concerned over details, despondency through feeling of uncleanness, obsession over details, over-anxious over details, house proud, best used as single medicine with careful dosing

Dr. Bach said: " It is the remedy which helps us to get rid of anything we do not like either in our minds or bodies."

Over care for welfare of others: Chicory*: **SELF LOVE:** Those are who very mindful of the needs of others; they tend to be over-full of care for children, relatives, friends, always finding some thing that should be put right. They are continually correcting what they consider wrong, and enjoy doing so. They desire that those for whom they care should be near them.

Dr. Bach described this remedy in its positive aspect as the "Love" remedy, the impersonal universal love which gives without thought of return. The true service remedy.

Notes: egotistic love, conditional love, will manifest illness to keep loved ones near, heart chakra closed to universal love, closed to needs of others, does not see beauty, will do anything for twisted sense of love, possessiveness, self-pity, egotistic, easily feels hurt, offended and rejected, a nagger, likes controlling others lives to take advantage, likes to criticize, likes power of ownership, demands constant attention, talks of duty owed, dislikes being alone, selfish, deceitful, strong willed, talkative, irritable, enjoys arguments, saps vitality of others, will stop at nothing to gain egocentric ends, constant focus on egocentric needs, plots, uses guilt/shame as a means of being loved, confusion as to what love is, bossy, mental

congestion, discontent with others, fear of losing friends and loved ones, fretful, fussiness, greedy for others power, house-proud, simulated illness, interference by fusing and criticizing, invoke illness to obtain sympathy, invoke illness to keep power over others, self-important, self-martyrdom, wish for sympathy, tearful

Over care for welfare of others: Vervain*: FIXED THINKING: Those with fixed principles and ideas, which they are confident are right, and which they very rarely change. They have a great wish to convert all around them to their own views of life. They are strong of will and have much courage when they are convinced of those things that they wish to teach. In illness they struggle on long after many would have given up their duties.

Notes: absorption by enthusiasm, ambitions to convert, enjoy arguments, over concentration, strong convictions, direct affairs of others, domination, over effort, enthusiastic, exhaustion through strain and effort, fervency, fixed ideas and opinions, greedy for power, idealistic, too much interest, intolerance, martyrs to a cause, nervous breakdown or collapse, religious obsessions, over-anxious to influence others, restlessness through over-enthusiasm, possess self-confidence, tension, temperament violent, strict with others, strong will, lives on nerves, physical exhaustion, runs a thing to death, fanatical, insomnia, inability to relax, high strung, saps others vitality

Dr. Bach said about the vervain type: "They have the excitement and enthusiasm of the possession of great knowledge and the burning desire to bring all to the same state, but their enthusiasms may hinder their cause. It is the remedy against over-effort, it teaches us that it is by "being" rather than "doing" that the great things are accomplished".

Over care for welfare of others: Vine: DOMINATING, INFLEXIBLE: Very capable people, certain of their own ability, confident of success. Being so assured, they think that it would be for the benefit of others if they could be persuaded to do things as they themselves do, or as they are certain is right. Even in illness they will direct their attendants. They may be of great value in emergency.

Notes: bossy, capable, strong convictions, direct affairs of others, direct others in illness, domination, fixed ideas and opinions, greedy for power,

hard masters to others, self-assured, interference by dominating, interference by over-persuading, self-reliant, sure of themselves, lack of sympathy, temperament violent, tension, saps others vitality, strong will, craves power, demands and expects absolute obedience, greed for authority, ruthless in methods, knows better than anyone, tyrannical, dictatorial, hard, cruel, without compassion, seldom argues as is always right, rigid attitudes, inflexible will and cruel nature produce extreme tension, resulting in painful complaints, stiffness, high blood-pressure, hardening of arteries and other disabilities

Over care for welfare of others: Beech: OVER CRITICAL: For those who feel the need to see more good and beauty in all that surrounds them. And, although much appears to be wrong, to have the ability to see the good growing within. So as to be able to be more tolerant, lenient and understanding of the different way each individual and all things are working to their own final perfection.

Notes: arrogance, complain about others, criticism others, dissatisfaction with others, fault finding with others, fixed ideas and opinions, hard masters to others, high ideals, irritability, mental rigidity, strict with others, lack of sympathy, tension, critical, judgmental, annoyed by others, lacking humility, bitchy

Dr. Bach says about this remedy: " It is obvious that none of us is in a position to criticize or judge for the wisest of us sees and knows only the minutest fragment of the Great Scheme of all things and we cannot judge, knowing so little , how the Great Plan will work."

Over care for welfare of others: Rock Water: SELF REPRESSION: Those who are very strict in their way of living; they deny themselves many of the joys and pleasures of life because they consider it might interfere with their work. They are hard masters to themselves. They wish to be well and strong and active, and will do anything which they believe will keep them so. They hope to be examples which will appeal to others who may then follow their ideas and be better as a result.

Notes: strong convictions, discontent with self, dissatisfaction with self, enthusiastic, fault-finding with self, would like to be example, fixed ideas

and opinions, greedy for perfection, high ideals, intolerance of restraint, martyrs to own ideas, obsessions self-martyrdom, over-anxious for self, self-inflicted restraint, mental rigidity, self-denial, tension, strict with self, strain, strong will, over concentration on self, tight person, hard taskmasters on themselves, strong opinions, allow their minds to be ruled by their prized theories, rigidity of outlook, they do not usually interfere in the lives of others as they are too concerned with their own perfection and setting an example for all to behold

The Rescue Remedy:

This is a combination of five of the remedies Dr. Bach used as a first-aid remedy. In any emergency, great or small—a big sorrow, some sudden bad news, after a severe accident, or even a cut finger—the sufferer may experience one or more of these emotions: shock, fear, sometimes amounting to terror or panic, severe mental stress and tension, a feeling of desperation or a numbed, bemused state of mind.

The five remedies are:

Star of Bethlehem: for shock

Rock Rose: for terror and panic

Impatiens: for mental stress and tension

Cherry Plum: for desperation

Clematis: for the bemused, far-away feeling often preceding a faint and loss of consciousness.

Dr. Bach used this first-aid remedy for the first time, and named it the Rescue Remedy, in the early 1930's when a small ship carrying tiles was wrecked off the Cromer shore in a great gale. The two men on board roped themselves to the mast and there they stayed for many hours for the life-boat could not reach them owing to the big seas. Eventually both were rescued, the younger man unconscious, blue in the face, his clothes stiff with sea salt. Dr. Bach ran into the sea as he was carried ashore and moistened his lips with the Rescue Remedy to help him overcome the great shock and terror of his experience. The man recovered consciousness as they carried him up the beach to a near by hotel, then sat up and asked for a cigarette.

Note References:

The Bach Remedies Repertory: FJ Wheeler
 Dictionary of the Bach Flower Remedies: Tom H. Jones
 Robert Stevens: case notes

Dr. Bach quotes/writings: The Bach Remedy News Letters

The First Twelve Remedies: The Bach Remedy News Letter

Rock Rose: Terror/Courage
 Mimulus: Fear/Sympathy
 Agrimony: Restlessness/Peace
 Centaury: Weakness/Strength
 Clematis: Indifference/Gentleness
 Cerato: Ignorance/Wisdom
 Chicory: Possessiveness/Love
 Gentian: Doubt/Understanding
 Impatiens: Impatience/Patience
 Scleranthus: Indecision/Steadfastness
 Vervain: Over-enthusiasm/Tolerance
 Water Violet: Grief and Pride/Joy

Some pages that escaped the big bonfire in Mount Vernon garden.
 Dr. Bach wrote:

"The science of the past two thousand years has regarded disease as a material factor which can be eliminated by material means alone. Disease of the body, as we know it, is a result, an end product, a final stage of something much deeper. Disease originates above the physical plane. It is entirely the result of a conflict between our spiritual and mortal selves. So long as these two are in harmony, we are in perfect health, but when there is discord, there follows what we know as disease.

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

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

desire to do right.

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

Our whole object is to realize our faults and endeavor so to develop the opposing virtue that the fault will disappear from us like snow melts in the sunshine. Don't fight your worries, don't struggle with your disease, don't grapple with your infirmities, rather forget them in concentrating on the development of the virtue you desire."

The purpose of disease. "Illness and disease, if we can only look at it aright, is a healing process, a period of refinement and purification. If we can look at it in this light, it loses its terror. The flower remedies are given to hasten our purification, our enlightenment, and hence, the work of the illness done, we can return to health." Dr. Bach 1935

What To Do When Illness Comes Calling: Robert Stevens

Patients often reveal their medicinal needs when ill. Observe patients closely at these times. These medicines were pulled out of the twelve healers and other remedies to make the task easier to treat patients when ill. These are the only medicinal descriptions where Dr. Bach used the words ill or illness.

***Rock Rose:** In accident or sudden illness, or when the patient is very frightened or terrified, or if the condition is serious enough to cause great fear to those around.

(Terror; panic; extreme fright)

***Mimulus:** Fear of illness. (Fear or anxiety of a known origin)

***Gentian:** They may be progressing well in illness or in the affairs of their daily life, but any small delay or hindrance to progress causes doubt and soon disheartens them. (Doubt; depression; discouragement)

***Clematis:** In illness some make little or no effort to get well, and in certain cases may even look forward to death, in the hope of better times: or maybe, meeting again some beloved one whom they have lost. (Indifference; dreaminess; inattention; unconsciousness)

***Water Violet:** For those who in health or illness like to be alone. (Pride; aloofness)

***Impatiens:** When ill they are anxious for a hasty recovery. (Impatience; irritability; extreme mental tension)

Oak: They are discontented with themselves if illness interferes with their duties or helping others. (Despondency; despair; but never-ceasing effort)

***Vervain:** In illness they struggle on long after many would have given up their duties. (Strain; stress; tension; over-enthusiasm)

Vine: Even in illness they will direct their attendants. (Dominating; inflexible; ambitious)

"Treat the patient, not the disease."

"Take no notice of the disease, think only of the outlook on life of the one in distress." Dr. Bach



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Mimulus—Mimulus guttatus



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Agrimony—*Agrimonia eupatoria*.



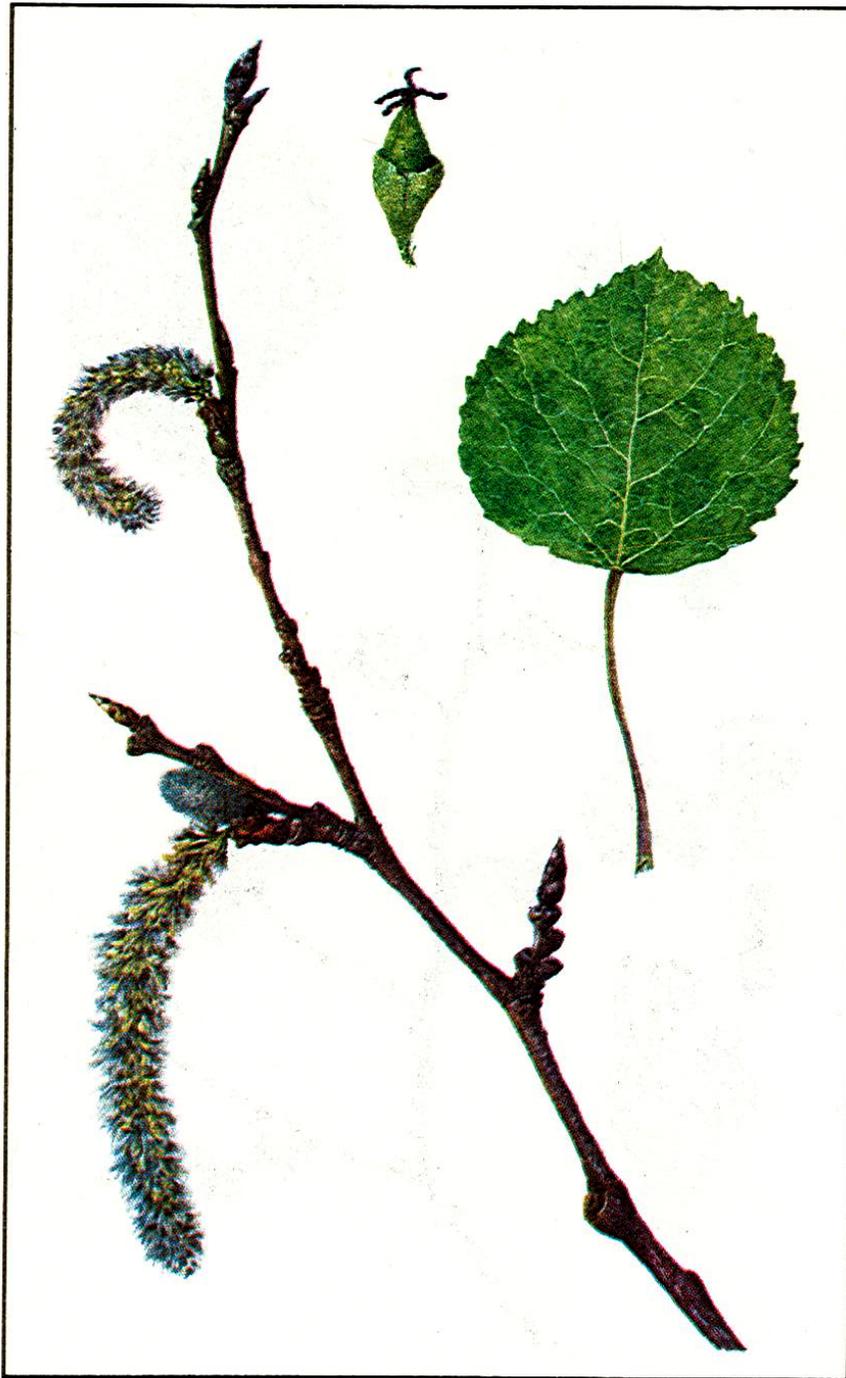
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Vine—*Vitis vinifera*



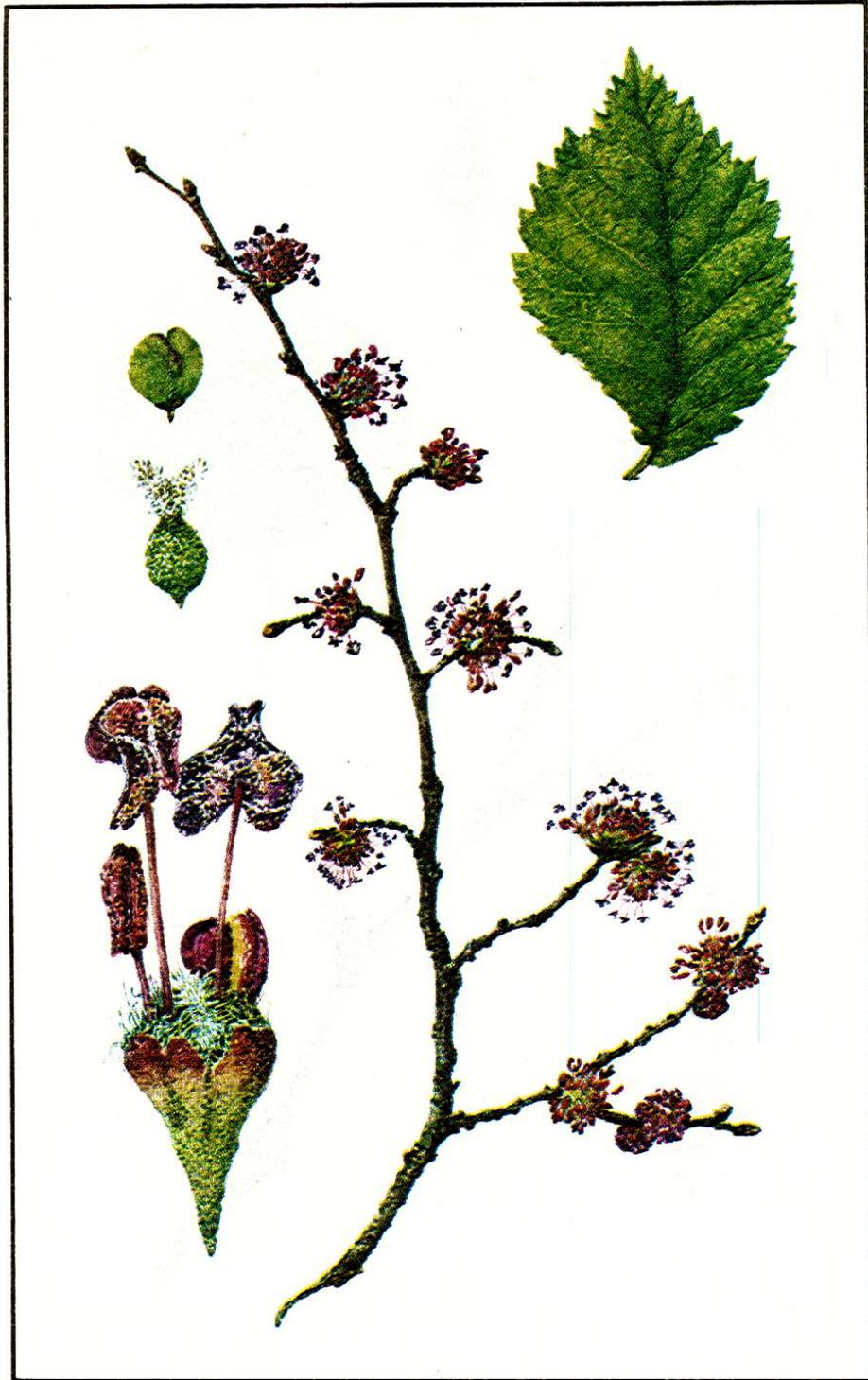
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Cherry Plum—*Prunus cerasifera*



© The Dr. Edward Bach Centre.

Aspen—*Populus tremula*





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Red Chestnut—*Aesculus carnea*



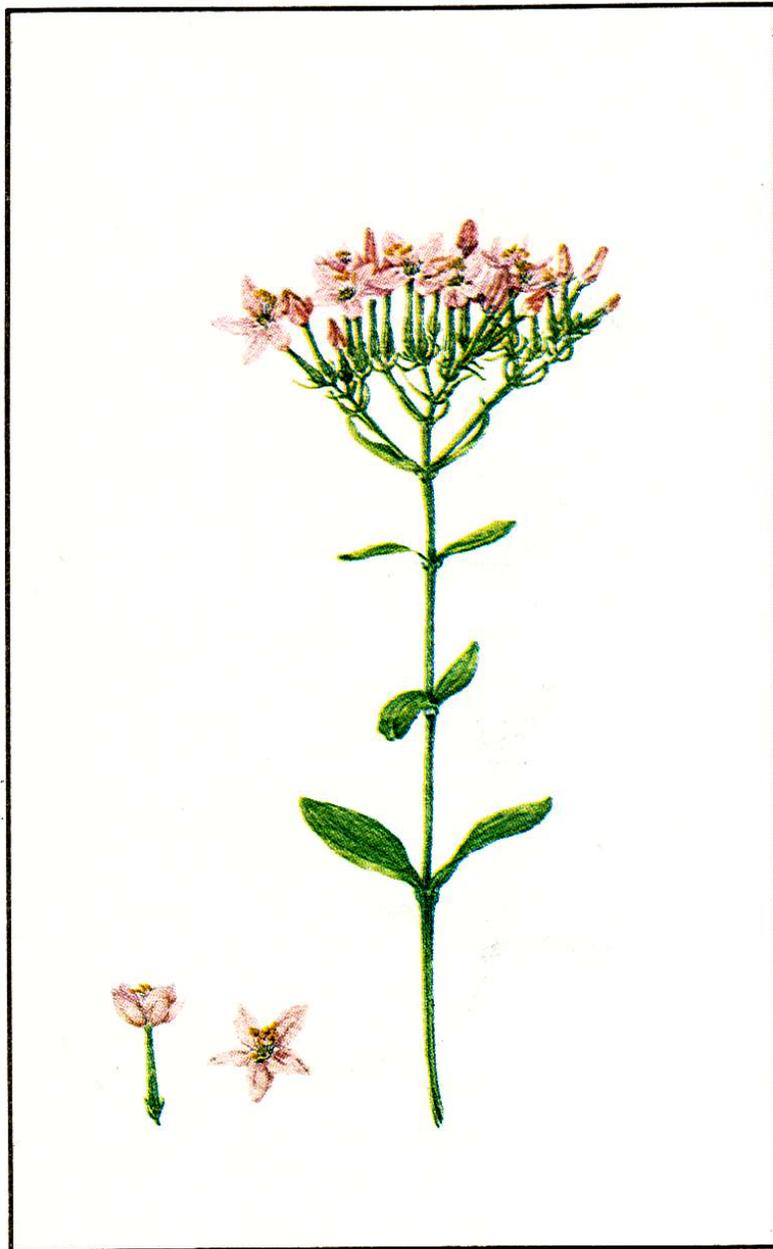
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Wild Rose—*Rosa canina*



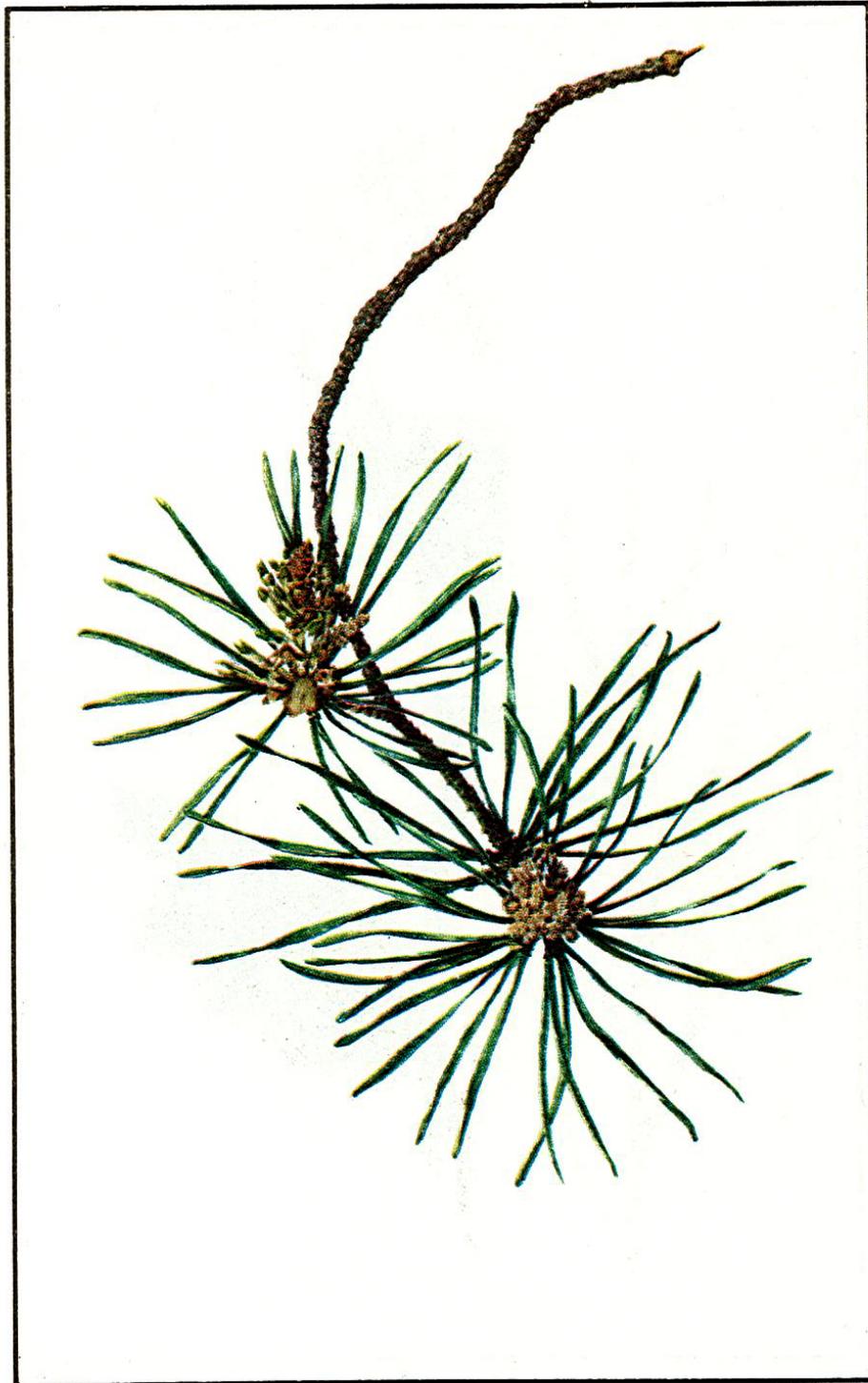
Rock Rose—*Helianthemum nummularium*

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Centaury—*Centaurium umbellatum*



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Pine—*Pinus sylvestris*



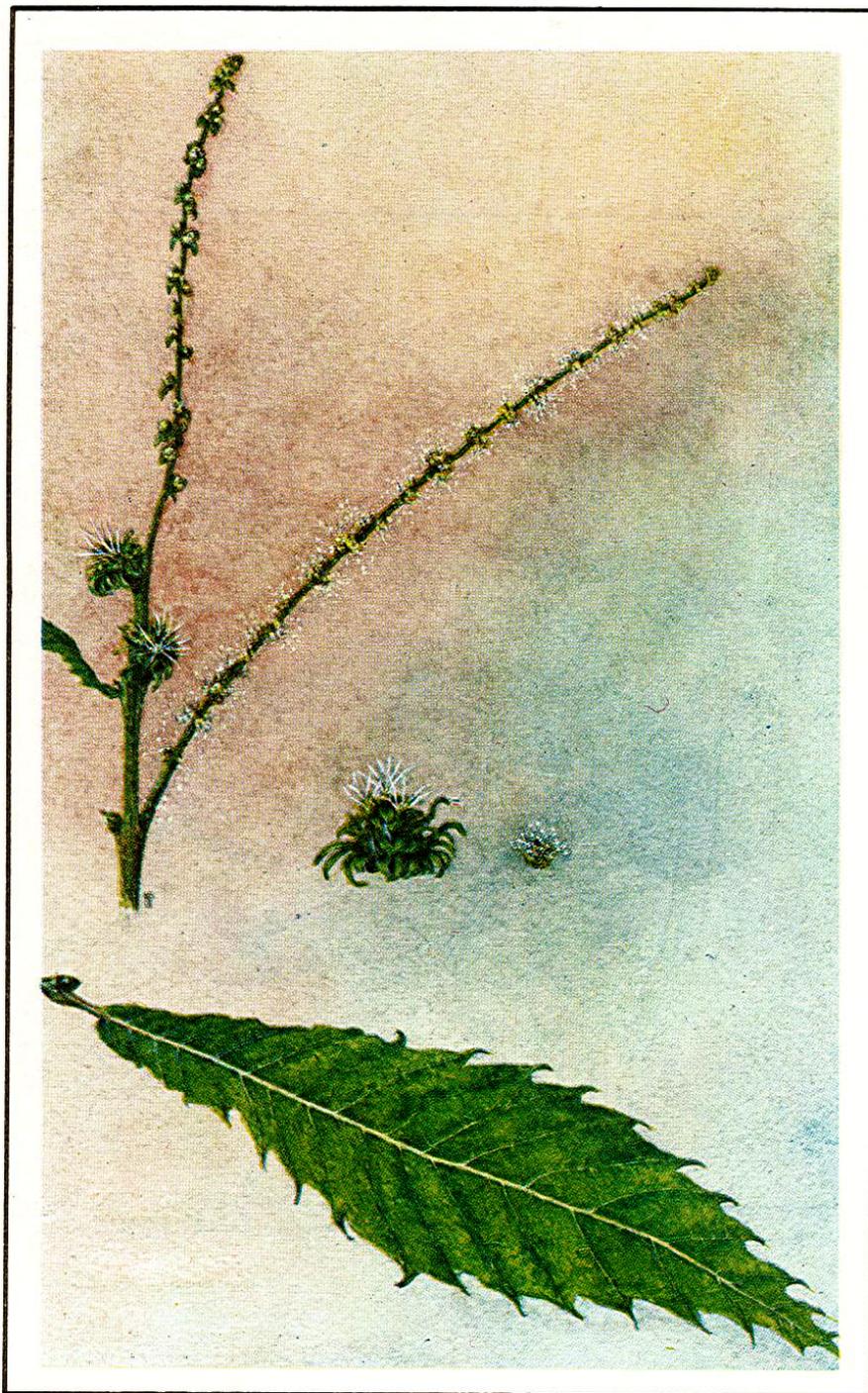
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Mustard—*Sinapis arvensis*



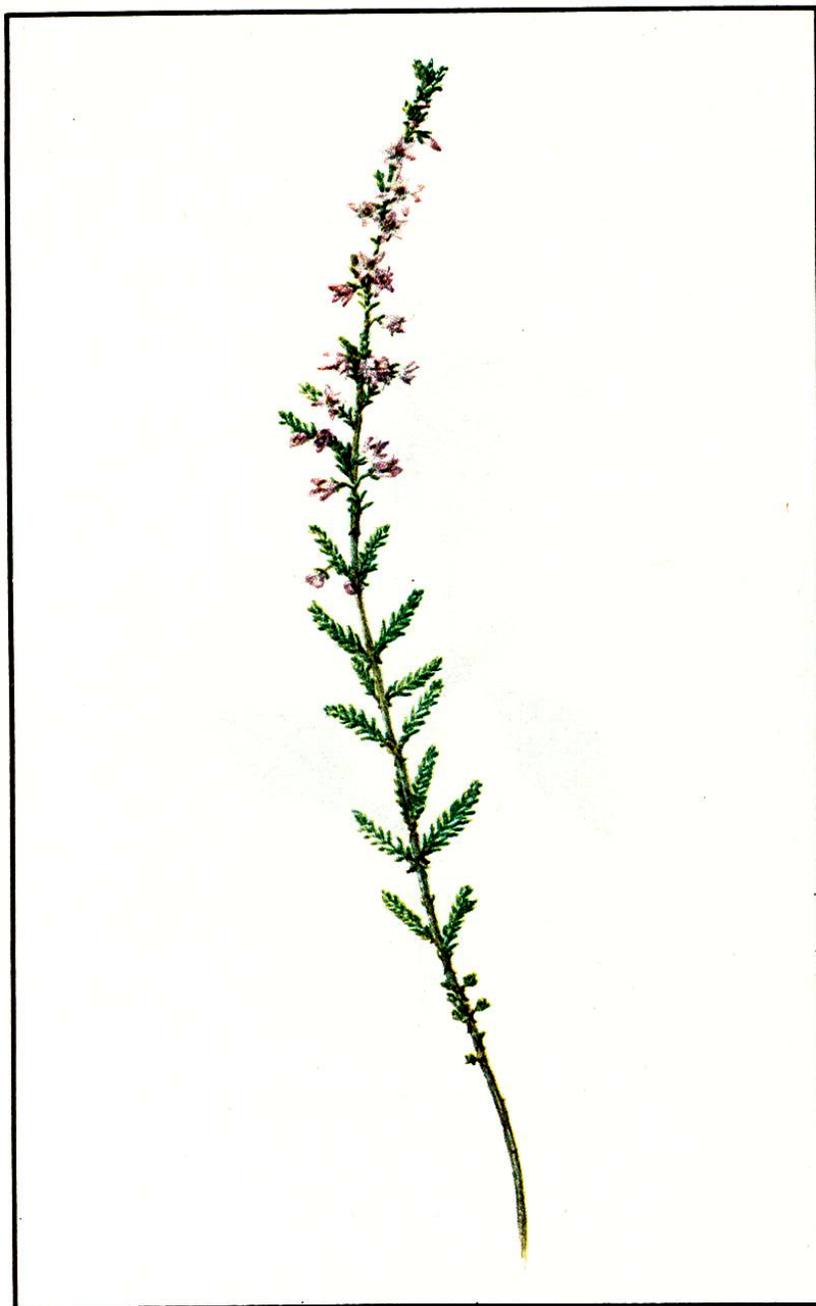
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Honeysuckle—*Lonicera Caprifolium*



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Sweet Chestnut—*Castanea sativa*



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Heather—*Calluna vulgaris*



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Cerato—*Ceratostigma willmottiana*



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Vervain—*Verbena officinalis*



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Clematis—*Clematis vitalba*



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Impatiens—*Impatiens glandulifera*



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Chicory—*Cichorium intybus*



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Scleranthus—Scleranthus annuus



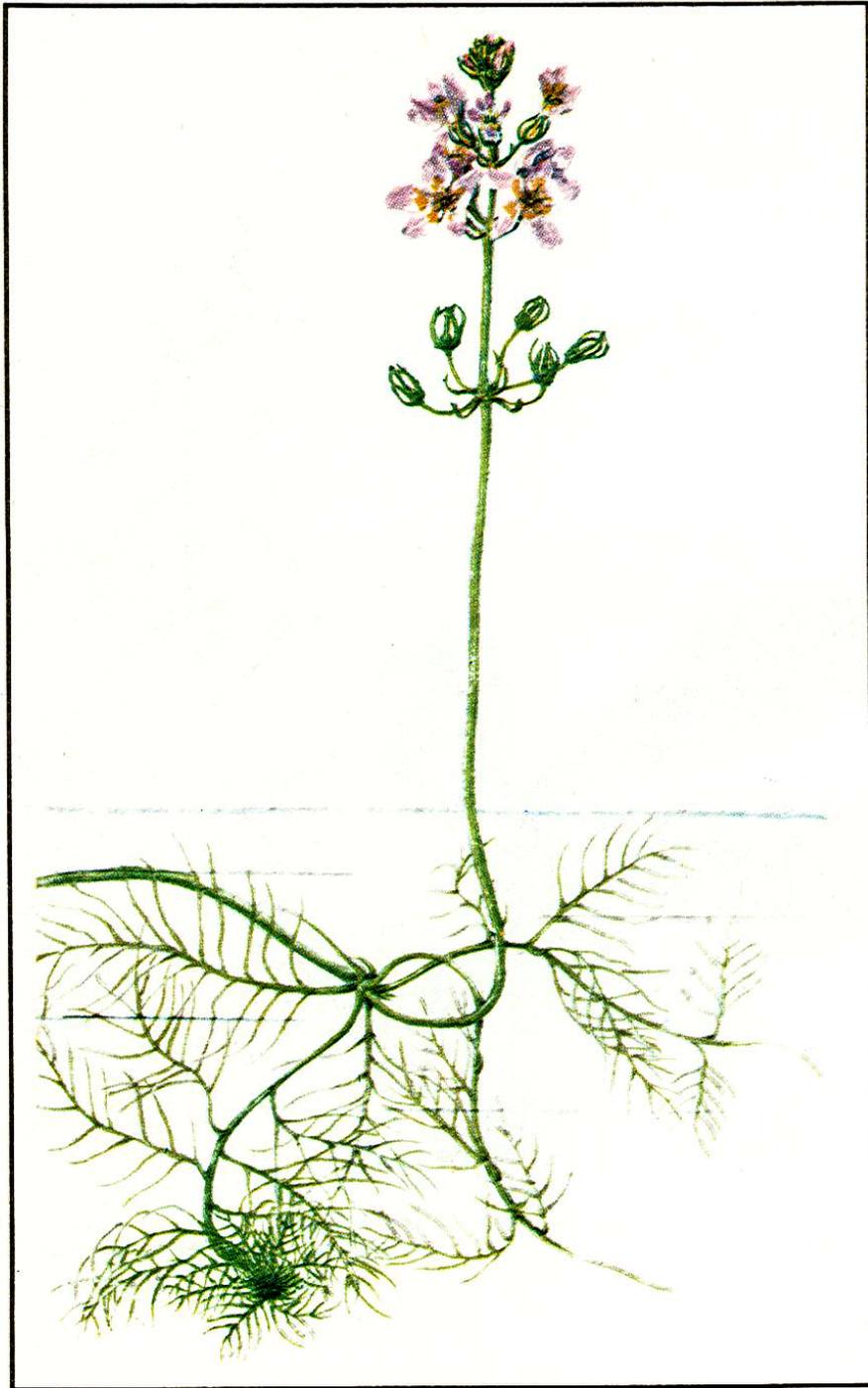
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Wild Oat—*Bromus ramosus*



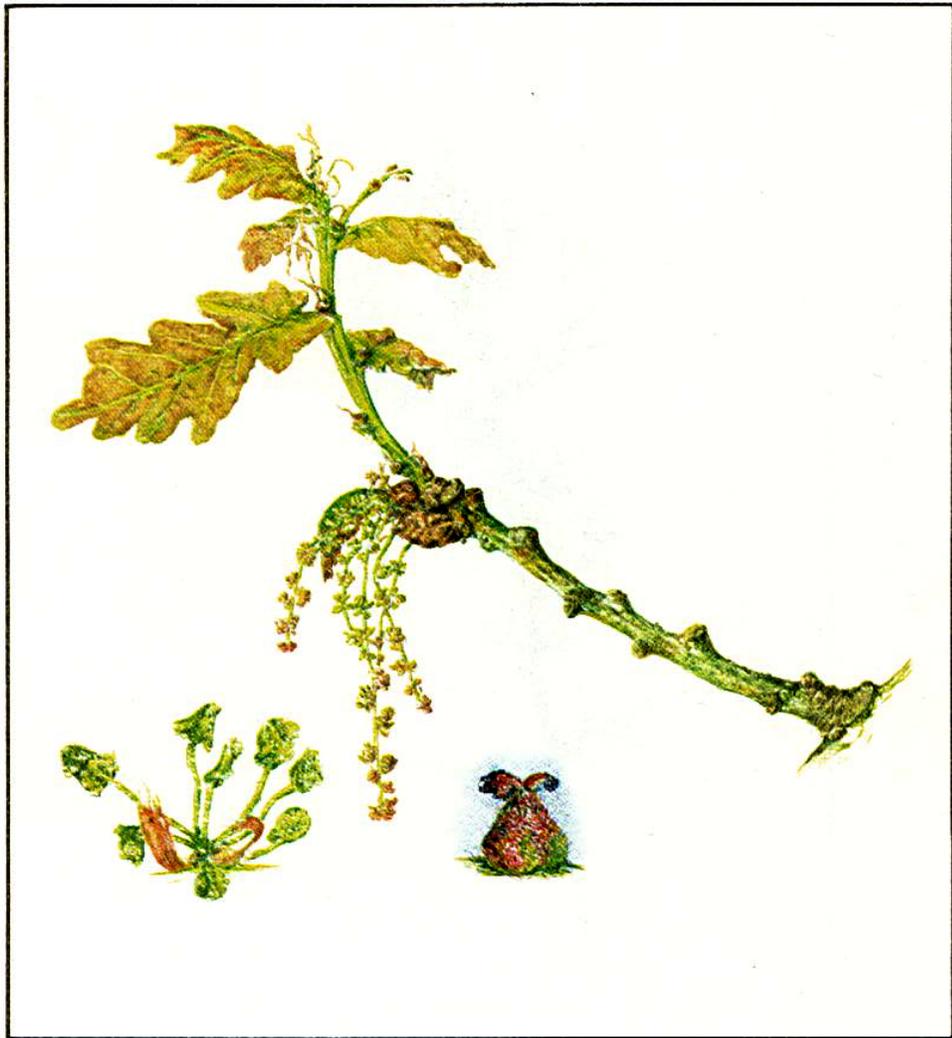
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White Chestnut—*Aesculus hippocastanum*



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Water Violet—*Hottonia palustris*



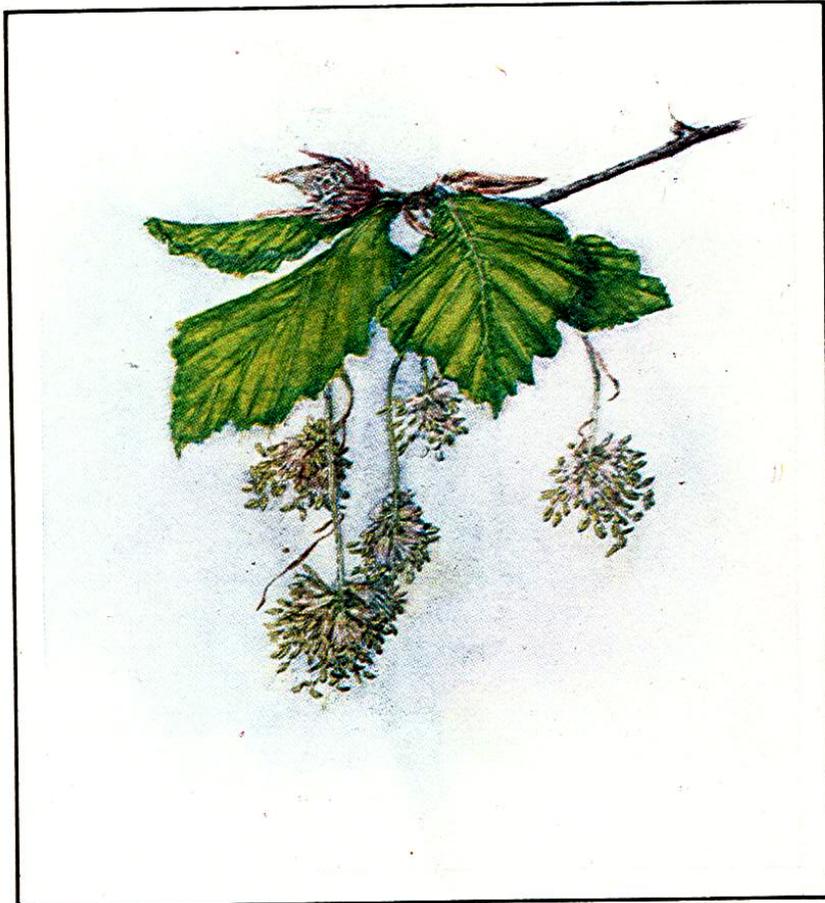
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Oak—*Quercus robur*



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Gorse—*Ulex europaeus*



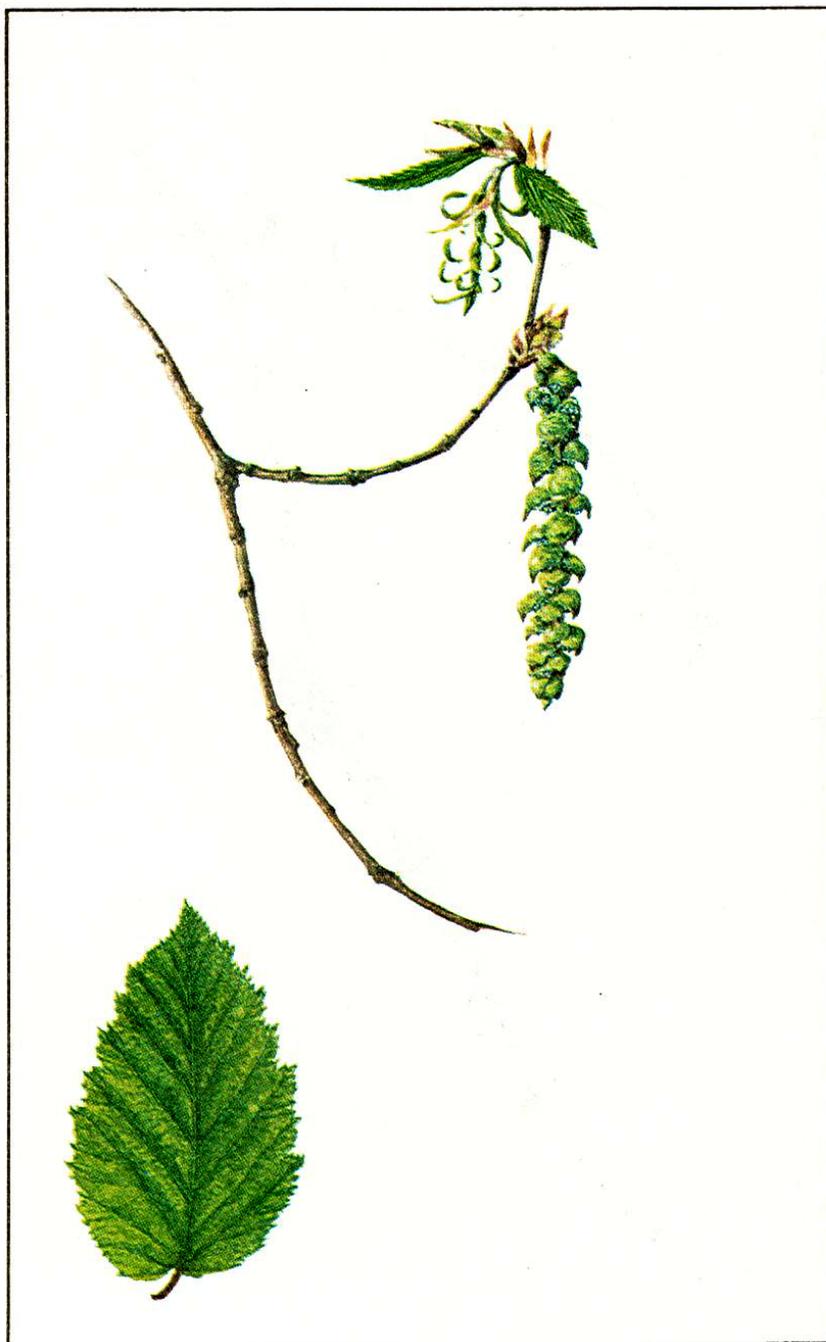
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Beech—*Fagus sylvatica*



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Chestnut Bud—*Aesculus hippocastanum*



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Hornbeam—*Carpinus betulus*



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Larch—*Larix decidua*



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Walnut—*Juglans regia*



Star of Bethlehem—*Ornithogalum umbellatum*

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Holly—*Ilex aquifolium*



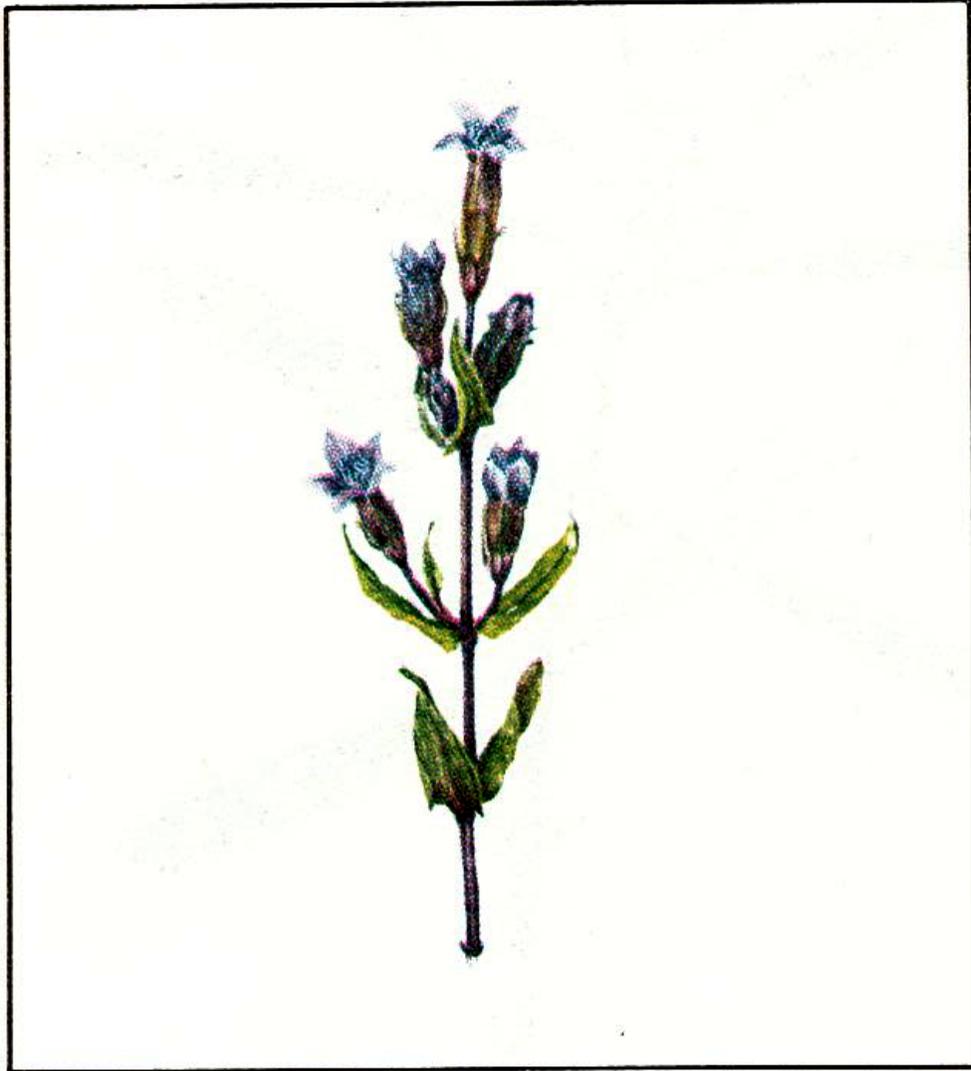
© The Dr. Edward Bach Centre.

Crab Apple—*Malus pumila*



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Willow—*Salix vitellina*



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Gentian—*Gentiana amarella*



Methods of dosage

As all these remedies are pure and harmless, there is no fear of giving too much or too often, though only the smallest quantities are necessary to act as a dose. Nor can any remedy do harm should it prove not to be the one actually needed for the case.

To prepare, take about two drops from the stock bottle into a small bottle nearly filled with water; if this is required to keep for some time a little brandy may be added as a preservative.

This bottle is used for giving doses, and but a few drops of this, taken in a little water, milk, or any way convenient, is all that is necessary.

In urgent cases the doses may be given every few minutes, until there is improvement; in severe cases about half-hourly; and in long-standing cases every two or three hours, or more often or less as the patient feels the need.

In those unconscious, moisten the lips frequently.

Whenever there is pain, stiffness, inflammation, or any local trouble, in addition a lotion should be applied. Take a few drops from the medicine bottle in a bowl of water and in this soak a piece of cloth and cover the affected part; this can be kept moist from time to time, as necessary.

Sponging or bathing in water with a few drops of the remedies added may at times be useful.

Note: Dosage is 4 drops, 4 times per day. It does not matter if the remedies are taken before or after meals. When there is an improvement stop taking the remedy. If the improvement is lost start taking the remedy again 4 drops, 4 times per day. Stop taking the remedy when there is improvement. Start again when/if improvement is lost. This method of dosage will help the transition to balance be more gentle.

Method of preparation

Two methods are used to prepare these remedies.

Sunshine method

A thin glass bowl is taken and almost filled with the purest water obtainable, if possible from a spring nearby.

The blooms of the plant are picked and immediately floated on the surface of the water, so as to cover it, and then left in the bright sunshine for three or four hours, or less time if the blooms begin to

show signs of fading. The blossoms are then carefully lifted out and the water poured into bottles so as to half fill them. The bottles are then filled up with brandy to preserve the remedy. These bottles are stock, and are not used direct for giving doses. A few drops are taken from these to another bottle, from which the patient is treated, so that the stocks contain a large supply. The supplies from the chemists should be used in the same way.

The following remedies were prepared as above:

Agrimony, Centaury, Cerato, Chicory, Clematis, Gentian, Gorse, Heather, Impatiens, Mimulus, Oak, Olive, Rock Rose, Rock Water, Scleranthus, the Wild Oat, Vervain, Vine, Water Violet, White Chestnut Blossom.

Rock Water. It has long been known that certain wells and spring waters have had the power to heal some people, and such wells or springs have become renowned for this property. Any well or any spring which has been known to have had healing power and which is still left free in its natural state, unhampered by the shrines of man, may be used.

The boiling method

The remaining remedies were prepared by boiling as follows:

The specimens, as about to be described, were boiled for half an hour in clean pure water.

The fluid strained off, poured into bottles until half filled, and then, when cold, brandy added as before to fill up and preserve.

Chestnut Bud. For this remedy the buds are gathered from the White Chestnut tree, just before bursting into leaf.

In others the blossom should be used together with small pieces of stem or stalk and, when present, young fresh leaves.

All the remedies given can be found growing naturally in the British Isles, except Vine, Olive, Cerato, although some are true natives of other countries along middle and southern Europe to northern India and Tibet.

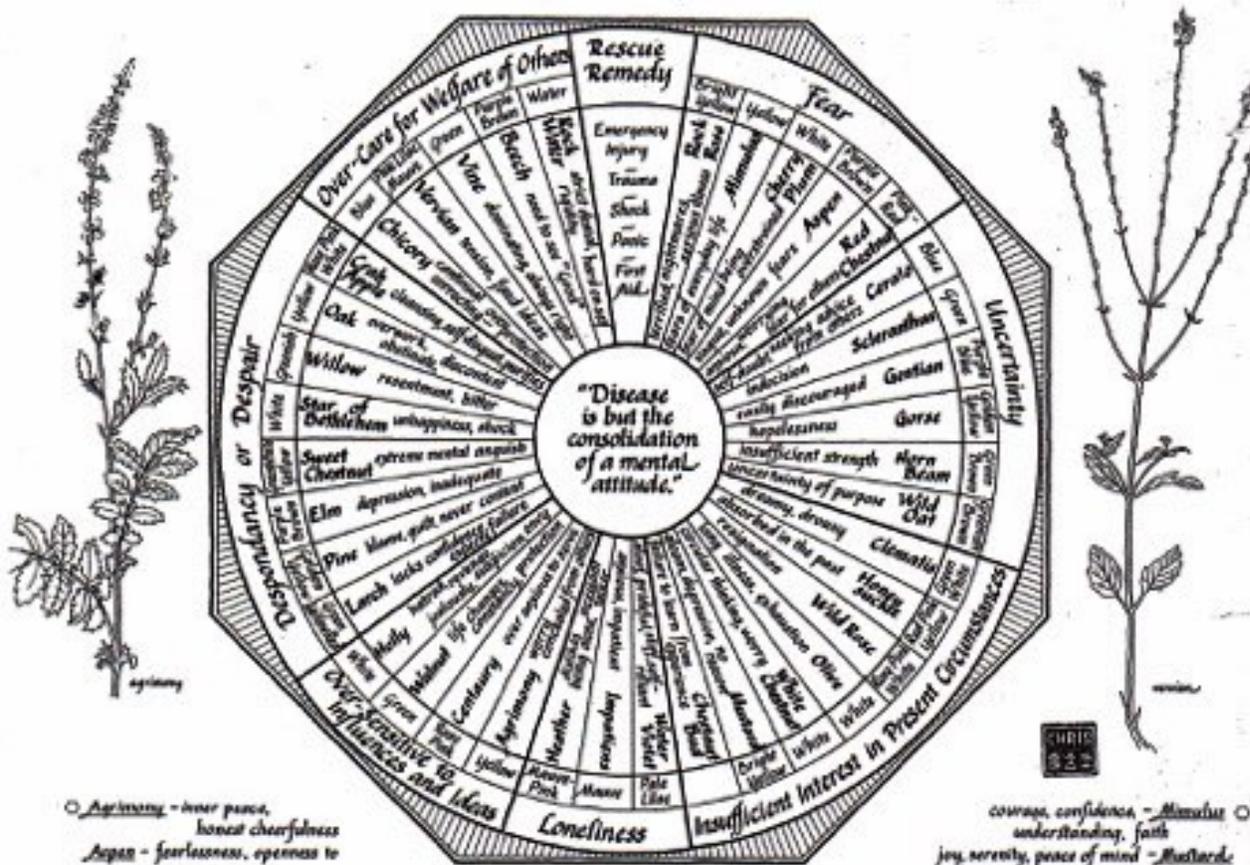
The English and botanical name of each remedy is as follows:

- *AGRIMONY *Agrimonia Eupatoria*
- ASPEN *Populus Tremula*
- BEECH *Fagus Sylvatica*
- *CENTAURY *Erythraea Centaurium*

*CERATO *Ceratostigma Willmottiana*
 CHERRY PLUM *Prunus Cerasifera*
 CHESTNUT BUD *Aesculus Hippocastanum*
 *CHICORY *Cichorium Intybus*
 *CLEMATIS *Clematis Vitalba*
 CRAB APPLE *Pyrus Malus*
 ELM *Umus Campestris*
 *GENTIAN *Gentiana Amarella*
 GORSE *Ukx Europaeus*
 HEATHER *Calluna Vulgaris*
 HOLLY *Ilex Aquifolium*
 HONEYSUCKLE *Lonicera Caprifolium*
 HORNBEAM *Carpinus Betulus*
 *IMPATIENS *Impatiens Royalei*
 LARCH *Larix Europe*
 *MIMULUS *Mimulus Luteus*
 MUSTARD *Sinapsis Arvensis*
 OAK *Quercus Pedunculata*
 OLIVE *Olea Europaea*
 PINE *Pinus Sylvestris*
 RED CHESTNUT *Aesculus Carnea*
 *ROCK ROSE *Helianthemum Vulgare*
 *SCLERANTHUS *Scleranthus Annuus*
 STAR OF BETHLEHEM *Ornithologum Umbellatum*
 SWEET CHESTNUT *Castanea Vulgaris*
 *VERVAIN *Verbena Officinalis*
 VINE *Vitis Vinifera*
 WALNUT *Juglans Regia*
 *WATER VIOLET *Hottonia Palustris*
 WHITE CHESTNUT *Aesculus Hippocastanum*
 WILD OAT *Bromus Asper*
 WILD ROSE *Rosa Canina*
 WILLOW *Salix Vitellina*
 There is no English name for *Bromus Asper*. *Bromus* is an ancient word meaning Oat.

BACH FLOWER REMEDIES FOR THE SEVEN WORLD TYPES

FROM A CONCEPT BY ROBERT STEVENS



- *Agrimony* - inner peace, honest cheerfulness
- *Aspen* - fearlessness, openness to experience
- *Beech* - acceptance, tolerance, understanding differences
- *Centaury* - inner strength, inner-directness
- *Cerise* - trusting inner guidance
- *Cherry Plum* - courage and balance under extreme stress
- *Chestnut Bud* - observant, learning life's lessons
- *Chicory* - selflessness, appropriate giving and receiving
- *Clematis* - grounding, presence, manifesting inspiration
- *Cock Apple* - inner and outer cleansing, harmony, proportion
- *Elm* - self-assured confidence
- *Gentian* - perseverance, confidence despite setbacks
- *Gorse* - faith, hope
- *Heather* - listening to and caring for others
- *Holly* - compassion, universal love (heart center)
- *Homeopathy* - present, centeredness, letting go of past
- *Hornbeam* - confidence of energy and ability, involvement
- *Impatiens* - patience, understanding, acceptance
- *Larch* - self-confidence, creative expression (throat center)
- *Rescue Remedy* - Star of Bethlehem, Rock Rose, Impatiens, Cherry Plum, Clematis - Centering, grounding, during extreme stress, emergency
- Original Twelve Healers ○

The Lessons of the Bach Flower Essences

Compiled by
Richard Katz

- courage, confidence - *Almond*
- understanding, faith
- joy, serenity, peace of mind - *Bush clover*
- brave perseverance, strength - *Cock*
- revitalization, renewed interest in life - *Clare*
- self-acceptance, accepting mistakes - *Pine*
- as lessons
- sending calm, healing thoughts of - *Red Chestnut*
- others, detachment
- self-transcending courage - *Rock Rose*
- flexibility, spontaneity, self-nurturance - *Rock Water*
- decisiveness, stability - *Scleranthus*
- healing of trauma and shock - *Star of Bethlehem*
- prayerful faith, even in dark times - *Sweet Chestnut*
- moderation, relaxation, openness - *Verbena*
- sensitive leadership, respecting others - *Vine*
- freedom from limiting influences - *Willow*
- involvement, service, humility - *White Chestnut*
- quietness and clarity of mind - *White Chestnut*
- clarity in life directions, vocation - *Wild Cat*
- enthusiastic interest in life - *Wild Rose*
- releasing blame, accepting responsibility - *Willow*
- Color is shown for each flower

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M.B.,B.S.,M.R.C.S.,L.R.C.P.,D.P.H.

F J WHEELER
M.R.C.S.,L.R.C.P.

35p



Suggestions for Combinations:

For Fear: Rock Rose: Terror. Be Still, Jasmine, Walnut. Red Passion flower, Tea Tree, Ginseng

For Fear: Mimulus: Known Fear. Jasmine, Walnut, Red Passion flower

For Fear: Cherry Plum: Loss of reason, loss of the filter that keeps one from harming self or others. Jasmine, Walnut, Be Still, Plumeria, Red Passion flower, Ginseng

For Fear: Aspen: Unknown fear, undefined fear. Jasmine, Walnut, Be Still, Plumeria, Red Passion flower, Tea Tree, Ginseng

For Fear: Red Chestnut: Fear for others, Jasmine, Walnut, Red Passion flower

For Those Who Suffer Uncertainty: Cerato: Lacks Confidence, Jasmine, Banana, Chicory, Larch, Creosote

For Those Who Suffer Uncertainty: Scleranthus: Impaired decision making, Jasmine, Chicory

For Those Who Suffer Uncertainty: Gentian: Discouraged by set backs, Jasmine, Tea Tree, Desert Willow

:

For Those Who Suffer Uncertainty: Gorse: Hopelessness: Jasmine, Tea Tree, Beech

For Those Who Suffer Uncertainty: Hornbeam: Weakness via indecision: Jasmine, Agave

For Those Who Suffer Uncertainty Wild Oat: What to do in life?

Jasmine

Not Sufficient Interest in Present Circumstances: Clematis: Dreaming of the Future, Jasmine, Walnut, Be Still, Star of Bethlehem

Not Sufficient Interest in Present Circumstances: Honeysuckle: Living in the Past: Jasmine, Be Still, Star of Bethlehem, Glory Bush, Banana Passion flower, Bougainvillea, Coral Hibiscus, Wind Orchid, Tea Tree, Walnut

Not Sufficient Interest in Present Circumstances: Wild Rose: Resignation: Jasmine, Chicory, Desert Willow, Agave, Olive, Mustard, Walnut, Star of Bethlehem

Not Sufficient Interest in Present Circumstances: Olive: Exhaustion: Jasmine, Agave, Peace

Not Sufficient Interest in Present Circumstances: White Chestnut: Circular Thinking: Jasmine, Be Still, Plumeria

Not Sufficient Interest in Present Circumstances: Mustard: Sadness, Depression: Jasmine, Desert Willow, Tea Tree, Peace

Not Sufficient Interest in Present Circumstances: Chestnut Bud: Inability to learn from experience, observation: Jasmine

Loneliness: Water Violet: Pride, aloofness: Jasmine, Tea Tree, Help

Loneliness: Impatiens: Lack of patience, irritable: Jasmine, Tea Tree, Be Still, Plumeria, Sacahuista

Loneliness: Heather: Obsessed with self: Jasmine, Tea Tree, Beech, Chicory

Over Sensitive to influences and ideas: Agrimony: Tormented mask: Jasmine, Star of Bethlehem, Glory Bush, Tea Tree, Peace, Self Heal

Over Sensitive to influences and ideas: Century: Weak willed: Jasmine, Agave, Be Still, Chicory, Walnut, Jasmine, Be Still, Star of Bethlehem Tea Tree

Over Sensitive to influences and ideas: Walnut: Grounding, over sensitive to outside energies, link breaker: Jasmine, Tea Tree, Be Still

Holly: Not recommended for use: But if you insist combine with: Wild Violet with Peaceful Help as substitute, Chicory, Banana, Star of Bethlehem, Ylang Ylang

For Despondency or despair: Larch: lacking confidence: Jasmine, Banana, Creosote, Beech

For Despondency or despair: Pine: Guilt complex, self blame: Jasmine, Tea Tree, Be Still, Plumeria

For Despondency or despair: Elm: Despondency: Jasmine, Tea Tree, Mustard, Desert Willow, Peace

For Despondency or despair: Sweet Chestnut: Extreme mental anguish: Peaceful Help

For Despondency or despair: Star of Bethlehem: Shock: Jasmine, Tea Tree, Be Still, Plumeria, Walnut, Peace

For Despondency or despair: Willow: Resentment, bitterness:

Jasmine, Tea Tree, Beech, Wind Orchid, Chicory, Banana

For Despondency or despair: Oak: Obstinate, relentless effort:

Jasmine, Tea Tree, Peace, Rose of Sharon, Agave

For Despondency or despair: Crab Apple: Self dislike poisons,

uncleanliness: Jasmine, Tea Tree, Wind Orchid, Banana, Beech, Chicory

Over care for welfare of others: Chicory: self-love: Jasmine, Tea Tree,

Banana, Ylang Ylang, Wind Orchid, Red Passion Flower, Ginseng, Ilima

Lei, Sage

Over care for welfare of others: : Vervain: Fixed thinking, over effort,

strain, stress, tension: Jasmine, Tea Tree, Star of Bethlehem, Banana,

Peace, Plumeria, Rose of Sharon, Ginseng, Ilima Lei, Sage

Over care for welfare of others: : Vine: Dominating, inflexible,

ambitious: Jasmine, Tea Tree, Peace, Chicory, Banana, Ylang Ylang,

Ginseng, Ilima Lei, Sage

Over care for welfare of others: : Beech: Over critical: Jasmine, Tea

Tree, Banana, Ylang Ylang, Ginseng, Peace, Daisy, Ilima Lei, Sage

Over care for welfare of others: : Rock Water: Self Repression, self

denial, self martyrdom: Jasmine, Tea Tree, Be Still, Plumeria, Peace,

Peaceful Help, Ilima Lei, Sage

Enhancers: Star of Bethlehem, Walnut, Olive, Rescue Remedy



Visiting Bach Center 1979

Photo by John Ramsell



Bach Center 1979





"Disease is a kind of consolidation of a mental attitude and it is only necessary to treat the mood of a patient and the disease will disappear." Dr. Edward Bach

"The keynote is happiness. He knew so well that happiness uplifts and opens the way to good health, just as unhappiness, in all its forms, pave the way for disease.

"The great destroyers of happiness are the states of mind, such as fear, anxiety, depression, impatience, irritability, grief and so on.

"But he was not content just to point out these things. He knew the futility of attempting to remove the fears of a terror-stricken patient by words alone, or how useless it is to tell a patient enveloped in gloom to be happy. Most of us know how difficult it is to shake off these adverse moods.

"Dr. Bach was above all things practical, so that great was his joy when he discovered that there were certain herbs and trees of Nature endowed with the power to remove our fears, our anxieties, our impatience and such-like, and to assist in bringing back to us the joy of living.

"And with the return to happiness comes the return to good health, for this alteration in the state of mind of a patient always proceeded an alteration in his physical body, and the disease, no matter what it may be, just drops away.

"Nearly always a patient remarks after having been given the herbs: "I feel so much better in myself," and we know then that soon the patient will be physically better.

"This system of herbal healing given us by Dr. Bach is a return to the real healing, because not only is the physical state relieved, but what is of far greater importance, the mind is healed and the whole being uplifted and made happy." Robert Victor Bullen from *The Medical Discoveries of Edward Bach Physician: What the Flowers do for the*

Human Body, by Nora Weeks.

"Healing must come from within ourselves". Dr. Edward Bach

"Healing depends on our own effort" Dr. Edward Bach

