



**AN ANALYSIS OF SELECTED BACH FLOWER REMEDIES
AND THEIR RELATIONSHIP TO EXISTING
HOMOEOPATHIC MATERIA MEDICA**

BY

CRYSTAL JADE ANDREW

Mini-dissertation submitted in partial compliance with the requirements of the

Master's Degree in Technology: Homoeopathy

In the Faculty of Health Sciences

Durban University of Technology

Durban

Supervisor: Dr Madhu Maharaj

DECLARATION

This is to certify that the work is entirely my own and not of any other person, unless explicitly acknowledged (including citation of published and unpublished sources). The work has not previously been submitted in any form to the Durban University of Technology or to any other institution for assessment or for any other purpose.

Crystal. J. Andrew (21342179)

Date

APPROVED FOR FINAL SUBMISSION

Dr Madhu Maharaj (M. Tech. Homoeopathy)

Date

DEDICATION

This is dedicated to my dear parents Christopher & Dolly Andrew.

For their investment in my education and for all the support and sacrifices along the way.

May this achievement be a symbol of my appreciation.

ACKNOWLEDGEMENTS

First and foremost, I would like to thank my Lord and Saviour Jesus Christ for giving me the strength, knowledge and ability throughout my years of study. Thank You for Your favour, You've never failed me thus far, and I know You won't stop now.

“Every good and perfect gift is from above, coming down from the Father of heavenly lights, who does not change like shifting shadows” – James 1:17

Thank you to my parents for all the love and support you have given me. You have taught me to always persevere no matter what the circumstances are. You have been my pillar of strength and I thank you.

To my family, my brother's Damien-Lee Andrew & Dylan David Andrew, and my sister in law Odell Andrew. I thank you for your constant support and encouragement.

To my spiritual parents, I thank you for always encouraging me with kind words and always praying for me.

Thank you to my extended family and friends for your support, I appreciate you all.

Dr Maharaj, my dear supervisor, thank you for always supporting me and pushing to achieve my goals and complete my dissertation. You have always encouraged me to do my work to the best of ability. Thank you for your kind words and wonderful guidance, I really appreciate you.

Thank you to Nickita, for always on stand-by to assisting me. Thank you for all of your help and encouragement even till the last minute.

To my dear friend Sunil, my research buddy, thank you for always telling me to keep the faith and for your encouragement.

And finally, to all at the Department of Homoeopathy at DUT, thank you to those that have assisted me throughout my years of study. Thank you for your encouragement and support.

ABSTRACT

With the increase of daily stressors in our lives, an individual may find it debilitating and can subsequently reduce the quality of life. According to a study done on the life time prevalence of common mental disorders in South Africa, it was found that anxiety disorders have the highest prevalence in life time disorders. Thus, appropriate treatment or management of anxiety disorders and fear-related disorders may be necessary.

The Bach flower remedies have been used to treat mental or emotional states. These remedies were discovered by Dr Edward Bach. Dr Bach analysed the flower remedies and categorised them distinctively into groups based on similar characteristics of which flower remedies displayed. The Bach flower remedies Aspen, Cherry plum, Mimulus, Red chestnut and Rock rose have been placed into the fear group as a result of being collectively fearful, although the cause of the fear and anxiety are diverse.

AIM

The aim of the study was to explore the relationship of selected Bach flower remedies, the fear group, to the existing Homoeopathic Materia Medica noting the themes that emerged.

METHOD

This study paradigm involved an intensive literature-based review study with detailed analysis of data in the public domain. There were no participants needed for the study.

The repertorisation method has been used extensively in Homoeopathy to detect the remedies of repertorial similarity. In other words, the common remedies that arise in symptom patterns. The development of the repertory came from the idea of having multiple remedies which was difficult to memorize. This study employed this method to detect the emerged Homoeopathic remedies per selected Bach flower remedy.

The mental/emotional symptoms of the Bach flower remedies were converted to rubrics with the use of Schroyens (2012) repertory. The study integrated thematic analysis using the data achieved after repertorisation.

RESULTS

The remedies of repertorial similarity were determined by the repertorisation of the characteristic symptoms of the selected Bach Flower remedies. Three best suited remedies were selected per Bach flower remedy of which the researcher thoroughly analysed to distinguish common themes that arise. Upon further comparison between the selected Bach flower remedy mental and emotional symptomology and the emerged Homoeopathic remedies, the researcher noted the results showed significant similarities of the mental/emotional symptoms between the Bach flower remedies and the Homoeopathic remedies.

CONCLUSION

After much analysis, the researcher found that for each Bach flower remedy there was a distinctive Homoeopathic remedy which showed similarities of the Bach flower remedies pertaining to the mental/emotional symptomology. The Homoeopathic remedies following simply displayed the main themes of anxiety and fear, but not in detail when analysed with the corresponding Bach flower remedy. The researcher thus noted that since there are similarities between the Bach flower remedies and the emerged Homoeopathic remedies, the Bach flowers will be of aid as a conjunctive therapy which will enhance the treatment of the Homoeopathic remedies for anxiety-based disorders.

TABLE OF CONTENTS

DECLARATION	i
DEDICATION	ii
ACKNOWLEDGEMENTS	iii
ABSTRACT	iv
TABLE OF CONTENTS	vi
List of Tables	xi
List of Abbreviations	xii
CHAPTER 1 INTRODUCTION	
1.1 Rationale for the study	1
1.2 Aim and Objectives	2
1.3 Delimitations	3
CHAPTER 2 LITERATURE REVIEW	
2.1 Homoeopathy	4
2.1.1 The Homoeopathic philosophy	4
2.1.2 The Homoeopathic principles	4
2.1.3 The Homoeopathic Materia Medica	5
2.1.4 The Homoeopathic Repertory	6
2.2 Bach flower remedies	
2.2.1 History of Bach flower remedies	7
2.2.2 The 38 Bach flower remedies	8
2.2.3 The Efficacy of Bach flower remedies	9
2.3 Anxiety and Fear	
2.3.1 What is Anxiety?	11
2.3.2 Anxiety Disorders	11
2.3.3 Treatment	14
2.3.3.1 Pharmacotherapy	14

2.3.3.2 Natural treatment	15
2.3.4 The use of Homoeopathy in the treatment of anxiety and fears	17
2.3.5 The use of Bach flower remedies in the treatment of anxiety and fear.....	20
2.4 Comparison between the Bach flower system and Homoeopathy	21
2.4.1 The differences	22
2.4.2 The similarities	22
2.5 Miasms	23
CHAPTER 3 METHODOLOGY	
3.1 Introduction	25
3.2 Classification of Bach flower remedy groups.....	25
3.3 Sample selection	26
3.4 Rubric extraction	26
3.5 Data analysis	27
3.5.1 Determination and analysis of the Homoeopathic remedies	27
3.5.2 Determination of themes between the systems	27
CHAPTER 4 RESULTS	
4.1 Introduction	29
4.2 Symptomatology of the Bach flower remedies	29
4.3 Characteristic symptomatology of the Bach flower remedies	33
4.4 Homoeopathic rubric selection	35
4.5 Results of repertorisation	50
CHAPTER 5 DISCUSSION	
5.1 Characteristic symptoms of the Bach flower remedies	57
5.1.1 Aspen	57
5.1.2 Cherry plum	58

5.1.3 Mimulus	59
5.1.4 Red chestnut	60
5.1.5 Rock rose	60
5.2 Analysis of the emerged Homoeopathic remedies	61
5.2.1 Aspen	61
5.2.1.1 <i>Aconitum napellus</i>	61
5.2.1.2 <i>Calcarea carbonica</i>	62
5.2.1.3 <i>Nux vomica</i>	64
5.2.2 Cherry plum	64
5.2.2.1 <i>Arsenicum album</i>	64
5.2.2.2 <i>Nux vomica</i>	65
5.2.2.3 <i>Pulsatilla</i>	66
5.2.3 Mimulus	66
5.2.3.1 <i>Arsenicum album</i>	66
5.2.3.2 <i>Ignatia amara</i>	67
5.2.3.3 <i>Nux vomica</i>	67
5.2.4 Red chestnut	67
5.2.4.1 <i>Calcarea carbonica</i>	67
5.2.4.2 <i>Causticum</i>	67
5.2.4.3 <i>Phosphorus</i>	68
5.2.5 Rock rose	69
5.2.5.1 <i>Aconitum napellus</i>	69
5.2.5.2 <i>Arsenicum album</i>	69
5.2.5.3 <i>Vanilla aromatica</i>	69
5.3 Thematic analysis	70

5.3.1 Aspen	70
5.3.1.1 Anxiety	70
5.3.1.2 Fear of the dark	71
5.3.1.3 Sensitivity	72
5.3.1.4 Fear of death	72
5.3.1.5 Nightmare & terror	72
5.3.2 Cherry plum	73
5.3.2.1 Anxiety & nervousness	73
5.3.2.2. Fear of losing control & Fear of insanity	74
5.2.2.3 Fear of being alone	74
5.2.2.4 Fear of the dark	75
5.3.2.5 Fear of suicide	75
5.3.3 Mimulus	76
5.3.3.1 Anxiety & nervousness	76
5.3.3.2 Fear of death & the fear of something bad will happen	76
5.3.3.3 Lack of courage	77
5.3.3.4 Dwells on the past or past event	77
5.3.3.5 Oversensitivity	77
5.3.3.6 Hurried	78
5.3.3.7 Insecurity	78
5.3.4 Red chestnut	78
5.3.4.1 Anxiety	78
5.3.4.2 Fear something bad will happen	79
5.3.4.3 Sympathy & concern for others	79
5.3.4.4 Delusions	80

5.3.5 Rock rose	81
5.3.5.1 Anxiety	81
5.3.5.2 Ailments from shock, fright & fear	81
5.3.5.3 Restlessness	81
5.3.5.4 Anticipation	82
5.4 Miasmatic classification	82
CHAPTER 6 CONCLUSION AND RECOMMENDATIONS	
6.1 Conclusion	84
6.2 Recommendations for further research	85
6.3 Limitations of the study	86
References	87

LIST OF TABLES

Table 1: Bach flower remedies from the fear group

Table 2: Symptomology of Aspen

Table 3: Symptomology of Cherry plum

Table 4: Symptomology of Mimulus

Table 5: Symptomology of Red chestnut

Table 6: Symptomology of Rock rose

Table 7: Characteristic symptomology of Aspen

Table 8: Characteristic symptomology of Cherry plum

Table 9: Characteristic symptomology of Mimulus

Table 10: Characteristic symptomology of Red chestnut

Table 11: Characteristic symptomology of Rock rose

Table 12: Homoeopathic rubrics for Aspen

Table 13: Homoeopathic rubrics for Cherry plum

Table 14: Homoeopathic rubrics for Mimulus

Table 15: Homoeopathic rubrics for Red chestnut

Table 16: Homoeopathic rubrics for Rock rose

Table 17: Results of repertorisation for Aspen

Table 18: Results of repertorisation for Cherry plum

Table 19: Results of repertorisation for Mimulus

Table 20: Results of repertorisation for Red chestnut

Table 21: Results of repertorisation for Rock rose

LIST OF ABBREVIATIONS

<i>Abies-c</i>	<i>Abies canadensis</i>	<i>Cadm-met</i>	<i>Cadmium metallicum</i>
<i>Acon</i>	<i>Aconitum napellus</i>	<i>Calc</i>	<i>Calcarea carbonica</i>
<i>Aeth</i>	<i>Aethusa cynapium</i>	<i>Calc-hp</i>	<i>Calcarea hypophosphorosa</i>
<i>Agath-a</i>	<i>Agathis Australis</i>	<i>Calc-p</i>	<i>Calcarea phosphorica</i>
<i>Aids</i>	<i>Aids</i>	<i>Calc-s</i>	<i>Calcarea sulphurica</i>
<i>Alco</i>	<i>Alcoholus</i>	<i>Camph</i>	<i>Camphora officinalis</i>
<i>Alum</i>	<i>Alumina</i>	<i>Cann-i</i>	<i>Cannabis indica</i>
<i>Ambr</i>	<i>Ambra grisea</i>	<i>Cann-s</i>	<i>Cannabis sativa</i>
<i>Anac</i>	<i>Anacardium orientale</i>	<i>Cann-xyz</i>	<i>Cannabis unknown species</i>
<i>Anan</i>	<i>Anatherum muricatum</i>	<i>Carb-v</i>	<i>Carbo vegetabilis</i>
<i>Androc</i>	<i>Androctonus amoreuxi</i>	<i>Carc</i>	<i>Carcinosinum</i>
<i>Anh</i>	<i>Anhalonium lewinii</i>	<i>Caust</i>	<i>Causticum</i>
<i>Arg-n</i>	<i>Argentum nitricum</i>	<i>Cere-b</i>	<i>Cereus bonplandii</i>
<i>Arn</i>	<i>Arnica montana</i>	<i>Cham</i>	<i>Chamomilla</i>
<i>Ars</i>	<i>Arsenicum album</i>	<i>Chel</i>	<i>Chelidonium majus</i>
<i>Atro</i>	<i>Atropinum</i>	<i>Chin</i>	<i>China officinalis</i>
<i>Aur</i>	<i>Aurum metallicum</i>	<i>Chinin-s</i>	<i>Chininum sulphuricum</i>
<i>Aur-br</i>	<i>Aurum bromatum</i>	<i>Chlol</i>	<i>Chloralum hydratum</i>
<i>Aur-m-n</i>	<i>Aurum muriaticum</i>	<i>Choc</i>	<i>Chocolate</i>
<i>natronatum</i>		<i>Cic</i>	<i>Cicuta virosa</i>
<i>Aur-s</i>	<i>Aurum sulphuratum</i>	<i>Cimic</i>	<i>Cimicifuga racemosa</i>
<i>Bamb-a</i>	<i>Bambusa arundinacea</i>	<i>Cina</i>	<i>Cina maritima</i>
<i>Bar-c</i>	<i>Baryta carbonica</i>	<i>Coca-c</i>	<i>Coca cola</i>
<i>Bell</i>	<i>Belladonna</i>	<i>Cocc</i>	<i>Cocculus indicus</i>
<i>Bit-ar</i>	<i>Bitis arietans arietans</i>	<i>Coff</i>	<i>Coffea cruda</i>
<i>Bry</i>	<i>Bryonia alba</i>	<i>Croc</i>	<i>Crocus sativus</i>
<i>Bufo</i>	<i>Bufo</i>	<i>Cupr</i>	<i>Cuprum metallicum</i>
<i>Bung-fa</i>	<i>Bungarus fasciatus</i>		

<i>Cyn-d</i>	<i>Cynodon dactylon</i>	<i>Merc</i>	<i>Mercurius</i>
<i>Cypr</i>	<i>Cypripedium pubescens</i>	<i>Morg-g</i>	<i>Bacillus morgan-gaertner</i>
<i>Dig</i>	<i>Digitalis purpurea</i>	<i>Morph</i>	<i>Morphinum</i>
<i>Dulc</i>	<i>Dulcamara</i>	<i>Mosch</i>	<i>Moschus</i>
<i>Ephe-si</i>	<i>Ephedra sinica</i>	<i>Naja</i>	<i>Naja tripudians</i>
<i>Falco-pe</i>	<i>Falco peregrinus</i>	<i>Nat-c</i>	<i>Natrium carbonicum</i>
<i>Ferr</i>	<i>Ferrum metallicum</i>	<i>Nux-m</i>	<i>Nux moschata</i>
<i>Fic-m</i>	<i>Ficus marophylla</i>	<i>Nux-v</i>	<i>Nux vomica</i>
<i>Fl-ac</i>	<i>Fluoricum acidum</i>	<i>Op</i>	<i>Opium</i>
<i>Gaert</i>	<i>Gaertner bacillus</i>	<i>Perh</i>	<i>Perhexilinum</i>
<i>Gard-j</i>	<i>Gardenia jasminoide</i>	<i>Pert-vc</i>	<i>Pertussis vaccinus</i>
<i>Germ-met</i>	<i>Germanim metallicum</i>	<i>Ph-ac</i>	<i>Phosphoricum acidum</i>
<i>Gins</i>	<i>Ginseng quinquefolium</i>	<i>Phos</i>	<i>Phophorus</i>
<i>Graph</i>	<i>Graphites</i>	<i>Plat</i>	<i>Platinum metallicum</i>
<i>Haliae-lc</i>	<i>Haliaeetus leucocephalus</i>	<i>Plb</i>	<i>Plumbum metallicum</i>
<i>Hep</i>	<i>Hepar sulphuris</i>	<i>Podo</i>	<i>Podophyllum peltatum</i>
<i>Hyos</i>	<i>Hyoscyamus niger</i>	<i>Positr</i>	<i>Positronium</i>
<i>Ign</i>	<i>Ignatia amara</i>	<i>Puls</i>	<i>Pulsatilla pratensis</i>
<i>Iod</i>	<i>Iodium</i>	<i>Pycnop-sa</i>	<i>Pycnoporos snguinus</i>
<i>Irid-met</i>	<i>Iridium metallicum</i>	<i>Pyrog</i>	<i>Pyrogenium</i>
<i>Kali-br</i>	<i>Kalium bromatum</i>	<i>Rheum</i>	<i>Rheum</i>
<i>Kali-c</i>	<i>Kalium carbonicum</i>	<i>Rhus-t</i>	<i>Rhus toxicodendron</i>
<i>Kali-p</i>	<i>Kalium phosphoricum</i>	<i>Sacch</i>	<i>Saccharum officinale</i>
<i>Lac-e</i>	<i>Lac equinum</i>	<i>Sacch-a</i>	<i>Saccharum album</i>
<i>Lach</i>	<i>Lachesis muta</i>	<i>Sal-al</i>	<i>Salix alba</i>
<i>Lil-t</i>	<i>Lilium tigrinum</i>	<i>Sal-fr</i>	<i>Salix fragilis</i>
<i>Lyc</i>	<i>Lycopodium clavatum</i>	<i>Scut</i>	<i>Scutellaria lateriflora</i>
<i>Lyss</i>	<i>Lyssinum</i>	<i>Sep</i>	<i>Sepia officinalis</i>
<i>Maias-l</i>	<i>Maiasaura lapidea</i>	<i>Sol-ni</i>	<i>Solanum nigrum</i>
<i>Manc</i>	<i>Mancinella</i>	<i>Spong</i>	<i>Spongia tosta</i>
<i>Marb-w</i>	<i>White marble</i>	<i>Stann</i>	<i>Stannum metallicum</i>
<i>Med</i>	<i>Medorrhinum</i>	<i>Staph</i>	<i>Staphysagria</i>

<i>Stram</i>	<i>Stramonium</i>	<i>Thuj</i>	<i>Thuja occidentalis</i>
<i>Stry</i>	<i>Strychninum</i>	<i>Toxi</i>	<i>Toxicophis pugnax</i>
<i>Sulph</i>	<i>Sulphur</i>	<i>Tritic-vg</i>	<i>Triticum vulgare</i>
<i>Syc</i>	<i>Bacillus Sycoccus</i>	<i>Tub</i>	<i>Tuberculinum</i>
<i>Symph</i>	<i>Symphytum officinale</i>	<i>Vanil</i>	<i>Vanilla aromatica</i>
<i>Tarent</i>	<i>Tarentula hispanica</i>	<i>Verat</i>	<i>Veratrum album</i>
<i>Thea</i>	<i>Thea chinensis</i>	<i>Zinc</i>	<i>Zincum metallicum</i>

CHAPTER 1

INTRODUCTION

1.1 Rationale for the study

“Homoeopathy is a science that is in the process of being developed and that it still has some way to go before it reaches the top.” (Scholten, 2007)

In the field of alternate and complementary medicine, Homoeopathy, has tremendously expanded the knowledge derived from proving's and extensive research. The Homoeopathic Materia Medica is constantly expanding with vast amount of proving's, enabling Homoeopaths to utilize this in selecting appropriate remedies according to the disease picture individual patients presents. (Scholten, 2003)

Homoeopathy uses numerous modalities that complement the approach, one of which is known as Bach flower remedies. Homoeopathy and Bach flower remedies are very different approaches of healing yet so similar, complementing each other on a very energetic plane. This complementary role is often inadequate or not clearly understood. (van Haselen, 1999).

Throughout the world, anxiety and fear-related disorders have increased drastically which affect the daily lives of many individuals (Baxter, Scott, Vos & Whiteford, 2013). As the years go by, more cases are reported. For the purpose of this research, the subdivision group “fear” has been selected which consist five Bach flower remedies. This study will allow Homoeopaths to understand the fundamental relationship between the two systems explaining the themes that ensue thus enhancing the quality of life in patients with anxiety and fear-related disorders.

1.2 Aim and Objectives

1.2.1 Aim

The aim of the study is to explore the relationship of selected Bach flower remedies to their existing Homoeopathic Materia Medica.

1.2.2 Objective 1

To determine the characteristic symptoms of each selected Bach flower remedy.

1.2.3 Objective 2

To determine the remedies of repertorial similarity by the repertorisation of the characteristic symptoms.

1.2.4 Objective 3

To compare the existing Materia Medica of the selected Bach flower remedies to the emerged Homoeopathic remedies after repertorisation.

1.2.5 Objective 4

To explore the relationship between the selected Bach flower remedies and Homoeopathic remedies using, botanical family themes and thematic analysis of the Materia Medica.

1.2.6 Objective 5

Discuss the comparisons and emerged themes.

1.3 Delimitations

This research study did not:

- Include the mechanism of action for the selected Bach flower remedies and the Homoeopathic remedies discussed.
- Seek to determine the comparison to all Bach flower remedies, rather a selected group.
- Expand on general and physical symptoms of the remedies.

INTRODUCTION

LITERATURE REVIEW

2.1 Homoeopathy

2.1.1 The Homoeopathic philosophy

Homoeopathy is a holistic therapy which uses the method of stimulating the body's defence mechanism to heal itself in order to bring about cure. Samuel Hahnemann, who developed Homoeopathy, established the fundamental principles of science and art in Homoeopathy (Manchandra & Mehra, 2013). The defence mechanism of the individual is strengthened by the Homoeopathic remedy stimulating healing process to occur from within to the outer of the individual. Homoeopathy aims at treating the cause of the disease rather than the symptoms (Vithoulkas, 2002).

2.1.2 The Homoeopathic principles

Hahnemann adopted "The Law of Similars", "*Similia Similibus Curentur*" which means "Like Cures Like". This means that a Homoeopathic remedy that provokes symptoms in a healthy person will cure those interchangeable symptoms that exist in a diseased person (Dhawale, 2014).

In Homoeopathy, the symptomology of the totality of the individual needs to be considered in order for cure to be obtained. This totality comprises of the mental, emotional and physical symptoms. Thus, the second principle is the use of a "Single Remedy". The totality of symptoms is analysed for a single Homoeopathic remedy best suited to the individual. (Vithoulkas, 2002). "Minimal dose" is the third principle. Homoeopathic remedies undergo preparations such as dilution and succession which potencies are made that allow toxic substances safe to use. This method has an advantage of producing minimal side effects as compared to conventional medicine (Dhawale, 2014).

2.1.3 The Homoeopathic Materia Medica

According to Hahnemann, he states in Aphorism §143 of the Organon (Hahnemann, 1999), a Homoeopathic Materia Medica is “a collection of the authentic, pure, reliable effects of simple medicinal substances in themselves; a natural pharmacopoeia; an extensive list of the specific symptoms and changes in health produced by each active medicine” (Hahnemann, 1999). Thus, the Homoeopathic Materia Medica acts as a prescribing reference guide following repertorisation in Homoeopathy. The symptoms from Homoeopathic proving’s are documented in the Materia Medica displaying the remedy picture. Hahnemann was the first to construct the Homoeopathic Materia Medica, *Materia Medica Pura* (Vithoulkas, 2002)

Since then, numerous authors have written Materia Medica’s. There are various versions of the Materia Medica by different authors, however, the essence of the remedy is still captured. Studying the Materia Medica can become overwhelming with the vast amount of information therefore it is important to find a systematic approach (Campbell, 1999). Some authors arrange the Materia Medica in an accessible manner by detailing only characteristic or keynote symptoms as displayed in Hering’s *The Guiding Symptoms of our Materia Medica* (Hering, 2003) or H.C. Allen’s (2005) *Keynotes and Characteristics with Comparisons of some of the Leading Remedies of the Materia Medica*. The comprehensive and acquainted Materia Medica’s provide an abundance of remedy information ranging from peculiar and keynote symptoms to the rare and uncommon symptoms. Various authors include; William Boerike’s (2013) *Pocket Manual of Homeopathic Materia Medica*, Vermeulen’s (2000) *Concordant Materia Medica*, Phatak’s (2013) *Materia Medica of Homoeopathic Medicines* and Kent’s (1998) *Lectures on Homoeopathic Materia Medica*, to name a few.

The study of the Homoeopathic Materia Medica is constantly growing and expanding therefore one will have to continuously familiarise themselves with the current studies and research. This can be overwhelming with the multitude of remedies already in the Materia Medica. Since this may be challenging for a learner, it should be simplified (Patil, 2006).

2.1.4 The Homoeopathic Repertory

The Homoeopathic repertory is a systematically arranged index of symptoms of the Homoeopathic Materia Medica. These symptoms were derived from clinical observation, drug-proving's and toxicology of Homoeopathic remedies. The word 'repertory' was from Latin origin, deriving from the word 'repertorium' which is defined as an 'inventory' or 'repository'. It is an essential tool in the Homoeopathic system, which together with the Homoeopathic Materia Medica, assists in the selection of the most suitable remedy. It provides greater accuracy by detailing the common or rare symptoms with suitable remedies (Dhawale, 2014).

As the Homoeopathic Materia Medica expanded with multiple remedy proving's, it became difficult for one to possess all of this knowledge and apply appropriately. During Hahnemann's era, about 100 remedies had been proven by himself and his disciples. Although it was a small number of remedies, these remedies portrayed detailed presentation of symptoms, thus, became difficult to memorize every symptom. Hahnemann and fellow practitioners established the repertory to address this challenge (Dhawale, 2014).

The earliest repertory *Fragmenta de viribus medica mentorum positivis*, consisting of 4 volumes was published in Latin by Hahnemann in 1805 thereafter translated in English (Manchandra & Mehra, 2013). As the years progressed, Hahnemann and various Homoeopaths, including Hering, Jahr and Boenninghausen, attempted to perfect the repertory in a more systematical arrangement (Tiwari, 2012)

In the West, James Tyler Kent published Repertory of Homoeopathic Materia Medica in 1897, many years after Hahnemann's publication. It created a synthesis from an extensive variety of sources, not just specific Materia Medica like Hering's Guiding Symptoms. This repertory has built the foundation for most repertories used today such as the Essential Synthesis, this expands from Kent's repertory to accommodate for new additions (Tiwari, 2012).

2.2 Bach flower remedies

Although the aim of Homoeopathy is to treat the totality of symptoms which includes the mental, emotional and physical symptoms of an individual, Bach flower remedies specifically aim at treating imbalances only in the mental and emotional plane. However, the flower remedies work as deeply and lastingly as Homoeopathic remedies in this mental and emotional plane. The Bach flower remedies stimulates healing impulses to rebalance the deranged mental and emotional symptoms. If these therapies of healing are combined, they are able to complement each other, thus, making the methods more effective (Richardson-Boedler, 2002).

2.2.1 History of the Bach flower remedies

Bach flower remedies, also known as 'flower essence' was discovered by a British physician and microbiologist Dr Edward Bach in the 1930s, who aimed to treat negative mental/emotional symptoms experience by individuals. With the diagnosis of his terminal illness along with the various failed treatment approaches, this caused Dr Bach to become disillusioned with allopathic medicine (Harwood, 2018). This led to the curiosity of Homoeopathy. This new window of knowledge sanctioned him to interlink his vaccine research with Homoeopathy succeeding his contribution to the seven bowel nosodes. These were Homoeopathically diluted and potentized bacterial nosodes. The nosodes were: Proteus, Dysentery, Morgan, Faecalis alkaligenes, Coli mutable, Gartner and Bacillus No. 7 (Leary, 1999).

However, this was unsatisfactory for him since he wanted a more pure and gentler approach for treating an individual. He abandoned his practice following the interest in the contemporary method of healing flourishing in nature. He began clustering plants especially flowers as these are the most highly-matured fragment of the plant. He acknowledged the healing qualities which surfaced and be influenced by instincts to the most therapeutic plants (Leary, 1999). After much analysis of various plants, he established the plants he quested for. He discovered thirty-eight plants, all comprising

of curative properties on the mental/emotional state entitled as the Bach flower System (Ball, 2013).

Dr Bach discovered the sun potentization and boiling method in order to extract the highest healing potential from the flowers and parts of the plant, bush or tree (Harwood, 2018). The first twenty remedies were prepared by the sun method by extracting petals from the freshly plucked flowers and placing in a bowl of water under direct sunlight for several hours. He experimented the idea of the sun's power to release healing potential from the petals. The next eighteen remedies were gained by the boiling method following the use of parts of the plant and twigs. The tinctures were then preserved with alcohol and stored in stock bottles. Both methods used the same variable, heat and water, although heat was used from different sources to extract the healing potential (Richardson-Boedler, 2002).

2.2.2 The 38 Bach flower remedies

Dr. Edward Bach (2005) distinctively categorized the 38 Bach flowers into 7 groups which represent the major personality traits where imbalance can occur causing illness. The flower remedies also represent the major symptomology of mental illnesses as illustrated in the DSM-5 (Richardson-Boedler, 2002). He identified similar personality traits amongst flower remedies. However, they differ within the groups (Bach, 2005). They include (Chancellor, 2005):

- **For Those Who Have Fear:** Aspen, Cherry plum, Mimulus, Red chestnut, Rock rose.
- **For Those Who Suffer Uncertainty:** Cerato, Gentian, Gorse, Hornbeam, Schleranthus, Wild oat.
- **For insufficient interest in present circumstances:** Chestnut bud, Clematis, Honeysuckle, Mustard, Olive, White chestnut, Wild rose.
- **For loneliness:** Heather, Impatiens, Water violet.
- **For those over-sensitive to influences and ideas:** Agrimony, Centaury, Holly, Walnut.

- **For despondency or Despair:** Crab apple, Elm, Larch, Oak, Pine, Star of Bethlehem, Sweet chestnut, Willow.
- **For Over-care for the welfare of others:** Beech, Chicory, Rock water, Vervain, Vine.

This also included a Rescue remedy as the 8th group which consists of: Cherry Plum, Clematis, Impatiens, Rock Rose and Star of Bethlehem. This remedy combination is recommended for acute stressful situations (Holden, 2003).

Dr. Bach aimed at healing the mental and emotional state. He established if the mind and feelings were treated, physically their distress will be alleviated ensuing healing. When the mind is disrupted by discontented feelings and thoughts, it brings about contamination to the physical state and forms a blockage preventing healing (Chancellor, 2005).

The 38 Bach flower remedies reflect the different traits of personalities. These flower remedies will help address these traits if they become deranged and overshadow the true personality. The flower remedies can be prescribed for chronic states as well as temporary states that arise due to experiences of the individual (Bach, 2005).

The 'fear' group of Bach Flower Remedies were chosen due to the profound occurrences of fears which appear untreated in most therapies, both conventional and complementary medicine. Fears can be very distressing for an individual and in some instances can lead to anxiety. Dr Bach (2005) categorised remedies into groups based on similar characteristics that arise amongst the Bach flower remedies thus being functional for the physician to prescribe the appropriate Bach flower remedies.

2.2.3 The efficacy of the Bach flower remedies

According to Dr Bach (2005), the flower remedies would treat by correcting these negative mental/emotional symptoms, which if left untreated could lead to physical manifestations later on. These remedies are deemed safe therefore can be

administered by any individual. They have no effect or reaction to other medical approaches when administered together (Bach, 2005).

A study was conducted to detect the role Bach flower remedies play in pain control beyond the placebo effect as well as Bach flower remedies as a psychological method of pain relief. The total subjects of 384 were used of which 46% of subjects were relieved of their pain by treatment and 88% of all subjects had positive psychological changes. It was found that the treatment improved the subject's response to pain as well as how they dealt with the pain (Howard, 2007). Thus, the study suggests that the Bach flower remedies have proven to be effective in improving the psychological wellbeing of an individual.

In a study done by Halberstein, the Bach flower rescue remedy was compared to placebo in a double-blinded clinical trial with a sample size of 111 participants between the age of 18 and 49 years. The trial was randomized of which 53 participants received the rescue remedy and the remaining 58 received the placebo (control group). The Spielberger State-Trait Anxiety Inventory (STAI) measured anxiety levels before and after administration of treatment. The results showed a significant reduction of high levels of anxiety in participants who administered the Bach flower rescue remedy. Thus, Bach flower remedies are rendered effective and therefore should be considered as management for anxiety (Halberstein et al, 2007).

Similarly, in a different study by Yang et al (2015), there was a display of positive results in the efficacy of the Bach flower rescue remedy. The study aimed to detect the efficacy the Bach flower rescue remedy has on the autonomic response when under stress which was displayed through a mental challenge. The heart rate variability was used to detect stress in Taiwanese women. The sample size consisted on 30 healthy women with an average age of 30 years. A control group was included as a comparative. The mental challenge was displayed as a 5-minute arithmetic task through a computer software called Calcul 5.2 Win 32. The heart rate variability was checked before and after the challenge. The study found a stress relieving effect of the Bach flower remedy which run through the sympathetic and parasympathetic nerve activities (Yang et al, 2015).

2.1 Anxiety and Fear

2.3.1 What is Anxiety?

According to Porter et al (2011), anxiety is described as a “distressing, unpleasant emotional state of nervousness and uneasiness”. The individual expresses excessive worry and fear. Fear is an “emotional response to real or perceived imminent threat” (American Psychiatric Association, 2013).

Anxiety is a fundamental health emotion of which can be a useful adaptive response in preparing an individual to be cautious in potentially threatening situations (Porter et al, 2011). When danger is perceived or thoughts of impending danger occurs, a signal is sent to the brain, in response adrenaline is released by the adrenal glands. This increased adrenaline causes physical symptoms such as an increased heart rate and blood pressure, dilation of the pupils, increased blood glucose levels, increased sweat and muscles tense up. The individual becomes more alert preparing to deal with the impending danger or threat. This is known as the ‘fight or flight’ response causing cognitive, physical and behavioural changes (Rector et al, 2016). However, it can cause dysfunction and excessive distress if it reaches beyond a certain degree (Porter et al, 2011).

Anxiety is encountered throughout daily tasks, some of which are related to social interactions, work performance, schoolwork, relationships or just routine tasks at home (National Institute of Mental Health 2016).

2.3.2 Anxiety Disorders

Stated in the DSM-5 (2013), Anxiety Disorders can be differentiated from one another depending on the impending danger or situation the individual encounters, of which induce fear or presence of objective fears, anxiety, avoidance behaviour and cognitive perception (American Psychiatric Association, 2013). Although these anxiety disorders present differently, they have similar features that are shared such as

irrational and excessive fears, tense anxious feelings, difficulty in coping with daily tasks and related distress. Majority of anxiety disorders are diagnosed if there is no evidence of physiological effects from medicinal or substances, no presence of any medical condition attributions and other mental disorders are ruled out (Rector et al, 2016).

According to the DSM-5 (2013), the types of anxiety disorders include:

- **Separation Anxiety Disorder** – Anxiety which occurs when an individual form an attachment to an object, figure or person and is incapable of separating from it. They demonstrate anxiety, fear and excessive worry when there is a threat of separation, thoughts of danger to the attachment figure or loss of the attachment. Throughout the process of this type of anxiety disorder, the individual experiences distressing physical symptoms such as headaches, abdominal complaints, nausea, vomiting, palpitations and dizziness. Behavioural changes are also observed and include ‘clinging’ behaviour of which the individual stays close to the attachment figure and ‘shadowing’ behaviour. This anxiety disorder develops in early childhood and can be expressed throughout adolescents and adulthood. The duration for diagnosing is dependent on the period of development of the individual.
- **Selective Mutism** – ‘A consistent failure to speak in social situation in which there is an expectation to speak’. The individual may speak in other situations, however, when needed to speak, they fail to do so. This can have an impact on the individual resulting in serious consequences in relation to academic progress, occupational performance and social interactions or other situations. Individuals with this anxiety disorder tend to withdraw from these situations.
- **Specific phobia** – A fearful or anxious emotion towards circumscribed objects or situations. There is persistent fear and avoidance develops. These emotions arise during the phobic situation. The types of phobias include animal, natural environment, blood injection injury, situational and other situations.

- **Social Anxiety Disorder** – Also known as ‘social phobia’, the individual becomes fearful and anxious about social interactions, to a point of avoidance. The social interactions include the possibility of meeting new people. Being scrutinized, observed or performance in front of others. There is a cognitive ideation of being negatively evaluated.
- **Panic disorder** – Recurrent panic attacks are experienced by the individual which are persistent. There is intense worry and concern about having more panic attacks. Panic attacks range from very mild to very intense within minutes. Panic attacks may be *expected* or *unexpected*. Expected attacks are related to a specific object or situation which is feared. Unexpected attacks have no apparent cause.
- **Agoraphobia** – ‘a morbid fear of public places and/or of open spaces’ (Martin 2010). Individuals express anxiety and fear when in situations such as enclosed or opened spaces, crowded places, public transportation, standing in a line or being away from home alone. Fear can be related to two or more of these situations. The individual has thoughts of not escaping or difficulty escaping and help not available. The individuals often avoid being in these situations or require another individual to accompany them.
- **Generalized Anxiety Disorder** – The individual experiences persistent anxiety and worry about a number of events and activities including daily tasks. There is difficulty controlling the anxiety therefore physical symptoms arise and include restlessness, sleep disturbance, irritability and difficulty concentrating.
- **Substance/Medication- induced Anxiety Disorder** – Anxiety that arises due to substance intoxication or withdrawal or medicinal treatment. In order for this type of anxiety disorder to be diagnosed, all medical conditions need to be ruled out as well as other mental disorders.

According to Herman et al (2009), a study was done in South Africa in 2009 on a 12 month and lifetime prevalence of common mental disorders. A sample of 4351 adults which included all races and ethnic groups along with an extensive survey

questionnaire was used during the study. The results showed anxiety (15,8%) was the most prevalent in the class of lifetime disorders and agoraphobia without panic (9,8%) in the individual lifetime disorders. Also observed was a difference between the risk and prevalence of anxiety disorders, respectively 30,1% and 15,8%. This is an indication that anxiety and agoraphobia play a huge part in the lives of many individuals. Some of this anxiety can tend to be the root cause of various mental illnesses, and if this can be treated at an early stage, these conditions can be avoided (Herman et al, 2009).

Anxiety and fear are interrelated thus we can say anxiety can be the cause of fear and fear can be the cause of anxiety. When an individual experiences fear, they often experience the same physical symptoms an anxious individual may experience. These two symptoms have been grouped closely together due to their similar responses to the known and unknown threat (National Institute of Mental Health 2016).

2.3.3 Treatment

The treatment of anxiety disorders dependent on various factors such as the type of disorder the patient is experiencing as well as the severity of the disorder, the motivation of the patient towards treatment, support received by those around the patient, and also the ability and mindset to continue treatment of the anxiety disorder. Patients dealing with anxiety disorders require a combination of psychotherapy and pharmacotherapy (Hanson & Modiba, 2017).

2.3.3.1 Pharmacotherapy

The first line of treatment for anxiety disorders are antidepressant agents. Antidepressants are also a form of treatment for depression, however, the response rate for anxiety disorders is lower and a longer duration period than depression. A duration of 12 weeks may be needed to detect the response to the antidepressant (Hanson & Modiba, 2017).

The most common and newer agent known as *serotonin re-uptake inhibitors* (SSIRs) are preferred due to safer adverse effects such as reduced anticholinergic and cardiotoxic effects, as well as a broad anxiolytic effect. Serotonin is a neurotransmitter responsible for stabilizing mood thus contribute to feelings of well-being and happiness (Hanson & Modiba, 2017). SSRIs inhibit the reuptake of serotonin by transporters which leads to an increase of the concentration available for postsynaptic binding (Dreyer et al, 2012).

Tricyclic antidepressants (TCAs) is an older group of drugs that are effective in treating anxiety disorders although they are associated with a series of adverse effects (Hanson & Modiba, 2017). These include a potent anticholinergic effect, cardiotoxic effect, sedation, α -adrenergic and muscarinic blocking effect, and antihistamine effects (Hanson & Modiba, 2017). TCAs act by inhibiting the re-uptake of noradrenaline and/ or serotonin (5-HT) thus increasing the concentration of these neurotransmitters (Dreyer et al, 2012). The use of TCAs should be avoided in patients with cardiovascular disorders, epilepsy and if at risk for suicide (Hanson & Modiba, 2017).

For the treatment of acute anxiety, *Benzodiazepines* are used as an emergency anxiolytic treatment (Hanson & Modiba, 2017). They act by enhancing the effect of Gamma-aminobutyric acid (GABA) thus producing anxiolysis, sedation, anticonvulsant effect and muscle relaxation (Dreyer et al, 2012). Recommended for short- term use as dependency can occur. Acute anxious persons should be hospitalized if they impose as a threat to themselves or others (Hanson & Modiba, 2017).

2.3.3.2 Natural Treatment

Natural and herbal remedies have drastically grown over the years. It is widely used as self-treatment although there are limited evident on the efficacy. Majority of users prefer alternate treatment because of the vast side-effects of conventional medicine. Anxiety has become one of the many disorders of which natural remedies are largely used for (Kinrys et al, 2009).

St John's Wort

This herbal treatment scientifically known as *Hypericum perforatum*, is eminent in treating depression, anxiety and symptoms related to mood such as nervousness, fatigue, poor appetite and sleeplessness. This plant is native to Europe, West Asia and North Africa (Kinrys et al, 2009). Over the years, research has intensively advanced thus numerous clinical studies have been conducted on the efficacy of St John's Wort producing positive results. The plant is said to contain active components namely hypericin and hyperforin. The active components display an inhibitory effect on the uptake of neurotransmitters such as serotonin, noradrenalin, dopamine, GABA, and L-glutamate. Antidepressants fail to act with an equally broad inhibitory profile hence St John's Wort can be beneficial (Walter, 2003).

Passionflower

Passionflower, scientifically known as *Passiflora incarnata*, is a plant indigenous to South-eastern United States, Argentina and Brazil. Historically, the plant has been used for its sedative and anxiolytic properties (Kinrys et al, 2009). Clinically the plant treats ailments such as insomnia, anxiety, nervous tension, pain, fibromyalgia, and relieving opioid withdrawal. Studies suggest Passionflower reduces anxiety as they have a similar pharmacological profile as benzodiazepines. Similarly, they act through the GABA receptors (Jawna-Zboinska et al, 2016).

A double-blind randomized clinical trial was conducted on 36 out-patients who were diagnosed with generalized anxiety disorder. The aim of the study was to compare the efficacy of *Passiflora Incarnata* L. with oxazepam as treatment. Patients were randomly given the drug in question of which 18 patients were given *Passiflora* and the remaining 18 patients were given oxazepam over a 4-week period. The results suggest *Passiflora* as an effective drug for the management of generalized anxiety disorder (Akhondzadeh et al, 2002).

Valerian root

Valerian root (*Valeriana officinalis*) is effective in the treatment for ailments such as sleep disorders particularly insomnia, anxiety and psychological stress. The plant is native to Europe, Asia and North America (Kinrys et al, 2009). The root of the plant contains the beneficial active agent called valerenic acid, which is similar to the benzodiazepine drug group, interacting with GABA (Murphy, 2010).

An experiment was conducted whereof rats were administered with either ethanol as the control group, diazepam (benzodiazepine), valerian root extract, valerenic acid or a solution of valerenic acid and exogenous GABA. Positive results illustrated with a reduction of anxious behaviour of the rats when exposed to valerian root extract or valerenic acid as compared to the control group. Thus, rendering *valeriana officinalis* as an effective potential treatment alternative to anxiolytic drugs (Murphy, 2010).

2.3.4 The use of Homoeopathy in the treatment of Anxiety and Fears

Over the past years, Homoeopathy has been a developing therapy of healing. Numerous trials have been conducted on various Homoeopathic remedies to detect the efficiency as a potential anxiety alternate treatment. Many Homoeopathic remedies have been rendered just as effective as diazepam and benzodiazepines when treating nervous-related disorders and anxiety disorders. Homoeopathic remedies are known for their minimal harmful side effects and zero addiction tolerance as compared to conventional drugs (Magnani et al, 2010).

Homoeopathic remedies are selected according to the overall disease picture the patient presents thus favours individuality in remedy selection. However, listed below is a list of common remedies for anxiety and phobias (Holistic health practitioner, 2018).

1. *Aconite napellus* – the leading symptoms include great anxiety and panic following sudden shock or fright. The anxious person is restless, agitated and

symptoms often develop suddenly. Fear of death and predicts the time of death. Anxiety following post traumatic events such as accidents or natural disasters. The patient may experience the fear of crowds, or crossing streets, and of the future (Boericke, 2013 & Phatak, 2013).

2. *Argentum nitricum* – characteristically nervous and anxious due to the patient's strange thoughts and emotions thus unsure of the happenings to follow. The more the person focuses on the anxiety, the more fearful and worse the symptoms become. They have irrational behaviour and anxiety before an event, especially anticipating an event, thus fear failure. Extreme compulsions are peculiar with a lack of control. Fears include of heights, claustrophobia, crowds, tunnels and bridges, and performance on stage (Boericke, 2013 & Phatak, 2013).
3. *Arsenicum album* – the anxiety is related to the fear of being alone, of death, of disease, and of darkness. The fear of death characteristically from starvation or of financial loss. Their anxiety about health stems around their fear of disease and death. They become restless and break out in a cold sweat (Boericke, 2013 & Phatak, 2013).
4. *Calcarea carbonica* – this is for people who experience anxiety and fear when taken or broken from their safe environment or broken off their safe routine. They fear the change of plans. The anxiety accompanies palpitations. Other fears include the fear of contagious diseases, misfortune, loss of reason (Boericke, 2013 & Phatak, 2013).
5. *Gelsemium sempervirens* – this remedy is for people who face anxiety with feelings of inadequacy. They may experience fears such as falling although they become vulnerable and faint. They fear being in crowds and public speaking (Boericke, 2013 & Phatak, 2013).
6. *Kalium arsenicosum* – for people who have anxiety over their health and well-being. Focuses on fears relating to diseases of the heart or a heart attack. The

anxiety arises mainly at night almost avoiding falling asleep or refuses to sleep (Boericke, 2013 & Phatak, 2013).

7. *Kalium phosphoricum* – people who need this remedy suffer with anxiety due to being overwhelmed. They become easily stressed and oversensitive when tasked with the slightest work be it mentally or physically. They become irritable and exhausted from anxiety. Fear of having a nervous breakdown is seen in this remedy. Other fears include as if something bad will happen, death, thunderstorms and of the dark (Boericke, 2013 & Phatak, 2013).
8. *Lycopodium clavatum* – a remedy for those who experience anticipation anxiety and stage fright. They have a constant fear of breaking down under stress thereof relax midway and perform well. For people who are anxious when in new situations or around new people, they tend to put out a brave front by over talking (Boericke, 2013 & Phatak, 2013).
9. *Phosphorus* – the anxiety and fears are related to the vivid imagination a phosphorus person displays therefore fear being alone. They fear the dark becoming anxious and restless to the point of patient unable to sit still. Some of the fears comprises of thunderstorms, of ghosts, and they have a sense of something creeping out of every corner. Clairvoyance is also a feature (Boericke, 2013 & Phatak, 2013).

Homoeopathy has proven to be effective in a study on anxiety disorders. This comes from a study done by Gelabert (2017). The study aimed at accessing the efficacy of Homoeopathy as treatment in patients with generalized anxiety disorder. The sample size consisted of 220 patients with an average age of 38 years, of which met the DSMIV-TR criteria for the diagnosis of generalized anxiety disorder (Gelabert, 2017). The positive outcome proves that Homoeopathy is indeed effective and should be considered as management for anxiety disorders.

2.3.5 The use of Bach flower remedies in the treatment of Anxiety and Fears

The 'fear' group of the Bach flower remedies incorporate various fears of the known and unknown threat. Aspen gives the individual a sense of feeling safe and guarded since the individual experiences fear of the unknown. Cherry plum calms down the mind by providing courage, strength and control to an individual who is on the verge of a nervous breakdown and fears losing control of their mind and thoughts. Fears of known and concrete objects are treated with Mimulus thus giving them courage to overcome these fears. Red chestnut helps by giving the individual a sense of calmness in knowing their loved ones are safe, brings balance to fears and irrational worry since they fear for the welfare of others. Finally, Rock rose is indicated for the fear of terror and frightful situations. The Rock rose essence provides calmness, inner peace and courage by removing bad recollection of trauma (Richardson-Boedler, 2002).

The following is a detailed view of the selected Bach flower remedies from the 'fear' group (Chancellor, 2005):

- **Aspen:** A state of being fearful due to being 'stuck' in that emotional plane which plays out at night in their dreams. This makes aspen extremely sensitive to impulses. Aspen fears something terrible is about to happen of which dread and anxiety take over their mind. They break out into anxiety attacks, trembling with bouts of sweating and discomfort feeling in the stomach. Often, they are unable to explain their feelings or say why (Master et al, 2004).
- **Cherry plum:** For individuals who are on the verge of or close to a nervous, emotional or mental breakdown. The feeling of being on the edge, therefore, anything can push them off the edge resulting in an uncontrolled outburst of temper. They have irrational and dark thoughts which are why they're afraid they might do harm to themselves or others. There is great desperation with murderous or suicidal tendencies (Master et al 2004 & Götz Blome 1999).

- **Mimulus:** For concrete fears of a known origin, fearful events, objects or persons. The individual's mind knows exactly what is feared, what is dreaded, and retreats or avoids the dreaded situation, object or person. Mimulus may also treat fears such as fear of death, of poverty, of accidents, of loneliness and other kinds of misfortune. The list of fears is endless in Mimulus provided it is known in the mind of the individual. This remedy treats by regaining inner strength and courage, and confidence to face these fears and difficulties (Götz Blome, 1999).
- **Red chestnut:** This remedy includes fears for the welfare of others. The individual frantically fears for the welfare of others, who is inaccessible or whom they are unable to help. The perception is that someone whom they passionately care for or concerned off is out of their reach. The fears attract an active imagination, anticipating all bad things. Emotions include grief, worry, fear, feeling of helplessness, self-blame, over-concern, etc (Hyne Jones, 2005).
- **Rock rose:** This remedy includes the fear of terror and fright, accidents or sudden illnesses. The individual present with extreme fear and panic. It is often noted the individual has experienced a frightful situation and know of someone that has experienced a frightful situation. A fight or flight response is displayed (Vohra, 2006).

2.4 Comparison between the Bach flower system and Homoeopathy

With the rise in daily stress, this contributes to anxiety and fear-related disorders. With the use of these systems, these anxiety and fear-related disorders can be alleviated (Barlow, 2004). However, it is important for the Homoeopath to understand the relationship between the two systems in order for healing to occur.

According to Van Haselen (1999), there are many similarities and dissimilarities between Homoeopathy and the Bach Flower System, however, it is unclear to the understanding of physicians.

2.4.1 The differences

Bach flower remedies are a unique form of therapy. They target the mental/emotional level and they function effectively when administered as a combination of flower remedies. The substances are mild and gentle aiding in a healing response. Initial aggravations are rare. The preparation of Bach flower systems is contrasting in comparison to Homoeopathic preparation. Methods of Bach flower systems include the sun and boiling method while preparing tinctures. It is known that Bach flower remedies have curative properties due to the verification in clinical practice in affected individuals (Van Haselen, 1999).

Homoeopathy on the contrary rarely administer remedies in combination, however, there exist exceptions. The remedies are deep acting, working from within, provoking a healing response. Initial aggravations are common since the remedies worsen the symptoms before showing improvement. The preparation includes dilution and succussion after preparation of tinctures. Proving of the medicinal substances is completed on healthy volunteers to record indications of the proving substances. This test the theory of 'like cures like' (Sankaran, 2001).

2.4.2 The similarities

Numerous similarities exist between both systems of healing. Since both systems are natural therapeutics, they are able to free self-healing energy within the individual. Healing is achieved by heightening the vital force to enable healing thus the body regains and maintains health. The doses are minute facilitating the material substance to transfer its energy to the individual for healing. The healing properties of the remedies are dependent on the energy it transmits on the individual rather than the pharmacological mechanism (Ernst, 2010). These therapeutics acknowledge the

presenting symptomatic layer. The medicinal substances revitalize from within the individual restoring outwards. Remedies of both systems are beneficial as they trigger the curative response of the individual (Van Haselen, 1999). Treatment is based on individuality in both systems, in that sense, two individuals with the same diagnosis can be treated with different remedies (Ernst, 2010).

2.5 Miasms

Samuel Hahnemann discovered a large number of remedies that aid in the treatment of chronic diseases. He found, although the Homoeopathic remedies were carefully selected for the individual, the disease still progressed. Hahnemann became motivated to finding a solution as to why the disease progressed. He realised there was a pattern in chronic diseases which could be related to the chronic miasms; Psora resulting from badly suppressed scabies, Sycosis from gonorrhoea and Syphilis from the syphilis disease (Sankaran, 2006).

Sankaran described the miasm as a 'measure of how much or how intensely or how acutely or chronically or how deeply or desperately the situation is perceived' (Sankaran, 2006). He noted key words in each miasm which describes the central point of the miasm following a search for remedies that constitute the same key words (Sankaran, 2006).

The Acute miasm displays intense panic which is seen when placed in a sudden life-threatening situation. A flight or fright response is depicted often seen in remedies such as *Aconite*, *Belladonna*, *Arnica*, *Stramonium*, etc. Psora on the other hand is not life-threatening, although experiences a constant struggle or faced with a difficult situation with hope of solving the problem. Typhoid miasm lies between these two miasms. It is a combination of both miasms which is seen in life-threatening or critical situations with feelings of a positive outcome if handled properly (Sankaran, 2006).

The feeling of a need to hide or cover up something within him/herself is seen in the Sycosis miasm. A sycotic person displays fixity such as fixed habits or traits and

viewed as a weakness. This fixity observed in sycosis and constant struggle in psora gave rise to the Ringworm miasm which depicts resignation with struggle (Sankaran, 2006).

The final main miasm is the Syphilitic miasm consisting of destruction and despair to a point of hopelessness. The body makes an attempt to survive which in turn destroys itself leading to insanity or suicide. The Tuberculinic miasm arises from Psora and Syphilis miasm. The element of struggle is characterised as intense and destruction to the point of a feeling of oppression with a need or desire for change (Sankaran, 2006).

The Leprosy miasm is a more intense syphilitic state which can develop. The miasm is characterised by a feeling of oppression as seen in the Tuberculinic miasm, feeling of unwashed or dirty, feeling of isolation and hopelessness (Sankaran, 2006).

Cancerinic miasm develops when the Sycotic miasm is exposed to huge amount of stress. They feel the need to hide their imperfections however, with the great expectations, they tend to become overwhelmed and lose control. Cancerinic miasm is characterised by traits of a perfectionist, setting unrealistic goals beyond limits and a need for control. Destruction seen in the syphilitic miasm follows if there is a lack of these traits. The last miasm lies between the acute and Sycotic miasm, the Malarial miasm, which expresses acute flare ups of the disease feeling harassed (Sankaran, 2006).

CHAPTER 3

METHODOLOGY

3.1 Introduction

This study paradigm involves an intensive literature-based review study with detailed analysis of data in the public domain. No participants were needed for this study. Literature review studies are useful and form a foundation for substantial information on the subject in question. It demands thorough research into the related topic and provides sophisticated reviews while improving education (Boote & Beile, 2005).

The Bach flower remedies of the fear group was investigated due to their relation to anxiety-based disorders and fear-based disorders. The Bach flower remedies was put through a Homoeopathic repertorial method to detect the common Homoeopathic remedies that emerge following an analysis on the relationship between the systems.

3.2 Classification of the Bach flower remedy groups

In the Bach flower system, Dr Edward Bach arranged the Bach flower remedies into groups based on similar traits of personalities that arise in certain Bach flower remedies. He categorized according to the traits that arouse making up seven groups. These groups are titled; 'for those that have fear', 'for those who suffer uncertainty', 'for insufficient interest in present circumstances', 'for loneliness', 'for those over-sensitive to influences & ideas', 'for despondency or despair', and 'for over-care for the welfare of others'. The Bach flower remedies belonging to the fear group may have the same theme or portray a common trait, however, the type of fears and the individuals' reaction to the fear is characteristically distinctive. (Richardson-Boedler, 2002).

3.3 Sample selection

Studies have shown an increase in the incident of the anxiety disorders and agoraphobia with limited or insufficient treatment (Herman et al, 2009). Thus, numerous individuals with these disorders face daily struggles. The sample size for this study was selected to understand the relationship between the two systems, aiding in the safe alternate treatment for anxiety-based disorders. The remedies include:

- Aspen
- Cherry plum
- Mimulus
- Red chestnut
- Rock rose

3.4 Rubric extraction

The symptomatology was extracted and edited for each Bach flower remedy with the aid of journals, books, websites, online articles and data from the public domain. These symptoms will only include mental/emotional symptoms since Bach flower remedies focus its use on this subdivision. However, to precisely represent the core essence of the Bach flower remedies, the characteristic symptoms was isolated and evaluated into reportorial language by the researcher thereafter validated by the supervisor. Homoeopathic rubrics were thereafter extracted which appropriately corresponded with the characteristic symptoms. A maximum of eight rubrics were used per Bach flower remedy to allow for a more detailed representation of symptoms. These rubrics will be subjected to a formal repertorisation method by the use of the *Synthesis: Repertorium Homeopathicum Syntheticum* edition 9.1 (Schroyens, 2012).

A repertorial sheet was used as a tool for the formal repertorisation process. The process followed the guidelines of the *synthesis* with the first rubric forming the baseline for all rubrics that followed.

The rubrics are graded as per the *synthesis*:

- Grade 1 rubrics are in plain text
- *Grade 2 rubrics are in italics*
- **Grade 3 rubrics are in bold, lower case**
- **GRADE 4 RUBRICS ARE IN BOLD, UPPER CASE**

Once all eight rubrics have been repertorised, a total score per Homoeopathic remedy that emerged was created. The total score included the total of grading per remedy and the number of rubrics the remedy appears in. The Homoeopathic remedies with the highest score are the most appropriate remedies which represent the Bach flower remedy. Annexure 1 to 5 includes the repertorial sheet for each Bach flower remedy.

3.5 Data analysis

3.5.1 Determination and analysis of the Homoeopathic remedies

Of the Homoeopathic remedies that emerged after repertorisation, three of the most appropriate remedies were selected according to the repertorial similarity for each Bach flower remedy and considered for comparison. The mental/emotional symptoms of selected remedies were extensively analysed using various Homoeopathic Materia Medica's. This allowed the researcher to differentiate between the Homoeopathic remedies.

3.5.2 Determination of themes between the systems

With the aid of the Homoeopathic Materia Medica's and the Bach flower Materia Medica's, the relationship and thematic analysis between the Homoeopathic remedies and the Bach flower remedies were explored. This enables us to gain knowledge and to understand the relation of the two therapies. Tabulation (Tables 17-21) were conducted in Chapter 4 to analyse the emerged themes thereafter discussed in

Chapter 5. Themes will be depicted by observing common key words amongst the Bach flower remedies and the emerged Homoeopathic remedies.

CHAPTER 4

THE RESULTS

4.1 Introduction

The following Bach flower remedies were selected from the fear group of Bach flower remedies due to their contribution to anxiety- based and fear-based disorders. The symptoms of each Bach flower remedy were extracted from journals, books, websites, online articles and data from the public domain, collated and simplified. Of the symptoms, characteristic symptoms were identified thereafter converted to Homoeopathic rubrics following repertorisation using the *Synthesis: Repertorium Homeopathicum Syntheticum* Edition 9.1 (Schroyens, 2012).

Table 1: Bach flower remedies from the fear group

For those who have fear	Aspen
	Cherry plum
	Mimulus
	Red chestnut
	Rock rose

4.2 Symptomatology of the Bach Flower Remedies

The mental/emotional symptoms of the Bach flower remedies were collated and edited which gave rise to the following:

Table 2: Symptomology of Aspen

Fear of the unknown (Master et al, 2004)
Dreams, fear of being stuck in an emotional state, worse at night (Vohra, 2015)
Fear of going to sleep (Master et al, 2004)
Terror on awakening from a bad dream (Master et al, 2004)
Sensitivity to impulses (Vohra, 2015)
Fear something bad is going to happen (Vohra, 2015)
Anxiety takes over the mind, anxiety attacks, trembling with bouts of sweat, discomfort in stomach. Headaches, eyestrain, sudden faintness, sleep walking or talking, tiredness and exhaustion (Master et al, 2004).
Fear of darkness (Hyne Jones, 2011)
Fear of death (Hyne Jones, 2011)
Fear of thoughts of disaster (Hyne Jones, 2011)
Fear when alone (Hyne Jones, 2011)
Unable to explain the feelings or say why (Vohra, 2015)
Panic for no apparent reason (Master et al, 2004)
Apprehension, anticipation, dread (Master et al, 2004)

Table 3: Symptomology of Cherry plum

Fear of losing control and reason (Master et al, 2004)
Desperation (Vohra, 2005)
On the verge of a nervous breakdown (Master et al, 2004)
Hysteria, fits of rage, crying (Götz Blome, 1999)
Fear of suicide (Master et al, 2004)
Fear of doing fearful and irrational things (Master et al, 2004)
Impulses – violent, possible murderous, harm to others or self (Master et al, 2004)
Sudden outburst of emotions, irrational behaviour (Master et al, 2004)
Irrational thoughts (Götz Blome, 1999)
Mental/emotional pressure (Götz Blome, 1999)

Obsessive behaviour, obsessive questioning (Master et al, 2004 & Götz Blome, 1999)
Conflict between letting go and staying in control (Götz Blome, 1999)
Symptoms appear suddenly – pallor, staring eyes, agitation, nervous talk (Master et al, 2004)
Fear of insanity (Master et al, 2004)

Table 4: Symptomology of Mimulus

Known fears (Götz Blome, 1999)
Vague, generalized fears and anxieties (Götz Blome, 1999)
Fear excessively and easily (Götz Blome, 1999)
Over-sensitive which turns to anxiety and timidity (Götz Blome, 1999)
Vulnerability (Götz Blome, 1999)
Confident although effected by the suffering of others (Götz Blome, 1999)
Post-traumatic stress - relives the incident (Götz Blome, 1999)
Overthink (Götz Blome,1999)
Fear of risks and adventures (Götz Blome, 1999)
Fear of any new situations or changes (Götz Blome, 1999)
Fear of death – when faced with life threatening situations (Götz Blome, 1999)
Fear something bad is about to happen (Götz Blome, 1999)
React to the smallest cause (Götz Blome, 1999)
Fear of dogs, snakes, cancer, of any person/ ghost (Vohra, 2005)
Fear of examinations (Vohra, 2005)
Fear of illness, pain, accidents, poverty, of the dark, loneliness, of misfortune (Hyne Jones, 2011)
Nervousness from speaking in public, from walking alone in the dark (Vohra, 2005)
Nervousness – talk fast (Vohra, 2005)

Table 5: Symptomology of Red chestnut

Fear and anxiety for the welfare of others (Vohra, 2005)
Excessive worry for others especially those inaccessible (Hyne Jones, 2011)
Fear something bad is going to happen to the other person (Vohra, 2005)
Apprehension about the safety and well-being of someone (Hyne Jones, 2011)
Neglect to worry about self (Hyne Jones, 2011)
Fear with an active imagination, hallucination (Götz Blome, 1999)
Fear of disease (Vohra, 2015)
Endures pain due to their worries (Vohra, 2015)
Take on the pain of others or identify strongly and can form into a temporary state (Vohra, 2015)
Anxiety and agitation (Vohra, 2015)
Obsessive apprehension towards loved ones (Vohra, 2015)
Overprotection of loved ones (Vohra, 2015)

Table 6: Symptomology of Rock rose

Fear of terror, fright or sudden illnesses (Vohra, 2005)
Extreme fear with no hope of escape although want to escape (Vohra, 2005)
Sudden panic or acute states of internal panic (Vohra, 2005)
Terror in anticipation of future events (Vohra, 2015)
Wake up screaming from a bad dream and unable to calm down (Vohra, 2015)
Stuck in the fear and unable to cope (Vohra, 2015)
Nervousness and anxiety due to the fear (Vohra,2015)
Extreme anxiety blocking reason (Vohra, 2015)
Restless (Vohra, 2015)
Sweating with terror (Vohra, 2015)

4.3 Characteristic Symptomatology of the Bach Flower Remedies

From the table of mental/emotional symptoms, the researcher selected symptoms that were peculiar to the Bach flower remedy and converted to Homoeopathic repertorial language. All work throughout the study was validated and reviewed by the research supervisor. The repertorisation included a maximum of eight rubrics to represent the essence of each Bach flower remedy.

Table 7: Characteristic symptomatology of Aspen

Fear of terror
Feeling of being trapped
Nightmares with terror on awakening
Anxiety with all unknown fears
Fear going to sleep
Feeling besides oneself
Fear of the dark
Fear something bad will happen

Table 8: Characteristic symptomatology of Cherry plum

Fear of losing control
Fear of insanity
Impulsive and irrational
Fear of suicide
Obsessive thoughts
Hysterical
Antagonism
On the verge of a mental breakdown

Table 9: Characteristic symptomology of Mimulus

General anxiety
Fearful suddenly
Relives post traumatic events
Sympathetic
Fear something bad will happen
Hasty talking
Insecurity
Fear snakes, death

Table 10: Characteristic symptomology of Red chestnut

Cares and worries for others
Anxiety for others
Fear something bad will happen to their loved ones
Fear of death
Sympathetic
Delusions, hallucinations
Pain and suffering from anxiety
Anxiety over the health of their loved ones

Table 11: Characteristic symptomology of Rock rose

Sudden fear and terror
Ailments from post trauma
Internal panic
Trembling with fear
Feeling trapped with desire to escape
Anticipation anxiety
Waking up shrieking

4.4 Homoeopathic Rubric Selection

The characteristic symptoms were converted to Homoeopathic rubrics with the use of the Synthesis 9.1 Edition (Schroyens, 2012). The tables below consist of Homoeopathic rubrics per Bach flower remedy followed by the repertorial sheet.

Table 12: Homoeopathic rubrics for Aspen

Mind – Fear – Terror page 127
Dreams – Nightmares page 1778
Mind – Fear – Unknown, of the page 127
Mind – Anxiety – Fear, with page 21
Mind – Fear – Sleep – Go to sleep, fear to page 125
Mind – Anxiety – Besides oneself from anxiety, being page 19
Mind – Fear – Dark, of page 116
Mind – Fear – Happen, something will page 120

#	Rubrics	Page:
1	Mind- Fear- Terror	127
2	Dreams- nightmares	1778
3	Mind- Fear- unknown; of the	127
4	Mind- Anxiety- Fear; with	21

#	Rubrics	Page
5	Mind- Fear- Sleep- Go to sleep; fear to	125
6	Mind- Anxiety- besides oneself from anxiety; being	19
7	Mind- Fear- Dark; of	116
8	Mind- Fear- Happen, something will	120

Remedy	1	2	3	4	5	6	7	8	Tot/Rub
1.Acon	1	2	-	3	-	2	2	2	12/6
2.Androc	1	-	-	2	-	-	-	1	4/3
3.Ars	1	1	1	3	-	1	1	2	10/7
4.Aur	1	1	1	2	-	-	-	-	5/4
5.Aur-br	2	2	-	-	-	-	-	-	4/2
6.Bamb-a	1	1	-	-	-	-	-	-	2/2
7.Bell	1	1	-	1	-	-	1	-	4/4
8.Calc	1	2	1	2	1	1	2	3	13/8
9.Carb-v	1	1	-	2	-	-	2	2	8/5
10.Carc	1	1	1	2	-	1	1	1	8/7
11.Caust	1	-	-	3	1	-	2	3	10/5
12.Cham	1	2	-	-	-	1	-	-	4/3
13.Chin	1	2	-	2	-	1	1	-	7/5
14.Chlol	1	1	-	-	-	-	-	-	2/2
15.Cic	1	-	-	1	-	-	-	-	2/2
16.Cina	2	1	-	1	-	-	-	-	4/3
17.Cocc	1	-	-	2	-	-	-	1	4/3
18.Coff	1	-	-	2	1	-	-	-	4/3
19.Cupr	1	-	-	2	-	-	2	1	6/4
20.Cypr	1	1	-	-	-	-	-	-	2/2
21.Dig	1	-	-	2	1	-	-	1	5/4
22.Falco-pe	1	-	-	-	-	-	-	1	2/2
23.Gaert	1	-	-	-	-	-	1	-	2/2
24.Gard-j	1	-	-	-	-	-	1	-	2/2
25.Kali-br	3	2	-	-	-	1	1	2	9/5
26.Kali-p	2	1	-	2	-	-	-	1	6/4
27.Maias-l	1	1	-	-	-	1	-	1	4/4
28.Morg-g	1	-	-	-	-	-	-	-	1/1
29.Nux-v	1	2	-	1	1	3	1	3	12/7
30.Phos	1	1	-	2	-	-	2	3	9/5
31.Plat	1	-	-	2	-	-	-	2	5/3
32.Positr	1	-	-	-	-	-	-	-	1/1
33.Puls	1	1	-	2	-	3	2	-	9/5
34.Rhus-t	1	1	-	2	2	-	1	1	8/6
35.Scut	1	1	-	-	-	-	-	1	3/3
36.Sol-ni	1	1	-	-	-	1	-	-	3/3
37.Spong	1	1	-	1	-	1	-	1	5/5
38.Stram	1	1	1	-	-	-	4	-	7/4

39.Sulph	1	3	-	1	-	2	1	2	10/6
40.Syc	1	1	-	-	-	-	1	-	3/3
41.Tarent	1	-	1	-	-	-	-	1	3/3
42.Toxi	1	-	-	-	-	-	-	-	1/1
43.Tritic-vg	2	1	-	-	-	1	-	2	6/4
44.Tub	1	1	1	-	-	1	2	3	9/6
45.Vanil	2	1	1	-	-	-	-	1	5/4
46.Verat	1	-	-	2	-	-	-	-	3/2
47.Zinc	1	2	-	1	-	-	1	1	6/5

Table 13: Homoeopathic rubrics for Cherry plum

Mind – Impulsive page 145
Mind – Fear – Control, losing page 115
Mind – Fear – Suicide of page 126
Mind – Fear – Insanity page 121
Mind – Thoughts – Persistent page 232
Mind – Antagonism, with himself page 16
Mind – Tension page 233
Mind – Hysteria page 141

#	Rubrics	Page:
1	Mind- Impulsive	145
2	Mind- Fear- Control; losing	115
3	Mind- Fear- Suicide; of	126
4	Mind- Fear- Insanity	121

#	Rubrics	Page:
5	Mind- Thoughts- Persistent	232
6	Mind- Antagonism, with himself	16
7	Mind- Tension	233
8	Mind- Hysteria	141

Remedy	1	2	3	4	5	6	7	8	Tot/Rub
1.Agath-a	1	-	-	-	-	-	-	1	2/2
2.Alum	1	-	2	2	1	-	-	2	8/5
3.Arg-n	3	-	1	1	2	-	-	2	9/5
4.Ars	2	3	2	1	2	-	2	2	14/7
5.Aur	2	-	-	-	3	1	-	3	9/4
6.Aur-m-n	2	-	-	-	2	1	-	1	6/4
7.Aur-s	1	-	-	-	-	-	-	1	2/2
8.Bung-fa	1	-	-	-	-	-	-	-	1/1
9.Cadm-met	1	-	-	-	-	-	-	-	1/1
10.Camph	1	-	-	-	-	-	-	2	3/2
11.Carc	1	1	-	2	1	-	1	2	8/6
12.Caust	1	-	-	-	1	-	-	3	5/3
13.Cere-b	1	-	-	-	-	-	-	-	1/1
14.Choc	1	-	-	-	1	-	-	-	2/2
15.Cic	2	-	-	-	2	-	-	1	5/3
16.Coca-c	1	-	-	-	-	-	-	-	1/1
17.Croc	1	-	-	-	1	-	-	2	4/3
18.Cupr	1	1	-	1	1	-	1	1	6/6
19.Dendr-pol	1	-	-	1	-	1	-	-	3/3
20.Ephe-si	1	-	-	-	-	-	-	-	1/1
21.Fic-m	1	-	-	-	-	-	-	-	1/1
22.Gins	1	-	-	-	-	-	-	-	1/1
23.Hep	1	-	-	-	-	-	-	1	2/2
24.Ign	3	-	-	1	2	-	-	3	9/4
25.Iod	1	-	-	1	2	-	-	1	5/4
26.Irid-met	1	-	-	1	-	1	-	-	3/3
27.Lac-e	1	1	-	2	-	-	-	-	4/3
28.Lach	1	-	1	1	1	-	-	3	7/5
29.Marb-w	1	-	-	-	-	-	-	-	1/1
30.Med	1	-	1	1	1	-	-	-	4/4
31.Merc	1	-	2	2	1	-	-	2	8/5
32.Morph	1	-	-	-	-	-	-	1	2/2
33.Nux-v	1	-	2	2	2	-	-	3	10/5
34.Pert-vc	1	-	-	-	-	-	-	-	1/1
35.Petr-ra	1	-	-	-	-	-	-	-	1/1
36.Phos	1	-	-	2	1	-	-	2	6/4
37.Podo	3	-	-	-	-	-	-	-	3/1
38.Puls	3	-	-	3	2	-	-	3	11/4
39.Rheum	1	-	-	-	-	-	-	1	2/2
40.Rhus-t	1	-	2	-	2	-	-	2	7/4
41.Sacch-a	1	-	-	-	-	-	-	-	1/1

42.Staph	1	-	-	2	2	-	-	1	6/4
43.Symph	1	-	-	-	-	-	-	-	1/1
44.Tarent	1		-	1	1	-	-	3	6/4
45.Thea	1	1	-	-	1	-	-	-	3/3
46.Tritic-vg	1	-	-	-	1	-	1	-	3/3

Table 14: Homoeopathic rubrics for Mimulus

Mind – Speech – Hasty page 221
Mind – Fear – Sudden page 126
Mind – insecurity, mental page 152
Generals – Anxiety, general physical page 1895
Mind – Sympathetic page 230
Mind – Ailments from – Mental shock page 7
Mind – Fear – Happen, something will page 120
Mind – Fear – Snakes page 125

#	Rubrics	Page:
1	Mind- Speech- Hasty	221
2	Mind- Fear- sudden	126
3	Mind- Insecurity; mental	152
4	General- Anxiety, general physical	1895

#	Rubrics	Page:
5	Mind- Sympathetic	230
6	Mind- Ailments from- Mental shock	7
7	Mind- Fear- Happen, something will	120
8	Mind- Fear- Snakes	125

Remedy	1	2	3	4	5	6	7	8	Tot/Rub
1.Acon	1	2	-	1	1	1	2	-	7/6
2.Aids	1	-	1	-	2	-	-	-	4/3
3.Alco	1	-	-	-	1	-	-	-	2/2
4.Ambr	1	-	-	1	1	1	1	-	5/5
5.Anac	1	-	1	-	-	-	1	-	3/3
6.Androc	1	1	-	1	1	-	1	-	5/5
7.Anh	1	-	1	-	-	-	-	-	2/2
8.Arn	1	1	-	-	-	1	1	-	4/4
9.Ars	1	2	1	3	-	-	2	1	10/6
10.Atro	1	-	-	-	-	-	-	-	1/1
11.Aur	1	-	-	-	1	-	-	-	2/2
12.Aur-s	1	-	-	-	1	-	-	-	2/2
13.Bell	2	-	-	1	1	-	-	1	5/4
14.Bit-ar	1	-	-	-	1	-	-	-	2/2
15.Bry	1	-	2	2	-	-	-	-	5/3
16.Bufo	1	-	-	-	-	-	1	-	2/2
17.Calc-hp	1	-	-	-	-	-	-	-	1/1
18.Camph	2	-	-	3	-	1	-	-	6/3
19.Cann-i	1	2	-	-	1	-	-	-	4/3
20.Cann-s	1	-	-	1	-	-	-	-	2/2
21.Cann-xyz	1	-	1	-	-	-	-	-	2/2
22.Caust	1	-	-	1	2	-	3	-	7/4
23.Chlol	1	-	-	-	-	-	-	-	1/1
24.Cimic	1	-	-	-	-	-	3	-	4/2
25.Cina	1	-	-	-	-	-	-	-	1/1
26.Cocc	1	-	-	1	1	-	1	-	4/4
27.Coff	2	-	-	2	1	1	-	-	6/4
28.Croc	1	-	-	-	1	-	-	-	2/2
29.Cyn-d	1	-	-	-	-	-	-	-	1/1
30.Fl-ac	1	-	-	-	-	-	1	-	1/1
31.Haliae-lc	1	-	-	-	1	-	-	-	1/1
32.Hep	3	-	-	-	-	1	-	1	5/3
33.Hyos	3	1	-	-	-	-	-	-	4/2
34.Ign	2	1	-	1	2	1	1	1	9/7
35.Irid-met	1	-	-	-	1	-	1	-	3/3
36.Kali-c	1	1	-	-	-	-	1	-	3/3
37.Kali-p	1	-	1	-	1	1	1	-	5/5
38.Lach	3	-	1	-	1	-	-	2	7/4
39.Lil-t	1	-	-	-	-	-	2	-	3/2
40.Lyc	1	-	-	2	1	-	2	-	6/4

41.Lyss	1	-	-	-	2	-	2	-	5/3
42.Merc	3	1	-	1	-	1	1	-	7/5
43.Morph	1	-	-	-	-	-	-	-	1/1
44.Mosch	2	-	-	1	-	-	1	-	4/3
45.Nux-m	1	-	-	1	-	1	-	-	3/3
46.Nux-v	1	-	-	3	2	1	3	-	10/5
47.Op	1	1	-	1	-	2	-	-	5/4
48.Ph-ac	2	1	-	3	-	1	2	-	9/5
49.Plat	2	-	-	1	-	1	2	-	6/4
50.Plb	1	1	1	1	-	-	1	-	5/5
51.Positr	1	-	1	-	1	-	-	-	3/3
52.Pycnop-sa	1	-	1	-	-	-	-	-	2/2
53.Pyrog	1	-	-	-	-	-	-	-	1/1
54.Sal-al	1	-	-	-	-	-	-	-	1/1
55.Sal-fr	1	-	-	-	1	-	-	-	2/2
56.Sep	2	-	-	2	1	-	2	1	8/5
57.Stann	1	-	-	2	-	-	-	-	3/2
58.Stram	2	-	-	1	-	-	-	-	3/2
59.Stry	1	1	-	-	-	-	1		3/3
60.Thuj	2	-	-	1	-	-	-		3/2
61.Verat	1	-	-	2	-	1	-		4/3

Table 15: Homoeopathic rubrics for Red chestnut

Mind – Anxiety – Others, for page 23
Mind – Ailments from – Cares, worries page 5
Mind – Sympathetic page 231
Mind – Delusions – Visions – horrible page 91
Mind – Fear – Death, impending page 117
Mind – Fear – Happen, something will – Family, to his page 120
Mind – Anxiety – Pains, from the page 23
Mind – Anxiety – Health – Relatives, of page 22

#	Rubrics	Page:
1	Mind- Anxiety- Others, for	23
2	Mind- Ailments from- Cares, worries	5
3	Mind- Sympathetic	231
4	Mind- Delusions- Visions- horrible	91

#	Rubrics	Page
5	Mind- Fear- Death, impending	117
6	Mind- Fear- Happen, something will- Family; to his	120
7	Mind- Anxiety- Pains, from the	23
8	Mind- Anxiety- Health- relatives; of	22

Remedy	1	2	3	4	5	6	7	8	Tot/Rub
1.Abies-c	1	-	-	-	-	-	-	-	1/1
2.Acon	2	-	1	-	1	-	2	-	6/4
3.Aeth	1	-	1	-	-	-	-	-	2/2
4.Ambr	1	-	1	1	-	1	-	-	4/4
5.Anan	1	-	-	-	-	-	-	-	1/1
6.Androc	1	-	1	-	-	-	-	-	2/2
7.Arg-n	1	1	1	-	2	-	-	-	5/4
8.Ars	2	1	-	-	1	1	2	2	9/6
9.Aur-m-n	2	-	2	-	2	-	-	-	6/3
10.Aur-s	2	-	1	-	-	-	-	-	3/2
11.Bar-c	2	-	1	-	1	-	-	1	5/4
12.Calc	1	1	1	4	2	1	1	-	11/7
13.Calc-f	1	-	-	-	-	-	-	-	1/1
14.Calc-p	1	-	2	-	-	-	-	-	3/2
15.Calc-s	1	-	-	-	-	1	-	-	2/2
16.Carb-v	1	-	-	1	-	-	1	-	3/3
17.Carc	1	1	3	-	1	1	1	1	9/7
18.Caust	1	2	2	2	-	1	3	-	11/6
19.Chel	1	-	-	-	-	-	-	-	1/1
20.Chinin-s	1	-	-	-	-	-	-	-	1/1
21.Cocc	3	3	1	-	1	-	-	1	9/5
22.Cupr	1	-	1	-	1	-	1	-	4/4
23.Dulc	2	-	1	1	1	-	1	-	6/5
24.Falco-pe	1	-	2	-	-	-	-	-	3/2
25.Ferr	2	-	-	-	-	-	-	-	2/1
26.Fl-ac	1	-	-	-	-	-	-	-	1/1
27.Germ-met	1	-	1	-	-	-	-	-	2/2
28.Graph	1	-	1	-	1	-	1	-	4/4
29.Hep	1	-	-	-	1	-	-	3	5/3
30.Irid-met	1	-	1	-	-	-	-	-	2/2
31.Manc	2	-	1	-	-	-	1	-	4/3
32.Merc	1	-	-	-	1	-	-	1	3/3
33.Naja	1	-	-	-	1	-	-	-	2/2
34.Nat-c	1	-	2	-	1	-	2	-	6/4
35.Nux-v	2	3	2	-	2	-	-	-	9/4
36.Perh	1	-	-	-	-	-	-	-	1/1
37.Ph-ac	1	2	-	-	2	-	-	-	5/3
38.Phos	3	2	3	-	3	1	3	2	17/7
39.Sacch	1	-	-	-	-	-	-	-	1/1

40.Sep	1	-	1	-	2	1	-	-	5/4
41.Staph	2	2	1	-	1	-	-	-	6/4
42.Sulph	2	-	-	1	1	-	1	-	5/4
43.Tritic-vg	1	-	1	1	1	-	-	1	5/5
44.Vanil	1	2	1	1	1	-	1	-	7/6

Table 16: Homoeopathic rubrics for Rock rose

Mind – Fear – Terror page 127
Mind – Fear – Sudden page 126
Mind – Ailments from – Mental shock page 7
Mind – Anxiety – Anticipation; from page 19
Mind – Shrieking – Waking, on page 218
Mind – Restlessness – internal page 201
Mind – Fear – Escape, with desire to page 118
Mind – Fear – Tremulous page 127

#	Rubrics	Page:
1	Mind- Fear- Terror	127
2	Mind- Fear- sudden	126
3	Mind- Ailments from- Mental shock	7
4	Mind- Anxiety- Anticipation; from	19

#	Rubrics	Page
5	Mind- Shrieking- Waking- on	218
6	Mind- Restlessness- internal	201
7	Mind- Fear- Escape; with desire to	118
8	Mind- Fear- tremulous	127

Remedy	1	2	3	4	5	6	7	8	Tot/Rub
1.Acon	1	2	1	-	-	2	-	1	7/5
2.Androc	1	1	-	-	-	-	-	-	2/2
3.Ars	1	2	-	2	1	3	-	1	10/6
4.Aur	1	-	-	-	-	-	-	2	3/2
5.Aur-br	2	-	-	-	-	-	-	-	2/1
6.Bamb-a	1	1	-	-	-	1	-	-	3/3
7.Bell	1	-	-	-	1	-	2	1	5/4
8.Calc	1	-	-	-	3	-	-	2	6/3
9.Carb-v	1	1	-	2	-	-	-	1	5/4
10.Carc	1	1	1	1	-	-	-	-	4/4
11.Caust	1	-	-	-	-	-	-	1	2/2
12.Cham	1	-	1	-	2	-	-	2-	6/4
13.Chin	1	-	-	-	-	-	-	-	1/1
14.Chlol	1	-	-	-	1	-	-	-	2/1
15.Cic	1	-	1	-	-	-	-	-	2/1
16.Cina	2	-	-	-	2	-	-	1	5/3
17.Cocc	1	-	-	-	-	-	-	-	1/1
18.Coff	1	-	1	-	-	-	-	1	3/3
19.Cupr	1	-	-	-	-	-	1	1	3/3
20.Cypr	1	-	-	-	-	-	-	-	1/1
21.Dig	1	-	-	-	-	-	1	-	2/2
22.Falco-pe	1	-	-	-	-	-	-	-	1/1
23.Gaert	1	-	-	-	-	-	-	-	1/1
24.Gard-j	1	1	-	-	-	-	-	-	2/2
25.Kali-br	3	-	-	-	2	-	-	-	5/2
26.Kali-p	2	-	1	-	2	-	-	-	5/3
27.Maias-l	1	-	-	1	-	-	-	-	2/2
28.Morg-g	1	-	1	-	-	-	-	-	2/2
29.Nux-v	1	-	1	-	-	-	-	-	2/2
30.Phos	1	-	-	-	1	1	-	1	4/4
31.Plat	1	-	1	-	-	-	-	2	4/3
32.Positr	1	-	-	1	-	-	1	-	3/3
33.Puls	1	-	1	-	-	-	1	1	4/4
34.Rhus-t	1	-	-	-	-	3	-	1	5/3
35.Scut	1	-	-	-	-	-	-	-	1/1
36.Sol-ni	1	-	-	-	-	-	-	-	1/1
37.Spong	1	-	2	-	-	1	1	-	5/4
38.Stram	1	-	-	-	1	1	1	-	4/4
39.Sulph	1	-	1	-	1	1	-	-	4/4
40.Syc	1	-	-	-	-	-	-	-	1/1

41.Tarent	1	-	-	-	-	-	-	-	1/1
42.Toxi	1	-	-	-	-	-	-	-	1/1
43.Tritic-vg	2	2	-	-	-	2	-	1	7/4
44.Tub	1	-	-	-	-	-	-	-	1/1
45.Vanil	2	2	3	1	-	2	-	-	10/5
46.Verat	1	-	1	-	-	-	1	1	4/4
47.Zinc	1	-	-	-	3	-	-	-	4/2

4.5 Results of Repertorisation

The repertorisation included a maximum of eight rubrics to represent the essence of each Bach flower remedy and yielded the most suitable three remedies for each Bach flower remedy. This was based on the repertorial similarity and the number of rubrics the remedy appeared in.

The table below displays the remedies of reportorial similarities, with similarities and dissimilarities to the Aspen and the associated miasm (Boericke 2013, Phatak 2013 & Kent 1998).

Table 17: Results of repertorisation for Aspen

Aspen			Miasm
			Acute
Remedy	Similarities	Dissimilarities	
<i>Aconitum napellus</i>	<ul style="list-style-type: none"> -Anxiety, restlessness -Sudden, intense fear -Fear of death -Terror -Excitement with delirium -Ailments from anticipation, shock - Fear of the dark 	<ul style="list-style-type: none"> -Feels as though living the nightmare in reality -Fears death, although they can predict when they will die -Delusions that they will die soon -Fear expressed by frantic behaviour, screams, biting nails -Mental tension manifest as anxiety and violence -Screams with pain -All complaints from fear 	Acute
<i>Calcarea carbonica</i>	<ul style="list-style-type: none"> - Fear of the dark - Fear of disasters - Irrational fears - Fears worse at night 	<ul style="list-style-type: none"> - Known fears - Fear of isolation - Fear of going insane - Fear of poverty 	Psora/Sycosis

	<ul style="list-style-type: none"> - Fear of being alone - Terror on going to sleep - Nightmares - terror on waking - Sensitivity - Fear something bad will happen - Anxiety-restlessness 	<ul style="list-style-type: none"> - Fear of abandonment - Fear anything new or unfamiliar - Fear of ghosts/monsters - Fear being mocked or ridiculed - Fear public performances - Fear heights, claustrophobia - Fear of dogs, spiders, disease- TB, cancer, infections - Fear of misfortune. 	
<i>Nux vomica</i>	<ul style="list-style-type: none"> -Sensitivity to all impressions -Frightful -Apprehensive -Anxiety -Mental tension -Irritable 	<ul style="list-style-type: none"> - Fear of poverty - Fear of knives - Expressive about one's condition - Mental strain leads to use of stimulants 	Typhoid

The table below displays the remedies of repertorial similarities, with similarities and dissimilarities to the Cherry plum and the associated miasm (Boericke 2013, Phatak 2013 & Kent 1998).

Table 18: Results of repertorisation for Cherry plum

			Miasm
Cherry plum			Cancerinic
Remedy	Similarities	Dissimilarities	
<i>Arsenicum album</i>	<ul style="list-style-type: none"> - Anxiety, restlessness - Fearful - Sensitivity to impulses - Fear of being alone - Fear of insanity 	<ul style="list-style-type: none"> - Weary of life therefore wants to die - Suicidal tendencies - Wants company, feels better when with company - able to talk about fears - Worse between 1-2am 	Psora

	<ul style="list-style-type: none"> - Fear something bad will happen - Fear of the dark - Fear of death - Fear of losing control 	<ul style="list-style-type: none"> - Anxiety drives him out of bed at night 	
<i>Nux vomica</i>	<ul style="list-style-type: none"> -Apprehensive -Fearful - Fear of losing reason - Fear of insanity - Impulsive - Fear of suicide - Anxiety - Frightful - Nervous breakdown 	<ul style="list-style-type: none"> -Fear of the dark -Active imagination – about the unknown - Fear killing with a knife - Expressive about one's condition 	Typhoid
<i>Pulsatilla</i>	<ul style="list-style-type: none"> -Sudden outburst of emotions – highly emotional -Irritable - Anxiety - Nervousness - Fear of being alone 	<ul style="list-style-type: none"> - Changeable moods - Weepy - Seeks consolation - Fear of the dark - Fear of ghosts in the evening - Feeling of impending danger - Nightmares 	Sycosis

The table below displays the remedies of repertorial similarity, with similarities and dissimilarities to the Mimulus and the associated miasm (Boericke 2013, Phatak 2013 & Kent 1998).

Table 19: Results of repertorisation for Mimulus

			Miasm
Mimulus			Psora
Remedies	Similarities	Dissimilarities	
<i>Arsenicum album</i>	<ul style="list-style-type: none"> - Anxiety – suddenly at night - Irritable - Nervousness - Fear and dread of death - Fear of misfortune - Lacks courage therefore cannot take upon new tasks - Fear something is going to injure him - Fear of being alone - Fearful, frightful - Sudden mania 	<ul style="list-style-type: none"> - Restlessness, impulsive - Fear of death from starvation or incurable diseases - Hallucination – fixed ideas - suicidal tendencies - Delusional - Sadness, despair, depression - Fearful with impulses - Fear of insanity - Confusion 	Psora
<i>Ignatia amara</i>	<ul style="list-style-type: none"> - Rapid change of mental symptoms - Oversensitivity - Anxiety - Fearful, dread - Dwells on the past or incident - Timid yet can break out into hysteria - Continuous fright - Fear something bad will happen 	<ul style="list-style-type: none"> - Ailments from grief, worry - Desire to be alone - Fear of thieves - Fear of trifles - Fear of robbers at night - Outburst of emotions - Hysteria - Unable to control herself - State of confusion - Wants sympathy - Loquacious - talks to herself 	Cancerinic
<i>Nux vomica</i>	<ul style="list-style-type: none"> -Hypersensitive - Fear - Anxiety 	<ul style="list-style-type: none"> - Stress due to overwork - Impulsive, can become violent - Never satisfied 	Typhoid

	<ul style="list-style-type: none"> - Overthink, mind in a hurry - Nervousness 	<ul style="list-style-type: none"> - Irritable - Overexcitability - Hypochondriac 	
--	---	--	--

The table below displays the remedies of repertorial similarities, with similarities and dissimilarities to the Red chestnut and the associated miasm (Boericke 2013, Phatak 2013 & Kent 1998).

Table 20: Results of repertorisation for Red chestnut

			Miasm
Red chestnut			Sycosis
Remedy	Similarities	Dissimilarities	
<i>Calcarea carbonica</i>	<ul style="list-style-type: none"> - Anxiety - Apprehensive - Irrational fears - Fear something bad is going to happen - Anxiety, restlessness 	<ul style="list-style-type: none"> - Fear of being alone - Fears worse at night - Fear of the dark - Fear of isolation - Fear of abandonment - Fear of anything new or unfamiliar 	Psora/Sycosis
<i>Causticum</i>	<ul style="list-style-type: none"> - Ailments from worry, fright - Hopelessness - Despondency - Fear something bad will happen, to his family - Anxiety - Fear of death - Anticipation, dreadful events 	<ul style="list-style-type: none"> - Ailments from grief, sorrow - Lack of control - Insanity leading to confusion thereafter inability to do anything following fears - Timorous inclination 	Sycosis
<i>Phosphorus</i>	<ul style="list-style-type: none"> - Fearful - Clairvoyant - Fear of the future - Fear something will happen 	<ul style="list-style-type: none"> - Dread of death when alone - Fear of thunderstorms, twilight, of ghosts - sensitivity to impulses - Irritable 	Tubercular

	<ul style="list-style-type: none"> - Anxious worse when alone - Apprehensive - Fear of death - Overexert with sympathy leading to exhaustion 	<ul style="list-style-type: none"> - Active imagination - Nervous 	
--	--	---	--

The table below displays the remedies of repertorial similarities, with similarities and dissimilarities to the Rock rose and the associated miasm (Boericke 2013, Phatak 2013 & Kent 1998).

Table 21: Results of repertorisation for Rock rose

			Miasm
Rock rose			Acute
Remedy	Similarities	Dissimilarities	
<i>Aconitum napellus</i>	<ul style="list-style-type: none"> -Ailments from sudden fright, shock, fear -Sudden panic - Mental tension in a form of anxiety and fear - Terror - Intense fear – patient is frantic, screams, groans - Restlessness - Fear with sweat 	<ul style="list-style-type: none"> - Fear going to sleep - Fear of the future - Clairvoyant, active imagination - Predicts the day he will die - Fear of crowds - Fear of crossing streets - Fear of death 	Acute
<i>Arsenicum album</i>	<ul style="list-style-type: none"> - Sudden anxiety - Fearful - Nervousness - Fright - Restlessness - Anticipation 	<ul style="list-style-type: none"> - Fear of death - Fear of misfortune - Lack of courage - Fear with impulses - Fear of insanity - Fear of being alone - suicidal tendencies 	Psora
<i>Vanilla aromatica</i>	<ul style="list-style-type: none"> - Anticipation - Anxiety 	<ul style="list-style-type: none"> - Time passes too slowly or too quickly 	Syphilis

	- Re-lives the past	- Irritable and frustrated - Lack of concentration - Depression - Absent minded - No sense of direction - Desire to be alone although lonely	
--	---------------------	--	--

CHAPTER 5

DISCUSSION

The aim of the study was to explore the relationship of selected Bach flower remedies, the fear group, to the existing Homoeopathic Materia Medica noting the themes that emerged. The objectives of the study were:

- To determine and describe the mental and emotional symptomatology of each Bach flower remedy.
- To determine the remedies of repertorial similarity by the repertorisation of the characteristic symptoms of the selected Bach Flower remedies.
- To compare the existing Materia Medica of the selected Bach Flower remedies to the emerged Homoeopathic remedies after repertorisation.
- To explore the relationship between the selected Bach flower remedies and arising Homoeopathic remedies using thematic analysis of the Materia Medica.

The researcher feels the objectives have been attained and are discussed below.

5.1 Characteristic symptoms of the Bach flower remedies

5.1.1 Aspen

Aspen is one of the Bach flower remedies for fears of the unknown as displayed in Chapter 2 and 4. It is generally prescribed as a basic remedy for generalised anxiety and fear due to the vague nature it presents (Master et al, 2004). They are incapable of depicting the cause or reason for the intense fear they feel or describe the fear they are experiencing, however, they are tormented by terrifying ideas and thoughts (Master et al, 2004).

A feeling of being stuck in that emotional state is displayed being worse at night (Hyne Jones, 2005 & Master et al, 2004). These fears are accompanied by great anxiety with an active imagination. The anxiety takes over the mind, unable to think clearly or express their feelings and emotions. There is a sensitivity to all impulses around them, if overwhelmed, it brings about panic without reason (Vohra, 2005). The person experiences nightmares with extreme terror in a sense that they fear going to sleep due to these dreadful nightmares, once awake they are faced with terror looking back at the bad dream (Master et al, 2004). The fear of the dark is vaguely described because of this incapability to determine what exactly about the dark they are terrified of (Hyne Jones, 2005). Aspen is very intuitive and sensible person taking note of every aspect of life although they are unable to translate the intuitivism into words.

They have a sixth sense of impending danger contributing to the vague fears and anxiety, again, unable to articulate the exact element they fear. Due to the fact that Aspen is incapable of articulating to words the exact thoughts, feelings and emotions they experience, this could be the reason why the remedy vaguely represents symptoms (Master et al, 2004). The Bach flower remedy is thus poorly illustrated.

5.1.2 Cherry plum

Cherry plum is a remedy for individuals who experience a build-up of mental or emotional pressure. They desire being in control of their mind, ideas, thoughts and actions therefore fear losing control of these (Master et al, 2004). Often, they are near or on the verge of a nervous breakdown because of this internal tension they have built up leading to a fear of insanity (Master et al, 2004). They are often faced with mental conflicts between their thoughts of whether or not they should give in to their mind or stay in control (Götz Blome, 1999). This is a big characteristic of Cherry plum which makes up the central point of the remedy. The fear of suicide is depicted in Cherry plum because of the pressure they experience and thus a great desperation (Götz Blome, 1999).

They have ideas of doing fearful things if they lose control or give way to their mind. Some of the impulses including violent and murderous action which in turn can harm themselves and/or others (Master et al, 2004). These actions are sudden, breaking out into fits of rage, hysteria and irrational. This irrational behaviour (Götz Blome, 1999) is also expressed in their thoughts with sudden outbursts of emotions. Obsession and nervousness are characteristic symptoms of Cherry plum. They obsessively ask questions with a nervous talk and display obsessive behaviour due to the agitation and anxiety (Master et al, 2004).

5.1.3 Mimulus

Mimulus is also another basic remedy for vague anxieties and fears. The individual becomes easily fearful with overall anxiety (Götz Blome, 1999). This remedy can be used to treat anxiety related to daily stress typically depicting a housewife who has multiple chores to complete with limited amount of time.

The characteristic symptoms include a sensitivity and vulnerability to all expressions (Götz Blome, 1999). They are able to experience feelings strongly and intensely be it happiness or pain. The smallest or slightest cause brings on great sensitivity. The sensitivity may become oversensitive which is the cause of the anxiety.

The remedy can be given to individuals who experienced post traumatic events of which their thoughts constantly go back to the trauma, reliving the event. Mimulus also depict a fear of impending danger (Vohra, 2005) as with Aspen, however, the fear in Mimulus is related to the post traumatic event the individual experienced. With this revelation, they fear taking on new tasks especially if there are risks involved (Hyne Jones, 2005).

Some of the fears include the fear of dogs, snakes, illnesses such as cancer, pain, accidents, poverty, the dark, loneliness and misfortune (Hyne Jones, 2005).

5.1.4 Red chestnut

Red chestnut is profoundly a remedy for over-concern, worry and anxiety for the welfare of others (Vohra, 2005). In the real world, care and worry for a loved one may seem natural, however, with Red chestnut it can come across as smothering with excessive worry and concern (Vohra, 2005).

This remedy is commonly used by mothers whom show over-concern for their child when sick, this gives rise to the fear for diseases (Vohra, 2005). The fear is irrational since the mother tends to keep the child protected from anyone coming into contact with the child (Hyne Jones, 2005).

The remedy is excellent for instances of excessive worry and anxiety for a loved one which is unreachable since they feel a sense of helplessness (Vohra, 2005). Apprehension is seen for the safety and well-being of someone which they find themselves constantly checking on, such as their loved one which in turn brings on anxiety (Hyne Jones, 2005). As with Aspen and Mimulus, this remedy also shares a common characteristic of a feeling of impending danger however, this is related to the loved one since their concern is for the welfare of others.

5.1.5 Rock rose

Rock rose is very similar to Aspen. They both predominantly experience extreme terror, fear and anxiety however, Rock rose is an essential remedy for acute or sudden and fearful situations especially if dealing with life-threatening situation (Vohra, 2005). The individual eventually becomes anxious and anticipatory for future events (Vohra, 2006). It can also be useful for sudden hearing of bad news (Vohra, 2006).

The state is described as 'a state of frozen fear' (Vohra, 2006) with extreme terror and fear along with a feeling of no escape, of being stuck in that state. They are unable to think or cope, feeling completely stuck thereafter the anxiety takes over and blocks out

reason. The state may also be described as internal panic and internal nervousness without showing external nervousness or panic (Vohra, 2005).

5.2 Analysis of the emerged Homoeopathic remedies

5.2.1 Aspen

5.2.1.1 *Aconitum napellus*

Many Homoeopaths suggest *Aconitum napellus*, commonly known as *Aconite*, for ailments arising from sudden shock, threat, fear or panic thus makes it an exceptional acute remedy belonging to the acute miasm. They countenance great nervousness and panic. This is stated by Boericke (2013) as “great fear”, “a state of fear, anxiety and anguish of the mind and body”. No matter “how trivial” the complaint may be, these symptoms accompany it (Boericke, 2013). The state of fear is characterised by Phatak (2013) as screams with fear, “frantic”, “bites the nails”, and have this intense feeling that they would rather die.

Kent (2005) writes that the threat may come along suddenly without warning causing “great restlessness” making it difficult to sit still, as opposed to a calm and collective individual. This feeling of restlessness accompanies anxiety thus is ultimately one of the best remedies for anxious restlessness following *Arsenicum album* and *Rhus toxicodendron*. Boericke (2013) also describes a “physical and mental restlessness”. The anxiety and restlessness are also recognized in the nightmares, characterised by tossing and turning and talking in sleep. Phatak (2013) describes the fear and restlessness as “agonizing”.

This sudden threat experienced by *Aconitum napellus* is seen as feelings of nervousness and fear. Instances of fear include the “fear of accidents”, “of crossing a busy street”, injury, and thoughts of death (Phatak, 2013).

The fear of death is a significant symptom with its characteristics making *Aconitum napellus* a peculiar remedy. They express great anxiety over the thought of death, to such a degree of clairvoyance “predicts the time of death” (Phatak,2013), although they still fear death. In other words, they know the exact day, down to the exact time they will die.

Without warning, the individual can become easily startled or frighten, hence it is important to look for a suddenly excited individual when prescribing *Aconite* rather than a calm one. The anxiety and fear take over the mind making it unyielding to do anything. Phatak (2013) describes this feeling as being “besides himself”. We notice *Aconite* avoids places or situations which provoke excitability explaining the fear of crowds or crossing a busy street. Sudden and intense fear from the slightest cause is indicative of *Aconite*. Often, they feel the feelings they perceive feels like a dream.

Once the excitement subsides, the normal state emerges, we then tend to observe feelings of hurriedness. Everything is done in a hurry. They speak in a hurry similarly to *Nux vomica* although does not experience “hurried thoughts” (Kent, 2013) as such remedy. Yes, *Aconite* does have intrusive thoughts, but not as intense as *Nux vomica*. Hypersensitivity is also seen when the sensation of pain is perceived. They have an intolerance to pain (Boericke, 2013).

5.2.1.2 *Calcarea carbonica*

Calcarea carbonica forms part of the Psoric miasm although they do consist of traits from the Sycotic miasm. *Calcarea carbonica* is known for its necessity for “stability” and “security” (Kent, 2005), a feature of the Psoric miasm.

When we break down the name of the remedy, we ultimately can catch a glimpse of what the remedy entails. The calcium component provides protection, not only on a cellular level but also mentally. This strong theme originates from the source of the remedy, precisely the oyster. The carbon component embodies the trait of vital reaction, together with the calcium theme form the bases for the theme of protection.

It is imperative to recognize these themes as it outlays the underlying themes of the remedies.

With this knowledge, *Calcareo carbonica* displays a sense of weakness as delusions, “Delusion, that he is weak” (Kent, 2005), in that way, *Calcareo carbonica* builds a plan of protection. The protection doesn’t necessarily mean safety, although this is also important, but can consist of financial protection. This stems from their “fear of poverty” (Kent, 2005). *Calcareo carbonica* tends to find protection from people around them especially people they can form a dependency on therefore desire to have family and friends near them.

Like all carbonates, there is eventually a burn out thus *Calcareo carbonica* becomes fatigue and lazy. Mentally and physically they become exhausted, though full of anxiety. This fatigue is seen throughout the remedy (Kent, 2005).

They often symbolise their home as their safe haven, or find protection in someone close to them, when removed from that place of safety or moved away from the person they find protection in, they feel isolated (Kent, 2005).

If *Calcareo carbonica* is unable to obtain the protection they need, a fearful *Calcareo carbonica* arises. According to Kent (2005), *Calcareo carbonica* tends to talk about “fires, murder rats and mice”, as opposed to Phatak (2013), who highlights they experience vision of such things. There is apprehension of the mind therefore “fear loss of reason” (Boericke, 2013) of the mind or people will see through her and notice her confused state. They also fear developing diseases, particularly heart diseases. *Calcareo carbonica* becomes anxious if they witness torture in a horrifying manner. A fear of pain is also a common symptom thus avoid visiting a physician or dentist (Kent, 2005).

Above all, if failure to receive protection, there is an indifference that arises. Phatak (2013) notes the symptom “sits and breaks sticks all day”.

5.2.1.3 *Nux vomica*

This remedy fits majority of working-class individuals who are hard-working, “zealous” (Kent, 2005), ambitious and goal driven. They do whatever it takes to get the job done, very much take on mental strain with prolonged stress. They are rather irritable, “impatient” (Kent, 2005), oversensitive and fastidious. *Lycopodium* also resemble similar features of irritability, impatient and dictatorship, although *Nux vomica* is very forceful, outrageous, expressive and impulsive as oppose to cowardice seen in *Lycopodium*.

They are extremely hard-working, constantly working, very much hurried. We see this hurried theme “time passes too slowly” (Boericke, 2013 & Phatak, 2013) in their thoughts where even while in bed, their thoughts are rapid making it difficult to fall asleep. This results in them waking up tired and exhausted thus depend on stimulants to get them through the day.

Nux vomica prefers things his way, he can become easily irritable and angry ending off violently. They fear knives because they are very impulsive “lest she should kill herself or others” (Phatak, 2013).

5.2.2 Cherry plum

5.2.2.1 *Arsenicum album*

Arsenicum album (*Ars*) is also a Psoric remedy as with *Calcarea carbonica*. Typically, *Arsenicum album*'s main symptoms manifest as insecurity, loneliness, anxiety with fear and restlessness. *Arsenicum album* views the world in a very different perspective. There is a sense of weakness and defenselessness which manifest as insecurity thus need people around to depend on. A desire for company is rather their need to have people around them in case anything happens. They develop suspicion, are cautious and anxious in all aspects of their lives including their money matters, relationships and most importantly their health.

Ars displays hypochondriac characteristics which they develop a “fear of cancer” (Kent, 2005). They feel they have cancer at the very moment and fear it, not particularly that they will die from it. The cautiousness is seen in relation to their health. They fear that if they don’t take care of their health, they will get sick and die. We find that Ars watches what they eat, avoiding eating certain foods, don’t eat out often etc.

With this, cleanliness is very important. They tend to wash their hands constantly, in turn also contributes to the obsessive-compulsive trait of *Arsenicum album*. They prefer things to be in order according to the way they want things to be, if not, it really bothers them to a point of restlessness. They constantly move around until everything is in order as per their likings eventually becoming exhausted. *Arsenicum album* is “fastidious” and a “perfectionist” (Kent, 2005).

The “fear of death” (Boericke, 2013 & Phatak, 2013) can be devastating for *Arsenicum album*. Kent says there is great anguish for this particular fear and accompanies all symptoms, including the less significant ones. The individual develops a panic state with feelings of “he must die” and “there is no hope” (Kent, 2005).

5.2.2.2 *Nux vomica*

This remedy has emerged in results of Aspen therefore has been previously discussed in 5.2.1.3, although the researcher noticed anxiety and fear have been experienced in both Aspen and *Nux vomica*, however for different situations. *Nux vomica* displays anxiety due to over-work, stress and irritability as compared to Aspen which show symptoms due to fears of the unknown. The researcher feels although the remedy emerged after repertorisation for Aspen, it does not ideally express the same detailed symptoms as Aspen, although the underlying themes of anxiety and fear can be found.

5.2.2.3 Pulsatilla

Pulsatilla is pre-dominantly a female remedy, although can be used for males. This remedy belongs to the Sycotic miasm. Feelings of “softness” (Kent, 2005) is regarded as the main theme. According to Boericke (2013), they come across as a “mild, gentle and yielding disposition”. She can become very “tearful” (Kent, 2005), weeps at any given time especially when speaking of her symptoms. This accompanies a constant change of moods.

A childish trait is seen in *Pulsatilla*, often we find that she is stuck at that adolescence age therefore dislikes men. Men can also display similar feelings to the opposite sex (Boericke, 2013).

They live on sympathy with a desire to have people around them, “fear in the evening when alone” (Boericke, 2013). They love attention, thus being the centre of attention brings them great joy (Kent, 2005).

5.2.3 Mimulus

5.2.3.1 Arsenicum album

Arsenicum album is a common remedy for the Bach flowers thus has arisen in Cherry plum 5.2.2.1 therefore discussed thereof. The theme of insanity and control can be found in *Arsenicum album* and Cherry plum. In *Arsenicum album* there is a need to control things, for things to in the way and order *Arsenicum album* likes, if not, can be distressing. However, in Cherry plum, it is rather a fear of losing this control. If this occurs, the individual can become impulsive.

5.2.3.2 Ignatia amara

Ignatia is typically a Sycotic remedy. The main feeling is of sudden shock, fright, grief or disappointment. They are very gentle, sensitive and delicate yet “highly emotional” individuals (Kent, 2005). Although, hysterical behaviour can occur when overwhelmed or overexcited by emotions. They begin to act in ways which are unaccountable for and unexpected. There is often a great distress following uncontrollable emotions. It is characterised by nervousness, hysteria, sleeplessness, weepy and trembling (Kent, 2005).

We often notice convulsions brought on by grief or fright or “emotional epilepsy” (Kent, 2005). There is a “state of confusion” (Kent, 2005) thus becoming worn-out and exhausted.

5.2.3.3 Nux vomica

The researcher found a generalized theme of anxiety in *Nux vomica* which is further explained in 5.2.1.3.

5.2.4 Red chestnut

5.2.4.1 Calcarea carbonica

Calcarea carbonica does show signs of similarities to Red chestnut pertaining to the general themes. This remedy has previously been discussed in 5.2.1.2.

5.2.4.2 Causticum

Causticum (*Caust*) belongs to the Sycotic miasm. This remedy outlay the main theme of the Bach flower remedy Red chestnut, with the feelings of concern for their family, friends or a particular group, especially those that cannot stand up for themselves. If a threat is against an individual or group, they treat it as though the threat is directed to them, ultimately fight against it with all they have, to a point of giving their life for it. This describes their perseverance, compassion towards and concern for others seen in the remedy. They have an intolerance for injustice (Kent, 2005).

It does not only include a constant fight, *Caust* is the strongest person in the group, for instance in a family, *Caust* generally take on the role of the head of the family thus have to take care of the rest of the family, if a member becomes sick etc, they show great worry and concern. We see these symptoms as “anxiety for others” and “fear that something will happen to his family” (Kent, 2005). They are very sympathetic, which makes them weepy (Phatak, 2013).

5.2.4.3 Phosphorus

Phosphorus (*Phos*), belonging to the Tubercular miasm, is very much similar to *Caust*. Like *Caust*, they are sympathetic and portray feelings of concern and worry for others. Although, the anxiety expressed in *Phos* is anxiety of others, in other ways, *Phos* feels and can sense the anxiety others feel as opposed to *Caust* simply just expressing anxiety for others. We see the sensitivity of *Phos*, and their ability to diffuse into their surroundings (Kent, 2005).

Phos has an underlying feeling of being unloved or uncared for. For this reason, they tend to show affection in an attempt to receive affection. They are sensitive to emotions of others becoming easily overwhelmed (Kent, 2005).

Fears are heightened as soon as it gets dark, “fear of thunderstorms”, “fear of ghosts” (Boericke, 2013). They become anxious and prefer not to be alone.

5.2.5 Rock rose

5.2.5.1 *Aconitum napellus*

Aconite has already been discussed in 5.2.1.1, please refer for a description of the remedy. *Aconitum napellus* and Rock rose does belong to the same Acute miasm, therefore also experience similar symptoms. The researcher feels the remedy similarities are strong therefore would be an advantage to be prescribed concurrently. The remedies display sudden terror, which can also be seen in nightmares, anxiety relating to and fears. The situations both remedies can be used for are life-threatening situations or after sudden terror or shock.

5.2.5.2 *Arsenicum album*

Due to the generalized features of the anxiety and fears of *Arsenicum album*, the remedy appeared multiple times, please refer to 5.2.2.1 for a description of the remedy.

5.2.5.3 *Vanilla aromatica*

Vanilla aromatica, also known as *Vanilla plantifolia*, is a remedy which is poorly reflected in Homoeopathic Materia medica's thus made it difficult to determine the remedy picture.

Gathered from the proving (Klein, 2004), there is a disturbing feeling of death. It is either the individual is suffering and near death or someone close to them suffered death. They also experience dreams surrounding the theme of death which heightens the anxiety.

Hypersensitivity is also a theme which is important in this remedy since clairvoyance allows them to pick up on negativity and “psychic forms” in the surrounding environment.

Due to the limited research done on the remedy, the researcher looked at themes of the plant family the remedy belongs to, the Orchidaceae. The Orchid group has a sense or background of violence or abuse (Klein, 2014), thus would suit people who have been in that particular type of situations, whether sexually or physically.

5.3 Thematic analysis

As illustrated in Chapter 4, the emerged Homoeopathic remedies for each Bach flower remedy was tabulated (Table 17- 21) demonstrating the similarities and dissimilarities respectfully, which enabled the researcher to depict the themes that emerged between each Homoeopathic remedy and the Bach flower remedy.

The following section displays the selected Bach flower remedy with the emerged themes per surfaced Homoeopathic remedy. This will provide a clear understanding of the relationship between the both systems.

5.3.1 Aspen

5.3.1.1 Anxiety

Aconitum napellus displays a typical presentation of anxiety in an acute situation (Kent, 2005 & Boericke, 2013). The symptoms come across as very intense and fearful, often relating to shock or having been in a situation that was traumatic (Kent, 2005). It manifests as restlessness, frantic behaviour, screams and biting of nails (Kent, 2005). Anxiety is also revealed in anxious dreams which is characterised by sleeplessness, restlessness and tossing about (Kent, 2005 & Phatak, 2013). The

build-up of mental tension results from the anxiety and fear. *Aspen* and *Aconite* share similar characteristics in the manner and symptoms of the anxiety. The only dissimilarity relating to anxiety is the ability of *Aspen* to articulate into words as to how they feel and where the anxiety stems from.

Calcarea carbonica is indicated for individuals who become overwhelmed from physical illness or excessive work therefore fear a breakdown resulting in anxiety (Boericke, 2013 & Kent, 2005). They often experience confusion which adds to the anxiety. Anxiety can also be experienced when put into a new and unfamiliar setting or situation (Kent, 2005). Since this remedy is particularly used to their comfort zone or safe place, if taken out, they experience extreme anxiety and fear. Although *Aspen* and *Calcarea carbonica* expresses anxiety, the root of and presentation offers where in *Aspen* it is due to unknown fears.

Nux vomica is excellent for individuals who experience stress and anxiety due to work. An oversensitivity (Boericke, 2013 & Kent, 2005) is seen throughout all aspects which in turn leads to anxiety. *Nux vomica* is haunted by the little things he has to do, it is constantly on his mind with hurried thoughts to a point of which even after going home, he constantly thinks about it. These thoughts keep him up at night, this is when anxiety manifests, unable to sleep. Confusion of the mind builds up. When he eventually falls asleep, it's not for too long thus, wakes up exhausted (Kent, 2005). *Nux vomica* is very expressive in the way they feel which is not particularly *Aspen's* strength.

5.3.1.2 Fear of the dark

One of the striking characteristics in *Aspen* is the fear of the dark, this characteristic is also displayed in *Aconite* (Kent, 2005), *Nux vomica* (Kent, 2005) and *Calcarea carbonica*. The Homoeopathic Materia Medica poorly describes the reason or characteristics for the fear of the dark however, it is a common symptom between these remedies.

5.3.1.3 Sensitivity

Sensitivity is a common symptom seen throughout varies symptoms although, what the individual is sensitive to can differ. When we look at Aspen, the sensitivity is due to no apparent reason, this results in the individual becoming easily fearful however, Aspen has a sixth sense. They are very intuitive which allows them to predict future events and interpret the meaning of dreams. *Calcarea carbonica* is extremely sensitive and come across as shy or timid. They take offense easily (Kent, 2005) which gives rise to the fear of being mocked or ridiculed (Kent, 2005). Lastly, *Nux vomica* is oversensitive (Boericke, 2013 & Kent, 2005) to all impulses especially noise, light, and their surroundings manifesting as irritability. They become easily irritable from the slightest cause. *Aconite* is also hypersensitive all around especially to windy or draft with exposure to brings on symptoms, noise, touch as light as their clothing brings on discomfort and pain of all types make it intolerable (Kent, 2005).

5.3.1.4 Fear of death

Aconite displays fear of death (Phatak, 2013). The individual becomes frantic in the event of a life-threatening situation. The fears are so intense that they believe they are about to die. They actually sometimes predict the day they will die (Kent, 2005 & Phatak, 2013) more specifically the hour of death (Phatak, 2013) which is quite peculiar to *Aconite*. Aspen does experience fear of death which is not clearly depicted because of their lack of the ability to express their thoughts and emotions.

5.3.1.5 Nightmares and terror

Nightmares experienced by *Aconite* are caused by acute fear (Kent, 2005) which represents suddenly just as the individual falls asleep. The individual becomes restless with anxious dreams therefore the anxious starts off in sleep. It is characterised by

tossing about or moving about in sleep, talking and rapid respiration during sleep (Kent, 2005).

Nux vomica often wake up in a fright which can be disturbed from the slightest noise. We see the hypersensitivity theme coming through. They often fall asleep late, not because of nightmares but rather because of the crowded thoughts experienced by *Nux vomica* (Kent, 2005).

Calcarea carbonica's nightmares can also be quite distressing and frightful followed by anxious dreams. Some of the dreams include of monsters and of being bitten by dogs which brings on anxiety and fears. The dreams are often persistent which seems to continue even after waking up (Kent, 2005). Aspen is very similar to aconite since they both experience terror and anxiety on wakening although Aspen fears going to sleep. These two remedies are quite similar in this regard therefore would produce pleasing results if taken conjunctively.

5.3.2 Cherry plum

5.3.2.1 Anxiety & nervousness

The tendency of anxiety in the morning may be difficult to distinguish from *Nux vomica* and *Arsenicum album* therefore it is important to attentively search for psychological tendencies (Kent, 2005). *Arsenicum album* strive on support thus desire company, whereas, impulsivity and self-reliance are seen in *Nux vomica* (Kent, 2005). The anxiety tends to intensify in *Arsenicum album* as it progresses becoming more distinctive after midnight (Boericke, 2013) to towards the early morning with accompanying symptoms for instance, the fear of being alone and restlessness (Kent, 2005). Anxiety in *Arsenicum album* also accompany major fears, the fear of death, and anxiety over health. This anguish over health is expressed as an exaggeration of symptoms, nonetheless, the fear that they may possess cancer is related to the fear of death. It is imperative to distinguish *Arsenicum album* from other remedies since

many remedies affiliate with the symptom anxiety over health. The anxiety experienced by *Nux vomica* has been further discussed in 5.3.1.1.

5.3.2.2 Fear of losing control & Fear of Insanity

The researcher categorised these symptoms together due to their correlation. The characteristics of *Arsenicum album* which are fastidious (Phatak, 2013) and perfectionist (Kent, 2005) play a role in the development of this type of fear. This remedy strives on order and control which is as though their ultimate survival depends on it, in that sense, if control is lost it leads to the fear of insanity (Kent, 2005) following anxiety and fear.

Pulsatilla doesn't necessarily experience a fear of losing control although they do express an outburst of emotions (Kent, 2005) which have been previously bottled up, this comes from the remedy being highly emotional. *Nux vomica* is an irritable (Phatak, 2013) remedy whom often gets easily frustrated leading to the person becoming violent fears insanity and losing control (Kent, 2005).

Cherry plum carries a trait of having a good sense of reason however, they also possess a very intense emotional side. These internal emotions tend to build up if previously suppressed resulting in a nervous breakdown losing reason. They often can foresee a breakdown. There is often a conflict between the mind of holding on to reason or giving into the emotions and losing control.

5.3.2.3 Fear of being alone

There is a delusion arising in *Pulsatilla* relating to the fear of being alone (Boericke, 2013). The remedy may feel complete loneliness and forsaken therefore desires company eventually craving sympathy (Boericke, 2013). *Arsenicum album* is quite peculiar, they do not need company for sympathy but rather need people around them due to the fear of death and insecurities (Kent, 2005). They do not want to face a

health hazards alone therefore desire support and reassurance. This type of fear is common to occur at night. Cherry plum does experience the fear of being alone, although this fear is not clearly explained.

5.3.2.4 Fear of the dark

The fear of the dark is not a very distinctive feature in *Pulsatilla*, children are often afraid of the dark because they have delusions of seeing ghosts (Boericke, 2013) and vaguely women often have an aversion to men therefore experience delusions of seeing men or a man (Kent, 2005). The symptoms and fears seem to intensify during the dark (Kent, 2005) in an *Arsenicum album*, although it is not clearly elaborated. As discussed in 5.3.1.2, the symptom of the fear of the dark in *Nux vomica* is poorly described in the Homoeopathic Materia medica. All of the emerged remedies including Cherry plum are poorly defined therefore further research should be conducted.

5.3.2.5 Fear of suicide

In an *Arsenicum album* patient, this fear arises due to the intensity of depression. The individual's mind is flooded with all kinds of thoughts including the thoughts of death. This generally occurs at night in bed (Kent, 2005). The surge of despair and depression manifest suddenly resulting in the fear of suicide (Phatak, 2013). *Nux vomica* displays impulsivity relating to the reason why it presents a sense of fear of suicide. The type of suicide is quite distinctive which includes jumping from a height (Kent, 2005).

5.3.3 Mimulus

5.3.3.1 Anxiety and nervousness

This theme is a repetition throughout the Bach flower remedies in question since *Arsenicum album* (Phatak, 2013) has displayed this theme is Cherry plum therefore discussed thoroughly in 5.3.2.1. *Nux vomica* also displays this theme and is discussed as an emerged theme in the Bach flower remedy Aspen (5.3.1.1).

Ignatia anxiety stems from sudden shock (Kent, 2005), emotional upset, jealousy, depression, grief, anger and embarrassment. Therefore, we can say it can be used for situational anxiety as experience when sudden shock occurs, such as loss of a loved one or sudden heartbreak.

5.3.3.2 Fear of death and the Fear that something bad will happen

The only remedy this theme emerged for is *Arsenium album*. The fear of death (Boericke, 2013) can be provoked by another symptom of the *Arsenicum album* patient which leads to a sudden panic. This is characterised by extreme despair, thoughts of dying and hopelessness (Kent, 2005). The individual trembles with fear and anxiety. The fear of cancer may also be related to this type of fear and is elaborated in 5.3.1.1.

The fear emerged in Mimulus is the idea of getting injured or something happening to them inevitably leading to death. For this reason, they prefer not to try new adventures or tasks as a form of caution. *Ignatia* does experience this type of fear, however, more research needs to be done.

5.3.3.3 Lack of courage

As discussed above, Mimulus displays the fear of death relating to the fear of something bad will happen. However, with these fears they tend to also lack courage to try any new activities or tasks. Mimulus has an active and vivid imagination which contributes to the horror and fears. Post trauma also contributes to these fears and lack of courage. We see the lack of courage (Boericke, 2013) in *Arsenicum album* as well, presented as low self-confidence, insecurities and depression.

5.3.3.4 Dwells on the past or past events

The past event referred to is due post trauma or a bad experience altogether which is expressed in *Arsenicum album*, *Ignatia amara* and Mimulus. All three share common features and dwelling on the event thereafter re-living the event to repeated thoughts allowing fear to penetrate resulting in fears for new experiences.

5.3.3.5 Oversensitivity

Mimulus experiences an oversensitivity from the slightest cause or for the slightest reason similarly to *Nux vomica* as depicted in 5.3.1.3, however, *Nux vomica* also has a sensitivity to all impulses which is not seen in Mimulus. Mimulus does tend to feel emotions and pain more strongly than others causing great sensitivity. This comes from the ability to scrutinise everything. *Arsenicum album* is a very sensitive individual (Phatak, 2013) noting receptiveness to all sensations. The sensitivity is associated the fastidiousness, if things are not orderly arranged her the likings of an *Arsenicum album*, they become greatly distressed (Kent, 2005). The sensitivity is seen in *Ignatia* when offended since they get offended easily (Kent, 2005). It is also displayed with regards to their emotions as they are highly emotional although try to not show it.

5.3.3.6 Hurried

This theme is common between *Mimulus* and *Nux vomica* though show demarcating features. *Mimulus* demonstrate an overtly talkative anxious individual with hurried speech as a sign of nervousness, whereas, *Nux vomica* has hurried thoughts (Kent, 2005) which continue at night causing sleeplessness and anxiety.

5.3.3.7 Insecurity

Insecurity (Kent, 2005) in *Arsenicum album* is a fundamental and inherent characteristic which forms the underlying manifestation of all other symptoms. The insecurity is known for its vulnerability and susceptiveness which relates to the idea of death, fears and anxiety (Kent, 2005). Insecurity is displayed as scrutinising and overthinking in *Mimulus*, however, not clearly discussed.

5.3.4. Red chestnut

5.3.4.1 Anxiety

In *Phosphorus*, the individual becomes apprehensive, this is seen when thunderstorms occur (Phatak, 2013). Anxiety tends to manifest as soon as it gets dark and when alone. This is when the active imagination starts and fears arise. When the individual looks back, they become apprehensive and anxiety starts to manifest. They fear the dark, being alone, death, fire, thunderstorms and disease. They lack boundaries therefore able to diffused into their environment which results in the individual being highly anxious and emotional although it does not last very long (Kent, 2005). The symptoms pertaining to *Calcareo carbonica* is elaborated in 5.3.1.1.

The anxiety in Red chestnut is typically the anxiety experienced when unable to reach a loved one while expressing concern, for the safety and welfare of others and for

general over-concern for others in an overtly manner. This brings on extreme anxiety and can also be seen as an obsessive-compulsive disorder of constantly checking and reassuring themselves. This is also seen in *Causticum*. Red chestnut and *Causticum* are very much alike in their concern for others and the development of anxiety although *Causticum* has an injustice and anxiety about their health component to it (Kent, 2005).

5.3.4.2 Fear something bad will happen

As explained above, in *Phosphorus* the fears arise during twilight thus the fear of something bad will happen emerge (Kent, 2005). Their insane imagination takes over thus has delusions that something will happen. *Causticum* often display long standing exhaustion with an inability to do anything, thus feel a sense of something will happen to them or their family, causing anxiety (Kent, 2005). This is also a reason why they experience anticipatory anxiety. Red chestnut displays similar traits as *Causticum* thus would be a huge benefit to use as a conjunctive treatment. *Calcarea carbonica* also displays this symptom although more research needs to be done to determine the reason behind it.

5.3.4.3 Sympathy and concern for others

When we compare *Causticum* and *Phosphorus*, they are very similar yet distinctive. *Phosphorus* displays great concern for others although they do not focus on the feelings of others. They are able to detect and understand the concerns of others, confront it and dismiss it by removing themselves from the matter once settled. They are sensitive to all senses especially vibes, moods and environmental impressions. *Phosphorus* also tends to want sympathy and love to have family and friends around them alleviating their fear of being alone.

Causticum tends to constantly focus on the concerns of others thus a manifestation of anxiety occurs. They become greatly concerned with constant worry and a fear of the

issue escalating to a worse state. *Causticum* can connect with emotions of others therefore become very sympathetic towards others. They cannot tolerate injustice thus stand up especially for those who are unable to do so themselves to a point of if they have to give their life for it, they will gladly do so (Kent, 2005). Red chest also shows this deep concern and worry for the well-being of others.

Red chest shows over-concern for others which can become overwhelming and over-protective to a point of discomfort and an irritation. They become so passionate about keeping their loved ones safe not knowing their expression can become overt. It becomes quite distressing when the Red chestnut individual is not with the person they're concerned about thus feelings of helplessness and despair are experienced.

Calcarea carbonica tend to show emotions therefore prefer not to hear about sad or tragic stories. They are able to identify with the pain and suffering of others, similarly to *Phosphorus*, can pick up on the vibes of people around them (Kent, 2005).

5.3.4.4 Delusions

Causticum has delusions relating to the essence of the remedy and thus have delusions they are somehow a victim to a criminal offense although at times it is hard to distinguish their fears and delusions because they portray a characteristic of asking their feelings and emotions (Kent, 2005). *Phosphorus* tends to be clairvoyant with an active imagination contributing to the delusions arising at night (Kent, 2005). *Calcarea carbonica* fears the dark thus experiences delusions of ghosts and monsters at night (Kent, 2005). They also experience delusions of being weak which is a main symptom in *Calcarea carbonica*. Red chestnut does not specifically have delusions however, they do experience a fear of impending danger. More research needs to be done to determine the characteristic hereof.

5.3.5 Rock rose

5.3.5.1 Anxiety

The ultimate remedy picture of Rock rose forms a base for the anxiety presented. The remedy is for sudden extreme terror and fright especially in life-threatening circumstances. The anxiety arises in these instances and progress long after resulting in anticipatory anxiety. This anticipatory anxiety (Klein, 2004) is also seen in *Vanilla* which gets worse and more intense as the time for the event draws in.

Vanilla plantifolia is a recent remedy that has been proven, due to their, symptoms have not been thoroughly researched, although anxiety (Klein, 2004) is noted as a symptom experienced. The characteristics of anxiety for *Aconite* and *Arsenicum album* are discussed in 5.3.1.1 and 5.3.2.1 respectively.

5.3.5.2 Ailments from shock, fright and fear

Aconite is the first and foremost remedy to think of for acute conditions from shock (Kent, 2005). The symptoms present itself suddenly accompanied by fear and anxiety (Kent, 2005). Instances which *Aconite* may be beneficial is after life-threatening situations or any circumstances leading to shock and fright. This type is also seen in Rock rose although Rock rose experiences extreme terror.

5.3.5.3 Restlessness

Aconite and *Arsenicum* display a theme of restlessness (Kent, 2005 & Boericke, 2013), they portray very similar characteristics as opposed to Rock rose. *Aconite* and *Arsenicum* physically display restlessness by pacing or constantly moving. In Rock rose, there is an internal restlessness often relating to terror and panic.

5.3.5.4 Anticipation

As we have discussed, Rock rose may be used in life-threatening situations. This is similar to *Aconite* and *Arsenicum*. However, it can also be used for instances knowledge of someone who has been through those circumstances resulting in a complete panic. Thus, we can say, the remedy can be used if panic and terror build up before an event due to past experience or knowledge of. *Aconite* displays typical symptoms as such. With the limited knowledge of *Vanilla*, a type of anxiety (Klein, 2004) relating to this theme arises. They tend to play back on past experiences such as the violence or abuse seen in this remedy nonetheless (Klein, 2004), further investigation needs to follow.

5.4 Miasmatic classification

“There are different ways a situation can be perceived, and each miasm represents one way of perceiving the situation” (Sankaran, 2006b).

The researcher found no evidence of the classification of the miasms for the Bach flower remedies therefore did so by analysing the symptoms of the Bach flower remedies and compared them to the striking features of the miasms as described by Sankaran (2006a). The researcher found while the Bach flower remedies belong to a common group, there is variance of the miasms the remedies belong to.

Aspen show typical features are seen in the Acute miasm. According to Sankaran, the central theme of panic with a fight or flight response. It ultimately defends itself in a form of survival to ensure the vitality can tolerate the threat. The panic is accompanied by fear and anxiety, in come leads to aggression followed by repentance.

This theme is seen in both the Bach flower remedy and the emerged remedy *Aconitum napellus* as opposed to the other emerged remedies which represent the miasm and

Psora in *Calcarea carbonica* and Typhoid miasm in *Nux vomica*. *Aconite* however, displays the most similar symptoms to Aspen, being the remedy of choice.

We find that Master et al (2004) describes Aspen has a state of panic for no apparent reason and being stuck in that state, similarly, in *Aconite* it is described as a “state of fear” and “acute, sudden” with attempts to escape (Boericke, 2013).

Similarly, the Bach flower remedy Rock rose also displays characteristics of the Acute miasm, with the fundamental feelings of terror, fear and panic. They also show signs of wanting to escape the state, with failed attempts. *Aconite* also is an emerged remedy with similar features to rock rose in comparison to the Psoric remedies *Arsenicum album* and *Vanilla aromatica*.

The Cancerinic features are expressed in the Bach flower remedy Cherry plum, with the main theme being a need to maintain control. We find in the Cancerinic miasm, they tend to push themselves to attain control and when in a state of despondency, melancholy and discouraged, in an attempt to remove themselves from chaotic situations. In Cherry plum, there is rather a fear of losing control or giving into the mind which could result in impulsive behaviours. *Arsenicum album* show signs of control and obsessive behaviour, with the themes of insanity in *Nux vomica* and *Pulsatilla*.

The fundamental theme of Psora is an ultimate struggle and the theme of lack. They feel they now have to deal with the struggle with limited resources however, there is hope. It expresses generalized anxiety experienced daily, or rather by daily tasks which we find in the Bach flower remedy Mimulus as well as the emerged remedy *Arsenicum album*.

Finally, the Red chestnut depicts the Sycotic miasm. We see the miasm emerging in the remedy *Calcarea carbonica*. Although *Calcarea carbonica* is psoric, it does contain Sycotic traits of weakness, in an attempt to cover it up, they build up walls to protect themselves. The other emerged remedies *Causticum* belonging to the Sycotic miasm, and *Phosphorus* which belong to the Tubercular miasm, which ultimately comprises of Syphilis and Psora.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.1 Conclusion

The aim of this study was to explore the relationship of selected Bach flower remedies to the existing Homoeopathic Materia Medica of similar remedies. The aim was achieved by the review of Bach flower remedies and hence determining and describing the mental and emotional symptomatology of each selected Bach flower remedy. Thereafter, the remedies of repertorial similarity were determined by the repertorisation of the characteristic symptoms of the selected Bach flower remedies. Further, a comparison of the existing Materia Medica of the selected Bach flower remedies to the emerged Homoeopathic remedies after repertorisation was conducted. Various themes were drawn from the exploration of the relationship between the selected Bach flower remedies and arising Homoeopathic remedies. The various emerged themes were interesting and found potential for application in a clinical context. This context is within the ambit of prescription for anxiety and phobia disorders such as post- traumatic stress disorder and obsessive-compulsive disorder. The Bach flower remedies may be used in conjunction with the emerged Homoeopathic remedies to amplify the therapeutic effect and in some cases to support the therapeutic effect of the Homoeopathic remedy. The study highlighted the fact that the selected Bach flower remedies have some similar indications to Homoeopathic remedies and when such remedies arise in a Homoeopathic repertorisation the similar Bach flower remedies should be reviewed as well to gauge whether they could be prescribed in such cases as an adjunctive remedy or sole remedy that requires frequent dosing.

The researcher found having analysed both the Bach flower remedies of the fear group and the Homoeopathic remedies, there have been some similar remedies. For instance, *Aspen* and *Aconite* share multiple similarities regarding the fear symptomatology as opposed to *Calcarea carbonica* which exemplify the themes rather

than the rare and peculiar symptoms. The researcher discovered that there does exist a relationship between the systems and thus will contribute to positive patient care if considered for prescription concurrently.

Taking this into account, considering the vast amount of crime, violence, anxiety and fear inflicted in South Africa, there is a demand for appropriate and efficient care for anxiety disorders. The researcher recommends with detail case taking and precise prescription of remedies, both therapies can be used to reduce if used as management for anxiety disorders.

6.2 Recommendations for further research

The researcher recommends the following for further research:

- With the intention of detailing a precise and reliable presentation of the relationship between Homoeopathy and Bach flower remedies, further analysis of each Bach flower group should be considered to provide a deeper understanding, with the use of work done in this study.
- A study to further understand the descriptive features of the fears in Homoeopathic remedies using case studies.
- The researcher recommends investigating other alternate therapies that may complement the treatment of Homoeopathy and thus, contributing to improvement of patient care and outcomes, such as Ayurveda, Phytotherapy and Naturopathy.

6.3 Limitations of the study

The researcher took delight in executing this study and found analysis studies to be of great value to those interested in the study of Homoeopathy and its alternative therapies. However, the researcher found limitations permissible to only the five Bach flower remedies from the fear group. In order to broaden the sphere of expertise of Homoeopathy and the Bach flower system, the researcher recommends further inclusion of Bach flower remedies should be investigated to determine further relationships between. The researcher discovered a lack of descriptive evidence of certain symptoms, thus found it challenging to distinguish themes and further analyse.

REFERENCES

Allen, H. C. 2005. *Keynotes and Characteristics with Comparisons of some of the Leading Remedies of the Materia Medica with Bowel Nosodes*. 8th ed. New Delhi: B. Jain Publishers.

Akhondzadeh S, Naghavi HR, Vazirian M, Shayeganpour A, Rashidi H, Khani M. 2002. Passionflower in the treatment of generalized anxiety: a pilot double-blind randomized controlled trial with oxazepam. *Journal of Clinical Pharmacy and Therapeutics*. Volume 26(5): 363-367. Available: <https://doi.org/10.1046/.1365-2710.2001.00367.x> (Accessed 13 September 2019).

American Psychiatric Association. 5th Ed. 2013. *Diagnostic and Statistical manual of mental disorders: DSM-5*. Washington, DC: American Psychiatric Publishing.

Bach, E. 2005. *The Essential Writings of Dr Edward Bach: The Twelve Healers and Heal Thyself*. London: Vermilion.

Ball, S. 2013. *Principles of Bach Flower Remedies*. London: Jessica Kingsley Publishers.

Barlow, D, H. 2004. *Anxiety and its Disorders: The Nature and Treatment of Anxiety and Panic*. New York: The Guilford Press.

Baxter, A. J., Scott, K. M., Vos, T. & Whiteford, H. A. (2013). Global prevalence of anxiety disorders: a systematic review and meta-regression. *Psychological Medicine*. Cambridge University Press, 43(5), pp. 897–910. Available: <https://doi.org/10.1017/S003329171200147X> (Accessed 11 September 2019).

Boericke, W. 2013. *Pocket Manual of Homeopathic Materia Medica*. Germany: Narayana Publishers.

Boote, D, N. Beile, P. 2005. Scholars Before Researchers: On the Centrality of the Dissertation Literature Review in Research Preparation. *Educational Researcher*. Volume 34(6): 3-15. Available: <https://doi.org/10.3102%2F0013189X034006003> (Accessed 12 November 2019).

Campbell, A. 1999. The Origins of Classical Homoeopathy? *Complementary Therapies in Medicine*. Volume 7(2): 76-82. Available: [https://doi.org/10.1016/S0965-2299\(99\)80085-5](https://doi.org/10.1016/S0965-2299(99)80085-5) (Accessed 13 November 2019).

Chancellor, P, M. 2005. *Illustrated Handbook of Bach Flower Remedies*. Version 1.0. London: Vermilion.

Dhawale, M, L. 2014. *Principles & Practice of Homoeopathy*. 4th Ed. New Dehli: B. Jain Publishers.

Dreyer, A. Dreyer, S. Hattingh, E. & Thandar, Y. 2012. 3rd Ed. *Pharmacology for Nurses and Other Health Workers*. South Africa: Pearson Education South Africa.

Ernst, E. 2010. Bach flower remedies: a systemic review of randomized clinical trials. *Swiss Medical Weekly*. Volume 2010/33-34 Available: <https://doi.org/10.4414/smw.2010.13079> (Accessed 29 May 2018).

Gelabert, R, Z. 2017. Clinical Study of the Effectiveness of Pluralist Homeopathy in Generalized Anxiety Disorder. *Alternative & Integrative Medicine*. Volume 6(4): 250. Available: <https://www.omicsonline.org/peer-reviewed/clinical-study-of-the-effectiveness-of-pluralist-homeopathy-in-generalized-anxiety-disorder-95294.html> (Accessed 13 November 2019).

Götz Blome, M, D. 1999. *Advanced Bach Flower Therapy: A Scientific Approach to Diagnosis and Treatment*. Vermont: Healing Arts Press.

Hahnemann, S. 1999. *Organon of medicine*. New Dehli, India: B. Jain Publishers.

Halberstein, R. DeSantis, L. Sirkin, A. Padron-Fajardo, V. & Ojeda-vaz, M. 2007. Healing with Bach Flower Essences: Testing a Complementary Therapy. *Complementary health practice review*. Volume 12(1): 3-4. Available: <https://doi.org/10.1177%2F1533210107300705> (Accessed 13 November 2019).

Hanson, C. & Modiba, W. 2017. Overview and management of anxiety disorders. *South African Pharmaceutical Journal*, Volume 84(5) 43-50. Available: <http://www.sapj.co.za/inde.php/SAPJ/article/view/2487> (Accessed 09 September 2019).

Harwood, J. 2018. *Secrets of Bach Flower Remedies*. London: Ivy Press.

Haselen, R. v., 1999. The relationship between homeopathy and the Dr Bach system of flower remedies: A critical appraisal. *British Homeopathic Journal*, pp. 121-127. Available: DOI: 10.1054/homp.1999.0308 (Accessed 11 September 2019).

Klein, L, R, S. 2004. *Luminos Homeopathic Provings*. Germany: Luminos Homeopathic Courses.

Klein, L, R, S. 2014. *Orchids in Homeopathy*. Germany: Narayana verlang Publishers.

Howard, J. 2007. Do Bach flower remedies have a role to play in pain control?: A critical analysis investigating therapeutic value beyond the placebo effect, and the potential of Bach flower remedies as a psychological method of pain relief. *Complementary Therapies in Clinical Practice*. Volume 13(3): 174-183. Available: <https://doi.org/10.1016/j.ctcp.2007.03.001> (Accessed 6 August 2019).

Hering, C. 2003. *Hering's Guiding Symptoms of our Materia Medica*. New Delhi: B. Jain Publishers.

Herman, A, A. Stein, D, J. Seedat, S. Heeringa, S, G. Moomal, H. & Williams, D, R. 2009. The South African Stress and Health (SASH) study: 12-month and lifetime prevalence of common mental disorders. *South African Medical Journal*. Volume 99(5

Pt 2):339–344. Available: <https://www.ajol.info/index.php/samj/article/view/50764>
(Accessed 3 May 2019)

Holden, S. 2003. *The Ultimate Guide to Health from Nature: Vitamins, Minerals, Herbal Remedies, Bach Flower Remedies, and Aromatherapy Essential Oils*. Israel: Astrolog Publishing House.

Holistic health practitioner. 2018. *Top 10 Homeopathic Remedies for Managing Stress, Fear and Anxiety*. Available: <https://www.homeopathystore.com/blogs/wellness-center/17313969-top-10-homeopathic-remedies-for-managing-stress-fear-and-anxiety> (Accessed 13 November 2019).

Hyne Jones, T, W. 2011. *Dictionary of the Bach Flower Remedies*. London: Vermilion

Jawna-Zboinska, K. Blecharz-Klin, K. Joniec-Maciejak, I. Wawer, A. Pyrzanowska, J. Piechal, A. Mirowska-Guzel, D. & Widy-Tyszkiewicz, E. 2016. Passiflora incarnata L. Improves Spatal Memory, Reduces Stress, and Affects Neurotransmission in Rats. *Phytotherapy research*. Volume 30(5): 781-789. Available: <https://doi.org/10.1002/ptr5578> (Accessed 13 September 2019).

Kent, J, T. 1998. *Lectures on Homoeopathic Materia Medica: Together with Kent's "New Remedies" Incorporated and Arranged in One Alphabetical Order*. New Delhi: B. Jain Publishers.

Kent, J, T. 2005. *Lectures on Homoeopathic Materia Medica*. New Delhi: B. Jain Publishers.

Kinrys, G. Coleman, E. Rothstein, E. 2009. Natural remedies for anxiety disorders: Potential use and clinical applications. *Depression and Anxiety*. Volume 26: 259-265. Available: <https://doi.org/10.1002/da.20460> (Accessed 13 September 2019).

Leary, B. 1999. The early work of Dr. Edward Bach. *British Homeopathic Journal*, Volume 88(01): 28-30. Available: [DOI: 10.1054/homp.1999.0270](https://doi.org/10.1054/homp.1999.0270) (Accessed 24 February 2019).

Magnani, P. et al. 2010. Dose-effect study of *Gelsemium sempervirens* in high dilutions on anxiety-related responses in mice. *Psychopharmacology*. Volume 210(4): 533-545. Available: <https://link.springer.com/article/10.1007/s00213-010-1855-2> (Accessed 5 August 2019).

Manchandra, R, K & Mehra, P. 2013. Samuel Hahnemann: The Founder of Homoeopathy. *Indian J Res Homoeopathy*. Volume 7(2): 98-99. Available: <http://www.ijrh.org/text.asp?2013/7/2/98/116638> (Accessed 30 November 2019).

Martin, E, A. 5th Ed. 2010. *Oxford Concise Colour Medical Dictionary*. Oxford: Oxford University Press.

Master, F, J. Deshmukh, A. Deshmukh, K. & Kodia, K. 2004. *Bach Flower Remedies for Everyone*. New Delhi: B. Jain Publishers.

Murphy, K. Kubin, Z. J. Shepherd, J. N. & Ettinger, R. H. 2010. Valeriana officinalis root extracts have potent anxiolytic effects in laboratory rats. *Phytomedicine*. Volume 17(8-9): 674-678. Available: <https://doi.org/10.1016/j.phymed.2009.10.020> (Accessed 18 September 2019).

National Institute of Mental Health (online). 2016. *Anxiety Disorders*. Available: <https://www.nimh.nih.gov/health/topics/anxiety-disorders/index.shtml> (Accessed 21 May 2019).

Patil, J. D. 2006. *Group Study in Homeopathic Materia Medica*. India: B. Jain Publishers.

Phatak, S, R. 2013. 2nd Ed. *Materia Medica of Homoeopathic Medicines*. New Delhi: B. Jain Publishers.

Porter, R. S. & Kaplan, J. L. 19th Ed. 2011. *The Merck Manual of Diagnosing and Therapy*. Whitehouse station, New Jersey: Merck Sharp & Dohme.

Rector, N. Kitchen, K. & Bourdeau, D. 2016. *Anxiety Disorders: An information Guide*. Canada: Centre for Addition and Mental Health.

Richardson-Boedler, C. 2002. *Applying Bach Flower Therapy to the Healing Profession of Homeopathy*. India: B. Jain Publishers.

Sankaran, R. 2001. *Homeopathy - The Science of Healing*. India: B Jain Publishers.

Sankaran, R. 2006. *The sensation in homoeopathy*. Mumbai: Homoeopathic Medical Publishers

Scholten, J. 2007. *Homoeopathy and the Elements*. New Delhi: B. Jain Publishers.

Tiwari, S, K. 2012. 5th Ed. *Essentials of Repertorization*. New Delhi: B. Jain Publishers.

Van Haselen, R. 1999. The relationship between homeopathy and the Dr Bach system of flower remedies: A critical appraisal. *British Homeopathic Journal*, pp. 121-127. Available: DOI: 10.1054/homp.1999.0308 (Accessed 29 May 2018).

Vermeulen, F. 2000. *Concordant Materia Medica*. Haarlem: Emryss Publishers.

Vithoukas, G. 2002. *The Science of Homeopathy*. New Delhi: B. Jain Publishers.

Vohra, D, S. 2015. *My Clinical Experiences in Bach Flower Remedies*. New Delhi: B. Jain Publishers.

Vohra, D, S. 2005. *Bach Flower Remedies: A comprehensive study*. New Delhi: B. Jain Publishers.

Walter, M, E. 2003. Current St. John's Wort research from mode of action to clinical efficacy. *Pharmacological research*. Volume 47(2) 101-109. Available: [https://doi.org/10.1016/51043-6618\(02\)00266-9](https://doi.org/10.1016/51043-6618(02)00266-9) (Accessed 12 September 2019).

Yang, S, W. Koo, M. Wang, Y. 2015. The Influence of Bach Rescue Remedy on the Autonomic Response to Mental Challenge in Healthy Taiwanese Women. *Integrative medicine research*. Volume 4(1): 84. Available: https://www.researchgate.net/publication/276441747_The_Influence_of_Bach_Rescue_Remedy_on_the_Autonomic_Response_to_Mental_Challenge_in_Healthy_Taiwanese_Women (Accessed 13 November 2019).