

## Questions and Answers

*Isn't a flower oil just another name for an infused oil?*

No, flower oils are not infused oils. Although there are some similarities in the method of making, there are some major differences which create a completely different type of oil. Whereas roots, leaves, stalks and petals are steeped in oil for 2 to 3 weeks to create an infused oil, only the flowers of the plant are left in oil for a maximum of 3 hours in direct sunlight to create a flower oil. This process of making flower oils is called solarisation and is also the most common method used in the preparation of flower remedies. Infusing plant material in oil over a long period of time draws some of the chemical constituents, while solarising flowers in oil only transfers the vibrational impulse of the flower into the oil. In some cases infused oils can be used for the same conditions as flower oils but in the main the vibrational impulses of flower oils are used to treat different states from their infused counterparts.

*How do I use a flower oil?*

Very much as you would an essential oil. For massage, mix four drops in a base oil such as almond or grape seed. Up to eight flower oils can be used at any one time. Essential oils can also be added to the base oil so there is a flower/essential oil blend. Unlike essential oils, though, flower oils can be used undiluted, applied directly onto the skin from the bottle.

It is widely accepted that vibrational essences such as homoeopathic and flower remedies cannot be mixed with essential oils: the pungencies of the oils are far too strong for the subtle energies of vibrational essences. This is not the case with flower oils, however, as the vibrational nature of these oils is far more robust and dense than their flower remedy counterparts. For this reason it is strongly recommended that the bottles are given a quick vigorous shake before use. Oil is a very dense carrier for a vibrational essence which lies dormant until the shaking activates its energetic healing potential. Warming the oil is another way in which the vibrational energy of the flowers is activated, so before applying to the skin rub the oil in the palms of the hands. The more the skin is massaged with the flower oils the more energy is released for absorption into the subtle anatomy.

Unlike essential oils, no flower oil is contra-indicated, hazardous, toxic or photosensitive. Some essential oils are irritants to the skin, yet all flower oils can be applied neat to the skin. Also, the flower oils can be taken internally with no danger of any side-effects, which is very useful for those who are unable or unwilling to use flower remedies suspended in alcohol.

### *How are flower oils made?*

A clear glass bowl is filled with oil, olive oil in the case of the flower oils described in this book as they were all made in the Mediterranean, and placed in the sun. Freshly picked flowers are placed in the oil and left in the sunlight for up to 3 hours. It is the action of the sunlight which draws the therapeutic impulse from the flowers. This process is similar to that used in making flower remedies but oil instead of water is used. One big difference is that flowers float on water but sink in oil, which means that the quality of the vibrational impulse passing from the flowers to the oil is much heavier, denser and slower than that which passes into the water. It is important to ensure that whilst solarising in this way none of the physical properties of the flowers are drawn into the oil. Solarisation is concerned with capturing only the vibrational impulse of the flowers, not any chemical substances. Under strong sunlight periods much shorter than three hours have to be used for certain delicate looms in order to avoid any physical material of the petals contaminating the oil.

Once the flowers have been removed from the bowl, the oil is bottled. There is then a dilution of the original oil, called the mother oil, in another oil. No more than four drops of the mother oil are added to each 10 ml bottle before the internal dropper is fitted and the bottle is ready to use. The physical contents of each bottle are therefore pure oil. However, this is merely the carrier for the vibrational impulse of the flowers that were captured in the initial solarisation process. This corresponds directly to the stock level of dilution used in the preparation of flower remedies.

### *What is a vibrational impulse or essence?*

Vibrational impulses or essences are not medicines but catalysts which work to integrate mind, body and spirit. Since they nourish the emotional, mental and spiritual aspects of our being they have been likened to 'food for the soul'. Chemical analysis is unable to detect the negligible amount of flower extract in the bottles. Essences are physically dilute and do not work by biochemical intervention as do pharmaceutical drugs. Rather they work through the principle of energetic resonance. The process of solarisation creates an energetic pattern in the oil or water which can be transmitted to the person orally or through their skin. The vibrational impulses of flowers cannot create side-effects, they are non toxic and have been used safely by professional and non-professional healers for nearly 80 years.

*How are the therapeutic qualities of flower oils and remedies determined?*

The process of discovering the healing properties of flowers started in the late 1920s with the work of Dr. Edward Bach, the creator of the now famous Bach Flower Remedies. This form of complementary therapy has moved on a great deal since those early days without losing sight of his most valuable pioneering work. As in his time, the primary method to discern a flower's healing potential is intuition. Each producer has their own unique way of connecting with their intuitive nature. The vast majority of the flowers described here were made in the Mediterranean area: on the Greek island of Symi, just north of Rhodes, the mountains and coast of Andalucia, southern Spain and eastern Spain, in the province of Valencia. My travels into the Algarve and Alentejo provinces of southern Portugal also provided some of the remedies.

Four trips were initially made to the island of Symi during four springs before a full understanding of the project emerged. Initially the flowers were made into flower remedies. However, on the last visit the oils were made and the descriptions modified to reflect the heavier and denser vibrations captured in the oils. Along with intuition, astrology and contacts with the Greek god Prometheus were employed in order to discern the energies of the flowers. By the time the second half of this collection was undertaken, in Spain and Portugal, the flowers were being solarised in oil and also in water at the same time. As a result there are two sets: flower oils and their parallel flower remedies. Both, or either can be used, depending on personal requirements.

*Do flower oils and remedies have any effect upon the physical body?*

No, not directly. Flower oils and essences work upon the human aura or subtle anatomy, the bioelectric energies which surround and interpenetrate the physical body. At this level of our being the vibrations of the flower oils have a powerful influence. Dis-ease resides not just in the physical body but the subtle anatomy too. In the vast majority of cases the dis-ease will have been present in the aura as a dysfunctional energetic pattern for some time before it impacts upon the physical body. Dis-ease is much easier to treat within the aura than the physical body as it is not as dense, not fully manifest. Flower oils treat the imbalances of the aura which in turn can influence the body if there are corresponding physical imbalances. This means that any changes that occur on the physical level will only be an indirect result of the use of flower oils.

*Dowsing is a common method of prescribing flower remedies. Is this the case with flower oils?*

Yes, flower oils lend themselves readily to dowsing. The best method is to take a box of the oils in one hand and with the other dowse, asking if any of the oils would be suitable for the

treatment. A positive swing on the pendulum would indicate a 'yes', so open the box and ask the same question for each individual bottle, until the appropriate bottle or bottles are discovered. Go through all the other boxes in the same manner. If more than eight flower oils have dowsed positively, dowse each of these positive bottles again, holding in mind the question, "Is it acceptable to discard this oil?" This should get you below eight bottles.

Choosing in this manner allows the descriptions to be studied and may well give insights into individual circumstances.

*Can the flower oils and flower remedies be used together?*

Yes, indeed they can. An excellent way to combine the two is to choose oils to use in a massage and make up a dosage bottle of the parallel flower remedies to take away. The therapeutic vibrations of the oils are then reinforced by the regular oral taking of the flower remedies.

A dosage bottle is normally a 30 ml. dropper bottle filled with one part brandy to three parts spring water to which four drops of the chosen flower remedies are added. This should be taken regularly, four drops, four times daily. The bottle will last approximately one month.

## **Personality Types**

There is a famous story of Dr. Edward Bach at a dinner party. He had become slightly bored with the conversation and his mind had turned to his pet project, his flower remedies. According to the story it was one of those moments of inspiration. He saw, seated at the table around him, twelve distinctive personality types: the fiery, angry person; the shy and retiring; the dominating one etc. He was already of the opinion that if all these different people were to contract the same disease they would have different emotional and mental reactions, dictated by their general personality. Now he was able to see in front of him all of them at the table. These people formed the basis of his first set of remedies, The Twelve Healers. His reasoning was that irrespective of the problem or condition, it is the *mood* of the individual that should be treated by the use of the flower remedies, not the physical condition.

From the very beginning of the flower essence movement, treating through personality traits has been an important aspect of the therapy. Our personalities are doorways through which the healing qualities of the flowers can enter the human being. Many producers coming along in the wake of Bach's work have continued in this vein.

Many of the flower essences in this book have descriptions in personality terms. This is not so much as to keep to the tradition started by Bach but for ease of documentation. When discerning the use of flower essences I find it helpful to think in personality terms: if this flowering planet were a person, what sort of person would they be? The flowers lend themselves to this type of exploration. I find it very easy to imagine personifications of flowers. Building up a picture of a flower remedy in this way then allows me to extend its uses beyond the confines of the personality.

Bach was thinking along the lines of treating through the personality long before he developed flower remedies. His training as a homoeopath would have led him to study the classic homoeopathic constitutional remedies that are given to certain types of people, based on their physical, mental and emotional characteristics. In fact, before he came across homoeopathy he was already thinking along these lines with his work as a bacteriologist, relating different intestinal flora to different personality types. The descriptions

of The Twelve Healers are classically homoeopathic in nature and were devised for use as constitutional remedies. For example, regardless of the person's symptoms, give Impatiens if they are impatient in nature, quick to anger etc. Of course we all feel angry at some point so the same remedy can be given for this emotional state even if we are not an Impatiens type by nature.

The personality essences in this book can be used in exactly the same manner. If an individual can be identified with the personality description, the essence can be used as a constitutional remedy, just like The Twelve Healers. The remedy or remedies should be taken regularly over a month or more, especially for chronic conditions. Application of the flower oil will reinforce this. And just like other flower remedies, these essences can also be used when people are displaying the traits temporarily, regardless of their personality type.

## **Impact on the Aura**

It was long after Dr. Bach's death in November 1936 that the documentation of the impact of flower essences upon our aura started to appear. It was Gurudas in his groundbreaking volume "Flower Essences and Vibrational Healing" who started the ball rolling in this respect. The aura, which is also referred to as the subtle anatomy or light body, is to our physical body what the atmosphere is to the Earth. The aura is a dynamic flow of energy beyond the confines of the physical body yet it inter-penetrates it as well. Like the Earth's atmosphere, it becomes more rarified the further it extends from the physical form. At its densest the aura is electro-magnetic in nature but the vast majority of the aura vibrates at speeds beyond that of light and is therefore undetectable by human instruments. To discern it we have to use our inner instruments, such as intuition, as we have done for tens of thousands of years. However, science is able to prove some evidence of its existence through such techniques as Kirlian photography, where the lower levels of the aura have been photographed and the changes that occur when vibrational remedies are taken.

The simplest way to understand and work with the aura is to break it down into four levels. The highest, most rarified and vibrationally fast is our Spiritual body, which relates to the element of Fire. Beneath this is the Mental, relating to Air and beneath the Mental body is the Emotional, relating to water. The fourth level, which is the densest and vibrates just above and below the speed of light is the Etheric, relating to the element of Earth. There are more complicated models describing the nature of the light body but I have found this one to be adequate.

A thought will have an impact within the mental level of the aura, just as an emotional response will in the emotional level. We can change our aura's shape, colour and structure by putting or thinking ourselves into emotional or mental states. When we take vibrational remedies, either orally or topographically, their initial impact is within the aura. If we know which essence we are taking our aura will begin to change before the remedy has been taken, because our consciousness is already affected and changes in consciousness affect the aura immediately. Because we are dealing with frequencies beyond the speed of light, when we take a flower essence there is an immediate and instantaneous response within the aura. In fact we do not have to use the essence for it to influence

the aura, we can simply think about it, or even just hold the bottle. Amazing stuff!

The theory of dis-ease within the subtle anatomy is that dysfunctional energetic patterns, be they in the spiritual, mental or emotional levels will, if left untreated, become denser and move to the etheric. Once they have disrupted the free flow of energy at this level they are only one step away from manifesting on the physical level as disease. It is much easier to treat conditions at the higher, rather than lower levels.

The vast majority of the flower essence descriptions in this book document the changes that occur to the aura when an essence is used because I find it particularly easy to visualise the impact of flowering plants upon the aura. Flower essences come under the umbrella of Vibrational Essences, which includes homoeopathy, radionics and gem elixirs. It is really within the aura that this group of natural medicines impact and have their greatest use for curing and alleviating suffering.