

**Inner Garden
Alchemy Course – Herbal 1**

Lesson 1 – Basic Tincture

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Inner Garden Alchemy Course Lesson 1 – Basic Tincture

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Introduction

Whith our lessons we intend to provide the two pillars of Philosophy: Theory and Practice. Sometimes practice should precede theory, so that you may be able to receive your personal truths or universal truths at the feet of Nature which then afterwards may be confirmed and bolstered by theory. In other cases, especially when it comes to more advanced and more dangerous operations, theory may precede practice. The focus of this course, however, is on practice. This is because, as noted in lesson 0, it is through physical learning and “through the hands” that we most intimately may approach an intuitive feel for the matter. It is said that those who wish to succeed on the Alchemical Path, should need the three following qualities: sound judgment, good theoretical knowledge, and a skilled hand.

There where we expound on “Alchemical Theory” this is with the intend to provide you with the necessary knowledge to achieve a sound judgment and a basis to transcend this with the higher sensing and intuitive faculties. It is important that you should never attempt an alchemical experiment if you don't know the objective, the procedure and the desired result: in Alchemy, there is no random experiment, nor an experiment made out of curiosity. If you are unsure about this, consult your Guide first.

In the “Practical Section” of each note we describe the essential laboratory techniques in as much detail and required precautions as is deemed necessary for the particular stage and a safe conduct of the experiment, without providing too much “head knowledge.”, The first experiments are simple and we shall gradually go on to more complex experiments so the students who do not have previous knowledge or experience in a chemical or alchemical laboratory will get a chance at developing a skilled hand.

The Herbal Work

The present course lies entirely in the domain of Herbal Work or the Vegetable Kingdom. It is in this realm that we most easily may acquire basic subjects for the purpose of our work, which is the purification and attunement to the Divine. Both preparation and ingestion of simple tinctures can be complementary aspect in your development as a student of alchemy.

Health is defined as the orderly condition and metabolic efficiency of a living organism; in humans both in terms of body and mind. For the prevention and cure of health issues, our epistemological western society tends to rely on synthetic medicine. The use of herbal medicine and the practices of old are nowadays dismissed as “dabbling” in medicine, or alternative medicine at best. This does not do justice to the fact that medicine today developed from research into the active ingredients of traditional medicine. The concept that a disease is curable by use of traditional medicine and that the living organism can return to its state and balance and heal by treatment with the right herbal preparations in the West is oftentimes replaced by a mere treatment of symptoms, as a result of which a dependancy on continuous application of the medicine develops.

It is not our intention to dismiss modern day allopathic medicine as inappropriate. Having lost the keys to proper application of herbal medicine we have a long way to go before we can reinstate herbal medicine, or empowered versions of herbal medicine by use of the art of alchemy, to their proper place. It should also be noted, that it may take many years of study before you feel confident to prescribe forms of alchemical medicine to yourself, and even then only with great caution. We do want to point out, however, that many among us still believe there is a place for traditional healing practices. For thousands of years, shamans, monks and priests have transmitted the knowledge of the body's natural abilities to heal. They had a cultivated intuitive sense of nature and its curative powers from an energetic perspective. Currently this energetic perspective has gained recognition in the form of ‘Energy Medicine’ and thereby reconnects to the old domain of alchemists and spagyrist. It is this perspective at herbal preparation from the point of view of energy and vibrational signature that is important in all our work. In alchemy this system has been developed to a high degree by the many Philosophers of Nature that pursued the art over many a lifetime. As a student of alchemy, this knowledge will allow you a vantage point from where one can better understand the dynamics of health and energetic patterns that are part of the intelligent, self-regulating, guiding, vital life force that is part of all living beings and which at some level connects to a living beings.

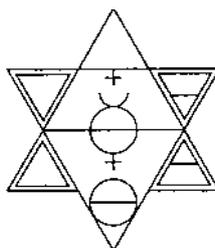
In this lesson you will start with the preparation of a first tincture. Making a tincture is one of the most basic means of making a medicinal preparation in alchemy. It is also quite simple to do. The next step from this is the plant Elixir, which is stronger than the tincture in its effects. In this lesson you will learn how to make both, as well as what their similarities and differences are. You may choose to make several tinctures and Elixirs and compare their effects on you both physically and psychically.

So what is a tincture, really? Here we are really dealing with the very basics of alchemy. But this basic procedure can be advanced to something truly Alchemical – a process that goes beyond regular chemistry.

When you make a cup of tea, the hot water extracts certain components from the leaves or herb. A Spagyric tincture can be compared to this hot cup of tea, except that it results in a more concentrated and potent mix of the herb's components. The process involves considerably more time and energy than making a cup of tea because it requires an additional concentration, separation and purification of the herb's components.

First Principles of Alchemy

Traditionally, distinction is made between the one Prima Matter (or Prima Materia), the Two Contraries, the Three Principles, and four Elements and a fifth Quintessence. The Prima Materia is issued forth from God, or the Cosmic. At this level, there is only Infinity, and the energy that issues forth is pure, of One Nature. It is represented by the symbol \oplus . As this energy of the Prima Materia descends towards our plane, the physical plane (in other words, as this energy becomes more physical), it enters into the world of duality – although still on a higher astral level. This duality is represented by Nitre (!) - or Active, Masculine energy, representing Spirit, Life energy – and Salt (!), or Passive, Feminine energy, representing the more mundane or physical aspects of duality. One could compare this to yang and yin energies, respectively. As this energy is further corporified, it splits into the Three Principles (we are still on the astral realm at this point). These are the energies the alchemist will most often work with, as they are astral in nature and not physical, but are housed by the substances we work with. Here, the alchemist will take a plant or mineral and Separate it into these three substances, purify them, and then recombine them to form a more pure state of that plant or mineral. These three principles are Sulfur (!), Mercury (☿), and Salt (!). At this point we will present to you an important key that has been transmitted through generations of the Philosopher's of nature. It provides a symbolic map that is relevant both to the work in the lab and to the oratory:



The central column of above figure shows these three principles of Sulfur (!), Mercury (☿), and Salt (!) from top to bottom. In the plant realm, Sulfur most often comes in the form of an essential oil; Mercury will come most often in the form of alcohol (ethanol), and Salt will most often come in the form of salts. These are purified, then recombined and incubated for a certain time, then taken internally in an appropriate liquid. Do not make the mistake of confusing Salt, Sulfur, and Mercury with the physical substances bearing the same name, as we are speaking here only of specific energies.

Finally, these energies are further divided into the Four Elements as they finally reach our physical, mundane plane of existence. The Three Principles divide into the four Elements: Earth (!), Water (!), Air (!), and Fire (!). Again, these represent energies and should not be confused with the mundane substances bearing the same name, although they do house these

energies. When we speak of the energy, the words will be capitalized (i.e. Sulfur, Mercury, Fire), and when we speak of the mundane substance it will be in lower case letters (i.e. water, salt).

Q1: What is the relation between the three Principles and the four Elements?

Required Materials

For this first operation you may use any herb, such as fennel, rosemary, or lemon balm. The materials required are as follows:

- A few hundred grams of the dried herb of your choice
- Two mason jars with lid
- A bottle of white brandy (or Everclear)
- A bottle of distilled water
- Mortar and pestle
- Corningware or Visionware dish, or anything similar that can withstand high heat
- Camping gas burner or camping stove
- Coffee filters or surgical cotton
- Funnel
- A small tincture bottle for the finished tincture

Q2: What materials did you manage to get a hold of, and which would you improve in the future?

References

There is an abundance of superficial books on “pop-Alchemy” in bookstores and online, so caution is advised when acquiring books on alchemy – there is a lot of misinformation going around. It is best to get recommendations for specific books from experienced Alchemists. For now, the following books are recommended:

- Frater Albertus' “Alchemist's Handbook”
- Manfred Junius' “Practical Handbook of Plant Alchemy”

For our purposes, you will be fine without either of these books, as full instructions are given here. It is best to read through these instructions before starting in order to be able to begin with the goal in mind.

The Process

Start of the Work

Like all life on Earth, alchemical matter is subject to astrological influences. We only have to look to the Moon and its effect on the tides and even on our moods for proof of this. The extent of this influence is something that has to be established by the practitioner individually. Many practitioners believe that astrological considerations have no relevance in simple Spagyric work.

However, it will become a matter of importance later on. At this point, there are some considerations that are easily followed, in order of importance:

- Find the ruling planet of the herb that you are using (a list of ruling planets is given for a number of herbs at the end of this Note) and begin grinding of the herb in the mortar and pestle on that day
- Follow the phases of the Moon. For example, use a Philosophical Month¹ for the full duration of maceration. It is best to start on a new moon, and end on a full moon.
- Try to avoid negative aspects between the Sun, Moon and Saturn
- If you pick the herb yourself, it is best to do so at dawn, just before sunrise on the day of the ruling planet of that herb. There are more detailed guidelines of how to harvest herbs in a traditional manner that is best aligned to the spiritual force connected with the living organism, but this is part of supplementary note that you may request at a later stage. At

¹ A period of 40 days is often encountered for alchemical operations. Some relate this to the Noatic forty days and nights, the alchemical transformation being seen as bringing about changes in the material similar to what the Flood did for the Earth itself.

this point you will have to find a way that best matches your gut feeling, For the purpose of our first basic tincture it is also allowed to purchase the herb from a third party. Once you have acquired the herb, grind the herb's leaves and flowers and cut the stem to small pieces.

Q3: Do you think dried or fresh herb is better to use?

I. Solution

Start by grinding your herb on the day of the ruling planet of that herb. Depending on the herb you use, you may find that there are a lot of small sticks and such that interfere with the grinding. You can remove the sticks by sifting the herb through a kitchen sieve, continue grinding, sift again, and so on, until you have a fine powder. Save the sticks you sift out: They will not form a tincture, but are used later in the process.

Once you have ground all your herb, put it into one of the mason jars and cover it with the brandy or Everclear to the height of two or three fingers. This total mixture should not exceed one third of the volume of the mason jar you use, as we want to allow adequate room for circulation (or breathing room) during maceration.

As you progress you will find that the work of dissolving belongs to the greatest secrets of Alchemy. Fulcanelli summarizes this in the following: "Whoever has an adequate knowledge of the praxis, will be aware that the key of the Work lies in the Art of dissolving. And since it is necessary to perform more of these operations, it involves so many secrets of secondary nature, which strictly speaking only concerns one in reality. The entire Art therefore can be reduced to the dissolving. Everything depends on it and the way it is carried out. That is the secret of secrets, the key of the magistrums, hidden under the mysterious axiom "Solve et Coagula" - Dissolve the body and coagulate the Spirit."

Alchemists call the fluid that is used for dissolving a "Menstruum." When making a cup of tea, we use the universal solvent: Water. The menstruum you are using here is white Brandy or Everclear (white Brandy is preferred), or if you are up to the challenge: 7x rectified grape alcohol.

Q4: Why do you think white Brandy is recommended?

II. Putrefaction (Maceration)

The next part of our work is macerating the herb in the Menstruum. After you have added the alcohol to the ground herb, the flask is Hermetically sealed (that is, it is sealed air tight). The lid of the mason jar should serve this purpose. Some speak of a threefold "sigil of Solomon" that was traditionally used to Hermetically seal the vessel. Once the flask is sealed you will give the liquid some time to take in the essentials of the herb, and for the herb to slowly release these essences. This works best at a temperature of 40C. In fact, higher temperatures work even faster, like the example of making tea shows us, but in order to avoid scorching the Spirit and life of the herb you should avoid temperatures that are higher in temperature than your hand would be able to withstand without burning.

Most commercial tinctures are made within a day. Compared with the tinctures we made, these are woefully weak, as the alcohol is not given enough time to withdraw the essentials from the herb. You may well find that the tinctures we make ourselves using the processes given are much stronger than commercial tinctures.

A sand bath with a terrarium heater provides an elegant setup for maceration, or if you want to keep it simple, just put it near a heat source such as a room heater or on top of a refrigerator. Be sure to warm the flask first before you seal it, otherwise a slight overpressure will develop, which is not beneficial for maceration. Ideally, you should shake the mix once per day. The maceration time should have a duration of at least one philosophical month.

Q5: On which moon phase do you think the maceration should ideally be finished?

III. Separation (Distillation)

After the philosophical month has elapsed, check the colour of the liquid. The colour of the liquid can range from green, golden, red, or blue. If the liquid is brown, it may need a longer maceration period. If you are satisfied with the colour of your tincture, you can proceed to separate the liquid from the solid plant material. Do this by placing filter paper in the funnel and filter the liquid through it into the second mason jar (or other suitable glass container). If you do not have a

funnel, you may alternatively place a coffee filter over the mouth of the mason jar and secure it by tying a string around it, and filter it that way. Set aside the liquid in a tightly closed bottle (preferably an amber tincture bottle). Set aside the solid material you filtered from the tincture, including all the twigs, everything you can scrape from the filter paper or cotton, and the herb saturated with the alcohol.

Q6: Which of the three principles are in the liquid and which in herb?

IV. Purification (in this case calcination of the salts)

At this point you have your tincture and all solid material you filtered from it. You can use this tincture as is for medicinal purposes, but we will go a step beyond this, applying alchemical principles to our tincture in order to increase its strength.

In this stage you will apply fire as a purifying agent to the solid plant material you filtered from the tincture. Place all the solid matter into your Corning or Visionware dish, bring it outside and place it on the heating element (whether gas or electric), and heat it until it smokes. You could also light the herb on fire, as it is saturated with alcohol. When there is enough smoke, this smoke is also combustible and may also be lit on fire. This way, your herb burns both from the bottom and the top. Generally, there is a limit to the temperature you want to reach, or else you will start fusing and volatilizing your Salt. This will take a lot of heat, and most heating elements will not reach this temperature, but it is something to keep in mind.

If you are using a pyrex dish, be careful to heat and cool the dish slowly, since pyrex has only a limited resistance to thermal shock. It is usually the deformations during cooling that can lead to the dish fracturing.

Avoid the use of stainless steel and other metal pans. When heated, these dishes form poisonous metallic salts which then come into contact with your ashes.

Continue the calcination until your ashes become black. When the matter stops smoking, let everything slowly cool, then grind your ashes. When transporting them, be careful, as the slightest wind may cause them to blow around. Reheat your ashes as before; you will find that it smokes again, but to a lesser degree. Repeat this cycle of grinding and calcining until your ashes are a light gray, almost white. In order to whiten the ashes, you should see them glow red during calcination, and ideally keep them at this temperature for about a day.

This stage of calcination is best done outside – performing it in the kitchen may be dangerous because the average kitchen fume hood is not equipped to handle large amounts of smoke. If you live in an urban area, it is best to do the calcination at night, with the balcony door and windows closed. This scenario of practicing alchemy in an apartment goes to show that Alchemy can be practiced anywhere in our modern age. Needless to say, you should make sure that the camping stove is protected from the wind, safely isolated from anything that could catch fire, and make sure that the smoke emitted will not be a nuisance for neighbours.

After the calcination of the ashes is complete, you can then proceed to extract the soluble Salt from it, known as *leaching*. It is important that you calcined the ashes thoroughly, because otherwise the extracted Salt will easily be contaminated by other semi-soluble substances, and the Salt will not be white but a yellowish or orange. Ideally, when your Salt is dissolved in distilled water, it will look perfectly clear and colourless.

Some have suggested to proceed with dissolution even though the ashes are still in the black stage, because this will result in a bigger yield of Salt. While this may be true, the added quantity comes at the cost of a decrease in purity of Salt. You want the Salt to be as pure, snow white as possible.

Pour distilled water (or even distilled rainwater, which is better) over the whitened ashes and stir or shake vigorously for a few minutes. Experiment with the use of cold and hot distilled water. Let the ashes settle for a day and siphon off the water. Filter the water through filter paper. Put this water on an evaporating dish (you could use your Corningware dish on very low heat for this operation). Gently and very slowly evaporate off the water until your Salt is dry. Do not let the liquid boil, or you may lose some of your Salt with the steam. If all goes well, crystals of your Salt will form on the bottom of the dish. Repeat the process of dissolution to see if you can get more Salt out of the ashes. When no more soluble Salt can be extracted, the ashes are called “Caput Mortem” or “Dead Head.” Most alchemists teach that the dead head should be discarded, but a few take the complete opposite point of view, and believe that the rejected ashes can become the corner stone of the work.

Q7: Why is distilled rainwater preferred?

Q8: What works best to obtain pure, snow white, water-soluble Salt? Cold or hot water?

Q9: At this point, what Alchemical principles are we working with? What contains the Salt? What contains the Mercury? What contains the Sulfur?

V. Cohobation or coagulation

You probably have heard of the adage, “Solve et Coagula.” In the beginning of this Note, the importance of the “Solve” was emphasized, and this was also the start of the work. You have subsequently worked through a number of operations and have now come to the “Coagula” of the process. It is possible to apply a number of repetitions of the “Solve et Coagula” on the matter you now have, to further strengthen and fuse the Principles, but in the scope of this first Note, the work is finished here.

Grind up your Salt to a fine powder. If possible, keep it warm so that it does not deliquesce: Because the Salt is so pure at this point, it can draw atmospheric moisture from the surrounding air, and subsequently liquefy itself into a oil, called Oil of Tartar. To prevent this, a little heating may be necessary during grinding. Add the Salt to the tincture you set apart earlier, and seal it Hermetically. Let the tincture-Salt combination macerate as you did earlier during the dissolution stage of the work for at least a Philosophical Month. During this period, the Salt and the tincture will “Marry,” combining together to form a new alchemical liquid, evolving the original herb to a new level. There is a fine interplay between the Salt and the tincture, and over a period of a few months you may slowly but surely notice an alteration of the smell and even colour of the tincture, tending towards red.

Q10: What do you think subsequent phases of Solve et Coagula would be?

VI. Fixation and VII. Lapidification

Traditionally, these last two steps would complete the 7-step process. However, they fall outside of the scope of this Note.

The most important steps unlocking the remedial substance from their matrix are:

- Step II: Putrefaction (at its lowest level a maceration, in later work a fermentation)
- Step III: Separation of the principles
- Step IV: Purification of the principles
- Step V: Cohobation, the Chymical marriage of the principles

In note N002 some basic theory on a wider range of alchemical processes will be given, as well as the “arcane formula” underlying the work.

Result

If you have followed the directions in this instruction, and have made sure to avoid contact of the principles with metals and other foreign material, you will now have a tincture that is perfectly safe to ingest. Any herb that is non-poisonous can be prepared in this way and lead to a tincture or concentrated herbal extract. Just a few drops in a glass of water or in a glass of wine is adequate to benefit from its effects. Apart from the physical effects this alchemical tincture has on your body, it may also affect your psychic body. You may find an increase in dream activity and quality, or even in an increase in psychic activity, such as intuition.

Q11: What effects (if any) do you notice after ingestion of the tincture?

When considering the proper dosage, it is important to keep in mind that we are dealing with a concentrated extract in which all the Principles are present. If you would keep the Principles separate, Mercury is said to have an impact on depletions and disturbances of Life-force, Sulfur deep seated problem in the astral body or soul, and Salt directly benefits bodily complaints. Modern-day medicines mainly contain the Salt principle, and work only on the physical level. The benefit of homeopathy, in contrast, lies principally in the fact that it contains an imprint of the Mercury, and triggers healing at the root of the disease – the Vedantic concept of the Causal Body. Often the use of poisonous plants work to trigger a reaction of the body. Alchemical medicines

work on all three levels: the body, soul, and spirit. This is the reason why, in principle, alchemical recipes are generally not taken in homeopathic doses.

Q12: Do you think it is possible to separate the Mercury from the tincture?

Concluding Remarks

The aim of this first Note is to provide a small introduction to some alchemical concepts by means of a simple set of procedures of Spagyrics. If you have completed this first experiment and would like to have further tutelage, email your answers to this Lesson to your Guide, together with some pictures of your work. The practice in this lesson may have helped you to acquire a basic feel of the energetic components of Sulfur (!), Mercury (☿), and Salt (!) that lie at the centre of our art. These subjects will be revisited in more detail in following lessons, where we will deal respectively with Oil of Egg (primarily !), The Ens process (primarily ☿), and the circulatum minor (primarily !). However, before deepening this subject we will expound on the root causes of all that we will encounter in the domain of alchemy. Hence, the next note elaborates on the unseen dimensions of reality, including a further deepening of the alchemical concepts.



Appendix 1: Planetary correspondences

This appendix lists the correspondences of the starting material to the moon, the sun and the planets. With regard to minerals the planetary attributions are as follows:

Sphere	Rules
☉ (Sun)	Gold
☾ (Moon)	Silver
♂ (Mars)	Iron
☿ (Mercury)	Mercury
♃ (Jupiter)	Tin, Zinc
♀ (Venus)	Copper
♄ (Saturn)	Lead, Antimony, Bismuth

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sun ☉	Moon ☾	Mars ♂	Mercury ☿	Jupiter ♃	Venus ♀	Saturn ♄

For minerals/metals the correspondence is very straightforward since the minerals present very primal manifestations of the energies of life. The Plant Kingdom and the Animal Kingdom present progressively more complex forms of life, and the association with planets is more diffuse. This appendix gives a rough overview of the most respected knowledge on the subject, but even so, contradictions are unavoidable. The following table gives a list of general guidelines², after which plant specific relations are given.

Sphere	Rules
☉	1) Plants with parts resembling the sun in shape and/or colour, as the orange, the reddish-orange spice saffron, and the following yellow flowers: comomile, claudine, marigold, sunflower; 2) Medical plants affecting the heart, a part of the body ruled by the sun: European angelica, lovage, rosemary, rue (all stimulate circulation); 3) Others: centaury, eyebright, storax, walnuts.
☾	1) Plants with parts similar in shape and/or colour as banana, gourds, mango, melons, pumpkin, and the following white or yellow flowers: opium poppy, orris root, sweet flag, water lilies; 2) Plants with high water content, often with soft juicy leaves: cabbage, cucumber, lettuce, and other leafy vegetables; 3) Plants that live in or near water: seaweed, watercress, willow, wintergreen.
♂	1) Plants with thorns and prickles (thorns represent weapons and relate to Mars as the God of war): barberry, cacti, hawthorn, nettle; 2) Plants with a strong acid taste: capers, coriander, garlic, gentian, hops, horseradish, mustards, onion, peppers, radish, tobacco, wormwood; 3) Others: basil, sarsaparilla, tarragon.
☿	1) Plants with fine or highly divided leaves (because of the planet's airy nature): caraway, carrots, dill, fennel, parsley; 2) medicinal plants affecting the brain, nervous system, or speech: lavender, lily of the valley, marjoram, parsnips; 3) others: elecampane, horehound, mandrake.

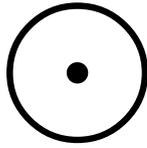
² Source: "The herb book", John Lust, 1974

♃	<p>1) Rules many nutritious fruit and nuts: almond, chestnut, currant, fig, olive, rose hip; 2) Plant with pleasant odour: anise, balm, cloves, English myrrh, jasmine, linden, meadowsweet, nutmeg; 3) the oak tree, which is associated to the God Jupiter in mythology; 4) medicinal plants affecting the arterial system or liver, parts of the body ruled by Jupiter: chervil, cinquefoil, dandelion, oaks, sage; 5) Others: fir tree, mulberry.</p>
♀	<p>1) Plants with particularly pretty flowers (relate to Venus as goddess of love and beauty): columbine, daisy, periwinkle, primrose, some roses, violet; 2) red fruits (Venus favourites): apple, blackberry, plum, raspberry, red cherries, red elderberry, strawberry, tomato;</p>
♄	<p>1) Plants with cooling qualities: barley, comfrey root, tamarind; 2) woody shrubs or trees that show annual rings (like Saturn's rings): elm, cypress, pine; 3) poisonous or narcotic plants: hellebore, hemlock, marijuana, mezeron, monkshood, yew; 4) Others: quince, re beet, sloes, Solomon's seal.</p>

Manfred Junius' practical handbook on Plant Alchemy list more detailed guidelines on planetary correspondences, and often also lists secondary planetary correspondences. The existence of more than one correspondence is often a cause of confusion as to which sphere is the primary correspondence. The Alchemy Journal featured a literature study by Johann F. W. Hasler³, who has inventorized planetary correspondences from a number of respected authors on the subjects. Hasler has done a thorough job in listing the plants that different authors assign to each of the planets alphabetically. After the name or variations of the name of plants, a list of superscript letters appears. The key is the first letter of the surname of author or authors of the specific books surveyed, listed below under "Bibliographic Key".

Key	Literature
A	Agrippa Von Nettesheim, Henry Cornelius, The Three Books of Occult Philosophy: A Complete Edition (St. Paul, MN: Llewellyn Publications, 2004) [1533], edited by Donald Tyson. Book I, chapters 23-29 pp.75-95.
C1	Cunningham, Scot, Magical Aromatherapy: The Power of Scent (St. Paul, MN: Llewellyn, 1989), p. 166.
C2	Cunningham, Scot, Cunningham's Encyclopaedia of Magical Herbs (St. Paul, MN: Llewellyn, 2002), pp. 271-273.
C&C	Cicero, Chic & Cicero, Sandra Self Initiation into the Golden Dawn Tradition, pp.281-282, 291.
D&Ph	Denning, Melita and Phillips, Osborne, Planetary Magick: a complete system for knowledge and attainment (St. Paul, MN: Llewellyn Publications, 1992)
FA	Albertus, Frater, The Alchemist's Handbook: Manual for Practical Laboratory Alchemy (New York: Samuel Weiser, 1974).
J	Junius, Manfred M., The Practical Handbook of Plant Alchemy: An Herbalist's Guide to Preparing Medicinal Essences, Tinctures, and Elixirs (Rochester, VT: Healing Arts Press, 1993) [1979], pp. 102-122.
K	Konstantinos, Summoning Spirits: The Art of Magical Evocation (St. Paul, MN: Llewellyn Publications, 2002), p.146.
W	Whitcomb, Bill, The Magician's Companion: A practical encyclopaedic guide to magical & religious symbolism (St. Paul, MN: Llewellyn Publications, 2001) pp. 467-472.
Z	Zalewski, Christine L., Herbs in Magic and Alchemy: Techniques from Ancient Herbal Lore (Saint Paul, MN: Llewellyn Publications, 1990), pp. 115-124.

3 Refer to www.alchemylab.com/AJ7-2.htm#Planetary_Attributions



- Acacia D&Ph, W, C&C, C2
Almond Z
Aloe Z
Amber A
Angelica FA, W, Z, C2, J
Angelica, wild J
Arabic, Gum C2
Ash C2, Ash Tree FA, W, Z
Ash J
Balm A
Balsam A
Bay C1, C2, A, C&C, Z, FA, W
Bean Z
Benzoin W, Z, C2
Bergamot C1, J
Blueweed J
Borage Z
Bromeliad W, C2
Burnet FA
Butterbur FA
Buttercup Z
Calamus aromaticus A
Calamus Z, J
Calendula C1
Camomile FA, D&Ph, Z, W,
Camphor Z
Carline Thistle Z
Carnation W, C1, C2
Cashew W, C2, D&Ph
Cassia Z
Cedar W, C1, C2, A
Celadine Z
Celandine FA, C2, J
Centauray Z, C2, FA, J
Chamomile W, C2, J
Camomile FA, D&Ph, Z
Chicory W, C2
Chrysanthemum D&Ph, W, C2
Cinnamon D&Ph, W, C1, C2, C&C, Z, J
Cinquefoil J
Citron W, C2
Clove tree J
Cloves A, Z
Coconut Z
Copal D&Ph, C1, C2
Corn Z
Daffodil Z
Dandelion Z
Date palm D&Ph
- Dittany A, J
Elecampane J
Eucalyptus Z
Eyebright FA, D&Ph, C2, Z, J
Finger-grass J
Five-leaf J
Frankincense D&Ph, W, F, C1, C2, A,
K, Z
Galbanum Z
Gentian (great felwort) A, J
German chamomile J
Ginger A, J
Ginseng W, Z, C2
Goldseal C2
Goto Cola Z
Grape, grapevine J
Grapefruit Z
Ground ivy J
Gum Arabic C2
Hazel W, C2
Heart-trefoil FA
Helienthus Z
Heliotrope D&Ph, W, Z, C2
High Joan the Conqueress Z
Honewort Z
Honey Z
Ivy, ground J
Juniper FA, W, C1, C2, Z, J
Larkspur D&Ph
Laurel D&Ph, J
Lemon balm J
Lemon W, Z, Lemon tree J
Libanotis (rosemary?) A
Lignum aloes A
Lignum Vitae Z
Lime W, C1, C2
Lingwort J
Liquidamber C2
Lote-tree (lotus tree) A
Lovage FA, C2
Marigold FA, D&Ph, FA, C&C, A, Z,
C2, J
Marshmallow J
Mastic F, A, Z, C2
Mimosa D&Ph
Mint A
Mistletoe D&Ph, W, Z, C2, J
Musk A
Mustard, black J
Mustard, white J
Myrrh Z
Neroli C1
Oak D&Ph, W, Z, C2
Olibanum C&C, Z
Olive Z, C2, Olive tree J
Orange W, C1, C2, Orange tree J
Palm C2
Passionflower J
Peony W, A, C&C, C2, J
- Pepper A, J
Petitgrain C1
Pimpernel FA, Z
Pimpernel, common scarlet J
Pine D&Ph, K
Pineapple D&Ph, W, C2
Plantain J
Ribwort J
Rice W, C2, J
Roman chamomile J
Rosemary FA, W, C1, C2, Z, J
Rowan W, C&C, Z, C2
Rue FA, Z, C2, Rue, common J
Saffron FA, D&Ph, W, F, C1, C2, A,
C&C, Z
Saint John's Wort J
Salendine A
Sandalwood C2
Sesame W, C2
Small Centaury FA
St. John's wort FA, D&Ph, Z, C2
St. Peter's wort FA
Storax F, Z
Strawberry, wild J
Sundew FA, J
Sunflower D&Ph, W, C&C, Z, C2, J
Sweet marjoram A
Tangerine C2
Tea W, C2
Tormentil FA, Z, C2
Turnsole Z
Vanilla D&Ph
Vervain A
Vine viper's bugloss FA
Viper's buglass
Walnut W, Z, C2, FA, D&Ph, J
Witch hazel D&Ph, W, C2
Yellow rose D&Ph
Zedoary A, J



- Adder's tongue^{FA, Z, C2}
Agnus castus^A
All gourds (melons, cucumbers, squashed, etc.)^{D&Ph}
All white or purple lily-flowered plants^{D&Ph}
All-seed^J
Aloe^{W, C2}, Aloes^{C&C}
Anise^Z
Arrach^{FA}
Arrowhead^Z
Artemisia^{D&Ph}
Atriplex^J
Bachu^{C2}
Balm, lemon^{C2}
Banana^Z
Barley^Z
Bay^{D&Ph}
Bay Laurel^Z
Bayleaf^Z
Beans^{D&Ph}
Bladderwrack^{C2}
Brankursine^{FA}
Brassicaceous plants^J
Breadfruit^Z
Cabbage^{W, Z, C2}
Cabbage-lettuce^J
Cabbages, all^J
Calamus^{C2}
Caltrops^Z
Camellia^{W, C2}
Camphor^{D&Ph, W, F, C1, C2, C&C, Z}
Canthus^J
Carob^{D&Ph}
Cedar^Z
Chestnut, water^J
Chickweed^{FA, Z, C2, J}
Chintosa^A
Clary^{FA}
Cleavers^{FA, J}
Clubmoss^{C2}
Coconut^{W, C2, D&Ph}
Colewort^{FA}
Coralwort^{FA}
Corn poppy^J
Cotton^{W, C2}
Cuckoo-flower^{FA, J}
Cucumber^{FA, W, Z, C2, J}
Cyclamen^Z
Daisy^J
Dog-s Tooth^Z
Duckmeat^{FA}
Duckweed^J
Dulse^{C2}
Endive^Z
Eucalyptus^{D&Ph, W, C2}
Fennel^Z
Fleur de lys^{FA}
Florentine Iris^J
Fluellin^{FA}
Forget-me-not^Z
Galbanum^{D&Ph, Z}
Galium^J
Gardenia^{W, C&C, C2}
German Iris^J
Ginseng^{C&C}
Goose grass^J
Gourd^{W, Z, C2, J}
Grape^{W, C2}
Hawkweed^J
Hazel^{D&Ph}
Honesty^{C2}
Honeysuckle^Z
Hyacinth^{D&Ph}
Hyssop^{A, Z, J}
Iris^{D&Ph}
Iris, Florentine^J
Iris, German^J
Iris, pale
Irish Moss^{C2}
Jasmine^{D&Ph, W, C1, C2, K, C&C}
Laburnum^{D&Ph}
Lady's Smock^{Z, J}
Lemon balm^{C2}
Lemon^{C1, C2, C&C}
Lentils^{D&Ph}
Lettuce^{FA, W, Z, C2}
Lily of the Valley^Z
Lily^{W, C1, C2}
Lily, white^J
Lily, yellow^Z
Lime tree^J
Loosestrife^{FA, C2}
Lotus^{W, C&C, Z, C2}
Mallow^{C2}
Mango^Z
Melon^{C1, Z}
Mesquite^{W, C2}
Moneywort^J
Monk's pepper^J
Moonwort^{C2}
Moonwort^{FA, C&C, Z, J}
Mouse-ear^{FA, Z, J}
Mushrooms (various)^{W, C&C, Z}
Myrrh^{W, F, C2}
Myrtle^F
Narcissus^{D&Ph}
Notchweed^J
Nutmeg^{Z, J}
Olibanum^Z
Olive tree^A
Opium poppy^J
Orache^J
Orphine^Z
Orpine^{FA, J}
Orris root^{D&Ph, Z}
Pale iris^J
Papaya^{D&Ph, W, C2, J}
Passion flower^{C2}
Pea^{C2}, Peas^{D&Ph}
Peach^{C2}
Pear^{C2}
Pearl-trefoil^{FA}
Pellitory of Spain^{FA}
Periwinkle^J
Poppy^{W, C&C, C2}
Poppy, white^Z
Potato^{W, C2}
Privet^J
Psilocibe musroom^Z
Pumpkin^{Z, J}
Purslane^{C2}
Rattle-grass^{FA}
Rattlegrass^Z
Rhubarb^Z
Rose, white^Z
Rose, yellow^Z
Rosemary^{A, Z}
Sandalwood^{W, Z, C2}
Saxifrage^{FA, J}
Seaweed^Z
Sedum^J
Selenotropion^A
Sorrel^Z
Sour-sap^Z
Speedwell^J
Stoncrop^{FA, J}
Stoncrop^Z
Sugarcane^Z
Tilia^J
Trefoil^Z
Turmeric^J
Turnip^{D&Ph, W, Z, C2}
Vetches^{D&Ph}
Wallflower^{FA, J}
Wall-pepper^J
Water caltrop^{FA}
Water chestnut^J
Water flag^{FA}
Watercress^{FA, Z, J}
Waterflag^Z
Water-lily^{FA, Z}, Waterlily^J
White lily^{FA, J}
Willow^{W, K, C&C, Z, C2, FA, D&Ph}
Wintergreen^{D&Ph, W, C2, Z}
Yam^{D&Ph}
Yellow Lily^Z

Ylang-ylang D&Ph



Aconite A
All cacti D&Ph
All kinds of aloe J
All kinds of mustard J
All thistles D&Ph
All-heal FA
Allspice W, C2
Anemone J
Anemone C2, J
Antirrhinum D&Ph
Arbutus D&Ph
Armoniac (gum-resin) A
Arrowroot D&Ph
Asafoetida D&Ph, W, C2
Ascolonia A
Ash D&Ph, K
Avens J
Bamboo D&Ph
Barberry FA, J
Basil FA, W, C1, C2, C&C, J
Benedictus FA
Black snakeroot C2
Bloodroot D&Ph, Bloodroot C2
Bloodwort J
Box J
Briony FA, C2
Broom C1, C2
Brownwort, knotty J
Bryony J
Burze bush FA
Buttercup A
Cactus C2, Cacti D&Ph
Cardines FA
Cardis (cardoon, thistle) A
Cardoon A
Carrot W, C2
Cartabana A
Catnip J
Cedar, red J
Chinese rhubarb J
Coffee C1
Common figwort J
Coriander W, C1, C2, J
Crowfoot (buttercup) A, FA
Crowfoot, cursed J
Crowfoot, marsh J
Cuckoopint J

Cumin D&Ph, W, C1, C2
Cursed crowfoot J
Daisy J
Dandelion D&Ph
Dead nettle J
Deerstongue C1, C2
Dog tree A
Dogrose J
Dovesfoot FA
Dragonsblood D&Ph, W, F, C&C, C2
Dwarf elder J
Dyer's broom J
Elder, dwarf J
Emetic nut J
Euphrobium A
Everlasting flower J
Figwort, common J
Flax-weed FA, Flax J
Galangal D&Ph, C1, C2
Garlic FA, W, C1, C2, A, J
Gentian FA, W, C2
Gentian, yellow J
Geranium J
Ginger W, C1, C2, C&C
Goldflower J
Gorse C2
Grains of Paradise C2
Ground pine FA
Harrow, thorny J
Hawthorn FA, W, C2, J
Hedge-hyssop FA, J
Hellbore A
Herb Robert J
High John Conqueror D&Ph, C2
Holly D&Ph, W, C&C, C2
Honeysuckle J
Hop FA, J, Hops W, C1, C2
Horseradish W, C2, J, FA
Houndstongue C2
Immortelle J
Knotty brownwort J
Lamium J
Laurel A
Leek W, A, C2
Lignum aloes F
Madder FA, J
Maguey C2
Marsh crowfoot J
Master-wort FA, Masterwort C2
Mezereon J
Mountain ash D&Ph
Mountain mahogany D&Ph
Mustard D&Ph, W, A, C2, J
Nasturtium onion C1
Nettle FA, W, A, C&C, C2, D&Ph, J
Nettle, blind J
Nettle, common J
Nettle, dead J
Nicotiana D&Ph

Norfolk Island Pine C2
Oak J
Onion FA, W, A, C2, J
Opoponax D&Ph
Paprika J
Penny Royal W, C1, C2
Pepper tree D&Ph, C2
Pepper W, C&C, C2, C1
Pepper, red, various kinds J
Peppermint D&Ph, K, C2
Pepperwort FA
Pimento C2
Pine W, C1, C2, C&C, J
Pineapple J
Plantain J
Poison nut J
Poke Root C2
Prickly Ash C2
Prunella vulgaris FA
Radish W, A, C&C, C2
Radish, black J
Red cedar J
Red pepper, various kinds J
Reed C2
Rhubarb FA
Rhubarb, Chinese J
Rootwort J
Rowan D&Ph, F
Rue W, C1
Sarsaparilla J
Savine FA, Savin J
Scallion A
Scammony A
Sea onion J
Senna J
Shallot C2
Sloe C2
Snapragon D&Ph, C2
Spurge-laurel J
Squill J
Squill C2
Star thistle FA
Stinging nettle D&Ph, Nettle FA, W, A
Stinging nettle, small J
Sweet woodruff D&Ph
Thistle W, A, C2
Thistle, blessed J
Thistle, holy C2
Thistle, milk C2
Thorny harrow J
Toadflax C2
Tobacco FA, W, F, C&C, C2, J
Tormentil J
Turmeric D&Ph
Venus's flytrap C2
Wake-robin J
Welsh onion A
White fig D&Ph

Wild Ginger^{D&Ph}
 Wolfsbane (aconite)^A
 Woodbine^J
 Woodruff^{C1, C2}
 Wormwood^{FA, W, C&C, C2, J}
 Yucca^{W, C2}



Acacia^{Z, All kinds of Acacias}^J
 Agaric^{W, C2}
 Almond^{D&Ph, W, C2}
 Amara-dulcis^Z
 Angelica^{D&Ph, W}
 Anise^J
 Aspen^{D&Ph, W, C2}
 Azalea^{J, Azaleas}^Z
 Bamboo^W
 Basil, wild^J
 Bean^{W, C2}
 Benzoin^{C1}
 Bergamot^{D&Ph, Z}
 Bergamot mint^{C1}
 Bergamot, orange^{C2}
 Birch^{D&Ph, K}
 Bitter-sweet^{FA, Bittersweet}^{C2, J}
 Bracken^{W, C2}
 Brazil nut^{W, Z, C2}
 Bryony^J
 Buckbean^J
 Cactus^W
 Calamit^{FA, Z, J}
 Caraway^{FA, W, C1, C2, C&C, Z, J}
 Carrot^{Z, J}
 Cascarella bark^Z
 Cashew^Z
 Castor palm^{D&Ph}
 Celery seed^Z
 Celery^{W, C1, C2, J}
 Chicory^{Z, J}
 Cinnamon^F
 Cinnamon wood^Z
 Cinquefoil^A
 Clary Sage^{C1}
 Clove^{D&Ph, W, F}
 Clover^{C2}
 Coltsfoot^{Z, J}
 Corn^Z
 Costmary^{C1}
 Cubeb pepper^J
 Digitalis^J
 Dill^{FA, W, C1, C2, C&C, Z, J}

Dragon's wort^Z
 Elecampane^{FA, Z, C2, J}
 Endive^J
 Eucalyptus^{C1}
 Fennel^{FA, D&Ph, W, C1, C2, C&C, Z, J}
 Fenugreek^{Z, C2}
 Fern^{FA, D&Ph, W, C2}
 Fern, male^{Z, C2}
 Filbert^{C2}
 Five-leaved grass (cinquefoil)^A
 Flax^{W, C2}
 Foxglove, red^J
 Fumatory^A
 Galbanum^F
 Garlic cress^{FA}
 Germander^{FA, J}
 Goat's rue^{C2}
 Golden maiden-hair^{FA}
 Gum Arabic^{D&Ph, W,}
 Gum mastic^K
 Harefoot^J
 Hazel^{A, Z}
 Hazel^J
 Hazelnut^{FA}
 Hedge mustard^J
 Herb mercury (dog's mercury)^A
 Honeysuckle^{FA, J}
 Hop trefoil^J
 Hopclover^J
 Horehound^{FA, W, Z, C2, J}
 Houndstongue^{FA, J}
 Jasmine^Z
 Lads love^Z
 Lavender^{FA, D&Ph, W, C1, C2, Z, J}
 Lemon Verbena^{C1, C2}
 Lemongrass^{D&Ph, C2}
 Licorice^{Z, J, Liquorice}^{FA}
 Lily of the valley^{FA, C1, C2, J}
 Lime^Z
 Linden^Z
 Liquid storax^{D&Ph}
 Lombard poplar^{D&Ph}
 Lungwort^Z
 Mace^{D&Ph, W, F, C&C, Z, C2}
 Magnolia^{D&Ph}
 Maiden hair^{Z, Maidenhair}^J
 Mandrake^{D&Ph, W, C&C, Z, C2, J}
 Marjoram^{FA, D&Ph, W, C1, C2, C&C,}
 Z, J
 Marsh trefoil^J
 Mastic^{D&Ph, C&C, gum mastic}^K
 May apple^{C2}
 Mercury, annual^J
 Mercury, perennial^J
 Mint^{W, Z, C2, J}
 Mountain balm^J
 Mulberry^{C2}
 Mulberry tree, black^J
 Mulberry tree, white^J

Mulberry tree^{FA, D&Ph, W}
 Myrtle tree^{Z, Myrtle}^J
 Nailwort^{FA}
 Niaouly^{C1}
 Oats^{FA, Z, J}
 Orange^{D&Ph}
 Oregano^{Z, J, Origanum}^J
 Papyrus^{W, C2}
 Parsley^{FA, D&Ph, W, C1, C2, Z, J}
 Parsnip^{FA, Z, J}
 Pecan^{W, C2}
 Pellitory of the wall^{FA, D&Ph, J}
 Peppermint^{W, C1, C2}
 Peyote^W
 Pimpernel^{A, C2}
 Pine^Z
 Pistachio^{D&Ph, C2}
 Poison nut^J
 Pomegranate^{W, C&C, Z, C2}
 Red foxglove^J
 Sandalwood^Z
 Sauce-alone^{FA}
 Savory^{FA, Z, J}
 Savory, summer^{C2}
 Scabius^{FA}
 Selfheal (pimpernel)^A
 Senna^{C2}
 Smallage^{FA, Z}
 Southernwood^{FA, Z, C2}
 Southerwood^J
 Spearmint^{C1}
 Spikenard^{D&Ph}
 Star anise^{D&Ph}
 Stillengia^{D&Ph}
 Storax^{F, C&C, Styrax}^{D&Ph}
 Sweet Pea^{C1}
 Tansy^Z
 Thyme^Z
 Trefoil, hop^J
 Trefoil, march
 Valerian^{FA, Z, J}
 Verbena^Z
 Vomit or poison nut^J
 Wall rue^{FA}
 Walnut^{D&Ph, Z}
 Wax plant^{C2}
 White maiden-head^{FA}
 White sandal^{C&C}
 Wild basil^J
 Wild carrot^{FA}
 Woodbine^J
 Wormwood^J
 Yellow sandalwood^{D&Ph}

Q

- Agrimony FA, D&Ph, C2, J
 Alexander FA
 Alexandrian parsley J
 All true oaks D&Ph
 Almonds A, Almond J
 Anise W, C2, J
 Apple A, apple tree J
 Apricot tree J
 Arnica J
 Ash F, A, J
 Asparagus FA, J
 Avens C2
 Balm FA, J
 Barley A
 Basil F, A, J
 Beech A
 Belleric A
 Benayan C2
 Betony, wood C2
 Bilberry FA, J
 Bodhi W, C2
 Borage FA, D&Ph, C2, J
 Brooklime D&Ph
 Bugloss, viper bugloss A
 Carnation J
 Carrageen J
 Cedar D&Ph, F, K, C&C
 Celadine J
 Centaury J
 Chebule A
 Chervil FA Garden Chervil J
 Chestnut W, C2, FA, D&Ph, A, J
 Chestnut, horse D&Ph, C2, J
 Chicory J
 Cinque foil FA, C2, cinquefoil J
 Clove D&Ph, W, C1, C2
 Clove-gilliflowers FA
 Coltsfoot J
 Comfrey J
 Cornel, wild A
 Costmary FA
 Couch grass J
 Dandelion FA, W, C2, J
 Darnel A
 Dock FA, C2
 Dog's grass FA, Dog grass J
 Dogrose J
 Dogtree (dogwood) A
 Dogwood A
- Elecampane J, A
 Emblic A
 Endive FA, W, C2, J
 Fennel J
 Fig W, C&C, C2, J, Fig tree FA
 Filbert A
 Flax D&Ph
 Flax J
 Fumitory J
 Garden chervil J
 Gentian, yellow J
 Ginseng J
 Grapewine J
 Grass, couch J
 Grass, dog J, dog's FA
 Green ti plant D&Ph
 Hart's tongue FA
 Hazel A
 Hedge-nettle J
 Henbane A, J
 Hickory D&Ph
 Holm tree (holly) A
 Holy, holm tree A
 Honeysuckle C1, C2
 Horse chestnut D&Ph, C2, J
 Horsecheal A
 Houseleek W, C2, J, House-leek FA
 Hyssop FA, D&Ph, W, C1, C2, C&C, J
 Indian plums A
 Irish moss J
 Jasmine J
 Juniper D&Ph, J
 Lady's thistle FA
 Laurel J
 Lavender J
 Lemon Balm C1
 Licorice A, J
 Lime D&Ph
 Lime tree J
 Linden C2
 Liverwort FA, D&Ph, C2, J
 Lungwort FA, J
 Mace C1, A
 Madder J
 Manna J, A, flowering ash J
 Maple D&Ph, W, C2, J, FA
 Marshmallow J
 Masterwort J
 Mastic A
 Meadowsweet C1, C2
 Meliot FA, J
 Mints (all mints) A
 Mistletoe J
 Moss, Irish J
 Mullein J
 Myrrh J
 Nettle, hedge J
 Nutmeg D&Ph, W, F, C1, C2, C&C, J
 Nuts A
- Oack [sic] A
 Oak J
 Oak tree FA
 Oakmoss C1
 Oats J
 Olive D&Ph, J
 Olive tree A, J
 Parsley, Alexandrian J
 Pear A
 Peony roots A
 Peppermint J
 Pimpernel, scarlet J
 Pine D&Ph, Pine gum D&Ph
 Pineapple A
 Pistachio A
 Plum A
 Polypody J
 Poplar tree A, All kinds of poplars J
 Purple betony D&Ph
 Raisins A
 Raspberry J
 Red sandalwood J
 Rhubarb A
 Rose J, Roses FA
 Saffron C&C
 Sage D&Ph, W, F, C1, C2, C&C, J
 Sage samphire FA
 Sandalwood, red J
 Sandalwood, white J
 Sarsaparilla D&Ph, C2
 Sassafras D&Ph, W, C&C, C2
 Scarlet pimpernel J
 Scurvy-grass FA
 Sea-green, Sengreen (house leek) A
 Sempervivum J
 Service tree A
 Sorrel J
 Spike A
 Stachys J
 Star Anise C1, C2, C&C
 Storax A
 Sugar A, Sugar cane J
 Sycamore D&Ph, J
 Tansy J
 Ti C2
 Tomato J
 Tonka C1
 Vine A
 Violet A
 Wheat A
 White beet FA
 White fig A
 White sandalwood J
 Wild Cornel A
 Wild parsley FA
 Witch grass C2
 Woundwort J
 Yellow Gentian J



Adam and Eve C2
African violet C2
Alder FA,C2
Alehoof FA
Alfalfa C2
Alkanet FA,J
Aloes, wood C2
Ambergis A
Apple D&Ph,W, C1, C2, J
Apricot C2
Archangel bean FA
Arrach, wild FA
Artichoke FA, J
Aster C2
Avocado W, C2
Bachelor's buttons C2
Balm of Gilead W, C2
Banana W, C2
Barley W, C2
Bean J
Bedstraw, fragrant C2
Beech D&Ph
Benzoin C&C
Birch W, C2,J
Bishop's weed FA
Blackberry W, C2
Bleeding heart C2
Blites FA
Blue flag C2
Bramble FA
Buckwheat W, C2
Bugle FA, J
Burdock FA, C2, J
Burr fruit J
Camomile C1
Caper W, C2
Cardamom D&Ph,W, C1, C2
Catmint FA
Catnip W, C1, C2, J
Cherry W, C2, Cherry tree FA
Chestnut FA, J
Chick-pea J
Chickpease FA
Cinchona D&Ph
Coltsfoot FA, C2
Columbine FA, D&Ph, C2, J
Coriander A
Corn W, C2
Cotyledon J

Cowslip FA, C2
Crab's claw FA
Crocus C2
Crossword FA
Cudweed FA
Cukoo-flower C2
Cyclamen D&Ph, C2
Daffodil W, C1, C2
Daisy FA, W, C2
Datura W
Devil's bit FA
Digitalis J
Dittany of Crete W, C2
Dog/French mercury FA
Dropwort FA
Elder D&Ph, W, K, C&C, C2, J
Eringo FA, Eryngo C2
Featherfew FA
Feverfew C2
Figwort FA
Foxglove FA, D&Ph, W, C2, J
Freesia C1
Fuller's thistle or weed J
Gardenia C1
Geranium D&Ph, W, C1, C2, C&C, J
Golden rod FA, W, C2, FA
Gooseberry FA
Gromel FA
Gromwell J
Groundsel FA, C2, J
Gum ladanum (rock rose) A
Hawthorn D&Ph
Heather C2
Herb Robert J,FA
Hesperus (myrtle) A
Hibiscus D&Ph, W, C2
Huckeberry C2
Hyacinth D&Ph, W, C1, C2, C&C
Indian paint brush C2
Iris W, C1, C2
Ivy, ground FA, J
Jasmine F
Kidneywort FA
Lady's mantle FA, J, C2
Larkspur C2
Lemon D&Ph
Licorice D&Ph, W, C&C, C2
Lilac W, C1, C2
Lime D&Ph
Lucky hand C2
Magnolia W, C1, C2
Maidenhair A
Marshmallow FA, J
Mint FA, J
Moneywort FA
Morelly cherry J
Motherwort FA, J
Mugwort FA, W, C1, J
Musk A

Myrtle A, D&Ph, W, C&C
Narcissus C1
Navelwort J
Nep FA
Oats W
Orange D&Ph
Orchids, all kinds J
Palmarosa C1
Parsley piert FA
Parsnip FA
Passion flower W
Pea W
Peach W, J
Pear D&Ph, W, J, Pear tree FA
Pennyroyal FA
Periwinkle FA, D&Ph, W
Plantain FA
Plum tree FA
Plumeria C1
Pomegranate A
Poppy FA
Primrose FA, W, J
Privet FA
Purslane FA
Queen of the meadows FA
Ragwort FA
Rose D&Ph, W, F, C1, K, C&C, J
Rye FA
Sagebrush W
Sandalwood D&Ph, A, C&C, A
Sanicle FA, J
Self-heal FA
Siamese benzoin D&Ph
Soapweed, Soapwort FA, J
Sorrel FA, J
Sow-thistle FA
Spearmint D&Ph, W
Spicknel J
Spider Lily C1
Spignel FA
Strawberry D&Ph, W, FA, J
Sweetpea W
Tansey FA, J, W
Teasel FA, J
Thyme W, C1, A, C&C, J
Tomato W
True-love FA
Tuberoe C1
Tulip D&Ph, W, C1
Valerian D&Ph, W, A
Vanilla W, C1
Vervain FA,D&Ph, W, A, J
Vetivert D&Ph, C1
Violet W, F, A, J
Wheat FA, W, J
White ginger C1
Wild anemone D&Ph
Woodsage FA
Yarrow W C1, J



Ylang-Ylang ^{C1}
Yohimbe ^W

h

Acacia ^{D&Ph}
Aconite ^{C&C, J}
Alder buckthorn ^J
Amaranth, ^{D&Ph, W, C&C, C2, J, FA}
Asafoetida ^{C&C}
Ashweed ^J
Asphodel ^{C2}
Barley ^{FA, J}
Bearded darnel ^J
Beech, ^{C2}, Beech tree ^{FA, W, J}
Beet ^{W, C2, J, FA}
Belladonna ^{D&Ph, W, C2, J}
Benzoin ^A
Bifoil ^{FA}
Birds-foot ^{FA}
Bishop's weed ^J
Bistort ^{C2}
Bittersweet nightshade ^J
Black elder ^J
Black fruits ^A
Black or dark berries ^A
Blackthorn ^{FA, J}
Bluebottle ^{FA, J}
Boneset ^{C2}
Buck's horn plantain ^{FA}
Buckthorn ^{C2}
Bullweed ^J
Bur ^J
Burdock ^J
Cannabis ^W
Caraway ^J
Cassia ^{D&Ph}
Centaury ^J
Chickweed ^J
Christmas rose ^J
Civet ^{C&C}
Cockle weed ^J
Comfrey ^{FA, C2, J}, Confrey ^W
Common eryngo ^J
Corn ^{FA, j}
Cornflower ^J
Cowbane ^J
Cumin ^{F, A}
Cypress ^{D&Ph, W, C1, C2, A}
Daffodil ^A
Darnel ^{FA}
Datura ^{C2}

Deadly nightshade ^J
Digitalis ^J
Dodder ^{FA, C2}
Dragonwort ^A
Ebony ^{D&Ph}
Elder, black ^J
Elm ^{D&Ph, W, C2, J, FA, W}
Eryngo, common ^J
Euphorbia ^{C2}
Fenugreek ^J
Fern, male ^J
Fig tree ^A
Flatleaved eryngo ^J
Flax ^J
Fleawort ^{FA, J}
Florentine iris ^J
Flux weed ^{FA}
Foxglove ^J
Fumitory ^{FA, W, C2, J}
German iris ^J
Gladwin ^{FA}
Goatweed ^J
Goutwort ^{FA}
Great mullein ^J
Guaiac wood ^{D&Ph}
Hawkweed ^{FA, J}
Hawthorn ^J
Heart's ease ^{FA}
Hellbore ^{W, J, FA, A}
Hellbore, white ^J
Hellebore ^{C2}
Hemlock ^{FA, W, C&C, C2, J}
Hemp ^{C&C, C2, J}
Henbane ^{FA, W, C2, J}
Herb gerard ^J
Holly ^{FA, J}
Horsetail ^{FA, D&Ph, J}
Indian corn ^J
Iris ^J
Ivy ^{FA, W, C&C, C2, J}
Jew's ear ^J
Kava-kava ^{W, C2}
Knapweed ^{FA, J}
Knot weed ^{C2}
Knotgrass ^{FA}
Lady's slipper ^{C2}
Lignum vitae ^{D&Ph}
Lobelia ^{W, C2}
Love-lies-bleeding ^{D&Ph}
Maize ^J
Male fern ^J
Mandrake ^{A, J}
Mangel-wurzel ^J
Marijuana ^W
Masterwort, wild ^J
Medlar ^{J, FA}
Melancholy thistle ^{FA}
Mimosa ^{W, C1, C2}
Monkshood ^J

Morning glory ^{W, C2}
Mosses ^{FA}
Mountain pine ^{D&Ph}
Mullein ^{FA, D&Ph, C2, J}
Myrrh ^{D&Ph, F, C1, C&C}
Nightshade ^{FA, D&Ph, C&C, J}
Oleander ^W
Olive ^W
Onion ^J
Opium ^A
Pale iris ^J
Pansy ^{C2}
Pansy ^J
Patchouli ^{D&Ph, W, C1, K}
Periwinkle ^J
Pine ^{F, A, J}
Plantain ^J
Polypody of the oak ^{FA, j}
Pomegranate ^{D&Ph}
Poplar ^{W, C2, FA, J}
Poppy ^{D&Ph, D&Ph, J}
Quince ^{C2, J}, Quince tree ^{FA}
Royal fern ^J
Rue ^A
Rye ^J
Sandalwood ^F
Saracen's consound ^{FA}
Scammony ^{C&C}
Sciatica-cress ^{FA}
Scotch pine ^J
Scullcap ^{W, C2}
Sea holly ^J
Sea onion ^J
Senna ^J
Service or sorb tree ^{J, FA}
Shepherd's purse ^{FA, J}
Silver beet ^J
Skunk cabbage ^{C2}
Slippery elm ^{W, C2}
Sloe ^J
Solomon's seal ^{FA, C2, J}
Spikenard ^{D&Ph}
Spleen-wort ^{FA}, Spleenwort ^J
Squill ^J
Stock beet ^J
Tamarind ^{D&Ph, W, C2, J}
Tamarisk ^{W, C2}, Tamarisk tree ^{FA}
Thorough wax ^{FA}
Trillium ^{D&Ph}
Tustan ^{FA}
Twayblade ^J
Violet ^{D&Ph}
Water hemlock ^J
Water-fern ^{FA}
White plum ^J
Wild masterwort ^J
Willow herb ^{FA, J}
Winter green ^{FA, J}
Woad ^{FA}

Wolf's Bane W, C2

Yew D&Ph, W, F, K, C&C, C2, FA, J

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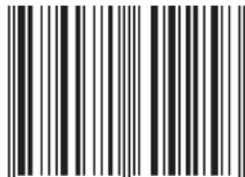
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